

# REVIEW and Herald

★ Seven Who Were Called  
—Page 2

★ Persecution and Victory  
in Timor  
—Page 17



© 1957 BY REVIEW AND HERALD

WILLIAM HEASLIP, ARTIST

As a church  
we need a clear view of  
the sacred trust that  
has been committed to us.

## Today's People of Destiny

By J. L. SHULER  
*Former Evangelist*

DO WE AS SEVENTH-DAY ADVENTISTS realize why we are here, and where we are going? Are we conscious of our God-appointed goal? Some are aware of it, for it is manifested in their life of unreserved consecration and zealous service. But many are not aware of it. Some are overlooking it. They think of the church as merely another denomination, one that will continue more or less indefinitely from generation to generation, as the others expect to continue.

Seventh-day Adventists find their counterpart as a people in the person and mission of various men mentioned in the Bible. Two of these are Noah and John the Baptist. Noah recognized his mission and gave himself without reserve to the task of preparation for the Flood. There was no place for side lines in his divine commission.

In the days prior to the Son of God's being anointed and manifested as the long-looked-for Messiah, John the Baptist recognized his call. When asked who he was and why he preached the message he proclaimed, he pointed to the passage in Isaiah that foretold his mission and message (John 1:19-23). He saw his career and work marked out in Isaiah 40:3.

John went all out to preach the God-appointed message for his day. He had no side lines. His message presented plain, rugged, piercing, testing truths. He could have softened his message, and made it more like the preaching of other Jewish religious teachers, but he did not. Regardless of all the other achievements he might have attained,

(Turn to page 4)



Mrs. Bess Bryant (left) and Mrs. Nancy Mixer opening Bible correspondence lessons.

*The director of Faith for Today relates the experiences of seven correspondence-course graduates who became Seventh-day Adventist ministers.*

# SEVEN Who Were Called

By W. A. FAGAL  
Director and Speaker, Faith for Today

WHEN agreeing to baptize Saul of Tarsus, did the astonished Ananias even remotely envision the future exploits of the dauntless apostle Paul? Probably not. Neither do we at Faith for Today foresee the depth of experience or the special contribution to the work of God that our Bible school graduates will make. A recent series of joyous events involving former students who have become Adventist ministers brought this anew to my attention.

## A More Excellent Ministry

In August, 1966, at a special service conducted in the Georgia-Cumberland Conference, William R. Jackson was ordained to the gospel ministry. Raised in a Protestant home, Bill Jackson was a sincere and devoted Christian who was training to become a minister. Bible in hand, and traveling by public transportation to the midweek prayer service of his church, he was approached by a Seventh-day Adventist layman who directed him to our telecast and Bible course.

Enrolling shortly afterward, he began to study the lessons while continuing his ministerial training. Soon, however, he became troubled in mind because the Bible truths of our course seriously conflicted with his previously held theological concepts. But when graduation from school brought assignment to the youth pastorate of an Ohio church, the pressure of expediency stifled his doubts.

But God had other plans for him. Within days of young Jackson's installation in his new post, he passed the site where a tent was being erected. Discovering that a series of Seventh-day Adventist evangelistic meetings would be held here, he promptly resolved to avoid further doctrinal confusion by not attending. Yet, irresistibly drawn to the meetings, he subsequently found himself there, drinking in truth anew as he heard it personally presented. Nightly visits with the dedicated evangelist after each service were coupled with much earnest prayer by both. Finally he came to the difficult but happy decision that, regardless of cost, he must fully accept God's

*Ray Bryant, director of film service (left), and his associate prepare big shipment of telecast films for 270 TV stations.*

special last-day message. To the chagrin and dismay of the pastoral staff and congregation who had come to love him, he resigned his position and was baptized an Adventist. Immediately thereafter he made his way to Andrews University to prepare for a place in the Adventist ministry.

Ten years have passed since that experience—ten years of earnest study and willing service to the Adventist cause. In the course of time he met and married a sincere Adventist girl. On August 24, 1966, William R. Jackson was ordained to the gospel ministry of what he fervently believes to be the remnant church. The text used in connection with his ordination was: "Behold, I have given him for a witness to the people, a leader and commander to the people" (Isa. 55:4). Now he is engaged in dark-county evangelism in Georgia.



James Londis teaches religion at Atlantic Union College and is completing work on his Ph.D. degree at Boston University. As a teen-ager in Brooklyn this talented young man watched Faith for Today and studied our correspondence course faithfully for several months. On a very happy Sabbath day, he, along with his grandparents, was baptized.

Before he was converted, Jim's neighborhood associates had been youths who, devoid of worth-while goals and aims, were headed in wrong paths. After finding Christ, this earnest young man felt burdened to share his new faith with his former associates. One of that teen-age group was Ronald Halvorsen. Feeling a special burden for Ronnie, Jim urged him to join him at Greater New York Academy, the Adventist school in which he had now enrolled. Because Jim's youthful zeal was so contagious, one day Ronnie played hooky from his high school classes to survey the academy.

A kindly Providence ordained that Ronnie should arrive on the first day of the Week of Prayer. Sitting with Jim at the chapel service, Ronnie felt deeply the impressions of God's Spirit. Each day that week found Ronnie by Jim's side in classes and the special meetings. On Friday morning a call for personal dedication was made. In an instant of swift and momentous decision, Ronnie Halvorsen strode to the front, his whole face lighted with resolute enthusiasm. He never returned to the public high school, but enrolled midterm in the academy.

Both young men, from Brooklyn's streets and teen-age gangs, felt an impelling ambition to present the Advent message publicly. Not long after Ronnie's baptism, the two rented a store front, where they conducted meetings. The non-Adventists in attendance expressed amazement at hearing Bible truth expounded in such earnest and impassioned language by two so young.

These meetings crystallized each boy's desire to become a full-time minister. Graduation from Greater New York Academy in 1956 was followed by four years at Atlantic Union College, and seminary training at Andrews University. Both young men have since given several productive years of service to the cause. Last spring the ordination of both was voted by the Atlantic Union Conference committee. Ronald Halvorsen was ordained to the gospel ministry in July at the Southern New England camp meeting. The ordination of James Londis is scheduled to take place at the Atlantic Union Conference session in February, 1967.

In a very personal way James Londis has brought blessing to our own family. As Bible teacher in Greater New York Academy, he taught our ministry-bound son, who admired him enough to decide, "I want to be a minister like Pastor Londis." Now a senior in theology at Atlantic Union College, our son continues under the wholesome influence of this dedicated Christian worker. Thus the bread which we cast upon the waters years ago has returned.

#### Two Businessmen Become Ministers

Last July, meeting an appointment at the Northern New England camp meeting, I invited two of the ministers to speak briefly preceding my sermon. Norman Frost is pastor

of the Brunswick, Maine, district and John Williamson pastors the Auburn district, also in Maine. Neither of these successful soul winners has been a lifelong Adventist. Both were married men when attracted to the gospel by the Faith for Today telecast, and the truths of the Scriptures completely changed the course of their lives. I listened with hard-to-control emotions as in simple and direct words they related how God had brought us together via television.

Prior to conversion Norman Frost not only was not religiously inclined himself, but was unsympathetic toward those who were. He described himself as a worldly man interested mainly in making a success of his construction business, indeed a far cry from the earnest preacher of righteousness who each year baptizes many into the church. One day, seeing his own experience portrayed in a story on the Faith for Today program, he requested the Bible lessons and immediately began to study them with a will.

A number of influences and several dedicated Christians were used by God's Spirit to bring conviction to his heart and conversion to his life. With his devoted wife, he was baptized and became an active layman, witnessing publicly and privately whenever possible, to the joy his new-found faith had brought him. Four years spent in ministerial studies in one of our denominational colleges were followed by pastoral responsibilities in Canada's Maritime Conference, and ordination in 1964. His public witness rings with praise for what the Lord has done for him.

While only in his middle twenties, John Williamson successfully operated his own air-conditioning business in New Jersey. After he and his wife had watched our telecast one Sunday, they wrote requesting a poem we had offered. Instead, they received the first lessons of our Bible correspondence course. Perplexed, they wrote again, politely requesting the poem, and again the same mistake occurred—bringing another set of Faith for Today initial lessons! In considering this strange, almost conspiratorial circumstance, they began to conclude that perhaps God was behind the persistent arrival of the unrequested Bible lessons. And to this day I cannot explain this double blunder in any other way.

The John Williamsons studied the Bible lessons, fully opened their hearts to God, and before long began attending the Adventist church in New Brunswick, where later they were baptized. Years of study and training followed in one of our denominational colleges, where, incidentally, John established a new church a few miles from the campus. All this has now culminated in full-time ministry.

#### Faithful Unto Death

I can never forget the day a number of years ago when, after preaching to the theological seminary students in Washington, D.C., a young man whom I had never seen before rose to give a testimony. "If it were not for Faith for Today," he began, "I would not be here." William E. Schlunt explained that he, along with his parents and other family members, had watched our program in Pontiac, Michigan. The family had subsequently taken the



**Harry Montello, in charge of Faith for Today's mailing service, and Mrs. Helen Regan, postmistress at Carle Place, with a packet of lessons ready for mailing.**



Bible course and been baptized. After studying at Emmanuel Missionary College and the theological seminary, William joined the ministerial force of the New York Conference, becoming an aggressive and successful soul winner. Recognizing his evident call to the ministry, conference officials ordained him in July of 1965. Only weeks later, however, he lost his life in a tragic boating accident while on a birthday outing with his wife and children. God's church has lost a valuable, dedicated worker whose fallen torch must be picked up and carried by someone equally consecrated.

#### A Conference Publishing Secretary

James Finn, now an ordained minister serving as publishing department secretary of the New Jersey Conference, first got in touch with Faith for Today when serving in the Merchant Marines. After finishing the Bible course, he and his wife traveled some

distance to New York, where it was my privilege to baptize them into the church. Pastor Finn has given years of service as a colporteur and now leads and encourages many others in the circulation of truth through literature evangelism.

First reached by Faith for Today, several other young ministers-to-be are in various stages of preparation. Obviously, however, not all of our students can become ministers. But greatly encouraging to us is the amazing fact that one out of every 10 of our Bible course graduates becomes a baptized church member.

Pray that many more zealous workers for God may be found among Faith for Today's 35,000 presently active students, and that many more will join the more than 12,000 graduates who now rejoice with us in the church. And pray especially that heavenly wisdom will be given us who prepare and present the messages from week to week.

cannot be accomplished without the refreshing or special outpouring of the Holy Spirit in the latter rain. God's program for His remnant calls for the refreshing to precede the return.

Let us take another step. We know that this refreshing, or latter rain in its fullness, for the speedy finishing of the work will not come until we are transformed by a spiritual reformation. "I saw that none could share in the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

This calls for a thorough spiritual reformation—one in which the believer gains the victory over every besetment, over every wrong word and action—before he can share in the refreshing. It takes such a reformation to prepare the believer for the latter rain, as it took a similar experience to prepare the disciples for the early rain at Pentecost.

It is clear that a spiritual reformation must precede the refreshing. This, in turn, brings two other items into focus. Spiritual reformation is the fruitage of true revival. There never has been and there never will be a spiritual reformation without a spiritual revival. A true revival begins with repentance.

#### The Five R's

God's program for His remnant is thus the way of the five R's—*repentance, revival, reformation, the refreshing, the return of Jesus*. These five R's represent a chain of experiences and events that will take God's remnant people from where they are now to where they want most of all to be—on the sea of glass. The five links in the chain are inseparable. The return of Jesus cannot take place without the refreshing for the finishing of the work. The refreshing cannot come without a reformation. The reformation will not come without the needed revival. The revival will not come without the needed repentance.

Mark this well. These five R's—repentance, revival, reformation, refreshing, and the return of Jesus—are the only way through for Seventh-day Adventists. There is no other program by which the task can be finished. Multimillion-dollar budgets, universities, printing houses, sanitariums, hospitals, departments, conventions, and an army of workers—all are important. But these are only a means to an end, and this end is the development of a surrendered, prepared people who will enter into

## TODAY'S PEOPLE OF DESTINY

(Continued from page 1)

his success depended upon clinging to his distinctive message, and the divine commission to preach it in season and out of season.

John realized his goal of presenting the Messiah. He baptized Jesus. He saw Jesus anointed with the Holy Spirit. He pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world."

As John was entrusted with the Elijah message to prepare the way for our Lord's first advent, so Seventh-day Adventists have the Elijah message (Mal. 4:5, 6) of preparation for His second advent in glory, to prepare a people to meet Him. As John saw his task marked out in Isaiah 40:3, Adventists see their career and task set forth in Revelation 14:6-14; 18:1-4.

#### A Distinctive Movement

It is this that sets Adventists apart from every other religious body in the world. They cannot be merely another denomination among the hundreds of different denominations. They are the people of Revelation 14:6-12; 12:17. They have been brought into existence to fulfill Revelation 14:6-12. If it were not for Revelation 14:6-14, this people would not be here in the world today. In fact, they would not have come into existence in 1844 and immediately thereafter.

An Adventist who loses sight of these facts will have a distorted view of what it means to be a real Adventist. The farther time carries us from the pioneers of this movement, the more we face the peril of a blurred, hazy concept of our distinctive mission.

Regardless of the great things we may accomplish, our true success depends on preaching the threefold message to every nation. There should be no side lines. We dare not adjust the message to those who desire smooth things. We must go all out for our God-appointed task, like Noah and John the Baptist.

Make no mistake about it. When this Advent Movement completes its work, Jesus will come. Prophecy has so appointed (Rev. 14:6-14; 15:2, 3). So it will be. This movement will be triumphant. It will reach its goal in the golden morning.

The return of Jesus is the grand finale of God's program for His people. Acts 3:19, 20 speaks of the "times of refreshing" preceding the return of Christ. This is a necessary arrangement. The refreshing is synonymous with the latter rain, or special outpouring of the Holy Spirit for the finishing of the work of the gospel. Jesus will not, cannot, return until the work of the third angel's message is finished in all the world, and this

repentance, revival, and reformation for the refreshing prior to the return of our King.

