

# REVIEW

## and Herald

# Victory Through Surrender

By **ROBERT H. PIERSON**  
*President of the General Conference*

**I**N SALISBURY, Rhodesia, as I walked to our Trans-Africa Division office each morning I meditated on some text of Scripture or a helpful statement from the Spirit of Prophecy writings. The jacaranda-lined streets, and beautiful Greenwood Park through which I passed, were quiet and peaceful early in the morning, and I looked forward to this time of spiritual refreshment and physical exercise.

Let me share with you the sweet experience of one of those early morning reveries. I hope that you are well acquainted with both of the Spirit of Prophecy treasures that blessed my soul that day.

Here is the first one:

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome."—*Testimonies*, vol. 7, p. 17.

The second statement is:

"When you rise in the morning, do you feel your helplessness and your need of strength from God? and



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HARRY ANDERSON, ARTIST

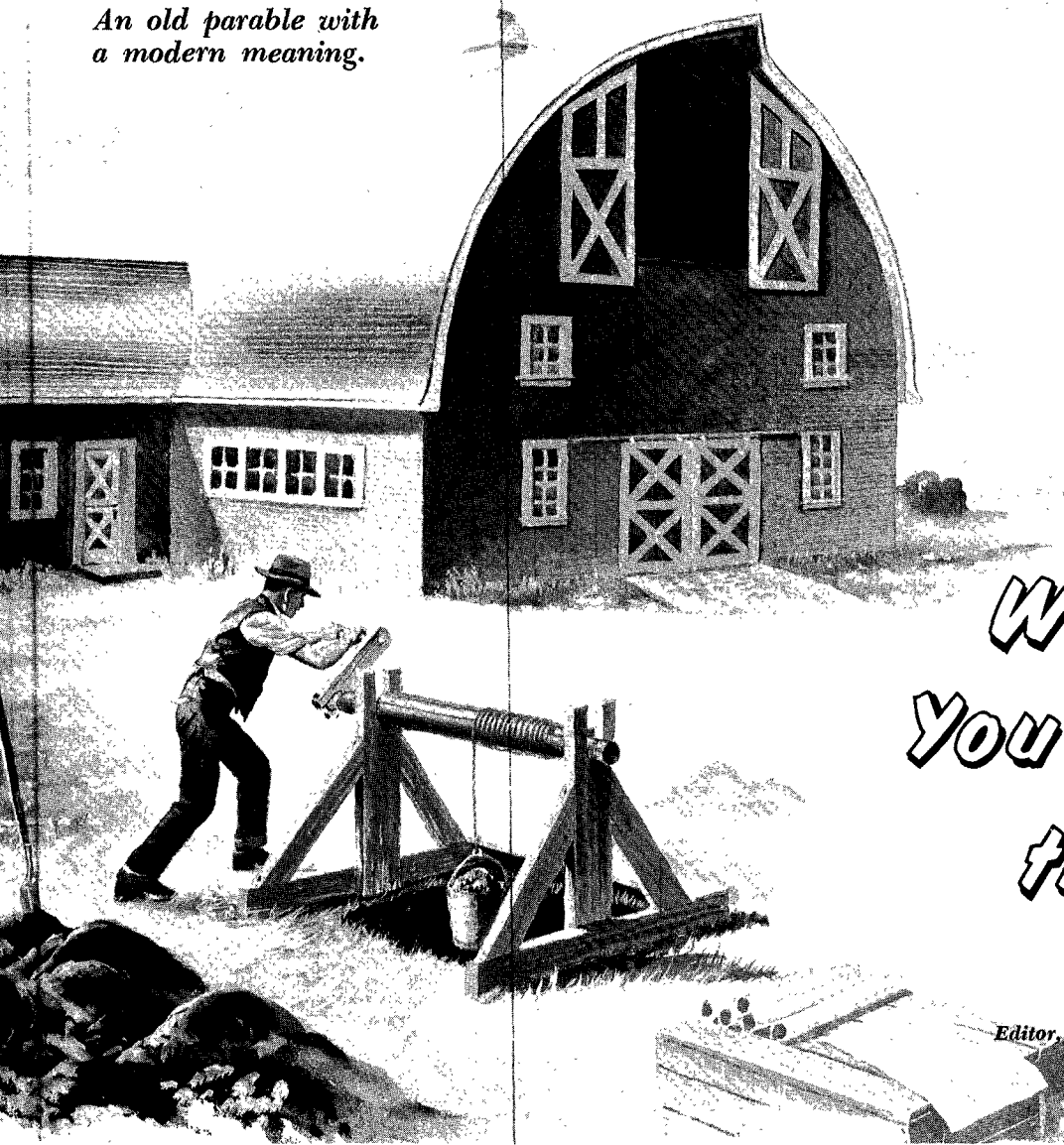
*At moments when life's destiny hangs in the balance, unseen messengers of salvation are at our side with encouragement to make right decisions.*

do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions.

"If you feel in no danger, and if you offer no prayer for help and strength

(To page 4)

*An old parable with  
a modern meaning.*



## *Where Are You Digging the Well?*

By THOMAS A. DAVIS

*Editor, Oriental Watchman Publishing House*

ILLUSTRATED BY HARRY BAERG

A CERTAIN rich farmer sold his house and his land and bought another piece of property on which he thought to build himself a new house and a bigger barn. But, behold, as he was about to begin to build, the need arose for him to journey to a far country. So he called his son unto him, and said, "Son, I have planned to build for myself a house and barn, and to dig a well, and to plant trees and flowers as pleaseth me. But, behold, I must needs go to a far country for many days. I therefore entrust the task of building to you. Here are the plans. See that you follow them in every detail."

And the son promised that he would do as his father had said. So the father went on his way after cautioning his son once again to follow the plans faithfully.

After the father had departed, the son took the plans and looked at them with care. And he said within himself, Behold, my father has thought well; they are good plans. So he began to build. And he builded the house with care, and he finished it according to his father's wishes. And he builded the barn according to the plans made by his father. And he laid out the grounds, and planted trees, and grew hedges according to his father's will.

And he thought within himself, It is now time to dig the well. And he beheld the plans his father had given him, and said in his heart, My father has planned the house and the barn and the grounds wisely. But now I see that he did not think wisely when he planned for the well. For, behold, the plans show the well near unto the house. But will there not be much more need for water in the barn, for my father will have many sheep and much cattle? So the son dug the well near to the barn.

And there came a day when the father returned from the far country. And he said unto his son, "Son, have you done as I have said?" And the son answered, "Even so, Father." And the father walked about the house, and he said, "You have done well, my son." And he looked at the grounds, and the hedges, and the trees, and said, "Behold, they are even as I desired." And he looked at the barn, and said, "It is indeed a good barn. It is even as I had planned."

Then the father looked at the well. And he said, "Did I not tell you to dig the well near unto the house? Why, then, do I find it near to the barn?"

And the son answered and said, "Father, I thought within myself, We will need much water for my father's sheep and cattle, but we will not need much water so

near the house. So I dug the well near the barn.”

And the father answered, “My son, you have not followed my directions in any respect.”

And the son was hurt in his heart, and spoke with some indignation: “But, Father, I have done all that you said, except for this well.” And his indignation waxed as he spoke.

But the father answered solemnly, “Son, *you did not obey me in any respect*. For behold, I perceive you did what I told you only because it was what *you* thought was right. When you came to the well, it was not what you wanted, so you dug it to please yourself.”

### The Attitude of Self-will

In this telling parable the father placed his finger on an attitude that may be ours more than we suspect. Perhaps we have a stronger flowing stream of self-will than we realize.

Self manifests itself in the lives of even sincere, consecrated Christians more than they may like to think. Self is like the legendary hydra-headed dragon. We cut off one head, but always there seems to be another to take its place. Sometimes we do not even recognize it as the head of a dragon. We see it, perhaps, as the son did—the manifestation of wisdom, or as following policy, or as righteous indignation, or in some other form of rationalization. Many times it evades our perception until God brings about some circumstance to focus our attention on it.

There are a thousand ways in which we may dig the well to please ourselves. One day Jim and Vera received a letter from the General Conference inviting them to fill a certain post in a mission field. They were healthy; they were well qualified to do the job; probably they would have made excellent missionaries. But they had good reasons for not going, and those reasons were accepted by the General Conference Committee. But had Jim and Vera really faced themselves and looked into their hearts, they might have had to admit that their “reasons” were merely excuses. They wanted to serve God—but on their own terms. They wanted to dig the well somewhere else.

Bill was a promising young preacher. He got on well with people and was a good organizer. He had his sights set on a church with a large congregation in a certain big city. But the conference committee, feeling that the young man needed to develop more, saw fit to ask him to take a smaller, but challenging, church in another town. Bill went, and few ever knew that he went resentfully. But he never did do for that church what he might have done had he not had his own ideas about where to dig the well.

I shall never forget a visit I had some years ago with a talented man who used to be a Seventh-day Adventist. During the course of our conversation we got around to the subject of the church, and I made bold to ask him why he had left us.

“Tom,” he answered, “I believed only what I wanted to believe.”

A candid confession indeed! He had refused to accept certain teachings because they did not line up with his own ideas. He did not like where the well was to be dug.

May it be that some stay by the church even though they choose to believe only what they want to believe? With them, it is not a matter of conviction, but of inclination. They want the well dug where it suits them best.

We occasionally meet church members who do not fully accept the Spirit of Prophecy writings on various subjects. We do not question their honesty or sincerity; that is a matter between them and God. But if we ourselves are inclined to debate Bible or Spirit of Prophecy counsel, we ought to ask ourselves, Are my arguments

regarding these things valid? Am I, in my heart of hearts, convinced of their strength? Or am I using them merely to justify my own actions, desires, and inclinations?

I have often recalled the words of D. E. Rebok in his book *Believe His Prophets*, page 316, when I found myself questioning some teaching of the Spirit of Prophecy: “I find myself in perfect agreement with the great mass of counsel given, but like so many others I am tempted to despise and reject **ONLY the testimonies which reprove my darling sins, conflict with my own preconceived ideas of theology, and disturb my self-complacency.**”

A certain church historian was writing about the Protestant bodies that developed as a result of the Reformation of the sixteenth century. These churches came out of the Church of Rome, he observed, but then he asked, “Did they come *clean* out?”

We have come out of the world and joined ourselves to the remnant church. But have we come *clean* out? Have we left all of the world behind us, or is there a bit of it that we are trying to hang onto? Are we following all of God’s requirements for salvation? Are we seeking to conform to His plan for our lives? Or are we trying to dig the well in some other place or in some other way?

### Lawlessness the Spirit of the Day

We live in a world and a day when the popular attitude seems to be to believe nothing that was held as truth yesterday. Rebellion against all older beliefs merely for the sake of rebellion would appear to be the order of the day for many. Many thousands have gone far beyond the logical bounds of civil freedom, academic freedom, and all other freedoms that we take to be part of our rights. As one observed regarding the present generation of American young people: “They have to be *against* something, anything, or, even better, everything.” The philosophy of “obeying only the laws you like” is responsible for this rise of mobs and mob rule, as a New York judge asserted recently.

“Lawbreaking, whether civil or religious, need not be a violation of all the laws—one violation is enough,” observes the *SDA Bible Commentary* on James 2:10. “The basic question of loyalty to authority is the primary problem, and one violation is sufficient to show the disposition of the heart.”

We read in *Thoughts From the Mount of Blessing*, page 51: “It is not the greatness of the act of disobedience that constitutes sin, but the fact of variance from God’s expressed will in the least particular; for this shows that there is yet communion between the soul and sin. The heart is divided in its service. There is a virtual denial of God, a rebellion against the laws of His government.”

Again, we read in *Testimonies for the Church*, volume 2, page 445: “From what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God’s own appointed way.” (Italics supplied).

There will be many who, according to the words of Jesus in Matthew 7, will go to Him at the judgment, and say, “Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?” And He will respond, “You did not obey me in any respect. You did what I told you only because it was what you wanted to do.”

Someone has said: “Eternal life is not for the man who does what he likes; it is for the man who does as Jesus Christ likes.” So, our greatest aim and deepest desire must be to seek to know His will and to do it. This requires a constant check on our actions and our motives, that self may be excluded. This we must do regardless of the cost, or of what our inclinations or opinions may be. We must dig the well where the plan indicates.

## VICTORY THROUGH SURRENDER

(Continued from page 1)

to resist temptations, you will be sure to go astray; your neglect of duty will be marked in the book of God in heaven, and you will be found wanting in the trying day."—*Ibid.*, vol. 3, pp. 363, 364.

Two central themes are included in each of these precious statements. The first, a feeling of complete dependence upon God, the second, angel ministry for the needy saint. Let us take a closer look at each one.

In the eyes of the world the reliant saint may be labeled a rather helpless spectacle. The world loves a dynamic, self-confident, outgoing personality. Anything less has no prominent place on the highway to success.

In the sight of God the soul that feels its nothingness, that depends, not upon its own talents, but wholly on the merits of the Saviour, is of great worth. What will God do for such a needy one?

God "would send every angel in heaven" to his aid "rather than allow him to be overcome." What a precious promise for God's tempted ones! What a blessed assurance for you and for me the next time we find ourselves hedged about by the snares of the evil one!

The cost of such angel ministry? Wealth? Position? Talent? Favorable environment? No, thank God—just a yielded life. *Victory comes through surrender!*

Now have a look at the second statement. It begins with a challenging question. "When you rise in the morning, do you feel your helplessness and

your need of strength from God?" Here is that word *helpless* again. Here the thought of complete dependence upon God as our only source of strength is repeated. Jesus reminds us, "Without me ye can do *nothing*" (John 15:5).

When we come to this realization and yield ourselves to God without reserve, then the great strength of angel ministry becomes operative in our lives. Paul declares that the angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

What wonderful, all-prevailing help is ours then. "When you are in danger of *unconsciously* doing wrong," of "exerting an influence which will lead others to do wrong," special strength will be yours! Angels will be at work on your behalf. Help will be available just when it is needed!



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

### QUESTIONS AND ANSWERS

*Do you think it is proper for teachers in Adventist schools to use versions of the Bible other than the King James?*

Your question seems to imply that the King James is perfect, down to the last comma or to the last chapter division. Beyond debate, it is a good version. But it is not alone in being the Word of God. One wouldn't want to take the position of the earnest and sincere elderly lady who declared in ringing tones: "If the King James Version was good enough for the apostle Paul, it's good enough for me!"

Not only is it proper for teachers to use other versions if they choose, undoubtedly it is profitable. Recent manuscript "finds" were, of course, not available when the King James Version was translated. Some of these have enabled modern translators to clarify obscure passages. Further, not all truth on any one point can be presented in any one version. Think of the Bible as a many-faceted diamond, with various versions highlighting various facets. Provided that a translation is a reputable translation, and not merely an interpretation, certainly good can be gotten from comparisons.

*What is your opinion of mini-skirts?*

Just about as low as mini-skirts are high.

Let me put it this way: To be treated as a lady, one must give the appearance of being a lady. While it's certainly true that "God looketh on the heart," man (both

specifically and generically) looketh on the outside. If what's there is a mini-skirt, he's seeing much too much of the physical, and much too little of the spiritual.

*In view of your recent column on "pantsuits," is it your opinion that slacks are never proper apparel for girls and women?*

My diatribe against pantsuits was aimed at the idea of their being acceptable for day-by-day occasions. I noticed recently that some of the more "posh" New York restaurants who traditionally refuse to seat women patrons unless they're beautifully and appropriately dressed have been forced to accept pantsuited guests. Members of the "jet set" and some of society's blue bloods have been so arrogantly insistent, the *maitre d'* in each case has figuratively "thrown up his hands."

One of our readers from an extremely cold climate pointed out, in a very pleasant letter, that for shoveling snow or climbing glaciers, common sense would dictate that you dress in a way to avoid freezing your legs.

*What do you do when a boy on a date asks you to "prove that you're a woman"?*

You ask him to prove that he's a gentleman—by showing proper self-control and respect for your person.

*How should a girl turn down dates she really doesn't want?*

Tactfully. It will finally dawn on the most obtuse suitor that if you are always "busy" or have "other plans" you are less than enthusiastic over him. But at least his pride won't be completely shredded.

*I'm a young man that finds girls who tell dirty jokes completely repulsive. Does this make me a "square"?*

Not at all. In my opinion, girls who try to gain attention this way seem slightly pathetic, besides needing a mouth washing with a strong detergent.

*Are you curious enough about psychedelic drugs to try them?*

No. I'm curious about any number of things, such as how it would feel to jump off the Empire State Building—but I haven't the remotest intention of exploring the subject in depth.

*Is it all right for a girl to visit a young man in his apartment?*

You're frightening me. If you mean a one girl and one boy situation, my answer has to be an emphatic, unequivocal, and fervent "No!"

*Miriam Hood*

Three things our guardian angel will do—first, he will prompt us to a better course of action. Second, he will choose our words for us—and most of us need such help frequently. Third, he will influence our actions, and will help us out of our perilous position!

If our spiritual eyes could be opened, no doubt we would discover countless times in the past when our guardian angels had kept us through experiences when we were not even aware that we were in danger.

But we must remember Heaven's conditions for this special help! The first is entire dependence upon Him—not upon our own strength. Second, our days must begin with earnest, sincere prayer. Someone has said that if we expect to spend eternity with God in the hereafter we must spend time with Him here and now!

We cannot gain success while we hurry through our prayers to look after something that we fear may be neglected or forgotten. Prayer must not be crowded out in the morning, irrespective of how rushed we may feel. We hurry through our time with God to the detriment of our souls. We deprive ourselves of a wonderful angel ministry we all need so much!

How is it with you, brother, sister? Do you feel your utter dependence upon your heavenly Father? Do you sustain such a close relationship with Him that even when you are in danger of unconsciously doing wrong the angels of God are by your side to sustain you as an overcomer?

## We Are Perfect

We are perfect—not in or of ourselves, of course.

But in and of and by and through Jesus—yes.

Now.

While we await the grand entrance into His eternal kingdom.

It is now our privilege to appropriate His perfection to cover our otherwise incurable unrighteousness, and to rejoice in His love, which makes such a miracle of His grace possible.

His love has cast out fear, so that we need not be anxious about our standing with Him, but confident that by His grace our standing is good, and altogether in order.

Thus we may spend the remaining days of our sojourn here, not qualifying for His favor, but enjoying it. Not fearing the judgment, but returning the smile of the Judge. Not wondering whether or not we will be sealed, but remembering with thanksgiving that we have been sealed. Not viewing with alarm the world around us, but enfolding it rather in the arms of our love, all the while looking unto Him and following radiantly in His steps.

DONALD F. HAYNES

# For Your Own Sake Don't Retaliate

By THEODORE CARCICH

Vice-President, General Conference

*"Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee" (Prov. 20:22).*

SOONER or later all of us discover that life deals to each a periodic dose of annoying and irritating situations. None are exempt from adverse influences and provocations.

Chiefly, annoyances and irritations stem from some word or action on the part of another. This is understandable, because all people are faulty, and without thinking they are often discourteous, ungrateful, surly, mean, unkind, and just plain ugly. No matter how serious or slight the offense, we retaliate, and the surge of adrenalin in our blood manifests itself in a torrent of ill-advised words, wrong attitudes, and nervous tension.

We may trick ourselves into thinking that by retaliating we have evened the score, but the truth is that retaliating harms us more than the person we retaliate against. When retained, the retaliatory and resentful spirit leads to fatigue, mental disturbance, and physical illness.

No one is so poorly employed as when defending himself to the point where it causes a break between people. Without compromising principle, we all need to be flexible and compatible. All of us need to forgive and forget. Some time ago a wise man wrote: "A small injury shall go as it comes, a great injury may dine or sup with me, but none at all shall lodge with me. Why should I vex myself because another has vexed me?"

What should one do when vexed by another? Best of all, take your wounded spirit to the Lord. Cast your burden upon Him and not upon your fellow man. Commit your case to Him "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23).

Doing this, among other things, will help you to live longer. Some time ago a prominent physician analyzed 100 people who had reached the century mark. He expected to find a similarity of habits that con-

tributed to their ripe old age, but to his surprise he found them to be very dissimilar, except in one thing. This one thing was an evenness of disposition and calmness of temperament that kept each from "blowing his top." No doubt, this stability of emotions contributed to their longevity.

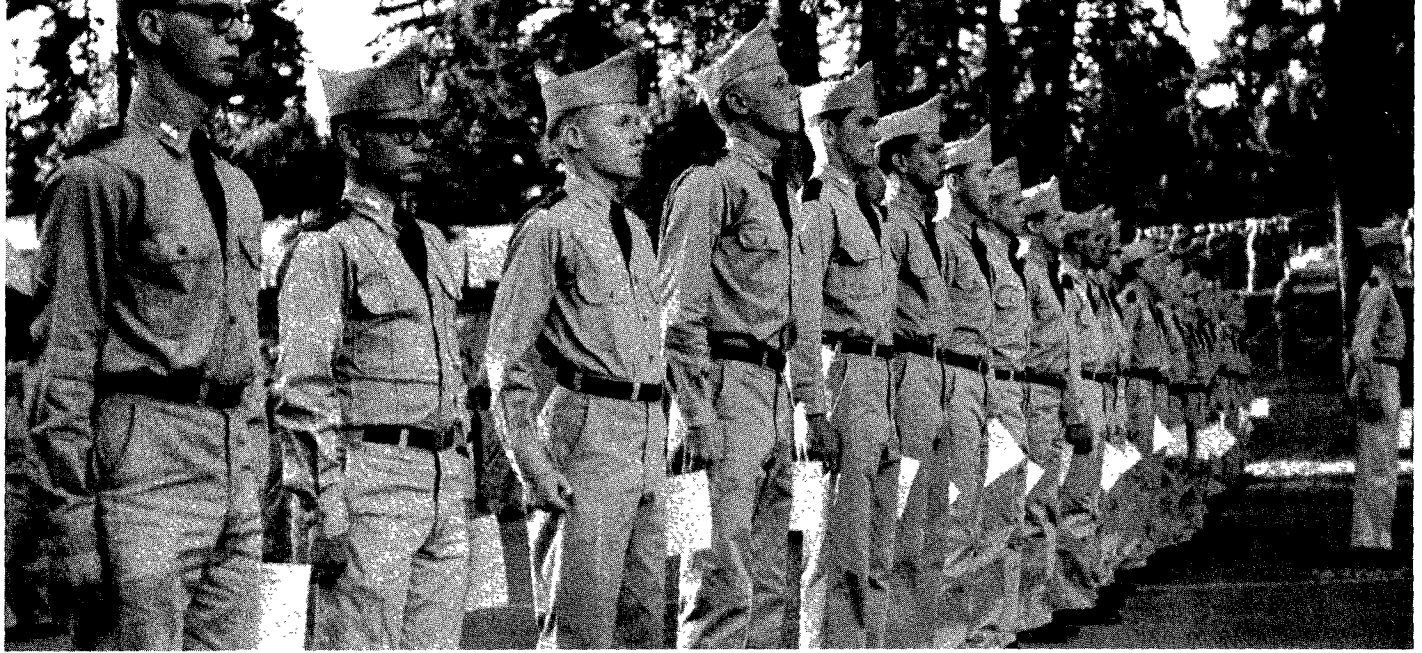
Long before the physician stumbled over this truth God said: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it" (Ps. 34:12-14).

Therefore, instead of brooding, sulking, and drifting into a retaliatory depression, why not follow the counsel of God's servant? Some years ago she wrote: "Be determined not to please the enemy by allowing words of unfavorable criticism to lead you to retaliate, or to depress you. Make the enemy's efforts a failure so far as you are concerned. Then the Lord will draw near to you, and will give you a rich measure of love and peace and joy, so deep and full that even in the midst of the trial of your faith, you can bear triumphant witness to the truth of the word of promise. . . ."

"Look constantly to Jesus. Take all your troubles to Him, He will never misunderstand you. He is the refuge of His people."—*Review and Herald*, Jan. 5, 1911.

"Let the atmosphere surrounding your soul be sweet and fragrant. . . . If you will battle against selfish human nature, you will go forward steadily in the work of overcoming hereditary and cultivated tendencies to wrong. By patience, long-suffering, and forbearance you will accomplish much. Remember that you cannot be humiliated by the unwise speeches of someone else, but that when you answer unwisely, you lose a victory that you might have gained."—*My Life Today*, p. 52.

Doing this means waiting on the Lord and obtaining the victory. Retaliating means waiting upon yourself and suffering a defeat. Let us make the enemy's efforts a failure as far as we are concerned.



*Pointers to keeping on an even emotional and moral keel.*

*Medical cadets at Camp Gladstone in Oregon standing at attention, certificates of promotion to private first class in hand.*

# Military Service—The Homecoming

By CLARK SMITH

*Director, National Service Organization*

AS MULTIPLIED thousands of youthful Adventists find their way into obligated military service today, they can learn from the experiences of those who have been there before. The uniforms may be different, the tools of military service more efficient—both to take life and to save it—but the man wearing the uniform is as human as he ever was.

There is, in most people, a temptation to live in terms of the present, with little thought of the future. This may be expressed in accommodation to the present circumstances or in compromise. Nowhere is this more evident than in military service.

The harshness of military life, the removal of close home and church associations, and the shock of discovering how life is lived by the multitude is overwhelming to some. Home, church, school, parents, loved ones, tend to fade, and only the present is in sharp focus. The sudden taste of freedom from former restraints has its appeal to many.

Uncertainty and the danger in being thrust into new and strange surroundings have always been upsetting to youth. The desire to experience life is concentrated on the present, and the future seems far away. Every generation feels the urge to "eat, drink, and be merry, for tomorrow we die." These pressures affect our Ad-

ventist servicemen as well as those beside them in the ranks.

The home, church, and school must seek to build into our young men an awareness of the worth of the future and an appreciation for the present. Never will they more desperately need the assurance that they are part of something stable, that their present circumstances are transitory, and that there is something worth coming back to.

A young man half a world away from home and seemingly cast adrift by indifference on the part of those he feels should care, may look with interest on his immediate surroundings. There are always those seeking to prey on the soldier away from home. They offer mirth, companionship, perhaps an experience in the fleshly lusts. This puts the moral fiber of every young man to the test. If he has built on strong foundations and if he is constantly strengthened by cheerful communications of confidence and love, he stands a much better chance of triumph.

The pastor who writes interesting personal letters to the young serviceman from his church may never know how this strengthened him at a time of temptation. The friends and schoolmates who keep in touch in a more than perfunctory fashion, to let him know that he is still part of something to come home to, perform a

service of infinite magnitude. An invitation to someone's home for a meal and for warm Christian companionship proffered him when visiting your church may be just the thing a serviceman far from home needs to assure him in that moment of temptation that someone cares. The golden rule is never more important. You would hope that your son, or the young man from your church, be so treated. "Do unto others . . ."

The young man in military service should constantly look to the future. Is this experience something I'll want to tell dad and mom about when I get home? Will it be a source of joy or pride when my children hear of it—someday—perhaps from other lips than mine? What about my wife, or wife-to-be—can I look into her eyes and remember with pleasure what is taking place now? Would my pastor, my teachers, my friends, be proud of me right now? The present with its sharpness of focus blends gradually into the future. It will always be thus.

If there have been moments of which a person is not proud—and we have all had them—he has the comforting assurance of 1 John 1:9. We can thank God for His mercy and grace in cleansing us from sin. There is strength in the thought of something to come home to—loved ones, friends, and a Saviour.

# Convictions of Our Pioneers

By ERNEST LLOYD

**T**HROUGH the decades since 1844 Seventh-day Adventist leaders have been loyal adherents to prophetic guidance as set forth in the writings of Ellen G. White. They knew she was God's appointed messenger to the remnant people, and they witnessed her building and preserving influence through the developing years of the movement. The following statements from various leaders tell of their convictions in the certainty and inspiration of her mission and her writings.

"The spirit of prophecy is coexistent with the third angel's message, and its influence and work have been of the greatest importance to the cause of present truth."—O. A. OLSON

"In almost everything connected with our work—which our opponents are forced to admit is creditable, showing wise forethought and good sense—the testimonies have had by far the most important influence in originating."—G. I. BUTLER and S. N. HASKELL.

"I never once heard her boast of the gracious gift God had bestowed upon her, or of the marvelous results of her endeavors. She did rejoice in the fruitage, but gave all the glory to Him who wrought through her."—A. G. DANIELLS.

"This gift has truly been more than an agency of scriptural and spiritual instruction. It is a living voice in the movement. Its coming was a token that the living God was actually to lead and guide in the organizing and development of the movement."—W. A. SPICER.

"I have never judged the Testimonies by some technicality or turn of phrase, but I have judged them by the spirit that accompanies their reading. They change my life as I contemplate them."—F. M. WILCOX.

"We as a people ought to know the value of this gift of God to the church. It is utterly impossible for leaders to move forward safely unless they receive continually the instruction that God has provided for their guidance."—C. H. WATSON.

"I have never found in any other books that I have read, aside from the Holy Scriptures, such spiritual

help, such inspiration to faith and to the final triumphs of the gospel, as are found in the writings of Sister White."—I. H. EVANS.

"Through the writings of the Spirit of Prophecy the remnant church has been given special help and guidance to protect us and to guide us in these trying times."—J. L. McELHANEY.

"One of the greatest factors in the unprecedented success of this movement . . . has ever been the assurance

that God is the leader of this people, that they were a people born of prophecy, and that God still speaks to them through the prophetic gift."—E. E. ANDROSS.

"In the messages of the ancient prophets recorded in the Bible and in the volumes written by Ellen G. White is to be found instruction which, if heeded, will meet every situation and serve as a protection to the church in every crisis."—W. H. BRANSON.

Through the multiplication of her books, and the translation of a score or more of them into foreign languages, Ellen G. White's influence is much greater today than when she was alive. And that is another proof of the inspiration of her writings. God's true prophetic servants will be heard to the end of time, for they all voice the truth of God which lives on through the years. Blessed are they who accept and practice the teachings of the Spirit of Prophecy writings.



Through her books, the influence of Ellen G. White is much greater than during her life.

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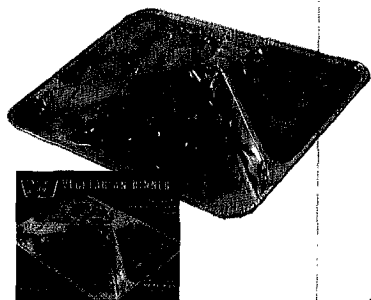
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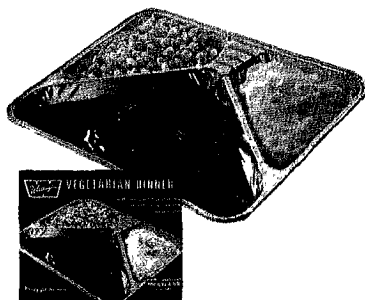
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TOMORROW'S FOODS TODAY



## Another Big Secret

By INEZ BRASIER

FATHER LOOKED at the calendar on the wall. "Today is the day of the big secret. Are you ready for it, Mrs. Lawrence Connell?"

Mother's face was all sunshiny, the way it was when she was especially glad. "Everything is ready, even to—"

"Now Mother, if you tell one little thing about it, it will not be a secret." Father watched Larry pour syrup on his pancakes. "Hold it! Mother does not want syrup on this table."

"I didn't mean to spill it. But what is this big secret that makes you look so happy?"

Father tried to look serious. "I fear you will not eat if we tell you."

"But we can't when things are so mysterious." Larry stood up while mother cleaned the syrup from the table.

Father stopped the car beside the station as the long train came round a curve. He hurried everyone along the platform. "This train does not stop here except for important reasons." He reached up to take a pair of crutches and then handed them to Larry.

"It's Tommy!" cried Lorna.

Tommy stepped down to the side of the

train with father and the brakeman to help him. Larry gave him his crutches.

"You are almost home," Lorna told him.

"Hungry, son?" asked father.

"I am hungry."

"You shall have breakfast in a few minutes," mother told him.

They were soon home. Tommy sat at the breakfast table. "Can't you eat another slice of toast?" asked Larry as he covered it thick with jam.

Tommy grinned. "Maybe I could."

Father stood in the hall door. "Right this way for the rest of the secret."

Everyone started up the stairs as father led the way.

"Now I know!" Lorna stopped so fast she almost choked. She would not tell Larry. She only rubbed the new hand rails on either side of the stairway.

They went slowly as Tommy pulled himself up by the rail. "It is easy like this. I am not afraid of these stairs."

"Welcome to your room," father said as he unlocked the bedroom door next to Larry's room.

"Now hurry, son. Put on your jeans. One big boy is not enough around here. I need two. Shoo, all of you!"

In a few minutes Tommy came into the kitchen. "I never had so many nice things to wear for a long time," he told mother.