We have reason to thank God that there is now a definite move to bring these five R's to the forefront in Adventist thinking, planning, and living. The waters are troubled. Let us all step into line with God's program.

Now is the time for us to go all out to finish our God-appointed task, like Noah and John the Baptist. Let there be no soft-pedaling of the message, which is to be given with a loud voice.

Adventists ought not to be content with a "business as usual" attitude like other churches. We are called to be a church of evangelists, a "kingdom of priests," in leading men to God. Isaiah tells of those who will build the old waste places—restoring the solid foundation of truth. This is our work.

The prophecy notes that others will carry on business as usual. But God's people will go all out as priests and ministers in giving people the truth for these times. This alone can prepare them for what is coming.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61:4-6).

### The Laodicean Condition

This calls for making everything else subordinate to the all-important task of giving God's message for this day.

Repentance, revival, and reformation are the cure for the spiritually lukewarm Laodicean condition, which clips the eagle's wings of the advancement for which God is calling. These are needed to offset the popular trend toward a form of godliness without the power. These three R's alone can resist the rising tide of worldliness that Satan is directing against Adventists. They are the only way we can withstand the subtle forms of evil on every side—even the evil influences that enter one's home by radio and TV.

The Spirit of Prophecy writings indicate that the way to survival in the coming time of trouble is a revival, now, of primitive godliness in our personal experience. Those who go through to share in the glorious triumph of the third angel's message under the latter rain, will walk *now* in the path of repentance, reformation, and revival.

This program of the five R's—repentance, revival, reformation, the refreshing, the return of Jesus—needs to be preached in the conferences and the churches. But it will not be successful merely as a conference program or a church program. It must be on an individual basis. It is left with each Adventist to make the five R's his own personal program.

Some will do this. Others will neglect to do it. Those who enter into the needed repentance and revival of

primitive godliness, and the reformation of victory over every sin, will receive the refreshing. They will be used of God to finish the work. They will triumph at the return of Jesus.

This is the hour of decision. The issue is plain: Experience a thoroughgoing revival and go through, or continue in lukewarmness and be shaken out. Let us, under God, individually determine to come up on every point, stand every test, and overcome, be the price what it may.

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

### A MYSTERY

ONCE upon a time there was a girl who couldn't figure out why she had so few friends, and why her private world seemed terribly disorganized. Every night she set her alarm so she would have plenty of time to prepare for the new day. Every morning she just as decisively turned off the offending noisemaker, and burrowed deeper into her warm nest, until the catastrophe of being late to her first class was more than a mere possibility.

Leaping furiously about her room like an agitated flamingo, she'd dart first to her closet. "Now what on earth shall I wear?" she'd ask herself, as she tried to move the packed-too-tightly hangers back and forth. Her weary-looking, dispirited clothing never seemed to provide much inspiration. The navy skirt—well, it testified to an unfortunate encounter with a strawberry sundae. (Maybe she'd do better to wear pink whenever she eats strawberry!) And the cranberry plaid—woops, part of the hem's out!

"Stupid clothes," she'd mutter, giving the poor inanimate objects a baleful glance. "Guess I'll wear my green jumper. Who cares about the wrinkles? I have better things to do than press clothes!"

Of course the problem of a blouse never was easily solved. "Why in the world do cottons get so limp and ugly after only six wearings? Imagine— Marcia said she washes her blouses every time she wears them. She's a ——. As if anybody *cares* that much about other people's appearance!"

Into the welter of shoes on the closet floor she'd make a swift foray. The black ones? But the heels are completely *gone*. "They certainly sell you cheap stuff nowadays," she'd fume. "Why in the world should heels have to be fixed after only a year?" The beige flats? Crusted with mud picked up in the hard rain last week. The brown ones, then, even though the suede is all worn off. ("I don't think a good

suede brush would have made *any* difference! Just stupid propaganda to sell brushes.")

Literally throwing her clothes on, jerking at zippers viciously, yanking at nylons (already laced with laddery runs), she'd completely ignore some of the more delicate, and extremely necessary, refinements of personal grooming. "Why spend money for a deodorant?" (Everybody, including her friends, if any, would answer that question, if given half a chance.)

Now for that disaster area known as her hair. Limp, oily strings—she felt a familiar twinge of guilt every now and then. "But it's only been two weeks since I washed it! It's not my fault that my hair's fine and thin. I was certainly 'burned up' when Miss Hopkins suggested that if I washed it twice a week it would hold a set. People have such weird ideas!"

She'd scramble desperately for her ragged notebook and dog-eared books.

"This time I'm really going to be late. I won't bother with tooth paste; water's good enough—" and suiting the action to the word, she'd wave her toothbrush somewhere near her mouth. Mouthwash? "Who needs it!"

When she'd arrive at school, it wasn't long before the sick, unhappy feelings would engulf her again. Nobody wanted to whisper a confidence to her. Nobody really wanted to sit by her in class. Nobody seemed to want her for a best friend—or even a worst friend.

She couldn't figure out why—once upon a time.

*Miriam Hood*



COPYRIGHT © 1954 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

*Ruth poured out her pent-up feelings in words that ring down through the centuries with holy determination, the soul of constancy.*

*An essential quality of character—*

# CONSTANCY

By H. B. LUNDQUIST  
*Retired Missionary*

**I**F ONE quality above another is essential to the proper functioning of the universe, of society, of the church, and of the home, it is constancy. Constancy is inadequately defined as "the state or quality of being unchangeable; something that goes on all the time; continual; persistent."

In His Word God admonishes us, "Let us not get tired of doing right, for at the proper time we shall reap, if we do not give out (Gal. 6:9, Goodspeed).<sup>\*</sup> The reason is given by John the revelator: "I am coming soon. Keep hold of what you have, so that no one may deprive you of your crown. I will make him who is victorious a pillar in the temple of my God; he shall never go out of it again. I will write on him the name of my God" (Rev. 3:11, 12, Goodspeed).<sup>\*</sup>

An outstanding example of this desirable quality comes down to us from some Huguenot women in the sixteenth century. The king of France embarked on a systematic attempt to exterminate this despised people, and

countless thousands fled from France—to her everlasting loss. In many cases the disposal of the women and girls left behind became a problem. Some of them were herded into a tower-prison in the city of Constance.

Finally, after the lapse of half a century—in 1598—the Edict of Nantes gave freedom to this persecuted people, including some of the prisoners in the tower. An examination of their bleak dungeon revealed the secret of their half century of perseverance. In letters that will long live, one had chiseled at the very top of the prison this word: Resist! They held fast that which had been committed to them, and now at last they were free to obey their consciences.

The Bible contains examples of constancy that had breathless results. The first of these, and perhaps most outstanding, is that of Ruth the Moabitess. She was a heathen maiden who had married into an exiled Jewish family. One by one the members of the family of Elimelech died, until only the mother and her two daughters-in-law remained. The mother finally decided to return to her country and her people. The day

of departure arrived. As the three sorrowing women approached the border between Moab and Israel, mother Naomi persuaded Orpah to return, but Ruth clung to her. She expressed her pent-up feelings in words which, down through the centuries, still spell out that holy determination which is the soul of constancy:

"Do not continue to insist that I abandon you and return; because wheresoever you go, I also shall go; and wheresoever you dwell, there also shall I. Your people henceforth is my people, and your God mine also. In the land where you die, there shall I die; and where you are buried, I likewise shall be buried" (Ruth 1:16, 17, Torres Amat Spanish translation).

## The Reward of Constancy

Constancy has its reward, if not in the immediate future, at least in the end. In the case of Ruth, as the immediate reward of her fidelity she was wed to Obed, one of her deceased husband's wealthy kinsmen and the grandfather of King David, and she became the progenitrix 28 generations back, of Jesus.

God appreciates constancy, and

<sup>\*</sup> Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

makes it the condition of the fulfillment of His promises. We are told that "God requires a *constant* doing on the part of His people; and when they become weary of well-doing, He becomes weary of them. . . . Every selfish, covetous person will fall out by the way. . . . Every opportunity should be improved in doing good to one another."—*Early Writings*, pp. 268, 269. (Italics supplied.)

Another outstanding example of constancy is that of Abraham. He was called to abandon his home, his kindred, and his friends, and he went forth "not knowing whither he went." God promised him a son, and Abraham, although old, believed. But the accomplishment of that promise was many years delayed. God promised that his posterity would be as the sand that is by the seashore innumerable, and he believed, though childless. God also told him that the land in which he was a stranger would be the heritage of his children. Again he believed, though he did not see how that cherished promise could ever become a reality.

Then, when the promised son was grown, God commanded Abraham to offer him as a sacrifice. Forthwith he set out to obey, although he regarded that son as the medium of all the blessings promised to him and his posterity through the years.

Was Abraham's constancy rewarded? Let us consider just a few ways in which it was—abundantly:

Abraham fathered the race from which sprang Jesus Christ, God's Son, the Saviour of the world.

The oracles of God were entrusted to his posterity, and the plan of redemption also.

Abraham bequeathed to the world the noble concept of monotheism, as a constant rebuke to polytheism.

He became the spiritual father of the saved of all ages.

The secret of Abraham's constancy is recorded clearly in Holy Writ: "For he had fixed his gaze and placed all his hope on that city of solid foundations, the heavenly Jerusalem, whose Architect and Builder is God Himself" (Heb. 11:10, Torres Amat Spanish translation).

Many more worthies of the Old and New Testaments afford us examples of perseverance, sometimes amid almost unbelievably difficult circumstances. Noah labored untiringly for an ungrateful and perverse generation, and at the end of 120 years of labor suffered the loss of everything earthly, except his life and that of his family. His failure was only apparent, for by his constancy he saved the world and became the second progenitor of the entire human race.

Moses provides us with another

brilliant example of holy persistence. He persevered through 40 years of corrupt teaching and living in a heathen court, another 40 years apparently forgotten in the desert, and still another 40 leading a rebellious people to the Promised Land. Then he failed to enter: he died, and another leader was appointed to take the people in.

From one point of view Moses' life might appear to be a failure, but it was not. Soon after he died alone on the top of Mount Pisgah he was raised by the angels and taken triumphantly to heaven. Centuries later, when the Saviour of the world needed encouragement and help, Moses, with Elijah, was sent to strengthen Him for His solemn mission.

Elijah is another example of the value of perseverance under forbidding and apparently impossible circumstances. With a valor and a faith rarely if ever equaled, he strove against the most degrading period of idolatry in Israel's history. He, too, apparently failed and fled for his life before the wicked and blasphemous Jezebel.

### The Supreme Example of Constancy

Jesus is the supreme example of constancy in a world brimming with evil. "Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. . . . The very stamp of demons was impressed upon the countenances of men."—*The Desire of Ages*, p. 36. John says that "he

came unto his own, and his own received him not." Isaiah foretold of Him: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Finally, Pilate "delivered . . . him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." There on the tree, rejected of His people and abandoned by His disciples and apparently by God His Father Himself, the perfect Man died. But did He fail? Again, let us consider the results:

He conferred on the fallen and ungrateful race victory over death and the grave.

He redeemed the race, and made good where Adam failed.

He secured the doom of the great enemy of God and man, the devil.

And last but not least, He gave ample assurance of eternal life to all who would accept Him.

Is it still possible to be constant, to live before the world a life that rebukes sin and the sinner? Our contemporaries are bowing before the god of this world, aping him in the corrupt and degrading "pleasures of sin." Where are the sons and daughters of God who by their abstinence and consecration will give before the watching universe a right example? Constancy should be the ideal ever before our eyes, for each job in which we engage, each task we perform, is a demonstration of character.

## LETTERS TO THE

# Fellowship of Prayer

### TWO REQUESTS GRANTED

EDITORS: Thank you for remembering my daughter in your prayers that she would be a Christian and would want to attend an SDA academy again. Both these requests have been granted.—Mrs. F., of Idaho.

### VICTORY GAINED

EDITORS: I am writing to thank you for your prayers. Several years ago I requested prayer for my loved ones. I want you to know my brother and his wife have recently accepted the truth and were baptized. We praise and thank the Lord, for this is a great victory. He

has been a heavy smoker all his life.—Mrs. H., of Washington.

### AN ANSWER AND A REQUEST

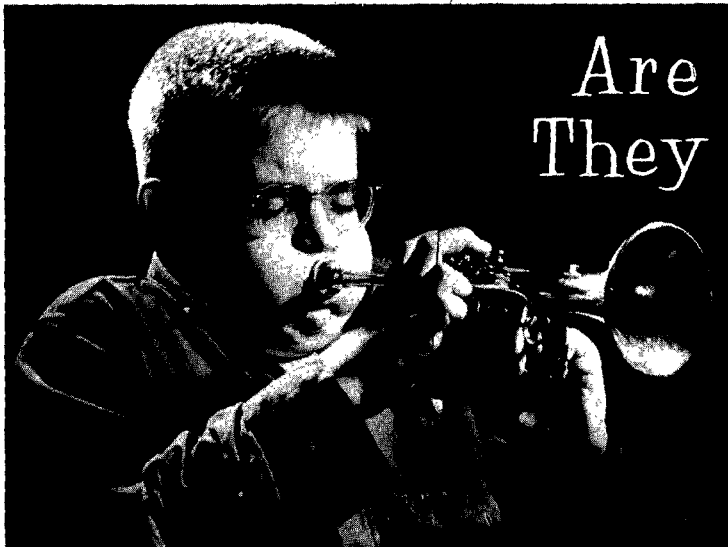
EDITORS: I wrote you a few years ago to pray for my husband. Thank you for your prayers. He has been baptized. Now I ask your prayers for my sons. One of them has dropped out of the church. Pray he will return and be faithful. The other I pray will give up smoking and drinking and give his heart to God. Pray for their children. Some of them I took to church and Sabbath school. Pray that they will come back. I will be praying with all of you.—Mrs. R., of Florida.

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



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



## TALENTED?

By LOIS HANSEN

*Teddy got his trumpet when he was ten—which made him part of the family music team, and opened many doors of opportunity for him.*

THE notes of "To a Wild Rose" whispered away into silence. The slight blond boy stood and bowed to his applauding audience. The woman in the next seat turned to me. Her eyes were shining as she said, "Oh, your children are all so talented. It must be wonderful to have them like that." I smiled and nodded to her, then turned my attention to the little girl in the fluff of organdy who was playing the opening bars of her recital number.

It wasn't until I was driving home that I really began to think about my friend's observation. People have been telling us this for the past twenty-five years. We have listened smugly, assuming along with them that the Hansen children were blessed with more than their share of talent.

But the last of the music practice sessions in our house have gone for good. Now I'm beginning to look back, to evaluate—and wonder. I'm not so sure as I once was of the enormous talent of each child. Granted, each of the four was born with a love for musical sounds. Still, I wonder how far each would have gone if music hadn't been as much a part of his life as potatoes.

Big Ted and I were married in 1932, in the middle of the depression. Lots of people weren't even eating regularly then. We were, though. We even had enough money to set up housekeeping on \$60 worth of second-hand furniture! The money we saved on that went into a used Baldwin piano. The piano is still with us. In

fact, it is one of the most important objects in our home. It cost us \$250, payable at ten dollars a month. In those days before boxed music, it provided us and our friends with many hours of fun and entertainment.

When young Teddy was born we wanted him to love the piano too. So when he was about a week old, we pulled his crib up beside the piano and included him in our nightly sing.

As our old Ford bounced along the country roads, we sang in rhythm to its turning wheels. It was in this informal setting that Teddy and, a little

later, his small sister, Judi, learned to sing different parts. It was a great nerve saver on longer trips. Instead of the usual bickering we tried different arrangements of simple songs.

Each child started music lessons as soon as he could touch the piano pedals with his toes. We had to give up a few things our friends thought were necessary in order to do it, but we were amply rewarded when a child was able to accompany the family sing, or on his own, worked out an appealing arrangement of an old favorite. Teddy got his trumpet when he was ten, and didn't do much with the piano after that; but by then Judi could play his accompaniments and we fairly beamed with pride.

Music filled our house and bounced off the walls. It saturated our living and drew us together as a family. When Terry was born 13 years after his big brother, everyone was eager to have him join in the fun. Terry was most obliging. Indeed, with such willing teachers as he had, he could have done nothing else.

When Terry was 12, we acquired a secondhand Hammond organ. Many of our friends felt sorry for us because we didn't even have a television set! But we were enjoying our own music too much to feel sorry about that. We all tried out the organ, but soon realized that it was Terry's special pride.

The older children were away from home by now, so it was Terry who sang and played melodies on the piano and organ to his baby brother, Kent. When the older children came

### *Prayer at Sunset*

By LOIS HANSEN

Dear Lord:  
Just at this hour of sunset,  
We bring our jewels to Thee.  
Imperfect, Lord, and faulty,  
As Thy clear eyes can see.  
The fair ones and the true ones,  
Some marred and stained with sin,  
O open wide Thy heart, Lord,  
Find each a place within.

Please polish them, we pray Thee;  
Refine and purify,  
Till each reflects the radiance  
Of Thy glowing sunset sky.  
These precious jewels Thou gavest us;  
Help us in our work with Thee  
That each may glow with splendor  
Throughout all eternity.  
We thank Thee, Lord.



home on visits, Kent's baby voice joined in the songs too.

As he grew older he learned not only the piano and the organ, but the soulful, deep melodies of the French horn. Sometimes when all the children are home, the music echoing through our otherwise quiet rooms seems to make the very walls tremble.

So many people say, "We can't get our children to practice." Well, we went through that stage too. Each of them in turn had a period of rebellion; but somehow we got it across to them that in our home music was as necessary as meals and baths. It was here to stay. As they have grown up, each child has said his own Thank you for not letting him quit.

Their father and I are in no sense musicians. We just love music and the making of it. The old piano has always been here, and each child has learned to play it just as he learned to use other things in the home. When they learned what fun it was to translate their emotions into music, they became interested in it for its own sake.

We haven't ever quite gotten over the depression years as far as finances are concerned. Money has always been a scarce item, but we've been able to enjoy lots of musical treats because so many of them are free.

The music in our home has made us more tolerant of one another's mistakes; singing together, playing together, has brought us closer as a family. Each child has learned to express himself on his own instrument and thus subdue many of his tensions.

In school, because our children had a musical foundation, so many doors were open to them: bands, choirs, and smaller musical groups that so enriched their lives. The opportunities stretched farther into the community—playing the organ and piano for church services, the community symphony orchestra, singing in the massed choirs at Easter and Christmas.

None of the children has cared to make music his vocation, but each has earned money with it. Terry has played his beloved organ for weddings and funerals. Judi has been soprano soloist for several churches. Teddy and Kent have done solo work with their horns. Doing what they love to do and getting paid for it! How about that for happiness?

We've had few of the usual teenage problems for our teen-agers were always too busy and interested in their musical groups to have time to get into much mischief on the outside.

I'm still not sure if we have especially talented children, or if music has been so much a part of their lives they couldn't help absorbing it. But this I do know—when all four of

them come home, when the old house is filled with the sound of music made by our children and grandchildren, then dad and I hold hands and congratulate ourselves all over again that we bought that secondhand piano 34 years ago!



## Tommy Goes to Church

By INEZ BRASIER

TOMMY turned from his bedroom window as Larry came in. "Are we going somewhere?" he asked.

"Sure! To Sabbath school. You will be in my class."

"I can't."

"Well, why not?"

Tommy only shook his head and looked out the window.

"You can't stay here by yourself. That isn't fun. And we do the nicest things in our class." Larry dashed downstairs and bumped into father coming into the hall.

"Why such speed?" demanded father when he could get his breath.

"Tommy says he can't go to Sabbath school. He hasn't anything nice to wear."

"Oh, yes, he has. He just has not seen it yet. You go on to breakfast. I'll see about Tommy."

Father ran up the stairs, two steps at a time. He led Tommy to his closet.

There it hung! A new blue suit. And new shoes stood under it. And there was a new shirt with a note in the pocket, "To Tommy, with our love. From Aunt Freda and Uncle Jim."

Tommy leaned against father. "I have never had such nice things since I was

*There it hung—a new blue suit!*

S. E. BOHLMANN, ARTIST



little and I had father and mother and—"

"I know, son. But we all love you, Tommy. Come now. Breakfast is waiting. Let me help you a bit."

Soon father turned Tommy to the mirror. "It isn't me, but it is, too. Now I can go to Sabbath school."

"You surely can."

Tommy could scarcely eat his breakfast. He laid his toast on his plate. "Could I talk to Aunt Freda and Uncle Jim?"

"You will see them at church. Eat your breakfast now," said mother.

Now it was Sabbath school time. "Welcome to our class," Larry's teacher said as Tommy sat down beside Larry. He stood the crutches in a corner. "I once had some like these," he said.

"You did! Why, you can run and play ball now." Was Larry surprised!

"God was good to me. Now I can walk again. Since this is Tommy's first time we will tell him the story of Nehemiah so he will know what we are talking about."

"Nehemiah was not afraid of trouble," Bob said as they finished the story. "He would not run away."

Soon it was time for church. Tommy listened as everyone sang. Then he sang too. Lorna and Larry and Bob looked at him. So did the other people. Even Aunt Freda, who led the church singing, watched him.

"Say-ay-ay! Can Tommy sing!" exclaimed Bob after the service was over and they were outside the church.

"Certainly Tommy can sing! He has to have something he can do, even if he can't walk very well." Lorna's nose was up in the air.

All the way home Tommy whistled the songs he had learned in church. "I like to go. I liked the story of Nehemiah. He did things, even if he did have troubles."

The Connells were still at the dinner table when Aunt Freda came in. "Are you ready to go?" she asked.

"Tommy, we forgot to tell you we go with Aunt Freda to the hospital Sabbath afternoons. We take flowers. This time the girls are to sing." Lorna quickly folded her napkin.

"Will you whistle bird songs, Tommy?" asked Aunt Freda.

"Can I really do something?"

"Surely you may."

The old people in the long ward were happy to see the flowers and hear the songs the girls sang for them.

Tommy whistled most of the way home. "I can do things even if I can't walk like other boys. Do you always do nice things like this after church?"

"Sure thing," answered Larry.

"Then I like it. I wish . . ." Tommy would not say what he wished, but Larry and Lorna were sure they knew.

Father turned the car into Aunt Freda's driveway. They all stood around the piano to sing while mother played. And often Aunt Freda and Uncle Jim looked at Tommy.

"We will start proceedings at once," Uncle Jim said as they stopped singing.

"Father, what did Uncle Jim mean?" asked Lorna as they drove home.

"That, my child, is the greatest secret of all. It is colossal, monumental!"

*(Continued next week)*



## RELIGION IN 1966

The reputation for being two-faced is usually considered a liability to one's character and personality, rather than an asset. But the ancient Roman god, Janus—whose name became attached to the first month of our year—transmuted this liability into an asset. An occasional backward glance gives us perspective for relating ourselves more intelligently to the future. With Janus, then, let us pause for a brief look at the world of religion in 1966. Abraham Lincoln once sagely commented, "If we can first know where we are, and whither we are tending, we could better judge what to do, and how to do it." Or, in the words of Ellen G. White, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

From a Seventh-day Adventist point of view—with one eye on Bible prophecy and the other on its fulfillment in contemporary events—the most noteworthy developments of 1966 were those relating to the ecumenical movement. Nearly a century ago we were told that the time would come "when the leading churches of the United States" would unite "upon such points of doctrine as" they hold "in common," and that this would be the prelude to the great climactic events of earth's history pictured in the Apocalypse (*The Great Controversy*, p. 445). This trend toward unity and eventual union is now known as the ecumenical movement.

### A Year of Growing Togetherness

During 1966 the ecumenical trend was noticeably accelerated, both in the United States and elsewhere in the world. It was, in fact, a year of vigorous interreligious dialog. The Methodist and Evangelical United Brethren churches voted to unite, effective in 1968. The United Church of Canada (Protestant) approved certain "Principles of Union" drawn up in collaboration with the Anglican Church of Canada. In England, the Anglican Church is engaged in a formal dialog with the Catholic Church and another with the Methodist Church, with a view to eventual union in both directions. Back in the United States, three more churches joined the six already linked together in a formal Consultation on Church Union, which envisions a single organization with 25 million members.

For the Catholic Church likewise, 1966 was rich in ecumenical progress. The tempo of dialog between it and the World Council of Churches, and with the Orthodox, Anglican, Presbyterian, Methodist, and Lutheran groups on the world level, went into high gear. A similar dialog on the national level is under way in the United States with the National Council of Churches, and severally with these other church groups. At Miami in December, the National Council voted the Catholic Church eligible to have official representatives on its policy-making General Board. In England, the Catholic Church and the British Council of Churches agreed to set up joint groups for Christian action on common problems. In the United States and elsewhere there were positive efforts to improve Christian-Jewish relations.

The perspective of time, however, is likely to single out as the most important ecumenical event of the year the Vatican announcement setting up machinery for cooper-

ating with Protestants in the translation, publication, and circulation of a mutually approved translation of the Bible in every one of the 2,200 or so languages of the world. Predictably, there was a hearty response on the part of the American Bible Society to cooperate in this major ecumenical adventure. It is being hailed as the most important concrete step toward unity since the close of Vatican II.

Other important Protestant events of 1966 included the election of Dr. Eugene Carson Blake as general secretary of the World Council of Churches, the resignation of Episcopal Bishop James A. Pike, under the charge of heresy, and the approval of the proposed "Confession of 1967" by the General Assembly of the United Presbyterian Church. During the year there were two noteworthy Protestant gatherings—the World Council-sponsored World Conference on Church and Society in Geneva, during July, and the World Congress on Evangelism, in West Berlin in October. Four more churches joined the National Council of Churches, bringing total membership to 34 communions with some 42 million members. With the formation of the Lutheran Council in the United States of America, in November, 95 per cent of all Lutherans in the United States took a major step toward interchurch cooperation.

### The Ferment of Change

The ferment of change spread rapidly through the Catholic Church as the process of implementing the decrees of the Second Vatican Council began in earnest. In December, Pope Paul announced the formation of a Synod (senate) of Bishops to assist him in governing the church, and set September 29, 1967, as the date for its first meeting. Newly organized national episcopal conferences the world over met to weigh ways and means of reorganizing and reforming the church in harmony with the decrees and the spirit of Vatican II.

In November the bishops constituting the national hierarchy in the United States organized themselves into the National Council of Catholic Bishops, and for the first time in history, assumed legislative authority over the church in this country as a whole. One of their first actions was to abolish the centuries-old traditional Friday abstinence from meat. On the diocesan level, councils of priests and laymen are participating for the first time in the administration of dioceses, parishes, and parochial schools. An Institute for Freedom in the Church was formed by a group of Catholic clergy and laymen, to deal with the persistent problem of personal freedom inside the church.

Pope Paul and various Protestant leaders mounted a campaign to spur world opinion for peace. The new year also found Catholics and Protestants cooperating in plans for mobilizing the resources of the Western World in the battle against poverty and racism. In the United States a new Inter-Religious Committee Against Poverty brings Catholic, Protestant, and Jewish agencies together in a common effort to combat poverty, and to work for civil rights, open housing, and equal opportunities for all, regardless of race, color, or creed.

In Spain, a new constitution, approved by popular referendum, includes a pledge of full religious freedom for all citizens. The Spanish Catholic hierarchy had previously announced its readiness to surrender the exclu-

sive rights and privileges it has held for centuries, and Protestants are waiting hopefully for the implementation of this part of the constitution on the practical level of day-to-day affairs.

### Looking to the Future

For us, the religious events of 1966 are signs of the times to which we do well to give heed. Taken together, they provide a clear picture of the direction in which Christendom is moving—ever closer toward unity of thought and action. In one way or another, practically every item of news was related to the ecumenical movement, and thus to the fulfillment of Bible prophecy. The very events of which we as Seventh-day Adventists have been speaking for the past century are now, at long last, taking place before our eyes. It behooves us as never before to be alert to prophecy in the process of fulfillment. We hope that every member of the church will turn anew to the inspired preview of coming events set forth for us by inspiration, and especially to the closing chapters of *The Great Controversy*. Great things lie ahead for the religious world in 1967. Let us purpose to keep abreast of prophecy as it is being translated into history, more rapidly perhaps than we realize. Let us lift up our hearts and our heads in the steadily mounting realization that our redemption draws nigh.