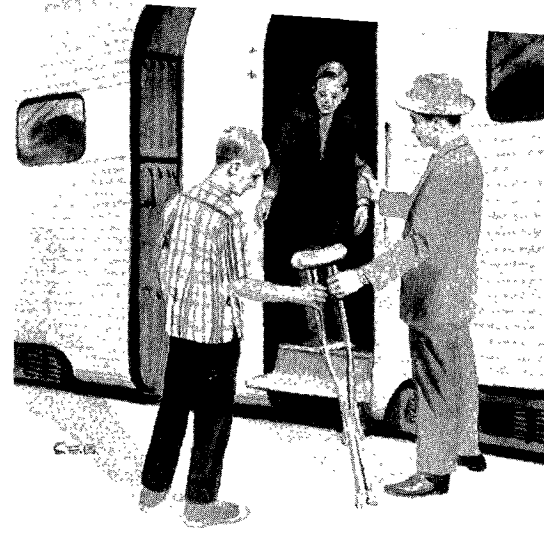
"They are just blue jeans and T-shirts like mine," Larry said.

"But they are nice, and there's four of everything."

Larry's face was red. "I'm never going to grumble again."

"I guess we never appreciate our blessings, Larry Connell. And now we have a new one to count." When Lorna talked that way she sounded just like Aunt Freda.

Father stopped the tractor by the porch



S. E. BOHLMANN, ARTIST

Larry handed the pair of crutches to Tommy.

steps. "All aboard for Uncle Jim's." He lifted Tommy up to sit in front of him. Larry and Lorna scrambled onto the fenders. Soon they were across the road.

"So here is our new farmer," Uncle Jim said as he lifted Tommy down and gave him his crutches. "Welcome to the calves and the birds."

Larry started to the barn. "We want Tommy to see the little red calves."

Tommy did not hear. He was listening to the barn swallows on the light wires.

Uncle Jim bent over to hear. "He whistles just like my barn swallows," he said. "I think—" He only smiled and would not tell what it was he thought.

Father nodded toward Lorna. "She whispered a while ago that God has answered our prayers about Tommy."

(Continued next week)

## He Lives

By BLANCHE PEARSALL

What's that they say, that God is dead?

Then everything the Bible says  
Is false—just lies, no truth at all.

Then how can there be spring and fall

And winter winds and summer rain

And fields with waving golden grain?

There'd be no flowers in the spring

Or lovely birds that chirp and sing.

There'd be no hope in life at all;

No one would hear the Master's call.

The dead can't love or daily give

The things we need to help us live—

The air we breathe, the food that grows,

The calm of heart or sweet repose.

'Tis Satan says that God is dead!

He planned it long ago and said,

"I will be greater than them all!"—

That was, of course, before his fall.

And those who would believe in him

They soon will see the price of sin,

A mighty angel will descend

And send them to a bitter end.

The King of kings will prove His might,

And wrong will be o'ercome with right.

He lives! He lives! the song will rise

And fill the everlasting skies.

Though heaven and earth shall pass away,

A better will return to stay.

He rose victorious from the grave,

He lives and ever seeks to save.

And those deceived by Satan's voice

Can still be saved—make Christ your choice.

He's seated now at God's right hand

And intercedes for every man.

He took upon Himself our sin,

Oh, won't you bid Him enter in?

He holds the wind and waves at bay,

He rules the time of night and day.

Salvation is a gift so free

Because in love He died for thee.

And on that resurrection day

He rose again to lead the way

To everlasting life on high.

He is ALIVE! Rejoice and sing.

I'm glad I serve a LIVING King.

# Reflections

## ON A WEEK OF PRAYER READING

By ANNA F. O'BRIEN



WHEN the REVIEW with the readings for a recent Week of Prayer arrived, I devoured at once the introductory statement entitled "The Prayer of Faith," by the General Conference officers, and the reading "Watchman, What of the Night?" by our General Conference president.

God inspired His chief watchman on the wall to give His people the needed warning for this time. Our attention is called to constant watchfulness and to the fact that our ears must remain sensitive to the watchman's announcement that "the morning cometh." We must discern the signs of approaching day. We are reminded how Job bore up under his earthly losses by saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Our Watchman also tells us that we must watch what we allow to enter into our minds, and what we cherish in our hearts.

How sad that so many of God's people travel through life to a ripe age yet do not put their complete trust in Him. Oh, they are faithful in keeping the Sabbath, and when things are going well with them they can be joyful. But let trouble come, and they carry the whole load on their own shoulders. Very often their faces reflect the burden they are carrying.

How sad that some of us wait until so late in life before we learn to cast our burden on the Lord and leave it there. How important it is to select what we allow to enter into our minds, and to remain there. If we all did this, there would always be peace and harmony in our midst. There would be no room to entertain thoughts of others' defects and failures. We would have plenty of room to pray for one another but no room to criticize and talk of the faults of others. There is no room for this if we ourselves are building characters for His kingdom. When a person listens to criticism and faultfinding, he opens the avenue of the mind wide for Satan to enter. This is one of the chief reasons that so many of God's people fail to build a character that will stand the test of trouble and affliction. They have been so concerned over supposed defects of character in others that they neglect their own char-

acter building. As a result, they do not enjoy that peace that comes when a man lets the mind that was in Christ Jesus find a place in his own mind.

When I think of the years of my life that were wasted, I thank God for His promise that He will restore the years the locust and cankerworm have eaten. I could have been enjoying that "peace that passeth all understanding" so many years ago, and not have been taking the name of God in vain. Sometimes it takes experiences similar to that of Job to awaken us, but let us thank Him for the awakening, and be determined, daily, to gain a complete victory by watching what we allow to remain in our minds.

Let us, then, heed the admonition of our chief Watchman, and hasten to be daily preparing characters that will take us through to the kingdom. There will be no more faultfinding, criticism, or backbiting in our midst;

we shall enjoy "perfect peace" under all circumstances because we really believe Romans 8:28. We no longer take the name of the Lord in vain. This, indeed, is working out our own salvation with fear and trembling. How rewarding it is as soon as we awake in the morning to ask help to control our thoughts, and as we sink into a restful night's sleep to thank Him for His help and guidance.

May we all, as God's children preparing for His kingdom, grow up into a full experience in Christ Jesus during the Week of Prayer and thereby hasten His coming. Thank God for His ministering servants, our leaders!

## Fellowship of Prayer

### "Praising His Holy Name"

"It is indeed true that 'God works in a mysterious way His wonders to perform.' A few weeks ago I wrote asking prayer for my brother in California, who was struggling with the drinking habit and also had the smoking habit.

"An X-ray of his lungs showed something positive about his condition. He wrote us today that he is trying the Five-Day Plan and hasn't smoked for ten days, and that he has been nearly five months without alcohol, also that he intends to go to church this week. He is studying our doctrines. How often our heavenly Father brings good out of evil! I know my brother will improve physically, too, as he quits his vicious habits. Please continue his name on your prayer list so that he may receive strength from Heaven. I shall always pray at sunset Friday nights for those on the Fellowship of Prayer list, praising His holy name."—Mrs. L., of Massachusetts.

### "Praise God for His Blessings"

"About three years ago I asked prayer for my daughter who had drifted away from God. . . . She married a fine young man, Baptist by belief. I have prayed most earnestly that he also would accept this wonderful truth. My cup runneth over this morning as I tell you that another victory has been won through prayer. Two years ago they started attending church together. On November 19 this dear son-in-law was buried with his Lord in baptism. Praise God for His blessings. . . . God bless you in your consecrated service. Please pray for other dear ones who are out of the fold."—Mrs. K., of Texas.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



# That Was the Day

By ROMA CAIN CARTER

**T**HAT was the day, all right, although I didn't know it at the time.

When I told my husband that the new Adventist minister had called that afternoon, he sat there with the familiar I'm-willing-to-listen look on his quiet features. As he very well knew that is all the encouragement I ever need.

I began to enumerate: "Not much more than half my age—I would hardly have placed him as a minister."

My husband smiled. "Something like a happy-go-lucky, door-to-door salesman," he suggested.

I gave the idea a moment's thought. "Yes and no," is the right answer I decided. "Happy and confident, but not trusting to luck. Not like a stranger at all. He made me think of an easy-to-live-by neighbor—friendly, and on the alert for a chance to be helpful. Talked a good bit about his wife, and I can hardly wait to meet her."

As it turned out, the new pastor's wife was every bit as friendly as her husband. She was a Christian who daily practiced her profession—a registered nurse, and a diligent Bible student. I was a little awed by her knowledge and skill, but never missed a chance to visit with her. Perhaps because of her youth she never seemed to weary of my *why's* and *wherefore's*, my interest in dietetics, my numerous questions about Spirit of Prophecy counsel.  
(Turn to page 13)



RON CURBOW PHOTO, COURTESY EASTMAN KODAK COMPANY

# The Answer

By MAXINE RASMUSSEN

Sometimes the Lord sends sunshine,  
And lovely flowers strewn  
Across the paths we walk upon.

These all are quite a boon  
To each of us, and happiness  
They bring each time they're sent.

Yes, God gives us sunshine.  
He also gives us rain;  
And right along with pleasantness

He sometimes gives us pain.  
The sufferings we oft endure,  
Or see in fellow man,  
We find it harder to believe  
Than anybody can.

We cry out in our deep distress,  
"O Lord, please take away

My pain and anguish, for it's more  
Than I can bear today."

He answers back, "Child of Mine,  
Some lessons you must learn.  
For whom I love I chasten,  
But love you in return  
So very much, My precious child;  
I gave My only Son,  
Who suffered on cruel Calvary  
That you and I be *one*."

And then we bow an aching head,  
And tears well from the heart;  
With this thought we then can take  
Devoted willing part  
In service true to God above,  
Who shows to us a wondrous love.

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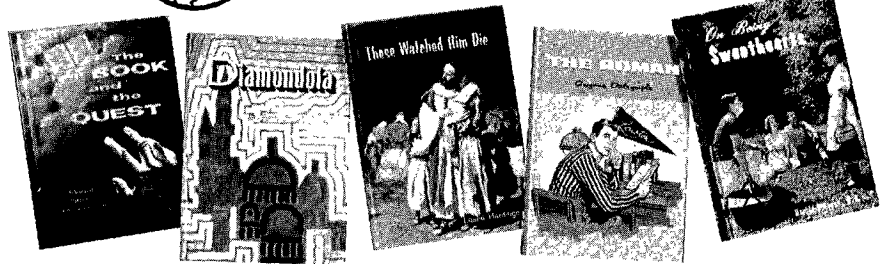
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Soon I loved the young woman as a sister. That was the sad part. She was an Adventist from childhood, and I could never become a member of that group. Regularly, I subscribed to Adventist publications, owned many of their books, and as often as possible attended their meetings. After long years of frustrating search, I was convinced that Seventh-day Adventist doctrines are brimming with truth. And, simply stated, truth, to me, is things as they are in the mind of God.

Did I rebel against the seventh-day Sabbath? Of course not. Hadn't I read the New Testament through again and again trying to find even one short sentence denying it a place in the new covenant? Never did mortal search more carefully for even a couple of words denoting a change from the seventh day to the first. Had there been any such information given I couldn't have missed it.

My Bible indicated ever so clearly that only God has immortality, so it was easy and comforting to give up the idea of everlasting torture in a lake of fire. Could it have been Adventist belief in a real garden where Father and Son created the earth, its vegetarian bounty, and its first inhabitants in six literal days? No, not that, because I had already gathered as much from my study of Scripture.

I had no quarrel with Adventist belief in the virgin birth. Neither with their stand on the atoning blood of our sinless Saviour. "I believe in Jesus Christ" has long been my favorite five words in the English language. Aloud and silently affirmed, these words are my theme, my testimony to myself as I go about my daily routine. I recommend this uplifting clause to fellow believers. If we really do believe in Him, you know, it is much easier to live under present conditions, and will prove to be the deciding factor when we must face up to the final deception.

Here, I would like to mention a book that came into our home when I was around 11 years of age, and already a ravenous reader. My father said the book contained a "lot of new stuff," and ought to be destroyed. My busy mother gave it a swift reading, and told me it was "different" but she saw no harm in my reading it. Title of the book: *The Coming King*, written, I believe, by James White.

Years later when other Adventist publications trickled into my reading matter, a bell tinkled in memory and I remembered passages of Scripture quoted and explained in the now out-of-print *The Coming King*. We never know, do we, how far the reach, how clear and sharp the echo, the eternal effect of our spoken and written words!

"By thy words thou shalt be justi-

fied, and by thy words thou shalt be condemned" (Matt. 12:37). And probably even more to the point of this little piece, "Death and life are in the power of the tongue" (Prov. 18:21).

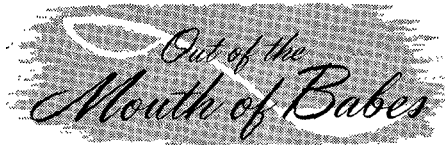
I became acquainted with several Adventists. An older sister accepted the message without hesitation. I liked and admired the woman who spent considerable time and loving effort in studying the denominational beliefs with me. But when she and more than one pastor tried to pin me down to a baptismal date, I squirmed quickly out of a definite commitment.

I was delighted to find a group who truly expected and looked forward to the return of our long-absent Saviour. The health message I dearly loved, and I began at once to experiment with its effective principles. But in other areas I held on to some pet reservations.

It is clear now that at no time was I fooling my Saviour and Friend. All along He knew that I was headed in the right direction. The Creator always responds to our slightest acknowledgment of His rightful place in our lives. Persistent seeking lays hold of the satisfying answer just as Jesus said it would. The marvel is His loving interest in the very least of His meandering children.

Certainly, "His greatness is unsearchable."

Months passed before I was baptized; still I claim that when the new minister knocked on my door in the fall of 1962 *that was the day*. I wish I



## Afraid of the Dark

As told to  
INEZ STORIE CARR

My little adopted boy had a constant terror of the dark. When we first moved into our big two-story home at Loma Linda, the four-year-old boy would not go up the long stairs from the brightly lighted hall below to the dimly lighted one above, even though his sister of the same age bounded merrily up the steps ahead of him. Over and over I told him about the guardian angels and that his angel was with him in the dark just as much as in the light. Finally the realization of the fact took root.

Now my little boy stops at the foot of the stairs and says out loud to himself, "I have my angel to go upstairs with me so I'm not afraid of the dark."

Then with chest out and feet striking each step, he firmly mounts the stairs like an armored crusader.

Is my faith in the dark moments of life as strong as his?

were better able to explain how he managed with little talk but with great friendliness to shatter the icy wall of excuse and procrastination I had layered around myself. I have wondered whether the minister and his wife consulted together about how they might work with God to bring me to a definite decision. I know they prayed for me and for my husband.

They were so kind! So willing to share their time, their home, their knowledge and experience. I was often amazed at their keen understanding, their genuine interest, their Christian concern for the most average of persons. Discounting my disbeliefs, they accepted me as one of their congregation. On this tottering planet they have achieved a Christian kinship I never expected to encounter this side of a cleansed, new earth.

The young minister never asked me why I was not a member of his church. His acceptance of my sincerity made me want to tell him. His broad smile, his natural, relaxed attitude, didn't hurt a thing as we talked. I decided that maybe I could get along without my beads and my wedding ring, but there was another little matter not so easily pushed aside.

"You see," I explained, "I am an individualist, while Adventists, it seems to me, have tossed their personal identity into a sea of denominational doctrines and restrictions."

Does a minister, I wonder, ever feel that a good shaking would be the appropriate and effective answer? Anyway, it wasn't long until my pastor-friend laughed heartily and said something like this: "Honestly now, do you think my wife and I have no individuality, no personality of our own?"

I was quick to admit there was no trouble there, neither with our well-loved local elder and his friendly wife. Neither, if I were strictly honest, with many other Adventists I had known through the years. One more excuse whipped away with the winter wind, and then came some serious talk about the necessity for reform and reparation and unity of belief and purpose in these later-than-we-realize, difficult days.

Physically handicapped, I doubted that I could make it into the baptismal pool. "We'll never know until we try," said the ingenious, understanding minister. So we reverently went through a rehearsal, found I could manage, and I am eternally grateful.

Still not wishing to lose my individuality, I no longer hang onto the word as once I did. "Existing as a distinct entity," now sounds a little lonely. Far better, I think, to say *my church, my pastor, my Christian friends; our hope, our certainty of glorious fulfillment.*

# From the Editors



## STRENGTH FOR THE DAY

Not long ago we read Barry Wynne's fascinating book *The Man Who Refused to Die*. The book tells the story of Teehu Makimare, a Seventh-day Adventist from the Polynesian island of Manihiki. In mid-August, 1963, Teehu and a crew of seven on the 13-foot boat *Tearoha* were returning to Manihiki from the island of Rakahanga when they were caught in a sudden, violent storm. After the bowsprit snapped, the boat began to drift westward into the vast expanse of the South Pacific Ocean.