R. F. C.

## LETTERS ON FINANCE

In this week's Letters From Readers we are publishing a number of questions stimulated by the article in our December 8 issue, "Financing a Worldwide Work." As we have examined the questions we have been impressed once again that in spite of the best efforts of authors and editors, written communication is far from perfect. An article that may seem clear and complete to one person may seem inadequate and confusing to another. Doubtless this will be true until the glorious day when we no longer "see through a glass, darkly."

We want our readers to know, however, that the REVIEW welcomes the opportunity to clarify points that may seem obscure. We believe in being frank and forthright with our readers. We believe in the power of an informed membership. We believe that the better informed we all are concerning the church, its teachings, and operating procedures, the better all of us will be able to cooperate with one another to spread the gospel. We believe that a climate of confidence is essential if ministers, church officers, and members are to work effectively shoulder to shoulder in these times when the church militant is soon to become the church triumphant.

Now to the questions raised by readers. When an offering is announced for a specific project, such as Voice of Prophecy, Oakwood College, or Faith for Today, does all of the money go for that purpose? It does. As we read the article, "Financing a Worldwide Work," in manuscript form, we felt that the following two sentences answered the question: "But I know that dedicated men handle my money before God, and it goes for its specified purpose. The projects promoted in my local church are always benefited by my gifts, and that is a deep personal satisfaction to me and to my fellow worshipers." Since some felt that these sentences might have been strengthened, let us state the matter succinctly: The money received in special offerings for purposes, such as those mentioned above, goes 100 per cent for these projects. No amount, however slight, is deducted.

The article pointed out that \$50,000 is deducted from the Thirteenth Sabbath Offering before the overflow formula is applied. A reader asks why this specific amount is deducted; also what happens to the part of the

Thirteenth Sabbath Offering that does not go to the "overflow" fields?

On the first point we reply that the basic deduction is an arbitrary figure, established many years ago. This amount goes into the general missions fund, to meet demands on the budget, just as does the regular weekly Sabbath school offering. Thus it helps to assure continued support for our worldwide missions program, regardless of whether the Thirteenth Sabbath Offering is large or small.

As the article explained, after this \$50,000 is deducted, 20 per cent of the remainder is designated as the "overflow." This goes to the fields whose special needs have been promoted during the quarter. The other 80 per cent goes into the general mission fund. It would not be wise for the entire offering to go to the fields that benefit by the "overflow," for this would provide an amount, in general, far beyond the needs of the specific projects being promoted. Moreover, it would result in a shortage elsewhere.

Let us not forget that about half of our mission funds come in through the Sabbath school. If one field were to receive the entire Thirteenth Sabbath Offering, this would cripple equally needy fields in other parts of the world. Our denominational financial plans are geared to a world work. They are designed to provide strength and support not merely for one project or field but for all projects throughout the world. The Thirteenth Sabbath Offering overflow idea is designed to encourage us to give generously so that certain fields will receive special help. This the plan accomplishes. But while we are giving to special projects we must not forget the needs of other fields and institutions all over the world.

### The Tithe-sharing Plan

One reader asks why it would not be possible to eliminate the administrative expense involved in the tithe-sharing plan, by permitting local conferences to spend a portion of their tithe on projects that, according to policy, are to be supported from nontithe funds; this would save whatever expense is involved in exchanging tithe for nontithe.

In answer we say: Inasmuch as the denominational position is that tithe funds should "be held sacred for the work of the ministry and for Bible teaching, also for the carrying forward of conference administration, in the care of the churches, and of field missionary operations" (*Church Manual*, pp. 184, 185), church leaders cannot in good conscience approve any plan that would use these sacred funds for other purposes, however worthy. The present policy enables local fields that have a large tithe to share this with the General Conference for worldwide distribution. The General Conference, in turn, appropriates to these fields an equal sum of nontithe funds.

This policy, like others already mentioned, is based on the concept that we are a world church and that we must think in world terms. Each local field has a responsibility to the entire world, not merely to itself. By sharing tithe funds with the General Conference, a local field enables the gospel work to advance in other, more needy areas. We think that the plan is a good one, and that it costs little to administer. It has been tested and proved over a period of many years.

We stated at the beginning of this editorial that the REVIEW counts it a privilege to share denominational information with its readers. To the limit of our ability, we shall report the news fairly and accurately, and explain both Bible truth and denominational procedures. We trust that this will help every reader keep step with the Advent Movement as it moves forward to the day of final triumph.

K. H. W.

## LETTERS

# From Readers

### NEW MORALITY

EDITORS: Thank you for your intensely interesting article on page 12 of the December 15 issue of the REVIEW. I am happy to see you speak out so clearly and boldly against this new morality. I hope that more of our papers will carry this positive note. The church as well as the world should know our stand on this very important topic. God bless you.

A. R. MAZAT

Mountain View, California

### DENOMINATIONAL FINANCE

EDITORS: The article, "Financing a Worldwide Work," in the December 8 issue of the REVIEW does not answer the question as to where the Sabbath school offerings go; and if the offerings designated for Voice of Prophecy, Oakwood College, or for Indians are entirely devoted to these institutions, you might as well have referred the questioners to Webster's Dictionary. Had I been one of those who asked the questions I would have been offended by your answer. I am quite sure that if my Lord had been in your office He would have given a clear, concise answer. Answers like the one you attempted to pass

off do not strengthen church members. Answers like that only cause anger, despair, and distrust. Truth is what we need and is what God sanctions, not evasiveness and vagueness. As the official organ of God's remnant church, please try again.

STANLEY F. SMITH

Lamar, Nebraska

EDITORS: In the December 8 issue of the REVIEW you published a letter from Mr. and Mrs. Charles G. Thompson of Camino, California, in which they inquired whether or not special offerings taken up on certain [pre-announced] dates go in their entirety to the projects announced. For an answer you referred them to the article, "Financing a Worldwide Work," in the same issue. The question was a new one to me, and I immediately reread the article to find the answer. After four readings I find their questions still unanswered; moreover, these rereadings have raised some questions in my own mind:

(1) What is the "basic deduction" from the Thirteenth Sabbath Offering? Surely this quarterly offering is not customarily ten times the size of the ordinary weekly offering; hence it is unlikely that the \$50,000 "basic deduction" is a figure intended to represent the average Sabbath's Sabbath school offering, as opposed to the \$500,000 Thirteenth Sabbath Offering. (2) Why is it not possible to cut down on the inevitable administrative expenses involved in the distribution of money

to the conferences for building purposes merely by allowing the conferences to retain an acceptable percentage of their tithe receipts for such purposes, rather than cause all the tithe money to be sent to Washington only to have a percentage of this same money returned, now no longer tithe? Why must this sleight-of-hand conversion of tithe to nontithe funds take place at all?

I would greatly appreciate your answer to the Thompson question, and to my two questions as well.

VINSON BUSHNELL

Belmont, Massachusetts

EDITORS: Please refer to the letter written by Mr. and Mrs. Charles G. Thompson on page 13 of the December 8 issue, where the question was asked if *all* the offerings taken for certain projects such as Voice of Prophecy, Oakwood College, et cetera, were given in *full* to these appeals. They were directed to the article on page 2. I can find nothing in this article that answers that question directly. I was aware that the Thirteenth Sabbath Offering is handled in part as outlined in the article, but I was under the impression that *all over* the base offering goes to the Thirteenth Sabbath fields 100 per cent. As I understand the calculated figures as shown, only 20 per cent reaches these fields. What becomes of the other 80 per cent?

Name withheld

Bakersfield, California

► See editorial, "Letters on Finance," on page 11.

## Second Washington Spanish Church Organized

The Capital Spanish church was organized in Washington, D.C., December 6 with a charter membership of 60, some of whom appear in the picture to the right. This is the second Spanish church to be organized in this city since 1957.

Forty of the 60 charter members were baptized recently following a four-month evangelistic series held by Salim Japas, evangelist from the Austral Union, Argentina, and Manuel Rosado, of Washington, D.C., former pastor of the Washington Spanish church. Another 20 have indicated a desire to join the church since attending the meetings. Twenty established members from the Washington Spanish church joined the new converts to form

the second church. Among the recently baptized members are two diplomatic families, one from the Embassy of Argentina and the other from the Embassy of Venezuela.

Officiating at the organization of the church were C. H. Lauda, president of the Potomac Conference (left); R. G. Burchfield, secretary-treasurer; and Manuel Rosado, who has been appointed pastor (right). Other participants were Salim Japas; Manuel Carballal, of the General Conference Insurance Service; and Leonardo Gerometta, pastor of the Washington Spanish church.

MARVIN H. REEDER, Associate Secretary  
GC Public Relations Department





# 1967-AGAIN A FULL-COLOR \$1.00 MISSIONARY SPECIAL

NEW LARGER SIZE

Of all the interest-compelling books Elder Arthur S. Maxwell has written—this is indisputably his best!

Its message is FOR YOU

—For those you love

—For the stranger within your gate

256 pages—17 full-page, full-color illustrations. The striking cloth cover presents a new Harry Anderson painting especially created for this \$1.00 missionary special.



Thousands of men, women, and children have thrilled with the messages from the Scriptures presented to them in easily understood twentieth-century language as used by Arthur S. Maxwell in his books *Your Bible and You* and *The Bible Story*. Now "Uncle Arthur" has written another book about the "good news" for mankind. This book presents Bible truths Seventh-day Adventists cherish and believe, in easy to understand, modern-day speech, and under titles that answer questions about which people of our day are concerned.

Chapter headings are such as these: "No Need to Be So Weary," "God Isn't Dead," "You Can Talk to God," "Not Long to Wait."

I recommend this book filled with "good news" to you for your personal reading and for sharing with your non-Adventist friends.

—ROBERT H. PIERSON, *President, General Conference*



Everywhere men and women are grappling with distressing and crushing situations. They are desperately seeking relief from apparently insoluble and frustrating problems. These seem to revolve around delicate areas such as matrimonial tangles, ill health, worry over present and future security, financial encumbrances, vicious habits, guilt, selfishness, and the stark reality of old age and death.

This book offers satisfying solutions to these universal problems and concerns. The author has entitled one of the chapters, "Bookful of Happiness." Those who read this volume as I have done will discover more than simply a book filled with hope and enjoyment. They will find the way to Christ, the source of all happiness, true fulfillment, and eternal well-being.

—NEAL C. WILSON, *Vice-President, General Conference, North American Division*



Here is a book that answers the questions people are asking. The author treats timeless truths in his usual interesting style and with language that grips and commands attention. I predict a record circulation.

—THEODORE CARCICH, *Vice-President, General Conference*



"I have good news for you!" When you use this approach with your relatives, friends, and neighbors what a welcome you will receive. In this time of bad news, this new missionary book of the year will be eagerly read, for everyone wants to receive good news, to learn the secret of happiness, to understand the way to health, and to be given purpose in living.

This message-filled book, written in a positive and tactful way, is unusual in its presentation of the weekly, workless day as a cure for firedness—its counsels on good health—its development of the Advent cause with its direct appeal to join the true church. This book is modern in its referral to such developments as Vatican Council II, the civil rights movement, and the "God is dead" theology.

You can share life's choicest blessings—the good news of abounding health, true happiness, a contented home, and preparation for heaven—with scores of your loved ones. As they read this appealing book, brimful of Scriptural good news, their minds will be satisfied, their hearts will be stirred, and their lives changed.

—J. ERNEST EDWARDS, *Secretary, Lay Activities Dept., General Conference*

# *A Great Forward Th*

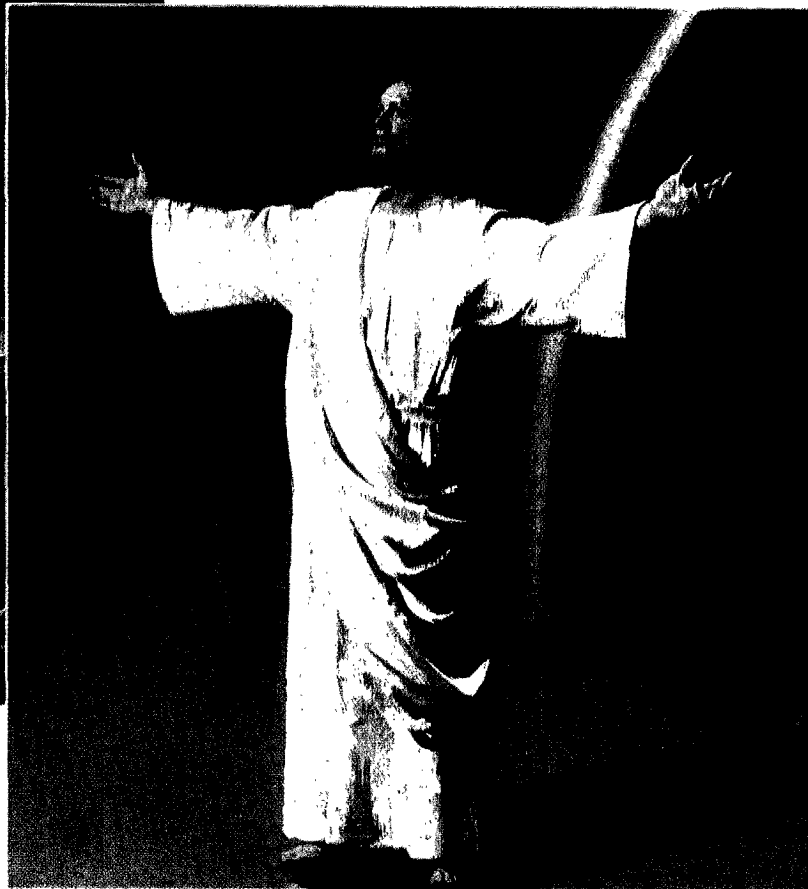
*is the Challenge Thrown out by the Leader*

# GOOD NEWS



© 1947 BY THE REVIEW AND HERALD

HARRY ANDERSON, ARTIST



## **“What Does the Christian Church Have to Offer Our Dying Civilization?”**

—THIS BOOK IS THE DYNAMIC ANSWER TO THIS PROFOUND QUESTION

- IT GIVES THE GOSPEL TRUMPET A JOYOUS SOUND
- IT SETS THE BELLS OF BETHLEHEM RINGING AGAIN
- IT RADIATES PEACE, HAPPINESS, AND GOOD CHEER
- IT CONTAINS HOPE FOR THE HOPELESS—  
REST FOR THE WEARY—  
COURAGE FOR THE DESPONDENT



GOOD NEWS FOR YOU presents the great truths of the Christian faith “all wrapped up” in

# *Trust in Soul Winning* *Messages of the Seventh-day Adventist Church*

# NEWS

# *for You*

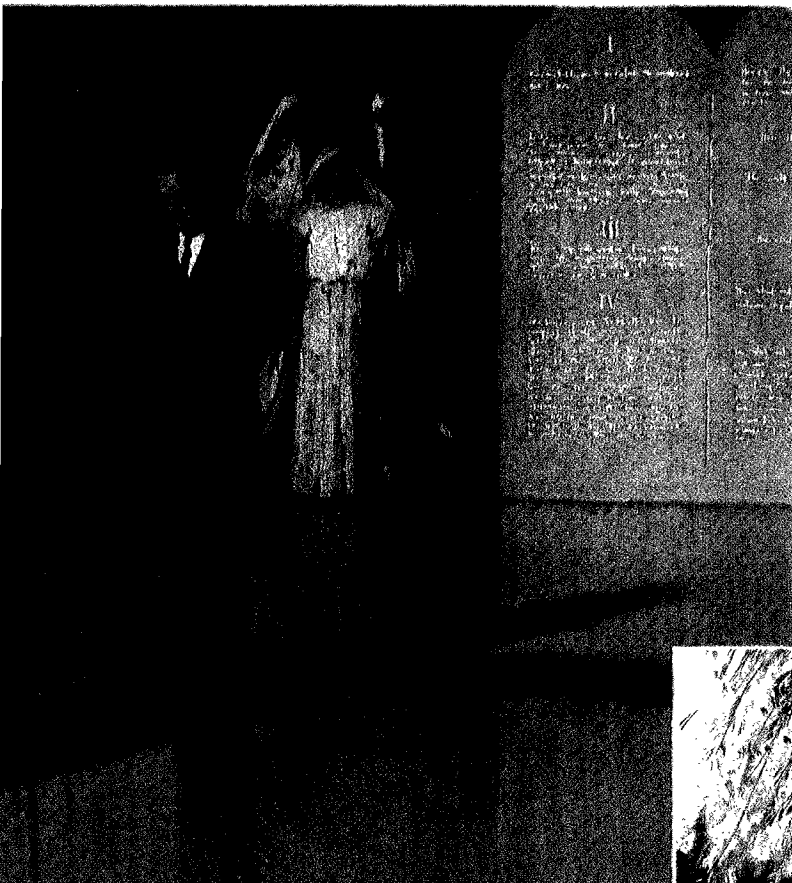
will help to bring about the great evangelistic revival stressed by Elder Robert H. Pierson at the 1966 Autumn Council as the greatest need of the church today.

**NEVER BEFORE** has one book so beautifully and appealingly set forth the doctrines of the Seventh-day Adventist Church.

Its topics present a complete and compact evangelistic series for placing in the hands of neighbors and friends.

**"GOD IS DEAD" — GOOD NEWS FOR YOU** refutes this current heresy and—Convinces the reader that God was never more alive than He is today—A living, loving Creator and personal Friend.

The book is gloriously positive—there is not a single negative thought in the whole volume.



© 1966 BY THE REVIEW AND HERALD

HARRY ANDERSON, ARTIST

Some of the fascinating chapter titles are—

**NO NEED TO DESPAIR**

(the chapter on the state of the dead)

**NO NEED TO BE SO WEARY**

(the chapter on the true Sabbath)

**YOU HAVE A FRIEND IN COURT**

(the chapter on the judgment)

All 19 chapters make advent truth so reasonable, so attractive, so appealing, that it becomes irresistible.

**THE LOVE OF GOD**



© 1963 BY THE REVIEW AND HERALD

HARRY ANDERSON, ARTIST

**UNEXCELLED**

in the long story of missionary book-making

By its gentle and sympathetic approach

**GOOD NEWS FOR YOU**

reveals that Adventists are not legalists, but in kindness and sympathy they witness for the God of limitless compassion

**EVERY SEVENTH-DAY ADVENTIST**

will want to present copies of this book to his friends and neighbors saying—"I have **GOOD NEWS FOR YOU** today." Send your order today

**"CHRIST ON HIS WAY"**

This is the thrilling chapter that proclaims the imminent second coming of our Lord

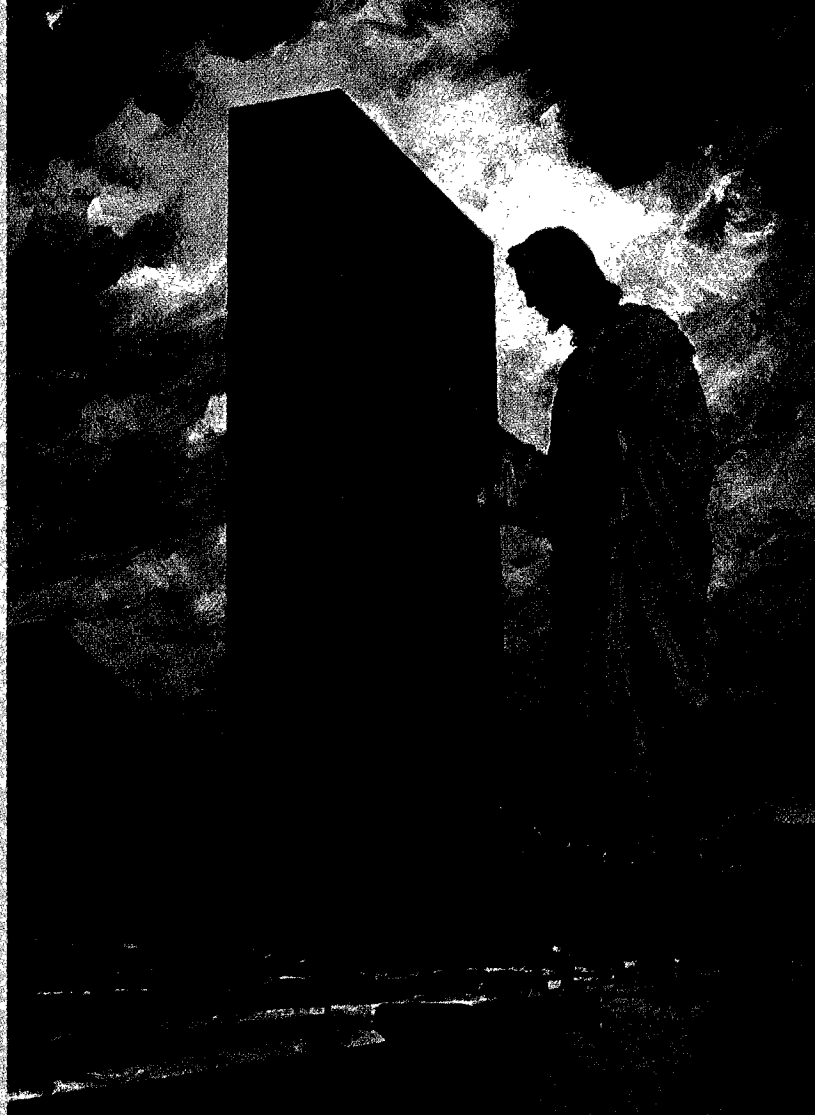
**GOOD NEWS FOR YOU**

is easy to read—its teachings are easy to grasp. It is a most attractive gift for all occasions

**THIS LOW \$1.00 PRICE**

will enable you to use it by the score in 1967 and see

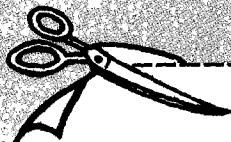
**MORE SOULS WON FOR CHRIST**



PAINTING BY HARRY ANDERSON

© 1961 BY REVIEW AND HERALD

**SEND YOUR ORDER TODAY**



Church Missionary Secretary or  
Book and Bible House

Please send to address below

**GOOD NEWS FOR YOU**, Missionary edition @ \$1.00 each State Sales Tax  
where necessary Postage (less than 10 volumes; see note) Total enclosed

POSTAGE FREE on 24 volumes or more to one address postpaid in the U.S.A. Less than 24 volumes, add 15c postage for first volume and 5c for each additional book to same address. Canada and foreign, add 12c postage and insurance for each book ordered.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

GOOD NEWS FOR YOU is designed as a companion book to YOUR BIBLE AND YOU.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**



# Reports From Far and Near



Former persecutors who are now faithful Seventh-day Adventists.

## PERSECUTION AND VICTORY IN TIMOR

By WENDELL L. WILCOX  
President  
West Indonesia Union Mission

It was four-thirty in the afternoon when the plane finally touched down on the dusty airstrip about nine miles from Kupang, capital city of the island of Timor.

Sigar Maramis, our local mission president, and his wife were at the airport to welcome me. As we drove to their home I was thrilled with the plans for a trip into the interior of Timor, where many were waiting for baptism in several different areas. At least one group was ready to be organized into a church. There were evangelistic meetings to attend, church schools to be visited, and land to be found on which to build a senior boarding academy.

On Monday morning, October 10, 1966, we left Kupang for the interior by truck. It was loaded with people and freight, but we managed to find a place on a wooden bench on which to sit. About three hours later, high in the mountains, we stopped and clambered off the truck. Two of our brethren took us down the mountain four miles to the village of Kuantua, where a series of meetings was being held by one of our workers, Titus Tabenoe. This was a village with only half a dozen homes. However, there were about 20 attending the evangelistic meetings and already 17 were asking for baptism.

These folks came from a small independent Christian church. Titus Tabenoe, the leader of this group, purchased *Bible Readings* from one of our colporteurs, and after studying it, organized his own church. The people he brought into his faith kept the seventh-day Sabbath, and did not chew betel nut, smoke, use pork or strong drink. Scores of these earnest people have since become members of our church.

At this dry mountain village we met a

man by the name of Timotheus Tiran. During the recent political upheaval in Indonesia he and his father were arrested as being members of the outlawed political party. The charge was partially true, for before becoming Adventists they had been party members. When they accepted Christ they requested their names to be taken off the party membership list. However, this was not done, since both were hated for becoming Seventh-day Adventists. Later they were jailed, and Mr. Tiran was told that if he would renounce his Adventist Church membership and help to beat up the people of the banned political party, he would be set free.

Because of his fear, he withdrew from our church and helped to exterminate all who had belonged to this party. In a few weeks he was arrested the second time, on the charge that he had lied and was really a member of this party. They said he claimed to be a Seventh-day Adventist, but Adventists would do no violence to others, so he was taken out and killed, along with several other people.

The son, Timotheus, was also asked to do as his father had done, but he refused.

He said they could kill him if they wanted to, but he would never lay his hand on anyone in hatred. Because of this he was taken out with 33 other people to be killed. However, at the last minute he was released, the sole survivor of these 34 people. God thus honored his faithfulness.

### Where Adventists Predominate

From Kuantua we hiked for about 14 miles to Nunka. The trail led us along the south coast of Timor. Arriving in Nunka in the early afternoon, we learned that almost all the residents of this village are Seventh-day Adventists. After the evening meeting we walked another two miles, arriving at Poti at about ten that night. This village boasts the most Adventists in the area, as the greater portion of the inhabitants are members of our church. This was to be our home base for several days.

On one of our expeditions we went by the village jail, where recently several of our young people had been beaten and jailed for two months for refusing to take part in a village dance. Some were

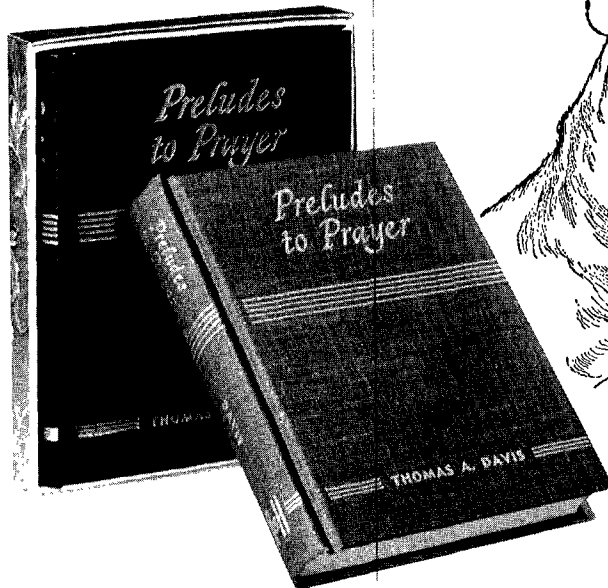
(Turn to page 20)



The 21 people who walked four days and four nights to be baptized. Sigar Maramis, at far left, preparing to baptize them. At far left, on the bank of the river, is Petrus Natti, who won 14 of those being baptized.

# Daily Spiritual Contact for--1967

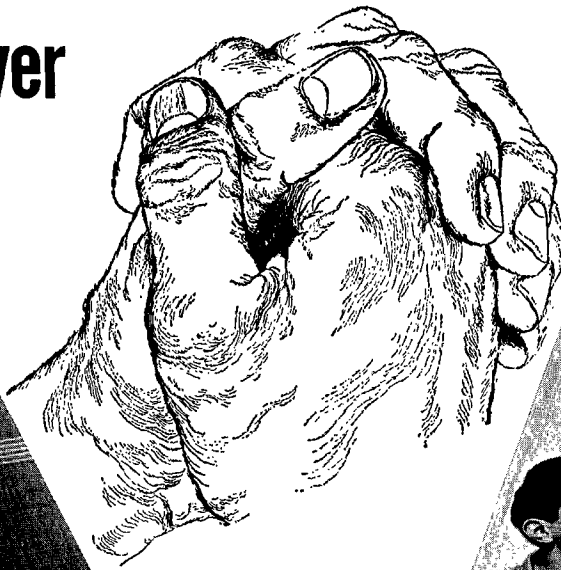
## Preludes to Prayer



by **Thomas A. Davis**

Every year the Morning Watch devotional book is filled with inspirational thoughts for each day. The whole family circle will enjoy this 1967 edition written by the editor in chief of our Oriental Watchman Publishing House in Poona, India. From his mission experience he draws lessons of unique spiritual value to illuminate the text of the day. From his wide reading he recalls instances that accent the particular setting and content of the chosen text. This devotional volume stresses the need and privilege of prayer as a regular practice and emphasizes that worship every morning will transform the life.