For weeks Teehu and his men survived crisis after crisis. Burned by the merciless sun, weakened by lack of food, thirsty for fresh water, they drifted on, praying for help and leaning on the everlasting arms. After about three weeks the boat capsized in a violent gale. Two of the men drowned.

"The days drifted by, marked only by the rising and the setting of the sun until September had spent itself in a shimmer of delirium. The sores on their bottoms and arms had become gaping wounds, their throats were so dry and constricted that they were unable to swallow, their lips so cracked and painful that they could not speak. But, still they would not give up."—Page 127. At last, after 64 days, the boat washed up onto the beach at Eromanga in the New Hebrides, 2,000 miles away from their home island of Manihiki.

No one can read this epic story without admiring the tremendous courage of Teehu. His absolute refusal to give up in the face of impossible challenges to both body and spirit makes him stand forth as a truly remarkable person. But Teehu could not have done what he did merely by drawing on human resources. He prayed continually, and was strengthened by the eternal God.

### A Similar Story

The story is similar to that of Lieutenant James C. Whittaker, published more than 20 years earlier, in 1943. Lieutenant Whittaker was one of eight men who drifted on three tiny rafts for 21 days in the Southwest Pacific after their Flying Fortress, its fuel exhausted, crash-landed in the open sea. One of the differences in the stories is that Teehu Makimare began his ordeal as a Seventh-day Adventist with a strong faith; Lieutenant Whittaker began his adventure as an agnostic, even an atheist.

But as Lieutenant Whittaker listened to others of his companions, including Captain Eddie Rickenbacker, pray for help, he was converted. Later, two experiences made God's interest and presence exceedingly real. Of the first of these, Lieutenant Whittaker wrote: "The sun was scorching hot. In midmorning a rain squall appeared, but it passed a quarter of a mile off. For the first time I found myself leading the others in prayer.

"'God,' I said, 'You know what that water meant to us. The wind has blown it away. It is in Your power to send it back again. It is nothing to You, but it means life to us. Order the wind to blow that rain to us who will die without it!'

"There are some things that can't be explained by natural law. The wind did not change, but the receding curtain of rain began to come slowly toward us, *against* the wind, as though an omnipotent hand were moving it.

"We drank, and caught a store of water. That God-

sent rain helped us endure the next four terrible days."

On the twenty-first day of their ordeal Lieutenant Whittaker experienced the second of what he termed "two miracles that were to cleanse me of agnosticism forever." Having spotted palm trees about 12 miles in the distance, the lieutenant began rowing toward them. He rowed solidly for seven and a half hours! Later he wrote: "What I did in the struggle to reach that island couldn't have been done without divine help. . . . When we had almost reached the island a perverse current caught us and began to carry us out to sea again. I cried out to God to give me strength, shouting above the rising wind in the fear that He might not hear me.

"Half an hour later it was evident that I was making progress against the current. And then came a new difficulty: a squall that almost blotted the island from our sight. I cried, 'God, don't quit me now!'

"He didn't. In the final burst to reach the reef, I was *bending* those aluminum oars against the waves. It was not Jim Whittaker who bent them. I didn't have the strength to bend a pin. I was not conscious of exerting any effort; it was as though the oars worked automatically and my hands were merely following their motion. There were other hands than mine on those oars."

### "He Increases Strength"

Few people are called upon to endure the kind of ordeal faced by Teehu, Lieutenant Whittaker, and their companions. Only a limited number are placed in positions where they require such special bestowals of divine strength. But it is reassuring to all of us who face life's day-by-day challenges to know that God will provide the strength that we need, and that if greater trials come, additional strength will be granted.

"Have you not known? Have you not heard? the Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:28-31, R.S.V.).

Shortly before his death, Moses blessed the children of Israel and said, "The eternal God is your dwelling place, and underneath are the everlasting arms" (Deut. 33:27, R.S.V.). Christians should believe this promise. They should test it. They should know for themselves that God is with them to strengthen and sustain them for the daily trials that sometimes seem almost overwhelming.

To Christian workers Ellen G. White once wrote: "Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contacts with Christ.

"Wait on the Lord: be of good courage, and he shall

strengthen thine heart: wait, I say, on the Lord.'"—*Testimonies*, vol. 7, p. 243.

This counsel to workers is applicable to all Christians. How much we need to pray! More time spent in prayer will bring us the strength we need to meet each day successfully. The same God who helped Teehu and Lieutenant Whittaker lives today. As we pray and exercise faith we shall individually see the text fulfilled: "He gives power to the faint, and to him who has no might he increases strength" (Isa. 40:29, R.S.V.). K. H. W.

## REASON AND FAITH—11

This week we conclude our somewhat extended discussion on keeping faith and reason in balance as we make the value judgments and choices that a free, responsible, rational-moral being must make. For the past two weeks we have been considering the Bible as the Christian's supreme authority and unerring guide to the imponderable questions of man's origin, existence, duty, and destiny, with special attention to certain problems where reason and faith appear, at times, to be in conflict.

Last week we suggested three principles we have found helpful in this area, relating to the nature and purpose of the Bible, the role of faith in correlating the Bible with the observed phenomena of the natural world, and the Bible as a divine-human book. This week we conclude with three additional principles, on the importance of listening attentively to the inspired writers, on correlating the seemingly disparate data of faith and reason, and on preserving a spirit of fellowship in our quest for truth.

4. *Listen attentively to the inspired writers.* We are all prone, perhaps more often than we realize, to read our own preconceived opinions into the words of Holy Writ, unaware, betimes, that the inspired writer never intended to say what we construe his words to mean. When Bible study deteriorates into a search for the best proof texts to support what we have already decided is truth, the voice we are likely to hear as we read is not that of God, but the deceptive echo of our own ideas.

We listen to God's voice in the Bible by discovering the meaning the various inspired writers sought to convey. In our endeavor to ascertain their purpose in selecting the particular words they use, we shall weigh each word carefully in relation to the writers' own historical context and knowledge of the divine purpose, and to the literary context in which it is used. As we trace a writer's line of thought we shall endeavor to think his inspired thoughts after him, humbly praying that the Spirit who inspired him to write will inspire us to understand as we read. In other words, we shall give each writer an opportunity to tell us what he means, by what he wrote.

In the listening process we shall make ample, but critical, use of the available tools of Bible study such as commentaries and Bible dictionaries. We will treasure the writings of the Spirit of Prophecy, especially the Conflict of the Ages Series, as an inspired commentary on the Bible, distinguishing always between comment on a passage intended to elucidate its original import, and comment intended to apply Bible principles to our particular needs today. The principles themselves remain unchanged, but their application may differ from that of Bible times.

5. *Correlating the data of faith and reason.* At points where revelation and the observed phenomena of the natural world seem to be in conflict, it is vital to keep faith and reason in balance and not permit either to usurp the rightful role of the other. God is the author of both nature and revelation, for instance, and if we knew and understood all of the facts, these seeming conflicts would disappear.

Faith and reason may be compared to a pair of terrestrial coordinates—the equator and the prime meridian of Greenwich, for instance, which intersect at a point in the Gulf of Guinea off the west coast of Africa. The equator and the meridian cross at right angles, and may appear to be at cross purposes with each other. But as the term implies, coordinates are essential for the precise location of any point on earth, and for modern navigation by sea or air, or in space.

The intellectual coordinates of faith and reason may similarly appear to be at cross purposes because they operate on different planes, but they must be used together because truth lies at the point where they intersect. They are complementary, not contradictory. To jettison or downgrade either would be to abandon any possibility of arriving at ultimate truth in such areas as natural science and revelation.

It is also important to distinguish between the observed facts, whether of the natural world or of the Bible, and the interpretation we place upon the facts. Any seeming conflict between nature and revelation is the result either of inadequate information or of a mistaken interpretation of the evidence. This applies with as much force to our interpretation of the Bible as it does to our interpretation of the observed phenomena of the natural world. When the two appear to be at variance we should look for additional information in both areas, and re-examine our interpretation of both.

We should look also for alternate possible interpretations; and of two or more that appear to have equal validity we should tentatively select the one that comports most closely with all of the evidence. Thus, when natural phenomena are subject to two or more possible interpretations, we tentatively accept the one that comports most closely with the Bible; and when a passage in the Bible is similarly subject to two or more valid interpretations, we accept the one that comports most closely with the observed natural phenomena.

When, for the moment, we have done our best and find that difficulties still remain, it is our privilege to exercise suspended judgment, on the one hand patiently continuing our search, and on the other re-examining our interpretation of the evidence. Only an immature mind supposes that it is either necessary or possible to obtain a complete and final answer to every question at once. The mature mind is content to do its best and then let matters rest for a time. Doubtless, in this life, there will always be points of truth we cannot resolve to perfection.

Suspended judgment maintains a firm faith in God and in His Word, because of the convincing evidence that it is, indeed, His Word. Suspended judgment also acknowledges the observed facts of the natural world. But it holds any particular interpretation of either, subject to further development as new evidence becomes available. The evolutionist errs when he interprets certain observed phenomena according to his preconceived opinions, dismissing conflicting evidence as unworthy of serious consideration. The creationist similarly errs when he interprets the Bible according to his preconceived opinions, and dismisses conflicting natural evidence from mind.

6. *Fellowship in the quest for truth.* The quest for truth unites us in a bond of fellowship with all fellow Christians who are engaged in the same endeavor. We will never permit this quest to degenerate into an attempt to prove our own opinions right and someone else's wrong. Truth is truth, despite all of the ingenious arguments that can be arrayed either for or against it. If we are sincere in our own search for truth we will credit other men with being as sincere as we are, and leave with God any question as to their motives. They are His sons

and our brothers in Christ, and it is infinitely more important to be motivated by the Spirit of Christ than it is to take the kingdom of heaven by force of argument. "If I . . . understand all mysteries and all knowledge, . . . but have not love, I am nothing" but "a noisy gong or a clanging cymbal" (1 Cor. 13:2, 1, R.S.V.).

In our quest for truth, in all areas where faith and

reason need to be kept in balance, let us, by the grace of God, seek to perfect our use of the rational-moral faculties with which the Creator endowed us—to His glory and to our own happiness in this world and in the world to come.

R. F. C.

(Concluded)

## LETTERS

### From Readers

#### BANDAGES FOR LEPROSARIUM

EDITORS: In the REVIEW of August 4, page 22, is a very interesting story about bandages being needed for the lepers in Africa. What I want is more information about the bandages. Can you put me in touch with the source of information so I can make, and get a group here in the Linden Boulevard church in St. Albans, New York, to make them. Since a recent illness and operation I must take it easy, but I would gladly knit for them. I consider this as really doing something worth while.

MRS. MAMIE C. HUNT  
Manhasset, New York

EDITORS: In the August 4 issue of the REVIEW an article on page 22, entitled "A Busy Year at the Masanga Leprosarium," by Althea Turnbull, R.N., tells about the need for bandages for the inmates and those who are waiting for admittance. I would either like to correspond with her concerning the need there, or in some indirect way find out what the need is concerning bandages, and a description. I would also like to know how they are to be sent, directly or through some welfare center. Could you help me to get the information needed?

MRS. ELOISE ALLISON  
San Bernardino, California

► Why not write directly to Mrs. Turnbull? Her address is:

Mrs. Althea Turnbull  
c/o Masanga Leprosarium  
P.O. Box 48  
Magburaka, Sierra Leone.

#### NOT CRITICAL, BUT CONCERNED

EDITORS: "According to the teaching of the Scriptures, it dishonors God to address ministers as 'Reverend.' No mortal has any right to attach this to his own name or to the name of any other human being. It belongs only to God, to distinguish Him from every other being. Those who lay claim to this title take to themselves God's holy honor. They have no right to the stolen word, whatever their position may be. 'Holy and reverend is His name.' We dishonor God when we use this word where it does not belong."—*Evangelism*, p. 133.

Some of our ministers, I understand, permit the use of "Reverend" with their name, rather than explain our position on the matter. I'm not critical, but I am concerned. I was talking to a young minister about it and he feels the word has gotten so common and people

feel so differently about it that it may lawfully be used for ministers, and not merely with the name of God. I cannot agree.

Another thing that bothers me is that some members seem to think nothing of traveling a considerable distance on Sabbath morning to one of our colleges or academies presumably to worship with them, even though their local church needs their support; but the main reason for going is to see a Saturday night program the school is going to put on! This is just one of several areas we could think of and pray about. I know we are to look to Christ and not to our leaders, but when we take the name of leaders we do have a responsibility toward the other members of the church. I'm not just talking about our ministers. I mean if I accept an office of responsibility I am a leader. I pray we will all draw closer to the Saviour and raise our standards.

MARGARET SHARP  
Birmingham, Alabama

#### STORY ABOUT POLAND

EDITORS: What a joy it is to receive the REVIEW AND HERALD each week. I thank God for its balance and certainty! It is sound reporting on the progress of God's work in the hearts of men and women around the world. I am especially thankful for the warm and touching report of the celebration of the millennial anniversary of the Polish State by the Seventh-day Adventist church in Warsaw, Poland (Dec. 1 REVIEW). Elder B. B. Beach truly has the pen and heart of a "ready writer"—and is to be commended for his beautiful account of the occasion. The pictures accompanying the report also tell a fine story. I cannot but speak of the quiet and devout mien, the attentive posture of the worshipers, the lack of extremes in hair style and clothing. We can learn much from these dear brothers and sisters who truly love our Lord and believe His coming is indeed "near to come." Every page of the REVIEW is inspiring and is read with great interest and gratitude. May God bless you in holding firmly the distinctive truths that have made us a distinctive people in this age when true witnessers are sorely needed for Christ.

LUCIA HUDSON LEE  
Nashville, Tennessee

#### WANTS REPRINTS

EDITORS: I am writing about two items that appeared during the past year in the REVIEW. The first is the series you published by R. R. Bietz, president of the Pacific Union, on church standards. You ran this in the April and May issues. I thought this was about the finest thing I have seen on church standards since I became an Adventist in 1951. The second item is the article you printed just a few weeks ago, "The Great Non-epidemic Among Seventh-day Adventists." This was really outstanding. It makes one feel glad to be a Seventh-day Adventist. What I would like to

know is, have there been any reprints on either of these articles? Both of these articles should be in the hands of all of our members. They would also be good to distribute to evangelistic and Bible study interests. If you have reprints, please let me know what the cost is per hundred. If you don't have reprints, is there any prospect of getting some in the near future?

CARL HARTMAN  
Harrisonburg, Virginia

► Sorry, no reprints available.

#### APPEAL STILL TIMELY

EDITORS: In the Week of Prayer issue of the REVIEW for 1925, Elder O. Montgomery wrote: "The need of the church today, as it faces its great responsibility, is not more or larger institutions; it is not more facilities; it is not more or better machinery; it is not a new organization or better plans. Our greatest danger is in depending too much on these things. The church today needs the baptism of the Holy Ghost in the fulness and power of the latter rain. . . . It will not be poured out upon conferences or institutions, as such. It will fall upon the individual whose heart is pure, who has been purged from all sin. It will be poured upon the man or woman whose daily walk and conversation is with God, those who have victory over sin."—Nov. 19, 1925, pp. 22, 23.

In the same issue, Elder J. L. Shuler wrote: "A revival of primitive godliness is essential now in the experience of God's people for the speedy finishing of the work of the Lord. . . . When this experience of primitive godliness is realized, it will bring the fulfilment of those spiritual longings that lie deepest in the heart of God's remnant people today. Then we shall see that long-looked-for outpouring of the Holy Spirit in rich measure."—Page 10.

On page 20, Elder W. W. Prescott wrote: "Our greatest need is a revival and reformation. . . . In the great day of atonement, in the olden time, the people were expected to assume a different attitude toward God, recognizing the importance of the occasion when sin was being removed from the people. So it should be now. . . . An experience of victory over every known sin should be entered upon. This blessed experience is offered to all who are willing to renounce the things of the world, turn to God with full purpose of heart, and lay hold in a very definite way upon the power of the Holy Spirit for holy living."

Is not this instruction even more timely for those of us who live in 1967? "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. May the forthcoming issues of the REVIEW help us toward this goal.