Price, cloth **\$3.00**  
De luxe **3.75**



## In Tune With God



by **Melvin E. Erickson**

A beautifully written book making clear how life can become more meaningful. The author uses simple, understandable language to set forth the fundamentals of Christian living. Junior boys and girls will find in this book a solid basis on which to build their life, faith, and hope.

Price **\$3.75**

Add postage and insurance—20 cents first book, 5 cents each additional book.



## Morning Watch Calendar 1967

The 1967 Morning Watch Calendar follows past trends. Most attractive in its colorful paper binding, and in de luxe with rich gold-stamped outer cover, it makes a thoughtful yet inexpensive gift for the whole year. Mailing envelopes furnished on request.

Paper \$ .20 each

De luxe \$ .30 each

Add 10c postage and insurance for each 10 calendars to same address, 4c when ordered singly.

### ORDER BLANK

Please send me the following:

- PRELUDES TO PRAYER, cloth @ \$3.00 each -----
- PRELUDES TO PRAYER, de luxe @ 3.75 each -----
- IN TUNE WITH GOD @ 3.75 each -----
- 1967 Morning Watch Calendar, paper @ .20 each -----
- 1967 Morning Watch Calendar, de luxe @ .30 each -----

Mailing and insurance, sales tax where necessary -----

Total enclosed -----

NAME -----

ADDRESS -----

CITY ----- STATE ----- ZIP -----

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

# Makes good meals *Better*

LOMA LINDA DINNER CUTS offer the appeal and texture of fine cutlets. They may be used in making casseroles or stews or served in a variety of delicious entrees. They're precooked for easy preparation . . . All you need to do is to pop them into a pan, brown quickly, and they are ready for your picnic buns or may be served in a variety of ways.

DINNER CUTS are made of the protein of wheat, providing you with that feeling of satisfaction missing from many meatless entrees . . . And best of all, DINNER CUTS give you texture and appetite appeal without animal fats. They are perfect for cholesterol lowering and reducing diets.

Get LOMA LINDA DINNER CUTS at your food store soon . . . You'll be in for a real taste treat!



Quality Foods  Since 1906

YOUR DENOMINATIONALLY OWNED FOOD COMPANY

## Dinner Cuts with Tomato Sauce

- 1 20-oz. can Loma Linda Dinner Cuts
- ½ cup Loma Linda Breading Meal
- 1 cup milk

Make batter of breading meal and milk and dip Dinner Cuts into batter. Brown on both sides in small amount of oil. While Dinner Cuts are browning, make sauce as follows:

### Tomato Sauce

- 1 cup Loma Linda Gravy Quik made according to directions on the package
  - 1 can Tomato soup
- Mix together and heat to boiling. Serve over Dinner Cuts. Garnish with parsley.





**Two young women who were beaten and imprisoned for two months for refusing to take part in a village dance: Mrs. Ruth Ataupah (on left), and Federika Abineno.**

beaten 25 times, others 50. One of these was Federika Abineno, who was beaten 25 times and jailed for two months. She is now a colporteur. Mrs. Ruth Ataupah, wife of the elder of our Nasikou church, was also thus treated. In fact, six of our young women from Poti, Timor, were dealt with in this same manner. Almost no one becomes a Seventh-day Adventist in Timor without feeling the wrath of former friends or loved ones.

Sabbath morning about seven-thirty, meetings began at Poti. First, the baptismal candidates were checked by the church board, then there was a preaching service, followed by a thorough public examination of the candidates. What a thrill it was to have the privilege of baptizing 23 persons in the little mountain stream! About 300 people gathered on the rocks and banks of the stream to witness this sacred service. Upon returning to the church, these new members were given the right hand of fellowship.

Among those baptized were a number from the village of Binoni. These, along with others who had been baptized on previous occasions, were organized into the Binoni church. A third branch Sabbath school at Poti was organized. There are several other areas where branch Sabbath schools are being conducted, and before too long the one at Amarasi will also be organized.

At Poti a church school of 61 children is being conducted at a great sacrifice by our people.

It was a real thrill to meet with our dear people that Sabbath day, from seven-thirty in the morning until 2:00 P.M. No complaints were heard because of the long services; instead, there were joyful and radiant faces. What a tremendous contrast there is between our Adventist people and the betel-nut-chewing, tobacco-smoking, drunken village people. Filth and pigs are seen everywhere in other villages, but the clean houses and yards and above all the healthy look of our Adventist people make a contrast not easily forgotten. It is no wonder that our people are known in Timor as the clean people. Even Moslems recognize the difference and admit, "Seventh-day Adventists are cleaner than we are."

At two-thirty sharp we had to leave Poti for our next appointment. On our way we passed through Oesao, where a year ago two young workers, Alex Rantung and Petrus Ballo, held a series of

meetings. After 36 had been baptized the village people attacked the new believers. They began to beat them as they sat in the MV meeting on Sabbath afternoon. Petrus Ballo had 19 of his teeth knocked out when he attempted to help. Leading the group at this time was Brother Thomas, who had been the elder of the local Protestant church.

A short time before our visit, however, the church at Oesao went through a terrible experience. Brother Thomas, who had become elder of our church, was arrested, being accused of belonging to the banned political party. True, he had been a member, but since accepting the truth he had requested his name to be stricken from their roster. This had not been done.

After being examined by the government officials and found a faithful member of the church, he was released. In the meantime the village people were becoming more and more angry because their local church leader had become the elder of the Seventh-day Adventist church. One day they took Brother Thomas, along with 17 others, up to the top of a hill not far from the house that our people were using for a meeting place, and prepared to kill them all. One of our church members was forced to help dig a large common grave. He was

horrified to see these people all being killed, including our church elder.

A suitable piece of land has since been purchased on which to erect a church building. Already a small temporary building stands on the site, and every Sabbath it is so crowded that the members must sit on mats spread out on the ground. As I looked into the faces of these earnest church members I could not help asking myself whether I would have the courage to be faithful had I to go through the persecution that so many of them have had to endure.

In our visiting here and there we met several faithful church members who had at one time persecuted our believers. Wielhem Abineno, from the village of Ouikabiti, was one of these. He had been the first to oppose the coming of the Advent message to his village.

Brother Tabenoe, having learned the truth in the city of Kupang, burned with a desire to bring the truth to his village. When he came preaching the message, Brother Obineno beat him up and forbade him to preach the gospel. However Brother Tabenoe kept on with his work, and because of his patience and love, finally won his former persecutor to Christ.

Petrus Mnaohonin, of the village of Tubuh, and Asir Ataupah, of Binoni,



### **Allentown, Pennsylvania, Dedication**

Beginning with 18 members, the result of the tent meetings held in 1885, the Allentown, Pennsylvania, church was dedicated November 19, 1966, with a congregation of 172. Participating in the mortgage-burning ceremony (left to right) were: John Laudenslager, F. S. Fowler, B. P. Gernet, W. C. Moffett, former pastors; Earl Grube, local elder; Christy Taylor, present pastor.

In May, 1965, the Holley evangelistic team brought a substantial increase in membership, and at the same time Christy Taylor, pastor, enlisted the members in clearing off the remainder of the indebtedness on the church building.

This congregation has produced a number of notable workers in the cause: John Schilling, to Germany; Harry Lucas, professor at Atlantic Union College; George Klingaman, M.D., who became the personal physician of Ellen G. White; Edward Stauffer, missionary to South America; Ralph Royer, M.D., missionary to Africa; and George Vandeman, associate secretary of the Ministerial Department of the General Conference.

**JOHN A. TOOP**  
PR Secretary



also had been persecutors of God's people, but as they saw the Christlike spirit being revealed in the hearts of our people they too longed to become changed, and soon Petrus and Asir were faithful members and lay workers.

Noelmina, our next stop, is a small village on the main highway to Soe. Though we arrived late that evening our people insisted on calling a meeting. Even though there is a small membership, we were happy to see that a church school is operating well. Early the next morning, before we left for Soe, one precious soul was baptized in the river that runs through the village.

About noon that day we arrived at Soe by means of our old World War II jeep. Here we were informed that a group of people were coming for baptism. We have only a small branch Sabbath school in this town high in the mountains, but several active young people from here had been sharing their faith with their friends and relatives many miles from Soe. That night these dear people arrived. They had been walking four days and four nights so they could be baptized. Some of the women had carried their six-month- to twelve-month-old babies all this distance.

The next morning we held a service and examined the candidates thoroughly. The young man, Petrus Natti, a baptized member of our branch Sabbath school in Soe, had been responsible for winning most of these honest-hearted souls to Christ.

It was late that Sunday night when we arrived back in Kupang, dusty, dirty, and tired. Yet what satisfaction filled our hearts as we thought of those 45 new believers rejoicing in Christ, and the wonderful fellowship we had had with them and the other members.

Truly the work of God is moving forward in a strong way in this mission. Already this year approximately 150 have been baptized, equivalent in number to about 25 per cent of the entire church membership at the beginning of 1966.

Please remember this mission in your prayers, and our dear people who suffer so much for their faith.

## Visiting the Netherlands and Scandinavia

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

It was not difficult to spot the two brethren who came to the Amsterdam airport to meet me. P. van Oossanen, president of the North Netherlands Conference, was holding the latest copy of *Northern Light* and J. F. P. van Vollenhoven, the conference treasurer, was by his side. It is always reassuring to meet members of the great Advent family when one visits a land for the first time. Our Adventist brethren in the Netherlands, as in all the world, are a friendly, helpful group of workers. They made my two-day stay in their land both pleasant and profitable.

In The Hague the union president, F. J. Voorthuis, took me to visit the union office, the publishing house, and the spacious, modern church building. In each place I met new brethren and sisters of the Advent family. A meeting that night in the Amsterdam church brought together a goodly group of church members despite the bitterly cold weather and the threat of a storm.

Sabbath services were held at the Netherlands Junior College and Seminary in Huis ter Heide, where N. Heijkoop is in charge of a small but effectively administered institution. The theological graduates go for advanced study to Newbold College in England. The children's home, the Bible school, and the old people's home, all in Huis ter Heide, are giving valuable service to their community and to their church.

The work in the Netherlands Union is going forward. The Dutch people are a conservative, prosperous people, and when they take their stand for present truth they are staunch supporters of the cause.

Adventists around the world are acquainted with Skodsborg Sanitarium, situated just outside the city of Copenhagen, Denmark. Here I spent two busy and interesting days with H. Westerlund, the administrator, his efficient staff, and the workers of the two Danish conferences. An excellent property has been purchased

near Copenhagen that will shortly become the home of the Copenhagen Food Company. The publishing house is also moving out of the capital city. These transfers will provide more space for some of the local church and administrative needs.

In Denmark, where the work began well before the turn of the century, we have more than 4,000 members in two conferences. Hakon Muderspach and Jens Madsen have led our believers well. There are plans for public and personal evangelism in the near future, and this should do much toward building up the work. Pastor Madsen was in the midst of a most encouraging city effort at the time of my visit, and the workers were just launching the Bible in Hand program. Several beautiful new church buildings have been erected since my last visit some years ago.

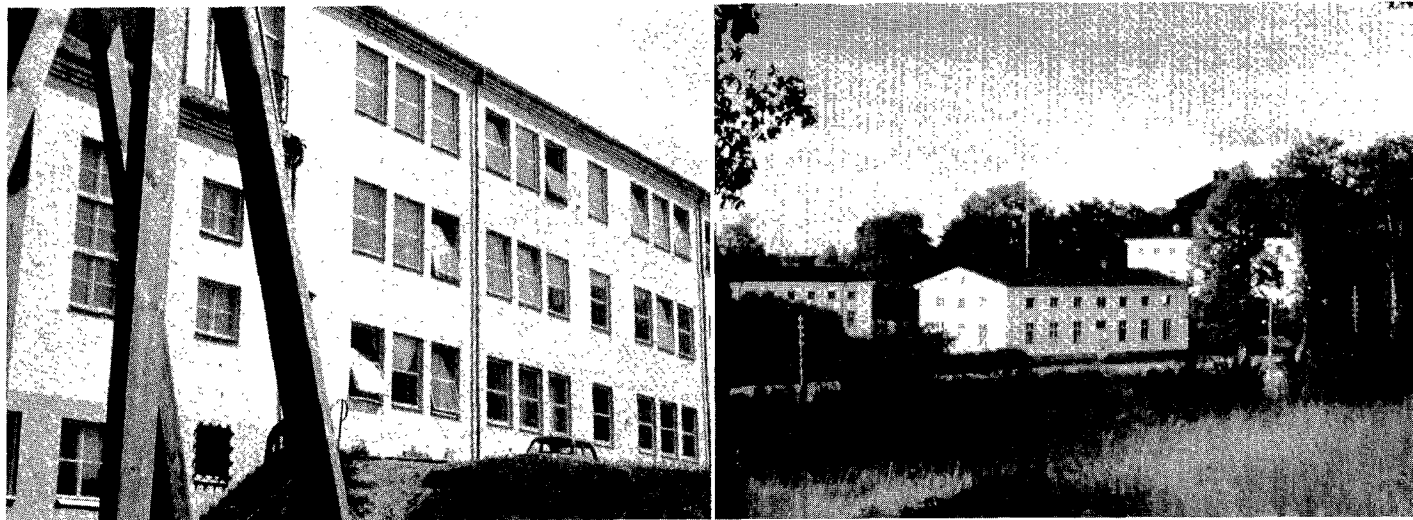
Alf Lohne, with justifiable pride, took me to Tyrifjord Høyere Skole (Norwegian Junior College) to meet J. Reichelt and M. Langvall, their staff, and the students. I was happy for the opportunity to have a special service with them during the Week of Prayer. Surely this beautiful institution is in one of the most picturesque locations of any Adventist school in the world, and it was a joy to see more than 200 Scandinavian young people studying there. It bids well for the future of the work in Norway.

The Ingathering achievement of the college students must be something of a world record. In three days' time the student body and staff brought in more than \$20,000!

The program in Norway, as in the Netherlands and Denmark, was a busy one. From two to four speaking appointments daily, visits to schools, churches, offices, clinics, and Bible schools, packed every minute of long but interest-filled days.

The church in Norway has another interesting first. Sister Rollansson, at 83 years of age, is the oldest choir director in Norway—and may well hold world distinction in this field. I can testify that she directs her Oslo choir with the verve and the effectiveness one would expect only in a much younger person.

Ekebyholmsskolan, our only school in



Swedish Junior College and Seminary (Ekebyholmsskolan) at Rimbo, Sweden. Left: the administration building. Right: the dormitories.

Sweden, is about 40 miles out of Stockholm. *Ekebyholm* means literally "Island of Oaks." When the main building, originally a castle, was built, between 1630 and 1640, it stood on a small island. Today it is attached to the mainland. For centuries this castle was the home of men who served Sweden as kings and prime ministers, and of other famous families. It was most interesting to look at some of the old records, dating back to 1676, pertaining to the business of these families. This castle, Ekeby Hall, part of which now serves as a dormitory for the young ladies, is probably the oldest dormitory in the denomination.

There are many needs that must be met if we are to serve the youth of Sweden adequately. An urgent need is additional dormitory and classroom space, for many other young men and women desire to come.

The baptismal figures for Sweden for the first three quarters of 1966 are encouraging indeed. The 106 who followed their Lord in baptism marked a turning point in a downward trend in membership. Odd Jordal, president of the Swedish Union, hopes to lead the field into a strong program of evangelism—both by workers and lay members—that will continue the upward trend in soul winning. Among other plans for the near future is the establishment of a church school in the South Swedish Conference—the first in the country.

One thing that impressed me as I visited all four of these Northern European Division countries was the many years of service so many of our workers have given in our various institutions. Fifteen, 20, 30, years in one institution was not uncommon, and sometimes the service period climbed to 50 years or more. One worker told me he had served 55 years in the same building in various branches of the work. Our medical, educational, and publishing institutions thrive on continuity of capable service.

So the work moves forward in the challenging Low Countries and among the peoples in the beautiful lands of Scandinavia!

## Results of the Greater Boston Crusade

By RICHARD J. BARNETT  
Departmental Secretary  
Southern New England Conference

Seventy-six persons have been baptized thus far as a result of a five-month series of evangelistic meetings which Byron Spears of Richmond, California, began July 31 in Boston, Massachusetts. It is expected that the number baptized will top the 100 mark in two future baptisms that are being planned.

"Christ for Today" was the theme of the campaign, jointly sponsored by the Southern New England and Northeastern Regional conferences. The ministers and members of the Greater Boston area churches joined forces to support the campaign, which was conducted at the beautifully appointed John Hancock Auditorium in the heart of Boston.

Elder Spears presented messages three



Some of those baptized in the Greater Boston Christ for Today campaign. Seated (front row) are some of the ministers who participated in the effort: Victor Collins, pastor of the Boston Temple church (left); Robert Delafield, singing evangelist (fourth left); Byron Spears, speaker (center); Lee Manning, assistant pastor, Boston Temple church (third right); Harley L. Schander, pastor, Stoneham church; Russell Wilson, pastor, Berea Temple church, Boston. Participating pastors not present for photo: Arnold Swanson of the New England Sanitarium church, and A. Ross Morris of the Lowell and Swampscott churches.

nights weekly to audiences ranging from 500 to more than 1,000 persons. Robert Delafield, recently of Seattle, Washington, directed in the ministry of music throughout the series. Beginning in November, Spears conducted follow-through meetings in the various churches of Greater Boston.

More than 300 persons attended a reception Sunday, December 4, at the John Hancock Auditorium, bringing together those who had been baptized to date and those who assisted during the campaign. On this occasion, Evangelist Spears was honored and presented with farewell gifts from the churches he served during his five-month effort.

## LLU Alumni Send Medicines Overseas

By WALLACE J. LIGHTHALL  
Director, Development and Public Relations

For the past 18 years volunteers have met at the offices of the alumni association of Loma Linda University School of Medicine in Los Angeles, California, to sort and pack drugs that are to be sent overseas as part of the association's medical missions assistance program.

Most of the medications are collected by alumni, but generous gifts have been made by various pharmaceutical com-



Gus Hoehn, M.D., a former missionary to Uganda now practicing in San Gabriel, California, and his volunteer crew of "pill packers" prepare drugs for shipment to mission hospitals overseas—a service of the Loma Linda University School of Medicine Alumni Association.

panies. These supplies are sorted, packed in large drums, and sent on their way to missions. Shipping and trucking concerns have cooperated—even the United States Government has lent a hand—to get the supplies to their destination. The value of the shipments totals more than \$150,000 annually.

The Rexall Drug Company of Los Angeles recently donated vitamins, valued at approximately \$40,000, to the alumni association for this worthy program.

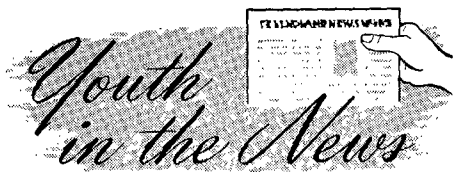
Rexall delivered the vitamins—four tons of them—to the alumni association's headquarters in Los Angeles. Officials indicated that there would be other gifts of medical supplies in the future.

Presently in charge of the program is Dr. Gus Hoehn, a former missionary to Uganda, East Africa, who now practices in San Gabriel, California.

The project continues to grow. Like the widow of Zarephath's meal barrel and cruse of oil, the supply never fails. When one shipment is sent on its way more supplies flow in, sometimes taxing the storage facilities.

Missionary alumni have expressed their appreciation, stating that it would be difficult, if not impossible, to operate their charity clinics without the supplies.

Dr. Hoehn and his faithful crew of "pill packers" extend a cordial invitation to any who can do so to join them in their labor of love.



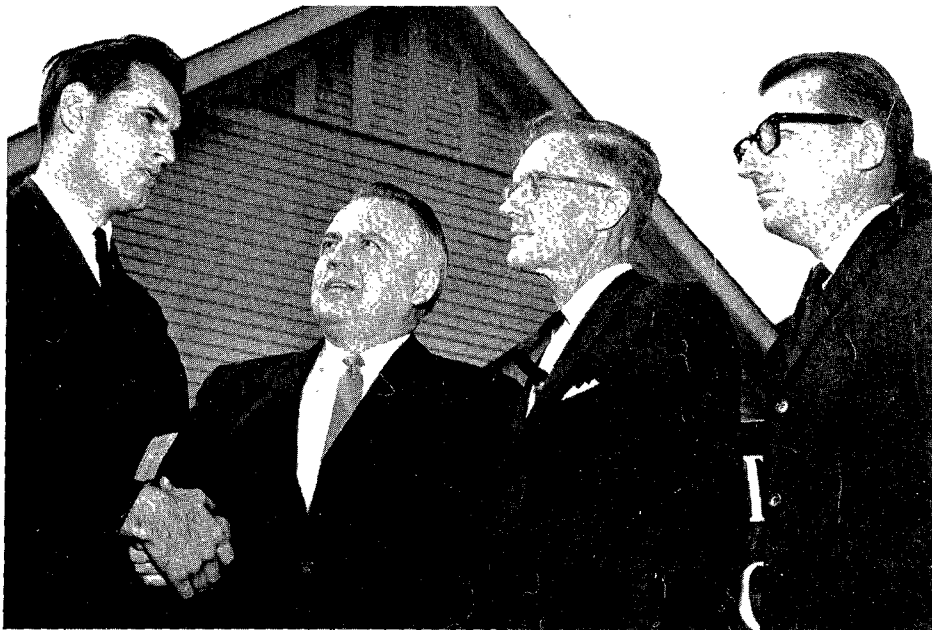
► Fifth- and sixth-graders of the Milton-Stateline School in the Upper Columbia Conference, under the guidance of teachers Mrs. Jean Sonnentag and Nancy Johnson, undertook the project of collecting clothes and candy treats for the students of the Bristol Bay Mission School in Alaska. A fifth-grade girl, Karen Lutz, had a birthday party and requested clothes for the mission instead of gifts for herself. Another girl, Alieda Rohloff, a sixth-grade student, made an attractive quilt top, and with the help of her mother was able to finish the quilt. Eight boxes totaling more than 150 pounds were shipped to the school in Alaska in time for Christmas.

## Windsor, Ontario, Church Celebrates Jubilee

By FRANCES SWITAK  
Church Press Secretary

Sabbath, October 22, the fiftieth anniversary of the organization of the Windsor, Ontario, church was celebrated. Many former members were present, and three former pastors—William Kuester, Darren Michael, and Arthur Spent—and their families, were honored guests.

The Sabbath school was conducted by several former members. The mission talk was given by Elder and Mrs. Kuester, formerly missionaries in South America,



The present pastor, Larry Milliken, of the Windsor, Ontario, church (left) talks with three previous pastors who came to participate in the church's fiftieth anniversary celebration held last October (from the left): Darren Michael, William Kuester, and Arthur Spent.

and Elder Bernard Mills, who had spent his boyhood in the Windsor church, now of Owosso, Michigan, taught the lesson. Darren Michael, pastor from 1950 to 1952, presented the morning sermon.

In the afternoon a symposium of memories was presented under the direction of J. E. Monteith, the local elder, and a message of congratulation from the mayor was read. Greetings were extended from former pastors: E. M. Sears, A. W. Kaytor, L. W. Taylor, M. H. Philbrick, and E. E. Herr. An interesting taped message was presented from Elder and Mrs. Donald Sandstrom, of Brazil.

## First Baptism in Loja Province, Ecuador

By N. M. MERKEL



Luisa Vásquez

the Andes from even higher mountain peaks.

Expressions of joy were seen on the faces of the 30 interested future candidates as they wished Sister Vasquez success in her new Christian venture.

Although faithful colporteurs have intermittently worked in this province for many years, this is the first convert to the Seventh-day Adventist Church. The reason for this was obvious as I listened to a special message in the principal cathedral calling the people to be vigilant in defending their faith.

Directly responsible for the establishment of the interested group in Loja and

the subsequent baptism were Flavio and Cecilia Franco, colporteurs in the Ecuador Mission. This couple, whose great goal in life is now to win souls, has done an admirable work. A second baptism in Loja of four has brought additional courage to the group. We pray for God's blessing that a permanent worker might be provided to harvest the interests that are waiting.

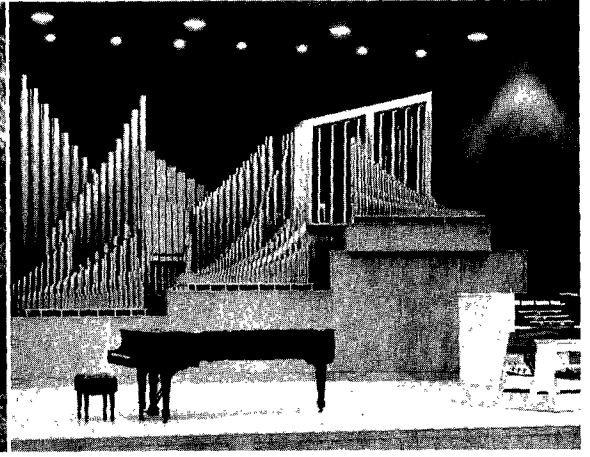
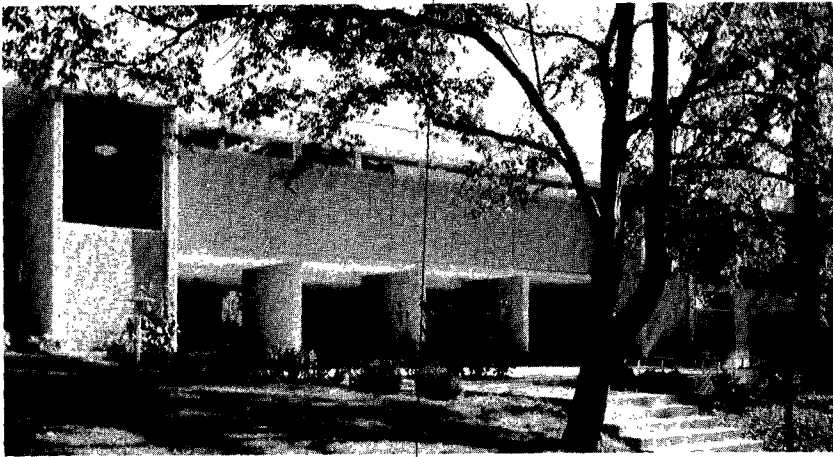
## Brazil School of Nursing

By ALICE W. PEIXOTO DA SILVA  
Director of the School of Nurses' Aides  
Silvestre Hospital, Rio de Janeiro

In Brazil 65 per cent of the nurses have not finished the government-approved university course. As in all parts of the world, a hospital that is appreciated by the community is one that gives good nursing service. It is always asked whether there are graduate nurses, whether the doctors are well thought of and capable, and whether this hospital or that has good nursing service.

There are four Adventist hospitals in Brazil. The denomination operates a school for nurses' aides, begun in 1958 and recognized by the government of Brazil in 1960. Since its organization this school has graduated 116 young people. Most of them are working in our hospitals, on medical launches, or at clinics along the banks of the rivers, while others who wish to further their nursing education have gone to the United States.

An urgent need is the establishment of a school of nursing. Then it will no longer be necessary for our youth to study in secular schools in a worldly atmosphere. It will also give us a better opportunity to instruct them in principles of healthful living, that they may share their knowledge with the groups and churches they visit. Owing to this urgent need for graduate nurses, the South American Division has authorized the establishment of a school of nursing in the city of São Paulo, to be connected with the São Paulo Hospital and the Brazil College.