MRS. M. M. RABUKA  
Rogersville, Missouri



# Reports From Far and Near

## Penicillin and Prayer in Trans-Africa

By H. E. RICE

Associate Secretary, GC Medical Department

Africa is a big continent. It is also big in need and vast in opportunities for the gospel; and the medical work of the church is big. It is carried on in ten major hospital centers and scores of dispensaries and clinics, by two airplanes, and by one mobile clinic that reaches into the heart of the Kalahari Desert. These ten hospitals have a combined bed capacity of 969, and more than 27,000 patients entered their doors last year. More than 320,000 outpatient visits were recorded.

A leper patient was being treated in the hospital in Songa. One day this good woman disappeared, and no one knew why or where. Two years later she reappeared out of the jungle at another one of our hospitals miles away, but for more than treatment. She brought with her a small bag of tithes and offerings and asked that a minister come with her and baptize 30 converts to whom she had taught the truth she learned in the leper colony.

Four efforts were recently held near our Kendu Hospital, and their fruitage was 125 baptisms. One patient was asked why he traveled past another well-equipped and well-staffed institution to come to the Kendu Hospital. His simple answer describes the work of all our hospitals the world around. He replied, "God is in the medicine here."

The medical work is expanding as new facilities are provided and new programs are launched. In some instances, instead of erecting hospitals, physicians are entering into practice in cities apart from any of our institutions. These physicians are church-employed medical missionaries in precisely the same way as are their colleagues in the hospitals. In one such practice in Ficksburg, South Africa, 80 patients are taking Bible studies and 30 gather in the home of W. E. Staples, M.D., every Sabbath for church service.

Nursing and paramedical educational programs are also extending. Malamulo Hospital will soon offer X-ray and laboratory technicians' training. The first class of four nurses was graduated at Mwami Hospital, Zambia, during the writer's recent visit. The lamps they lighted at graduation were symbolic of gospel lamps being lighted all over Africa.

Four African Seventh-day Adventist young men are well advanced in their training as physicians in the university at Kampala, Uganda. At one point in their training they faced immediate expulsion because of Sabbath observance, but Mar-

lowe Schaffner, M.D., medical secretary of the division, with other church leaders, was used of the Lord to secure exemption from Sabbath work.

God truly came very near as we met in the dormitory of this university and joined in prayer that He would guide these young men in their studies and lead them into His service when their education is completed.

Communion comes quarterly in Africa. This sacred service was celebrated in a neat and appropriate church on the hospital campus in Uganda. Five-gallon cans had been split in two lengthwise, and each made into two basins. Would that we all could learn how unimportant material things are, and how all-important is the presence of God in our midst.

Two medical councils were held, one being at the Kendu Hospital in Kenya. Here representatives of Ngoma, Ankole, Heri, and Kendu hospitals met under the chairmanship of Dr. Schaffner, to study ways of rendering more effective service. The second council was held at the division headquarters in Salisbury, where representatives of the Songa, Malamulo, Maluti, Kanye, Yuka, and Mwami hospitals met.

The needs exceed our resources, and the opportunities are greater than our beds and blankets. But "God is in the medicine" being administered by 25 physicians and dentists, and by 397 nurses and supporting workers of all ranks. Many of the cured will surely meet the Great Physician in the earth made new.



### Seventy Baptized in Wilmington, Delaware

On December 3, 70 new members were baptized as the climax of the fall evangelistic series conducted by F. F. Schwindt, of Lodi, California, with the help of pastors and members of the two churches in Wilmington, Delaware. Families were united and young people from non-Adventist homes became members of the church. Charles Griffin is pastor of the Wilmington district, and Larry Boggess is associate pastor.

Elder Schwindt again became a centenarian by winning more than 100 souls in one year. He was presented with a plaque bearing the inscription "With thanks to God, presented to Elder F. F. Schwindt, in honor of his ministry in Wilmington, Delaware, December 3, 1966."

There will be other baptisms in the near future.

CYRIL MILLER, *President*  
Chesapeake Conference

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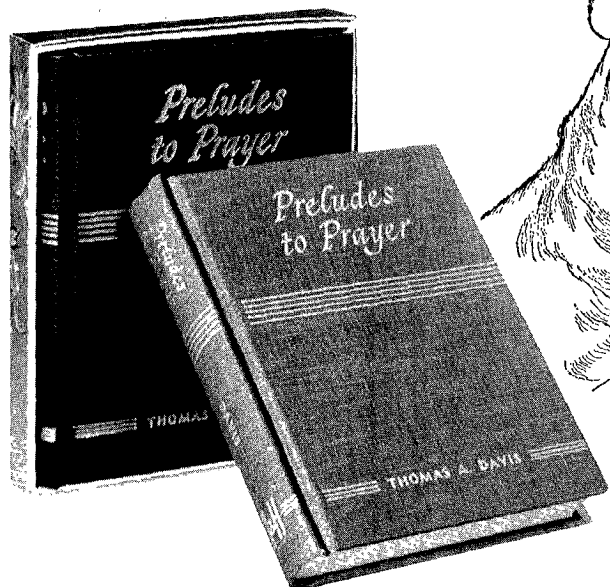
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# Far East Departmental Councils

By R. CURTIS BARGER

Associate Secretary, GC Sabbath School Department

"Breakthrough," "revival," and "evangelism" are terms very much on the hearts of workers around the world since the recent Autumn Council. Even before P. H. Eldridge, Far Eastern Division president, gave an official report of the Autumn Council at the annual division council meeting, the spirit of these words seemed to permeate the departmental meetings that preceded the business session. The pre-session meetings, concentrating on the work of the radio-television and Sabbath school departments, were held in Baguio, Philippines, November 23 to 25.

Accounts of the soul-winning activities during the past year were given by union administrators and departmental secretaries. All of these were full of heart-warming optimism; some were almost incredible in scope and significance.

In the radio-TV council, headed by R. C. Williams, division secretary for the department, it was revealed that in the past four years some 882,000 Bible correspondence course applications had been received and processed throughout the Far East, resulting in 109,000 graduates, of whom some 17,900 were baptized. At present, 22 Bible courses are being offered in 12 countries. It was also encouraging to note that currently 59 broadcasters in nine countries carry on 175 broadcasts each week over 110 stations, occupying a weekly aggregate of 60 hours of air time in proclaiming the message and mission of the church.

Against the backdrop of this achievement, and facing the staggering challenge of the yet-unwarned millions of the Far East, the radio-TV council set important objectives for the coming four years. Action was taken to restudy program schedules in each field, seeking to obtain complete coverage with gospel broadcasts. With television coming more and more to the various countries of the division, the urgent need was felt to take definite steps to meet the challenge of the large cities.

It is planned, for example, to penetrate Tokyo in 1967 with a weekly half-hour television program in color. It is estimated that the potential audience for such a program will be some 30 million persons. In a later session of the division council it was voted to allot U.S. \$25,000 from division funds, this sum to be matched by the Japan Union, for this breakthrough.

Reports of achievements in child evangelism indicate the effectiveness of this type of program. Statistics for the past four years show a division-wide total of some 3,300 branch Sabbath schools, with about 46,000 members.

Vacation Bible Schools in the Far East made 1966 another phenomenal year, with approximately 2,000 schools being held and 250,000 students enrolled. However, there was revealed a growing awareness that such a large influx of children and adults through community evangelism brings other problems for which a solu-

tion must be found. Adequate Sabbath school classroom space and facilities are a widespread and urgent need. Recognition was also given to the fact that in many churches, rooms and facilities are not available to take care of our own children in separate divisions. Actions were taken to utilize every possible means to alleviate this situation.

At the Sabbath school precouncil there was a new set of visual-aid figures illustrating all the Bible stories found in the children's three-year cycle. This set, developed and produced in the North Philippine Union, contains some 400 separate figures printed by offset in brilliant colors on durable paper and backed with flannel. The production of this set, largely a labor of love, was headed by Mrs. Amy Sherrard, a child evangelism assistant in the Sabbath school department of the North Philippine Union Mission. Sabbath school leaders in the Far East feel that these sets will greatly enhance the work of the Sabbath school in saving our own children and the children of our neighbors.

Applying Christ's injunction to go first to the lost sheep of the house of Israel, the Sabbath school leaders in the Far East have voted to organize a crusade to reclaim missing church members and to reduce Sabbath school absenteeism by means of a project called Operation Search and Save.

The union Sabbath school secretaries pledged to work toward the objective of one branch Sabbath school for each adult and youth class. The ultimate objective is one such school per Sabbath school each year. Until these objectives are reached it was voted to accept the goal of a 15 per cent yearly increase in branch Sabbath schools and a 25 per cent increase in Vacation Bible Schools.

The Sabbath school council was under the guidance of H. E. McClure, who for more than 12 years has headed the work of the department in the Far East. During the division council it was announced that Elder and Mrs. McClure had accepted a call to the South American Division, where he is to be secretary of the laymen's activities department. During his years in the Far East, Elder McClure has seen division Sabbath school membership rise from about 99,000 to some 300,000. Community evangelism has risen from nil in the case of Vacation Bible Schools, and a few hundred in the case of branch Sabbath schools, to the present encouragingly high levels.

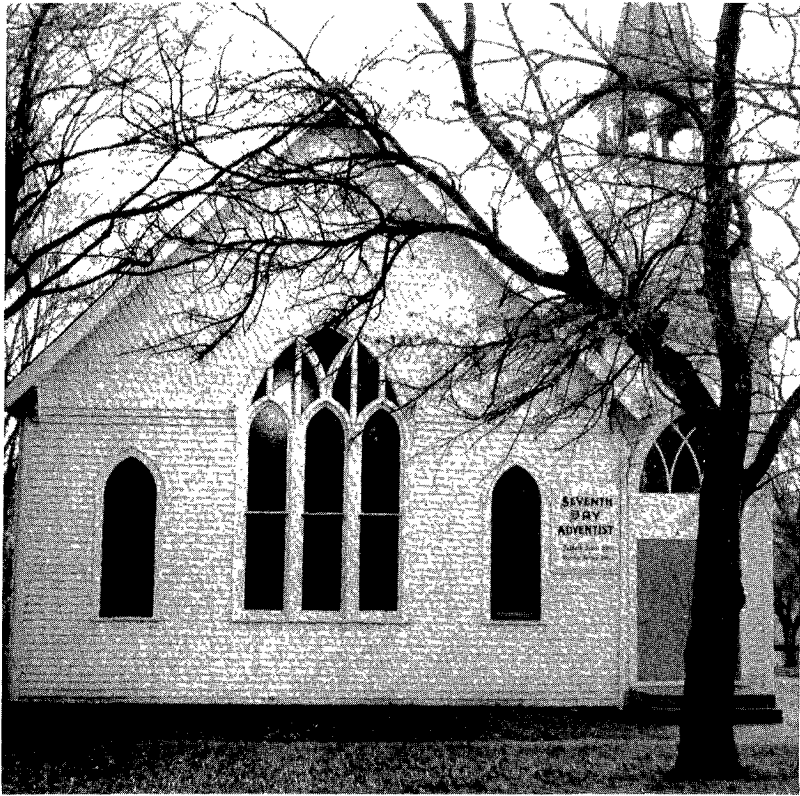


## Oklahoma Conference Ordination

T. E. Dennis (second left) was ordained to the gospel ministry at the Oklahoma Conference workers' meeting held in Oklahoma City on October 11. Brother Dennis received an M.A. degree from Andrews University in 1957. He has served in pastoral work in Virginia and Oklahoma, and as accountant and Bible instructor at Shenandoah Valley Academy. At the present time he is the chaplain of the Jay Memorial Hospital and pastor of the Jay church.

B. E. Leach, president of the Southwestern Union Conference (right), gave the ordination sermon; R. A. Nesmith, educational secretary of the Southwestern Union, offered the ordination prayer; and W. A. Dessain, president of the Oklahoma Conference (left), gave the welcome.

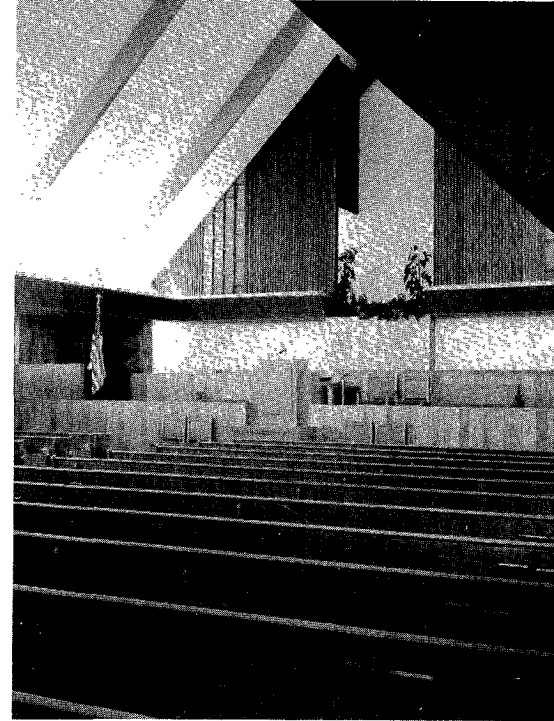
ROBERT RIDER, Minister  
Oklahoma Conference



## Dedication in Genoa, Nebraska

A few years ago a group of faithful believers near the little town of Genoa in north central Nebraska purchased a church edifice. Genoa is a small community of about 1,000. This church was renovated and made ready for dedication. The dedicatory service was held Sabbath, November 5, with the dedicatory sermon and prayer being given by F. O. Sanders, the Nebraska Conference president, and the Act of Dedication being read by the pastor, C. I. Philpott.

F. O. SANDERS



## New Sanctuary in Warren, Michigan

Hundreds of Seventh-day Adventists and their friends assembled at the new Van Dyke church in Warren, Michigan, a suburb of Detroit, for the official opening of the church on October 8 and 9. During regular Sabbath morning worship services the local pastor, James A. Ward, led the congregation into a deeper consecration.

The church is appraised at \$325,000 and has a seating capacity of 620. On its eight acres of land there are a four-room church school and facilities for the Dorcas Welfare Society.

E. N. WENDTH

*Departmental Secretary, Michigan Conference*

Present from the General Conference to assist in the pre-session departmental councils and in the annual division council were R. S. Watts, vice-president; D. S. Johnson, associate secretary; J. J. Aitken, secretary of the Radio-TV Department; and R. Curtis Barger, associate secretary of the Sabbath School Department. Also present was K. D. Johnson, president of the Iowa Conference.

## Evangelism in Central Kenya

By E. T. GACKENHEIMER  
*Departmental Secretary  
East African Union*

Daniel Washington Buka, an evangelist in the Central Kenya Field, recently had the unusual experience in one of his meetings of having a chief stand up and announce to his people that they were hearing the truth, that Saturday is the Bible Sabbath, that they should not hesitate to accept the message or fear because they are few and unpopular, and that God would bless them. This chief, a VOP graduate, further said that the missionaries who first brought religion to his

country did not teach the whole truth to the people.

During the first two weeks of Pastor Buka's meetings the hall did not have enough seats, and neighboring churches lent their benches. But in the last two weeks of the effort, when the Sabbath truth was presented, bitter opposition arose. Church leaders refused their adherents permission to attend, but it was too late to stop them then. They said, "How can you refuse our listening to this plain truth of God's Word?" So the people continued to come. When the church leaders complained to the chief, he in turn asked them if the people were being taught to kill, or leave their husbands, or leave their churches. "No," was the answer. "Then let them continue to attend the meetings," he said.

Then the churches refused to allow further use of the benches, but those in the neighborhood who came lent chairs, thus enabling Pastor Buka to continue the meetings.

More than 50 people responded to the invitation to follow Christ, even though they were under great pressure from the opposition. A Sabbath school with seven women and nine men has been started. These new converts request your prayers.

Even though W. O. Alube, a district

leader in central Kenya, had been granted permission by the chief and a subchief to hold meetings for six weeks at Lutacho, there was much opposition from an elder of another church. As the meetings progressed into the third week, this man came to the meeting with a large stick, threatening Pastor Alube. However, he feared the people, some of whom were his own members.

With a warning that this would be the last meeting, he went away. True to his threat, he came again the next day, which was the Sabbath, with his large stick, ready to attack the pastor. "Why don't you follow my advice? Leave this place," he cried. "But," the pastor said, "I am only fulfilling the order of Jesus to teach all nations and to baptize them into God's church." The pastor feared for his life, but after an earnest prayer for safety, he mounted his bicycle and went home.

That night Pastor Alube and his workers had an all-night season of prayer. In the morning the chief was told of the disturbance, and at once he ordered the troublemaker not to disturb the meetings any more. "There is no law in Kenya that forbids a man to preach the gospel," he said.

Then the man became seriously ill, and  
*(Turn to page 24)*

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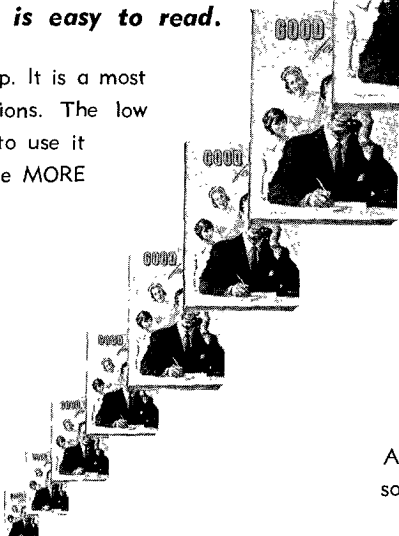
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remained so for the duration of the meetings. One day Pastor Alube passed his house and greeted him. The ill man begged the pastor's forgiveness and asked for prayer. "I have suffered much for the way I treated you," he told the pastor. He is now preparing for baptism. Already 15 have been baptized at Lutacho, and 17 more are in the baptismal class.

"Only the power of the Holy Spirit can change a man and give him a new heart," writes Pastor Alube.

## A Miracle of Christian Education in Malaya

By P. G. MILLER  
Dean of Faculties  
Philippine Union College



Jonathan Ng

JONATHAN NG was born into a devout Buddhist home, and as a young lad accompanied his parents to the temple on feast days. In the Chinese school he attended he was taught to revere the wise sayings of Confucius.

From all outward appearances at the time he graduated from a Chinese high school in 1960 Jonathan was destined to choose a business career, in keeping with his father's wishes.

Then, through the recommendation of a family friend, Jonathan enrolled at Southeast Asia Union College in Singapore. At this Christian school he was introduced to Christ. Satan did his best to keep Jonathan from yielding his heart to Jesus. By financial reverses in the family, worldly associates and pleasure, and sickness the enemy sought to maintain his grip on the young seeker after truth.

In the end, however, God's love triumphed and Jonathan was baptized. Family opposition had to be met and overcome. Then the Holy Spirit im-

pressed the young Christian that God was calling him to the ministry. Another struggle followed, and another victory was gained. These trials, met and overcome, were teaching Jonathan that through prayer the Christian has ready access to the One who has the perfect solution for every crisis.

This decision to enter the ministry provoked another wave of strong opposition from Jonathan's family. The low prestige of Christianity in general and the Christian ministry in particular were stressed by Mr. Ng as he sought to dissuade Jonathan from his choice of a vocation. An appreciative son, he did not want to hurt his father, but he could not close his heart to the invitation which he felt had come from Heaven.

During Jonathan's last year at Southeast Asia Union College he was invited to assist Pastor Garth Thompson with the college church. It was with a feeling of inadequacy and dependence on God that the young ex-Buddhist agreed to take on this grave responsibility. By this time the Malaya Mission was sponsoring Jonathan and was eagerly looking forward to his graduation.

When Jonathan had completed the junior college ministerial course, the Malaya Mission committee assigned the young man to a small church. In the short space of five years the gospel had changed him from a Buddhist into a church pastor. Jonathan gives the credit for his conversion to Christian education. He is convinced that this form of evangelism is a most potent force in bringing the gospel to the youth of his nation. Jonathan has preached the gospel of Christian education, and his younger brother has attended school in Singapore. A few months ago he too was baptized.

More recently, the Malaya Mission is sponsoring Jonathan Ng for advanced study at Philippine Union College, where he is completing the requirements of the ministerial course. He plans to return to Malaya and tell his own people there the story of a loving God and a crucified Saviour.

## "Voice of Adventist Radio" Witnesses in Newfoundland

By RICHARD J. KAISER  
Manager, VOAR

"From St. John's, Newfoundland, this is the Voice of Adventist Radio." These familiar words are heard every day as VOAR, the only denominationally owned AM radio station in the world, signs on.

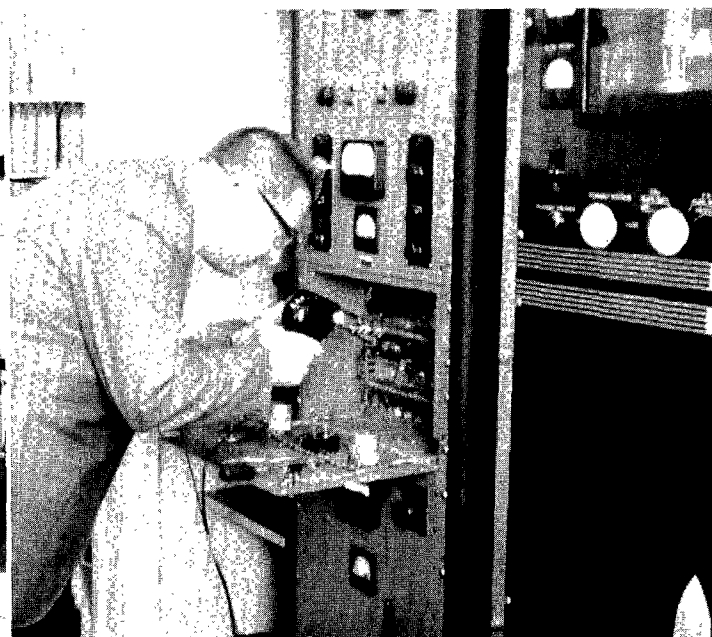
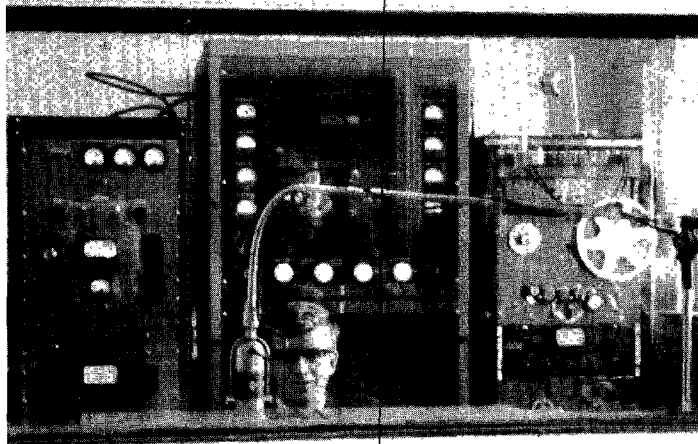
The main objective of the station is soul winning. Our second objective is to give listeners better programming than other radio stations provide, with a prayer that it will lead them to be more receptive to our message.

At our present power of 100 watts we are capable of reaching at least 100,000 people. Our religious broadcasts include the daily Voice of Prophecy, Faith for Today, the local church service, the Sligo church service, and Pastor Tucker's Quiet Hour. We also feature hymns and classical and light classical music. A recent addition to our programming is a 15-minute news broadcast Sunday through Thursday.

Air time is from 6:30 to 10:00 P.M., Monday through Friday; 10:30 A.M. to 6:00 P.M., Sabbath; and 2:00 to 10:00 P.M., Sunday. Our programming should be extended to include Monday through Friday mornings from 7:00 to 11:00 A.M. as well, but our equipment is old and unreliable and the studio facilities wholly inadequate for additional programming.

We are happy for a recent General Conference appropriation of \$10,000 toward the purchase of the equipment needed, and the rebuilding of the studios. By increasing our broadcasting hours and giving the best air time possible to denominational programs, we will, with God's help, reach even more listeners within our broadcasting radius with the good news of the gospel and the invitation to prepare for the closing events of earth's history and for the soon return of Jesus.

Left: "This is your better listening station . . ." says announcer Don Hodder. Right: Station manager-engineer Richard Kaiser makes repairs on VOAR, Adventist radio in Newfoundland.







## North Philippine Union Teachers' Institute

One hundred eighty secondary and elementary teachers representing seven academies and 73 church schools in the North Philippine Union Mission attended a one-week institute this past summer at the Naga View Academy, the newly established union boarding institution situated on a 262-acre site on the slope of Mount Isarog in the Southern Luzon Mission. Dr. Narciso Albaraccin (seated in front with coat), curriculum and instruction division chief of the Bureau of Private Schools, one of

the guest speakers, paid high tribute to the Seventh-day Adventist system of education.

Naga View Academy opened its doors last year to 64 students of the first three years of high school. This year it has 102 students and is now a full-fledged academy. It is literally a school where everybody works. The principal is A. A. Poblete (seated ninth from left).

B. B. ALSAYBAR, *Departmental Secretary*

## The Sabbath a Witness in Ceylon

By F. E. SCHLEHUBER  
*Principal  
Lakpahana Training Institute*

One day a fellow missionary and I were clearing incoming freight through customs. In addition to the business at hand, I needed information relative to my personal customs declaration, made several months previously. As I sat in the office of the assistant customs officer he questioned me about our Lakpahana Training Institute.

Then conversation drifted to religion. In a very positive manner the officer stated, "Christianity will fail." He supported his statement by citing the current "God is dead" philosophy in Christian America, and the Russian astronaut's failure to see God while in orbit around the earth. He concluded that Christianity as a religion has lost its punch. Mentally, I had to agree with this last statement.

Ceylon has been a good testing ground for Christianity. When the government introduced the periodic Buddhist Poya day into the 1966 calendar, all other religious groups had to face up to the day-of-worship problem. The Moslems, who worship on Friday, the Seventh-day Adventists on the seventh day, and other Protestants and Catholics on Sunday were confronted with the Poya-day problem.

Poya days follow the changing phases of the moon. During the course of the year, the day rotates several times throughout the entire week. It falls on Monday, then Tuesday, Wednesday, and so on. A half-dozen times a year it will fall on Sabbath. Such an arrangement obviously creates difficulties for our people, inasmuch as they miss another day and a half (Poya and pre-Poya) of work during the week. The Poya-day plan also complicates the school program.

Other Protestants have declared that there is no particular sanctity to the first day of the week, and have religious services on Poya days. Others encourage their people to attend services on Sun-

day before going to work for the day, or to come after the day's work is done. In any case, the churches have encouraged the people to work on Sundays.

Recently a young Protestant visited our office in Colombo and our Lakpahana Training Institute at Mailapitiya. He and his wife are touring 60 countries in 10 months in the interest of his doctoral thesis, "The Effect of Mission Work in the World." He came to us after visiting the chairman of the Protestant societies in Ceylon. He was much perplexed over the compromise on the day of worship, and greatly impressed with the stand of Seventh-day Adventists. He was also impressed with the solid work we are doing both here and in Indonesia, where he observed SDA mission work firsthand and for the first time. The couple plan other contacts with our mission work as they move westward around the world.

## Sixty Years in Ecuador

By N. M. MERKEL

The Ecuador Mission celebrated the sixtieth anniversary of its organization in a special program at the youth congress held in Guayaquil recently. A narrated program, which featured still-life scenes portrayed in a giant album, brought to life the many chapters of sacrifice and hardship in the 62 years of preaching the gospel in Ecuador.

From the very beginning, in 1904, when colporteur Thomas H. Davis and his wife began heralding the Advent message in Ambato, Ecuador, the state church resisted every move. When Mrs. Davis became ill, no friendly hands were extended to this young couple, who were strangers in the land. At her death the ecclesiastical authorities influenced the civil officials to deny



## Spanish Evangelism in Los Angeles, California

Last June, when a series of meetings came to a close at Paulson Hall in Los Angeles, California, 40 new believers were baptized and 45 more expressed their desire to join the church by baptism. Their names were distributed to the various pastors of the four Spanish churches. We at the Spanish-American church are now studying with 21 persons who are ready to take their stand.

Angel de la Torre, of Ditman Street church, has baptized six; Joel Sepulveda, from Central, eight; and Samuel Weiss, from Spanish-American, 12, making a total of 26. Helping in the preparation of candidates for the Spanish-American were Pastor Martinez, J. N. Siqueira, C. Matar, D. de Leon, and Mrs. Rodriguez, Bible instructor.

J. N. SIQUEIRA, *Associate Pastor  
Spanish-American Church*



One of several new churches in Ecuador.

burial space in the Ambato cemetery. Thomas Davis was obliged to dig his wife's grave by night, in the nearby valley of Pinllo. Although unmarked today, that gravesite is surely known to the angels.

In 1907 the first two converts were baptized in Quito by George Casebeer, but the first 24 years of sacrificial labor brought the mission membership to only 23 converts.

Resistance was continually shown. When in the 1920's Orley Ford began to create an interest in San Miguel, the enemies ambushed him in a darkened path on the outskirts of the village as he sought drinking water, and laid an all-night siege to the house where he and Sister Ford were lodged. Stones and bullets hailed about them, but in both cases angels intervened to save their lives.

On another occasion a landowner near Cajabamba tried to kill Elder Ford with a rifle shot. Again God protected His servant, and the projectile only injured the leg of an Indian standing nearby.

When C. E. Knight tried to hold evangelistic meetings in Guayaquil, a priest led a mob that stoned the building and dispersed the interested listeners. In 1954, after 50 years of labor, the Ecuador Mission had 645 baptized members.

When the evangelistic endeavors were switched to the coastal area, where a more liberal spirit exists, the growth rate accelerated. Series of evangelistic meetings were held in different cities, and by 1958 there were 1,193 baptized members. In 1965 the ten pastor-evangelists baptized 303 new converts. Ecuador mission membership now stands at more than 2,300 members.

At the present time there are 14 churches and 18 groups in Ecuador. There are 960 children in the 11 primary schools and 130 students in the day academy in Guayaquil. The Inca Union operates a clinic and dispensary in Quito, and another dispensary is operated by the mission in Guayaquil. Twenty colporteurs are now at work in the 19 provinces of the country.

Many challenges yet face the work as plans are laid to evangelize the 5 million inhabitants of Ecuador. The four jungle provinces east of the Andes are without baptized members; there is no established work in the Galapagos Islands, which be-

long to Ecuador. Six other provinces have no established work.

The anniversary program ended with an appeal to the youth to prepare for mission service, and a call to the membership for a dedication of hearts and funds for completing the task of the gospel commission in Ecuador.

## Five-Day Plan Follow-up Sessions in Massachusetts

By JOHN M. LEW, *PR Director*  
*New England Sanitarium and Hospital*

Smokers who wanted to "kick the habit" were given their opportunity during the Five-Day Plan to Stop Smoking conducted recently at the New England Sanitarium and Hospital, Stoneham, Massachusetts, by Chaplain Walter E. Kloss. The program helped all but 20 of the 134 who started, to stop completely. Eighteen of the remaining 20 cut down to less than ten cigarettes a day. All but two enjoyed a marked decrease in smoking.

Thirty-one cigarettes a day for 22 years was the average consumption for the 134

smokers. The individual consumption varied from a few smokes to three packages a day. Together they spent \$247,000 indulging their habit. The group represented persons from all walks of life.

The team of doctors who cooperated in presentation of the plan included Rudy Haak, George Hamm, E. Barton Hardin, Edgar L. Latimer, and F. Russell Tyler.

Forty graduates of the Five-Day Plan have been attending follow-up sessions at the hospital on alternate Wednesday nights. The format of the sessions is designed to bolster the courage of the individual as he continues his fight against smoking. Films, group therapy, and discussions led by the staff doctors have kept the interest high.

The one common problem is food—they like it, it tastes better after they quit smoking, the body utilizes it more efficiently, and consequently the battle of the bulge begins. To meet this need the hospital is planning to begin a weight-control program.

The follow-up sessions will constitute a continuing program throughout the year to provide help for those with prolonged smoking problems.

## Ordination Service in Uganda Field

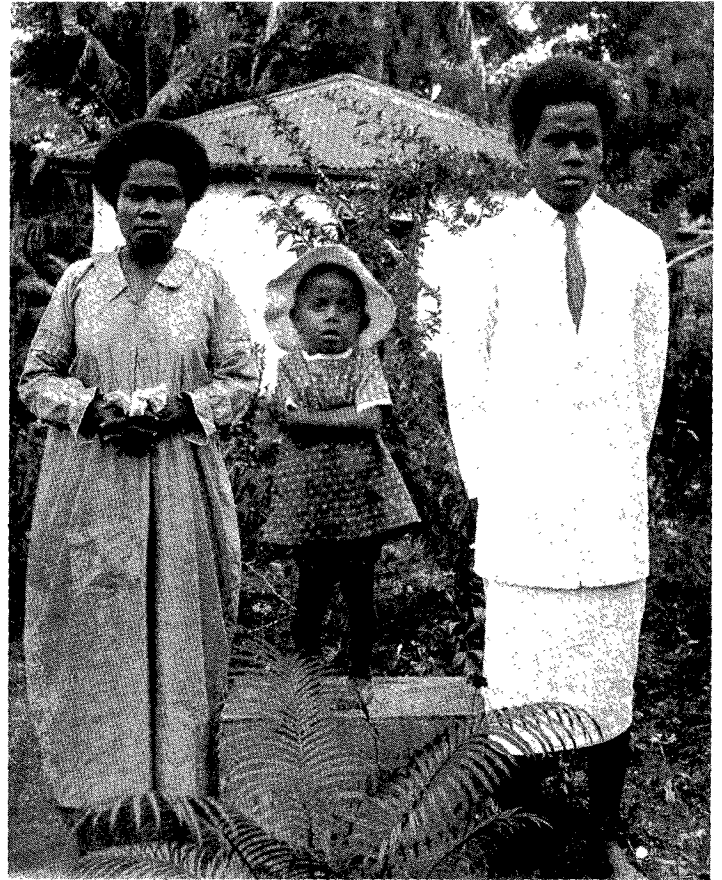
During the recent biennial session of the Uganda Field, held at Katikamu mission, four young men were set aside by ordination for the work of the gospel ministry in an impressive ceremony attended by some 400 fellow workers, delegates, and visiting friends.

Ordained to the ministry were (left to right, center row, with their wives in front of them): S. B. Tinkasimire, district leader of Bunyoro, Ruwenzori Station; S. B. Kyambadde, district leader for Makerere/Kampala district; C. S. Murwahali, district leader at Ruwenzori Station in Busongora; O. B. Karemire, district leader of the Fort Portal district, also in Ruwenzori Station.

The ordination service was conducted by A. W. Austen (second left, top row), field secretary of Trans-Africa Division. F. G. Reid, East African Union president, gave the charge, while D. K. Bazarra (top left), president, Uganda Field, welcomed them into the ranks of the ministry.

R. D. PIFER, *Secretary*  
*Uganda Field*





Left: Fijian handicraft presented to Pastor and Mrs. A. G. Stewart upon leaving Fiji after their recent visit. Right: Pastor Jope Laweloa, wife Torika, and first-born son Maika, assisted the Stewarts in pioneer work on the island of Malekula, New Hebrides, 1918-1921.

## A Fijian Expresses Christian Love to Missionary

By C. S. PALMER  
Assistant Chaplain  
Sydney Sanitarium and Hospital

While Pastor and Mrs. A. G. Stewart were staying at the home of Dr. Malakai Ravai and Adi Torika on their recent visit in Fiji, they spent a weekend at the village of Lewa. This village is the home of a retired minister, Ratu Jope Laweloa, who, in his student days, and later in Fiji and in the New Hebrides, was associated with Pastor Stewart.

At Lewa the ordinances of the Lord's house were celebrated, and Pastor Stewart and Ratu Jope washed each other's feet and partook together of the Lord's Supper.

The following translated letter, which was written in typical Fijian style, shows the deep affection and respect our island brethren and sisters hold for our missionaries among them.

"Pastor A. G. Stewart

"Sir, my Father,

"Your recent visit to us was indeed a New Year's event for me, your son in Christ, and for us all, your spiritual children. The wonder of your kindness in remembering us is ever in our minds, filling us with overflowing happiness, that we could again look upon your face. When I took your hand last Tuesday, great was my joy that I could greet you with the salutation of a son for his father. The tears that fell, because of my overwhelmed spirit, were for the memory of my school days at Buresala (1907-1910),

when your hand guided and sustained me, and not only me but also many others who now sleep, with the exception of three or four.

"When I reverently took your hand I remembered it was you who joined my late wife and me in marriage in December, 1915. It was your kindly hand that guided me as a missionary in the New Hebrides and nursed me to life from blackwater fever in 1920. It was from your hand, too, I received my ordination as a minister of the Word of life in 1932, when my fellow minister, Ratu Mosese Dranibaka, who now sleeps in Australia, was ordained.

"It has been from your hands that constantly through the years we have received loving gifts of clothing to help us in our need.

"And now with sadness in my heart I know I shall not again take your hand in this life, but we shall clasp hands in the new earth. My constant thought and desire is that we shall greet each other there in the fullness of joy that will never pass away.

"And now, pray, sir, accept from me a parting word that is laden with my faith and hope. They are the words of Laban in his farewell charge to Jacob, 'The Lord watch between me and thee, when we are absent one from another' (Gen. 31: 49).

"As you and your wife leave us, we, your children, who remain in inland Fiji, echo the desire of Laban's words. I pray that God will watch over you and us until we meet again. Our health and beauty will then be renewed as a youth's, with bodies that will not grow old or decrepit. Our countenances will glow with health and loveliness, even as was Adam's, and

this throughout the eternal ages. Amen.

"My parting words of love are with you and your wife as are also those of my wife, Samita, and of all our household.

"Farewell,

"Jope Laweloa

"Your son"



► Six students of Loma Linda Union Academy—Ken Osborn, Keith Alexander, Ron Juzzy, Warren Dale, Mark Williams, and Dennis Nutter—spent a portion of their summer vacation in missionary work in Ecuador and Peru, sponsored by the Loma Linda Youth Association. All agreed that their summer's experience has strengthened their desire for further service in the mission program of the church.

► A group of Walla Walla College students, under the direction of Dr. Helen Evans, graphically presented Christ to the students at Milo Academy during two of the regular Sabbath meetings recently. At the vespers program Mike Osborne reviewed his past summer's experience among the Cheyenne Indians at the Lame Deer Reservation in Montana. During the eleven o'clock service Dr. Evans interviewed Darlene Barnhart, Judy Stiffler, and Dick Loganbill about their college experiences.

## Condensed News

### Northern New England Ministerial Workshop

Two successful ministerial workshops were recently conducted in the Northern New England Conference—one in Dixfield, Maine, on November 21, and the other in West Lebanon, New Hampshire, November 22, by the conference ministerial secretary, Joel O. Tompkins. Another is planned for the middle of January.

Also in attendance were J. R. Hoffman and G. H. Rainey, of the ministerial department of the Atlantic Union Conference; Carl P. Anderson, and W. H. Smith, president and treasurer, respectively, of the Northern New England Conference. CARL P. ANDERSON

### Trinidad and Tobago Prime Minister Addresses Adventist Meeting

Eric Williams, Prime Minister of Trinidad and Tobago, recently addressed the delegates attending the fifth quadrennial session of the Caribbean Union.

The Prime Minister expressed his appreciation for the work of Seventh-day Adventists, and especially our work in the field of education and medical missionary work.

The Prime Minister declared: "You have been doing a magnificent job in Trinidad and Tobago. Your hospital services, absorbing the former services rendered at the level of your clinic, are of real value to the community. I compliment you on both achievements and I wish you continued success in your labors in the improvement of the material well-being of the population of Trinidad and Tobago."

He applauded the restraint that Seventh-day Adventists have shown with respect to violence and inordinate acquisition of material possessions contrary to the best interests of the country.

In conclusion, Dr. Williams said, "I compliment your leaders on their initiative for holding the conference and wish you well. The more power the Seventh-day Adventists get in Trinidad and Tobago, the better will be Trinidad and Tobago."

Gloria Khan, a teacher at Caribbean Union College, presented the Prime Minister with the two volumes of *Conditionalist Faith of Our Fathers* by L. E. Froom, on behalf of the delegates.

R. L. HOYTE

### Central California Seminar for Better Living

By L. E. FLETCHER  
Departmental Secretary  
Central California Conference

Probably the first of its kind was a unique Seminar for Better Living sponsored by the Central California Conference, September 23 to 25, at the Soquel campground. Temperance secretaries, medical personnel, and pastors were invited to learn of the new concept in health and temperance.

Guest speakers and instructors were E. J. Folkenberg, temperance secretary of the General Conference, and A. V. Pinkney, his associate. Pointing to Scripture and the counsels of Ellen G. White, with the instruction to "labor as Christ labored," Elder Folkenberg brought into sharp focus the relationship of our health and temperance programs to the physical needs of the multitudes. A new concept of simple and practical service for the people in our communities was explained. Programs and films to help the overweight person, the alcoholic, and those enslaved by tobacco were demonstrated.

Laymen and ministers at the seminar were moved to action by the challenging program. A need for funds was presented, and an offering of \$1,500 was realized.

Ever since the seminar we have been unable to get enough supplies of films and projectors to meet the demands. We also have nine Smoking Sams at work.

### Health Foods and Health Books Win Souls in Australia

By NOEL H. J. SMITH  
Pastor, Muswellbrook  
North New South Wales Conference

This is the story of an Austrian immigrant to Australia who was so honest in heart that at his naturalization ceremony he refused to take the oath of allegiance on the Bible until he had read it and knew what it was all about.

Tony and his wife, Betty, had a successful business in Muswellbrook, New South Wales. One day during the conference workers' Big Week campaign, in October, 1965, I visited Tony's shop. He told me of a new line of health foods he had introduced. Upon learning that he was interested in health, I asked him whether he had a medical book that gave an analysis of various foods, with their vitamin content. Since he did not have one, I offered to take *Modern Medical Counselor* to him that night. He purchased the book gladly. Before I left he asked, "Do you believe that Peter was the first pope?" I was reluctant to answer that question immediately, so suggested that I return the following week with a scriptural answer.

Upon concluding that first study, I promised more the next week. His wife was not interested, and courteously declined to join us. However, she attended the third study.

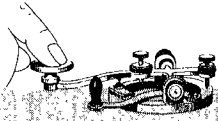
A year has gone by, and Betty and Tony have not missed a single Bible study. As conviction dawned in their hearts, the Sabbath presented real problems in their business.

I suggested prayer about it. At that time God led me to give two studies in another home, where I met two Greek men. I felt impressed to ask them if they had any Greek friends who might be interested in taking over Tony's business. Four months later they did so.

On October 29, 1965, Tony and Betty were baptized and are now enthusiastic members of the remnant church, grateful for the entering wedge of the health message.



Temperance secretaries, medical personnel, and pastors attending the first Seminar for Better Living, at Soquel, California, campground.



# Brief News OF MEN AND EVENTS



## Last Capping at Hinsdale School of Nursing

Members of the last class of nurses of the Hinsdale Sanitarium School of Nursing to be capped. They will graduate in August, 1968. This is a significant event in the history of Hinsdale, for those who enroll in the school of nursing from now on will take their academic instruction at Andrews University and their clinical experience at Hinsdale.

On the right is Valrie Rudge, director of the school, and on the left, Mrs. Daniel Patchin, instructor.

The Hinsdale School of Nursing began in 1905 with four students, and has grown steadily. To date 1,139 have graduated.

M. J. BLAIR, *Administrator  
Hinsdale Sanitarium and Hospital*

Illinois. Miss Drummond is a student at the Hinsdale Sanitarium and Hospital School of Nursing.

► Atlantic Union College has been awarded a grant of \$17,900 by the National Science Foundation in Washington, D.C. The grant is for the support of research entitled "Taxonomic Studies of North American Curculionidae (Coleoptera)," under the direction of David Kissinger, chairman of the department of biology. This makes a total of nearly \$100,000 in funds granted to support Dr. Kissinger's research project. Effective November 15, 1966, it will last for a period of approximately two years.



## Canadian Union

Reported by  
Evelyn M. Bowles

► Dr. Ralph Waddell, of the General Conference Medical Department, visited Rest Haven Hospital in British Columbia, November 30 and December 1, and met with the board to study medical developments at the institution.

► On December 3 a new church was dedicated in Kamloops, British Columbia.

► Mrs. Helen Anderson, wife of Pastor John Anderson from the Peace River district in Alberta, was recently notified that she had received the Good Neighbor Award for her work in the community. The announcement over Radio Station CFGP in Grande Prairie stated that she was voted this honor because of her work with church choirs, clubs, music groups, and young people in South Peace.

► Two new ministerial interns, Henri W. Arguin and Donald Corkum, have recently joined the working force of the Maritime Conference.

► On Sabbath, October 22, the Windsor, Ontario, church observed the fiftieth anniversary of its organization. Former pastors and many former members were present.

► On November 12 five persons were baptized in the church at Canora, Saskatchewan. These are the results of the work of Pastor W. Kozachenko. The officiating minister was E. F. White.



## Columbia Union

Reported by  
Morten Juberg

► Nineteen persons were baptized in Staunton, Virginia, as the result of an effort held by C. W. Pine, church pastor.

► LeRoy L. Albers is the new pastor of the Mount Vernon, Ohio, church. He has been pastor of the Kress Memorial church in Winter Park, Florida, for the past three years. He and Mrs. Albers have two children, Shiree Diane and Rene Nadine.

## Southern Asia Division

Reported by  
I. Kanagarayan Moses

► Construction is under way on the evangelistic center for New Delhi, the capital of India. The foundations for the new union offices, chapel, staff quarters, and evangelistic center have already been laid, with the walls of some buildings up to the halfway mark. The plan is to complete the project by next November. The work is being supervised by E. A. Streeter, the president of Northwestern India Union.

► E. G. Conley, director of the churches in the Poona area, has launched a portable evangelistic center, with the help of the Poona churches. Sunday night meetings, a Five-Day Plan to Stop Smoking, a cooking class, and an English class have been organized with gratifying attendances.

► D. K. Down, assisted by P. E. Howard, Miss Khan, and Sishpal Chand, a graduate of Spicer Memorial College, is holding an effort in the city of Roorkee, about ten miles from the college. The attendance for the first night was 900—one out of every 40 inhabitants. Even after six weeks the attendance was 500. About 30 of the new interests attended a Sabbath school institute conducted by W. F. Storz and G. R. Nash.

► J. M. Campbell, new secretary of the Northwestern India Union, conducted three MV camps for the students of the

Roorkee High School—one in the hills of North India close to Pathankot, and two at Kensara in the foothills of the Himalayas. A week prior to this the Vincent Hill School conducted its MV camp at Kensara.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► J. O. Carey, pastor of the Niagara Falls district, has been appointed superintendent of education and religious liberty secretary by the New York Conference. V. C. Hoffman, youth leader and superintendent of education for the past five years, has accepted an invitation to be the Illinois Conference educational superintendent.

► A special service was conducted December 17 marking the seventieth anniversary of the Everett, Massachusetts, church. Many former members attended. Special guest for the program was a former pastor, Carl E. Guenther, now associate secretary of the Lay Activities Department of the General Conference.

► John Williamson has concluded a successful series of meetings in the South Harrison, Maine, church. Several interests have developed, and already six have taken their stand. There was an average attendance of 72 for the 11 meetings.

► Ruby Drummond, of Bronx, New York, received a scholarship of \$100 at the annual Medical Distaff Tea at Hinsdale,

► Joseph Damazo, until recently a pastor in Milwaukee, Wisconsin, is now pastor of the Shadyside church in Pittsburgh, Pennsylvania. The Damazos have two daughters—Barbara Jo and Carolyn Jean.

► A school of prayer was recently conducted at Cincinnati Junior Academy under the leadership of Clayton Jepson, pastor of the Cincinnati church. Also taking part were Edwin Shafer, of the Covington, Kentucky, church; Clifford Robbins, of the Hamlet, Ohio, church; Jethro Lester, of the Cincinnati Shiloh church; and Marshall Wright, of the Hamilton, Ohio, church.

► A study guide for the book *Counsels on Diet and Foods* has been prepared by Alva R. Appel, secretary of the Columbia Union Conference Association. Earlier this year he prepared a study guide for *Counsels on Stewardship* that has been widely used.

► Crisis Hour 66, a program of evangelism for Wilmington, Delaware, has reached fruition with more than 70 members baptized into the two churches. The program, headed by F. F. Schwindt, included 475 visits and 500 Bible studies.

► The Washington (D.C.) Adventist Chorus presented several numbers before a convention of the National Association of Teachers of Singing. The chorus, directed by Paul Hill, is composed of musicians from Columbia Union College and Adventist churches in the Washington area. The chorus will sing with the U.S. Army Band for an Easter service at Walter Reed Hospital this spring.

► "Discovery" is the title of a daily radio program in the Washington, D.C., area. Orley Berg, pastor of the Hyattsville, Maryland, church and ministerial secretary of the Potomac Conference, will be the speaker.



### Lake Union

Reported by  
Mrs. Mildred Wade

► Two more baptisms have been conducted in the Michigan Conference. Six candidates were baptized at Petoskey, after a series of meetings by W. C. Earle, assisted by Paul Gates. Six more are preparing for an early baptism in 1967. After three series of Christ for Today meetings held by Robert L. Wiese and David Copsy, the last one at Alma, 28 new members were baptized.

► Drew Gackenheimer, Book and Bible House manager in the Wisconsin Conference, has accepted an invitation to Tanzania in East Africa, as associate treasurer. A graduate of Columbia Union College, he worked in the Potomac Book and Bible House as associate manager before coming to Wisconsin.

► The Brookfield, Illinois, church celebrated its fiftieth anniversary November 11 and 12, with Theodore Carcich, of the General Conference, as guest speaker. When the church was first organized in 1916, all 25 charter members were workers in the Pacific Press Publishing Association

Branch, which had been relocated that year after fire destroyed the branch in Lincoln, Nebraska. Today there are 145 members. Among them is the first convert, Mrs. H. W. Fisher, who has been a member for 49 years.

► Vern C. Hoffman, of the New York Conference, has come to the Illinois Conference as leader of the education and temperance departments. His background of experience includes several years as a teacher, and a number of years in three conferences as academy principal and educational superintendent.

► The small church at Lafox, Illinois, with 42 members, raised \$819 for Investment.



### North Pacific Union

Reported by  
Mrs. Ione Morgan

► The greatest single week's report of Ingathering receipts in the history of the North Pacific Union Conference was received for the week ending December 17. The amount was \$144,362, making a grand total to date of \$339,793.33. The Idaho, Montana, Oregon, and Upper Columbia conferences passed their goals, which brought the union average percentage to 102. Now the churches are working toward a record-breaking overflow.

► "From Where to Where?" is the question answered on the first Portland-produced color film for the deaf by Oregon's deaf pastor to the deaf, Arthur Griffith. His hearing son, Fred, a junior theology major at Walla Walla College, assists him. Produced by the Eastside Studio of Photo Art Commercial Studios, and twenty-five minutes in length, the new tool for deaf evangelism will be released on 8mm. film for use by laymen, as well as by the three pastors to the deaf in the North American Division.

► Melvin K. West, chairman of the department of music, and president William H. Shephard, of Walla Walla College, received word recently that full membership in the National Association of Schools of Music had been approved. The Commission of Curricula commended WWC on its excellent progress and development in faculty, courses, and facilities.

► The men of Sittner Hall at WWC and

their Omicron Pi Sigma club traditionally entertain underprivileged children of the area prior to the Christmas season with dinner, gifts, and a program. On December 8, 86 children were their guests in Kellogg Hall.



### Pacific Union

Reported by  
Mrs. Margaret Follett

► Some 21 servicemen and their families enjoyed a recent fellowship retreat at Pine Springs Ranch. Among the speakers for the weekend occasion were Hollis Anderson, civilian chaplain for Pacific Union servicemen; W. E. Dopp, MV secretary of the Southeastern California Conference; Miller Brockett, of the Union MV department; Norman Goodwin, chaplain in the Navy; and G. Ray James, Southern California Conference MV secretary.

► The Hollywood church, seen by hundreds of thousands of city travelers each day, was dedicated November 19 after a ten-year building and financing program. Edmund Jones, the new pastor, led in the services and was assisted by the associate pastor, Lawrence Downing. H. C. Retzer, Southern California Conference president, gave the dedicatory sermon.

► In November the health and welfare building at Grass Valley, California, was dedicated, with M. L. Venden, former pastor, giving a brief history of welfare work in that area. Also participating were the mayors of Nevada City and Grass Valley, and the present pastor, Charles Todd.

► Pacific Union College has a cosmopolitan group of students enrolled this year. Of the nearly 1,600 students on campus, 80 are from foreign countries. There are also 54 from Hawaii and 49 from States other than California and Hawaii.

► D. A. Delafield, of the Ellen G. White Publications, conducted two studies on the life and work of Ellen G. White at the Long Beach church, December 30 and 31.



### Southern Union

Reported by  
Oscar L. Heinrich

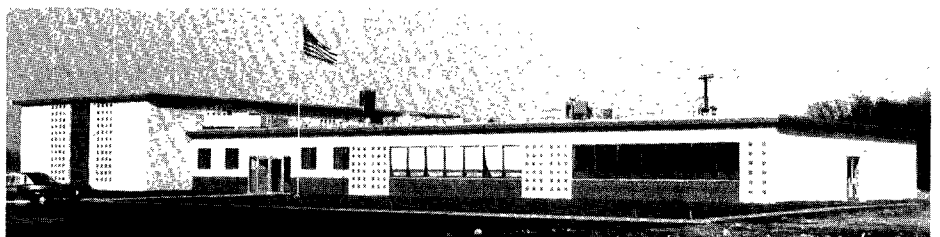
► J. A. Simons has been asked to assume the duties of secretary-treasurer of the South Central Conference. He has been

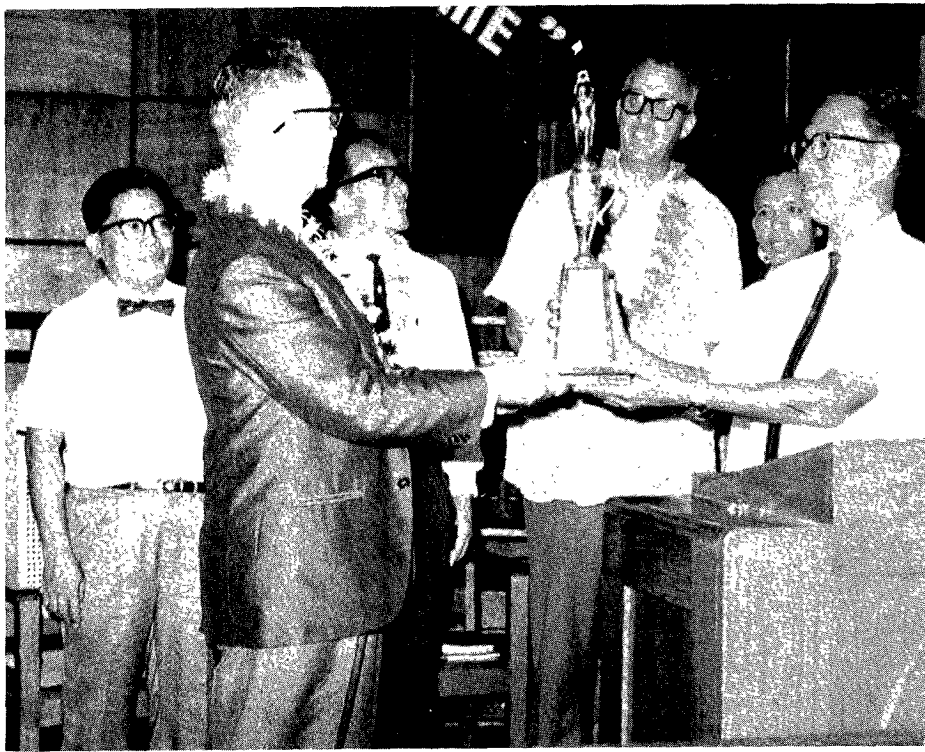
## A New School for Madison, Wisconsin

The new educational unit of the Madison, Wisconsin, church is complete with multiple classrooms, a large kitchen, a spacious gymnasium, and other facilities. All classrooms are carpeted to provide warmth and quiet plus added comfort. It is valued at \$100,000. The construction of the project was under the able direction of Sheridan Johnson. Leonard Jaecks is the pastor and Lee Steele the principal. Currently 51 students are enrolled.

Pictured is the new Madison, Wisconsin, school and auditorium.

H. J. HARRIS, Departmental Secretary  
Wisconsin Conference





### Central Visaya Awarded Literature Sales Trophy

The second annual presentation of the Philippine Publishing House Sales Trophy Award was made in Central Visayan Mission, at the time of the annual literature evangelist institute, September 6 to 11. B. R. Arit, president of the mission, accepted the trophy from W. D. Jemson, manager of the publishing house, in ceremonies at Capitol Center, Cebu City.

It is presented to that mission within the union which shows the highest per cent increase in annual delivered sales over the previous year.

From left to right: E. N. Dicen, publishing secretary; W. D. Jemson; S. M. Moreno, Central Philippine Union Mission publishing secretary; J. T. Mason, Far Eastern Division assistant publishing secretary; S. C. Cuizon, local BPA manager; and B. R. Arit.

serving as assistant treasurer in the South Atlantic Conference.

► Teachers of the Kentucky-Tennessee Conference were given an extended Thanksgiving recess to make a mission-land tour of Jamaica. The tour replaced the annual teachers' convention. K. M. Kennedy, of Southern Missionary College, accompanied the group and gave inspirational, convention-type lectures. The program was organized and sponsored by Wayne Foster, educational secretary of the Kentucky-Tennessee Conference.

► The Winston-Salem, North Carolina, church launched a fund-raising campaign to build a new church at the same time they celebrated their Ingathering victory November 6. N. K. Shepherd, the pastor, will lead out with the building program.

► Eighty new members have been added to the Greensboro, North Carolina, church in the South Atlantic Conference as a result of the summer effort conducted by L. G. Rahming.

► Area workers' meetings were held this fall for the Alabama-Mississippi workers in Jackson, Mississippi; Pensacola, Florida; Birmingham, Alabama; and Huntsville, Alabama. In each meeting, emphasis was placed upon total commitment for 1967.

► In six hours on December 3 and 4 a

record-breaking sale of \$3,016.09 worth of books took place at Fletcher, North Carolina. A. L. Ingram, manager of the Carolina Book and Bible House, was assisted by I. H. Ihrig, general manager of Southern Publishing Association, and George A. Huse, formerly of the General Conference Publishing Department.



### Southwestern Union

Reported by  
J. N. Morgan

► R. E. Callicott, of Baton Rouge, Louisiana, has been asked to serve as a member of the Andrews University board of trustees.

► Phillip C. Faudi will serve as an intern in the Arkansas-Louisiana Conference. He will be located in Baton Rouge, Louisiana, and will be associated with C. F. O'Dell, Jr.

► James Allen Fine, a successful literature evangelist in West Memphis, Arkansas, has been asked to serve as an associate pastor in the northeast district in the Arkansas-Louisiana Conference. He will be working with T. J. Mostert, Jr., the district pastor.

► J. H. Wardrop, conference evangelist

for Arkansas-Louisiana, has been asked to be church development secretary, religious liberty secretary, and stewardship counselor. This office was formerly held by H. J. Carubba, who accepted a call to the Florida Conference.

► Ernest A. Lemon, who has served the denomination well for many years, has retired and is now living at Mountain View, Arkansas.

### NOTICE

#### General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:30 p.m. on Sunday, February 3, 1967, at La Sierra, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2 of the bylaws.

HARRY R. HOUSE, JR., Secretary

## Church Calendar

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

### OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

## REVIEW and HERALD

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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# News of Note

## GC Religious Liberty Department Adds to Staff

The General Conference Committee on January 5 elected J. V. Scully associate secretary of the Department of Public Affairs and Religious Liberty. Elder Scully for the past ten years has been an associate secretary of the Temperance Department. Previous to that he served as religious liberty secretary in local conferences. His background of service eminently qualifies him for the responsibilities to which he has been called.

M. E. LOEWEN

## Meals on Wheels in Dusseldorf, Germany

Adventist welfare services have inaugurated a new Meals on Wheels project in Dusseldorf, Germany. Two Volkswagen buses deliver a hot meal each weekday to 97 elderly or handicapped persons. There are plans to secure a third vehicle in order to serve a larger number.

This service meets a real need for a sometimes-neglected segment of the community. It is deeply appreciated, and evidence of this is the nickname coined by someone and used by the public when referring to those workers who operate Meals on Wheels. They are called Angels on Wheels.

O. Brozio, leader of our welfare services in Central Europe, says, "This ministry is especially satisfying since it provides for daily personal contact between workers and the recipients."

C. E. GUENTHER

## SDA Books Are Appreciated

Recently a motel owner was visiting in a distant city, and in the motel room he occupied saw a book entitled *Your Bible and You*. He read it, liked it, and ordered 100 copies for the rooms of his own motel.

Another businessman saw *Your Bible and You* in a motel room, found the address of the local Book and Bible House in the volume, and promptly purchased 50 copies.

Our books contain the very message the world needs. More and more people are beginning to recognize the worth of these publications.

W. A. HIGGINS

## Progress in the Philippines

Duane S. Johnson, one of the associate secretaries of the General Conference, is in the Far Eastern Division assisting in committee meetings, councils, and workers' gatherings. On January 1, immediately after the session of the South Philippine Union Mission, Elder Johnson wrote, in part, as follows:

"Both Central and South Philippine unions are entirely national in leadership, neither do they have any overseas missionaries in the field. Their joint college, Mountain View, is staffed by nationals, with the exception of four families. The Miller Sanitarium and Hospital in Cebu is a credit to our medical program and next year will be training nurses, along with Mountain View College.

"Our youth in this area are a credit to the church. There is nothing artificial about them, and they are eager to serve. They accomplish a great deal with very little in the way of finance or facilities. At Southern Mindanao Academy we observed how much can be done with only a few buildings and meager facilities. There are 350 secondary students in that academy, and I believe that their entire plant could be constructed for \$150,000."

We rejoice in the continued progress that God's work is making in the Philippines and throughout the Far Eastern Division.

D. W. HUNTER

## TV Bible Class Covers Oregon

For nearly two years the Oregon Conference has provided an outstanding TV Bible Class for the entire conference territory. C. J. Ritchie, conference lay activities secretary, has worked closely with the conference evangelist, the ministers, and

the churches in developing this program and providing the necessary materials and counsels for a successful follow-up. In his latest report Elder Ritchie writes:

"TV Bible Class now joined the Gift Bible project. Our members were encouraged to plant Bibles in homes of friends and neighbors. They were also to distribute the two lessons that would be taught on the TV Bible Class on the ensuing two Sundays.

"On the television program, George Knowles, the conference evangelist, presents the identical studies distributed by church members. The latter encourage their prospects to fill out the study guides and check them over with the TV Bible Class presentation. Some tell their friends to fill out their answers at the time of the TV Bible Class program.

"In the Oregon Conference this coordinated program was started about 15 months ago. Between 14,000 and 15,000 Bibles have been placed in homes during this period. Our records indicate that fully 50 per cent of all our baptisms in Oregon during the past 15 months have been TV Bible Class students. In Portland last spring an effort was conducted exclusively for the TV Bible Class interests. About 100 were baptized in that effort."

We are confident that the Gift Bible Evangelism program will become one of the greatest evangelistic thrusts ever experienced in North America.

V. W. SCHOEN



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

VATICAN CITY—The Synod of Bishops—established by Pope Paul VI last year to assist him in governing the church—will hold its first session from September 29 to October 24, 1967.

WASHINGTON, D.C.—There will be very little change in the religious complexion of the Ninetieth Congress, convening in January, with Roman Catholics and Methodists continuing to dominate the legislative chambers as in the past two years. A survey made by *Christianity Today*, conservative Protestant fortnightly published here, shows that Catholics outnumber members of any other single church in the two Houses, with 96 Representatives and 13 Senators. The total was one more than in the Eighty-ninth Congress. The over-all numerical breakdown for both Houses of Congress showed there will be 404 Protestants, the same as in the Eighty-ninth Congress; 109 Catholics; 18 Jews, one more than in the past two

years; and four members who do not list a religious affiliation. Denominational leadership in the Senate is held again by Methodists, with 24, the same number as in the Eighty-ninth Congress. Methodists also have 69 members of the House, one less than in the past two years.

LONDON — Roman Catholicism in Britain reportedly is in the throes of its greatest "shock" in recent years following the decision of Father Charles Davis, leading British theologian and Vatican II expert, to leave the church and marry an American woman. One Catholic journalist said Father Davis' action was as great a blow to the Catholic Church as the decision of John Henry Newman (later Cardinal) to leave the Anglican Church in favor of Catholicism.

NEWFOLDEN, MINN. — An elderly farmer long regarded as a "poverty-stricken" recluse has left \$20,000 to the Lutheran Evangelistic Movement, Inc., of Minneapolis. Phillip Brockopp, 79, who died of pneumonia in his one-room shack near here, had hidden the money in tin cans, old billfolds, and corn-syrup pails in the smokehouse, tool shed, and under loose cement blocks in his chicken coop. A will, left with a neighbor in 1965, designated that the "estate" be turned over to the Lutheran Evangelistic Movement.