Left: Walla Walla College Fine Arts Center. Right: Four-division, three-manual Casavant pipe organ, one of three organs in the Center.

## Walla Walla College Dedicates Fine Arts Center

By MRS. WILLIAM LAY  
Director of Public Relations

The dedication of the Fine Arts Center, Walla Walla College, December 4, was a high light of the weekend events marking the beginning of the college's seventy-fifth anniversary, according to William H. Shephard, president. On the list of major events was the dedication of two academic buildings.

John Christian, associate professor of history, was chairman of the anniversary committee. Other committee members are President Shephard, W. E. Anderson, business manager; Kenneth Aplington, professor of English; Fred Bennett, president of the alumni association; J. J. Hafner, director of development and recruitment; Roy Hartbauer, chairman of the department of speech; and Mrs. William Lay, director of public relations.

School opened at Walla Walla on December 7, 1892, in an unfinished building, with ten teachers and 100 students in all grades, primary through college. A constituency of 1,551 Adventists in the Northwest sponsored the project. Within two months attendance reached 165, with dormitories occupied as fast as rooms were finished.

The anniversary celebration included a sacred concert Friday evening. Participating in the weekend celebration were alumni Adlai A. Esteb and Harry M. Tippet.

Robert E. Cleveland, vice-president for academic affairs at Loma Linda University, gave the dedicatory address. President Shephard recognized Phillip R. Balsiger, architect; Melvin K. West, chairman of the music department; Harold Benson, construction superintendent; and Kenneth MacKintosh, chairman of the art department and the artist whose mural "In the beginning . . ." was unveiled at the conclusion of the program.

The Fine Arts Center has a two-story recital hall with floating ceiling, adjustable sound panels, complete sound and recording equipment, and continental seating for 300. On the unusually large stage are two grand pianos and a four-division, three-manual, Casavant pipe organ with exposed pipework.

A reception room and facilities for art displays are adjacent to the recital hall. Other facilities are administrative offices; listening library; ten teaching studios; 27 practice rooms, including two for organ; two stepped rehearsal rooms for large vocal and instrumental ensembles; and two small ensemble practice rooms.

Art department facilities include an office and studio suite; a design, drawing, and painting room; a sculpture room; and a print room.

## Our Work in Burma

By K. PAW, President  
Burma Union Mission

Here in Burma we have clearly seen the guiding hand of God in our work. When the hospital and all of our mission schools were nationalized, and in the first part of 1966 all our foreign missionaries had to leave, we were perplexed. With our human eyes we could see only the seeming troubles of the future. But we overlooked the power of God and His ability to control the affairs of men.

In these times of crisis we have learned afresh that He is ever interested in His people and His church, and protects them as He has always done in the past. With faith and much prayer we continue working for the Lord. It is wonderful to witness that in a short time the Spirit of God moved upon the people, and we are united in our work for God. Some of our former workers who left us many years ago have returned, and today are strong supporters of the church. I could not say we do not have problems, but we are confident that with God's help we will surmount them.

In all parts of our union the tithe, offerings, and baptisms are increasing. This indicates that we have our heavenly Father's protection and guidance in our service for Him. We are very much encouraged by the goodness of the Lord and by what He has done.

About two years ago a young Buddhist priest sat quietly in his room in a monastery, reciting his religious prayers for the day. Suddenly an elderly priest entered his room and handed him a Voice of Prophecy card. It was an attractive card, and the young priest read all that was printed on it. This aroused his in-

terest, and the next day he wrote for the lessons and began to study them carefully. When he finished the lessons himself, he enrolled many other priests also.

He had a great interest in the life of Jesus. He learned that Jesus is the Saviour of the world. (In the Buddhist religion there is nothing of that sort. They have no saviour and no creator. Only through personal effort or merit can one attain Nirvana and become a god.)

Later, he moved back to his home village, where his parents were living. There again he told the people of what he had learned from the VOP lessons. A few more people in that area also enrolled in the VOP courses. This priest requested the VOP representative to pay him a visit. During the last part of 1965, Elisha Paul went to see him and they had a good study together. Many villagers joined him in studying the Bible and asked our brother to teach them more.

Pastor Elisha promised them that he would return in March of 1966 to hold gospel meetings, which he did. As a result, seven adults were baptized and joined the church.

But the interest has not ended there. More people wanted to learn about Jesus. The committee sent evangelist Ba Khin to continue to teach these people. Last August, Pastor Pein Kyi and I visited this place and were happy to have the privilege of baptizing seven more. Among them is a pious old man whose fame is well known in the area. On his joining the church, he offered us a piece of ground for a teacher's quarters and a church. Now we have an evangelist and a Bible instructor to work for them. Many of them are longing for the light. They are orthodox Burmese Buddhist people. It is a joy to all of us to see many who were in darkness finding the light. What can be done with a humble VOP card!

The nationalization of our Rangoon Hospital became effective on July 5, 1965. When our workers were asked by the authorities to continue their services in the hospital, a majority of them said they could not, even though they wanted to cooperate very much with the government. When questioned about their faith they said they could not break the Sabbath, and that they would rather lose their jobs than violate their conscience.



In the end, they were released from their work. The hand of the Lord is not shortened for those who remain faithful to Him.

Some of our student nurses continued their training in government institutions because they were promised that there would be no Sabbath problem. When the examination results came out it was found that 50 out of the 51 who participated were successful.

Now our nurses are scattered all over the country. Though they are far away from the Rangoon Central church, we are still keeping in touch with them from the headquarters. The local ministers are doing the same. Some of them write that they are the only Seventh-day Adventists in the places to which they have been sent. They have asked us to send them literature, Bibles, and other religious books so that they can share their faith effectively.

The harvesttime has come, and laborers are greatly needed here in the Burma Union. Many are hungry for truth and ready to accept it if they are approached in the right way. Because our nurses have been scattered by circumstances into many remote places, we believe that many honest in heart will be brought to a knowledge of the saving power of our Lord Jesus who otherwise would never have heard of Him.

## The Spirit of Avondale College

By E. W. PEDERSEN  
GC Field Secretary

There is something captivating about Avondale College, something indefinable, yet very real. Immediately upon arrival I sensed an awareness of relaxed friendliness—an air of something preciously ancient harmoniously blended with an exciting present and a promising future. It was not simply the remaining old buildings still standing between modern structures as memorials to the foresight and indomitable spirit of long-departed pioneers. Nor was it alone the open country, far away from the noise and demoralizing influences of city life. It was graduation time, but more even than that.

Walking across the lawn I came upon a memorial shaft erected in 1958. I read the inscription (see illustration).

Could this be it? Avondale was conceived and established as a modern school of the prophets and, since its



Memorial to the founding of Avondale.

founding, has kept to the divine blueprint of Adventist education. This is the secret of the indefinable something that permeates the atmosphere of this institution.

The spirit of Avondale College was reflected recently when 106 Australasian Adventist youth graduated from Avondale College the weekend of November 18 to 20. Parents, relatives, and friends of the graduates came from as far away as 3,000 miles. In response to A. L. Hefren's consecration sermon and appeal, these earnest young men and women stood in solemn dedication to their chosen class motto and aim: "Called by God to Teach of Him."

On Sabbath morning the large auditorium was entirely inadequate to accommodate all who wished to hear F. L. Bland, vice-president of the General Conference, preach the baccalaureate sermon. Arrangements had therefore been made for another service to be held simultaneously in the historic Avondale church.

The commencement service was held Sunday evening, with E. W. Pedersen, general field secretary of the General Conference, delivering the address. E. G. McDowell, college president, presented the diplomas.

Many of these Adventist youth will find their places in the work of the church in Australia and the islands of the Pacific, and wherever they go they will carry the spirit of Avondale with them.

*From Home Base  
to Front Line*

Mr. and Mrs. Edwin L. Stewart and three children, of Roseburg, Oregon, left New York City, December 17, for Zambia. Before marriage, Mrs. Stewart's name was Maxine Elaine Mathiesen. Mr. Stewart has accepted a call to serve as a science teacher in the Rusangu school, at Chisekesi.

Mr. and Mrs. Tong Su Kim, of Los Angeles, California, sailed from San Francisco, California, December 19, on the S.S. *California Bear*, returning to Korea. Mr. Kim is to be connected with the Seoul Sanitarium and Hospital, in Seoul, Korea.

Elder and Mrs. David J. Dobias and son, of Simpson, North Carolina, sailed from New Orleans, Louisiana, on the S.S. *Kenneth McKay*, December 23, for Africa. Mrs. Dobias' maiden name was Cynthia Rae Hosking. Elder Dobias is to be a mission station director in Kibidula, Tanzania.

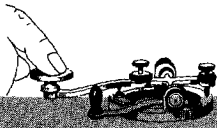
Elder and Mrs. Richard W. O'fill and three children, of Wooster, Ohio, sailed from New York City on the S.S. *Steel Director*, December 23, going to Karachi, West Pakistan. The maiden name of Mrs. O'fill was Betty Mae Eldridge. Elder O'fill is to be a teacher and pastor in the Pakistan Union School.

Mr. and Mrs. Robert W. Childers and two children, of Tranquility, New Jersey, left New York City on December 27, for Rhodesia. The name of Mrs. Childers before marriage was Gloria Dean Blecha. Mr. Childers is to be mathematics and science teacher in the Lower Gwelo Training School.

W. R. BEACH

Graduating class of Avondale College at commencement, November, 1966. Many will serve the church in Australia and the South Pacific.





# Brief News OF MEN AND EVENTS



## Columbia Union

Reported by  
Morten Juberg

- Van Knauss, formerly with Faith for Today, will join the music department of Columbia Union College as instructor in organ. He replaces Donald Vaughn, who will be transferring to La Sierra College.
- Several pastoral changes have been made in the Pennsylvania Conference. Earl M. Snow, formerly in the Gettysburg-Waynesboro district, will be the pastor of the Philadelphia Boulevard church. Moving to Gettysburg is J. E. Kelchner, from the Chesapeake Conference. E. L. Anderson from West Virginia is the new pastor of the Lancaster-Lebanon district. Frank R. Martinez becomes pastor of the Philadelphia Spanish church, replacing R. A. Gonzales, who accepted a call to the Texas Conference. Richard Meier, who has been an intern in the Erie district, is in charge of the Corry-Oil City-Warren district. James Albertson has left the Allentown-Bethlehem district and has moved to the Brockway-Clearfield area to replace Burton Maxwell, who has accepted a call to the Carolina Conference.

director of Smokers Dial in Seattle, gave an address. Dayton Aaron, medical secretary of the Shelton church, assisted.

- During the holiday season, workers of the Seattle Health and Welfare Center distributed 54 food baskets to needy families.
- Frank Hansen has been named publishing secretary for the Montana Conference. Prior to this he has been serving as assistant publishing secretary in the Upper Columbia Conference.



## Pacific Union

Reported by  
Mrs. Margaret Follett

- Four college theology seniors have been invited to join the ministerial staff of the Southeastern California Conference upon completion of their college programs and graduate study at Andrews University. Three of the young men are currently at La Sierra College: William T. Aldrich, Roland C. Bainer, and Dennis E. Park. The fourth, Gary D. Gifford, is president of the senior class at Pacific Union College this year.
- Norval F. Pease, former La Sierra College president, has been appointed chairman of the college religion and theology department. He will assume his new duties in September. Dr. Pease is currently head of the applied theology department of the Theological Seminary at Andrews University. At LSC he will be replacing Walter F. Specht, who has accepted a position at the Seminary.

► Richard G. Wertz, pastor of the Ozark Academy church, has accepted the call of the Southern California Conference to pastor the Pomona church. Elder Wertz received his B.A. degree from Andrews University and his M.A. from the Uni-

versity of Kansas. His ministry has included pastorates in the Illinois, Nebraska, Oklahoma, and Arkansas-Louisiana conferences.

- Rio Lindo Academy Temperance Club sponsored a successful Five-Day Plan to Stop Smoking clinic in Healdsburg, December 4 to 8, according to the academy pastor, William Hull. The Rio Lindo Academy ATS Club president, Leo Van Dolson, was assisted by other club officers in promoting the program.
- "Encounter" was the theme of the Newbury Park Academy fall Week of Religious Emphasis featuring Louis Venden, pastor of the Mountain View, California, church.

► One hundred and ninety-six students participated in the senior presentation ceremonies on December 8 at La Sierra College. George H. Armacost, president of the University of Redlands, addressed the class on the topic "Threats to Humanity."

► Groundbreaking for the new Tulare church facilities was held November 11 with E. R. Walde, Central California Conference president, and Mel Houk, mayor of Tulare, present for the occasion. Wilbur F. Woodhams is the pastor.

► Coming from Lodi, California, Mrs. Hilda Kriegbaum has joined the staff of Castle Memorial Hospital in Hawaii. Sister Kriegbaum is a graduate of the White Memorial School of Nursing.

## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Portland Union Academy begins the new calendar year with accreditation by the Northwest Association of Secondary and Higher Schools. Final approval came November 30. Cecil Roy is principal, with 21 staff members. Enrollment stands at 244.

► Seven new staff members have joined principal A. T. Wiegardt and staff at Laurelwood Academy for the current year: Marilyn Lowman, instructor in girls' physical education; Ray Miller, boys' physical education; Wendell Lucas, librarian; Mervin York, instructor in mathematics and science; Norman Schwisow, vocal music; Arthur Christensen, German and Bible instructor; Ralph Lloyd, dairy manager. David Ludden of Walla Walla College was a student teacher in history and biology for the first semester.

► The Skokomish Health Club, a lay humanitarian service for the Indians and residents of the Skokomish Indian Reservation and vicinity, was organized December 19. Officers chosen for the club are: president, Les McGhee of the reservation; secretary, Candy Johnston of Hodsport; chaplain, George Rasmussen, pastor of the church in Shelton, Washington; public relations, William McGhee. At the first meeting Jack Hubbs, medical secretary of the Washington Conference and



## Southern Union

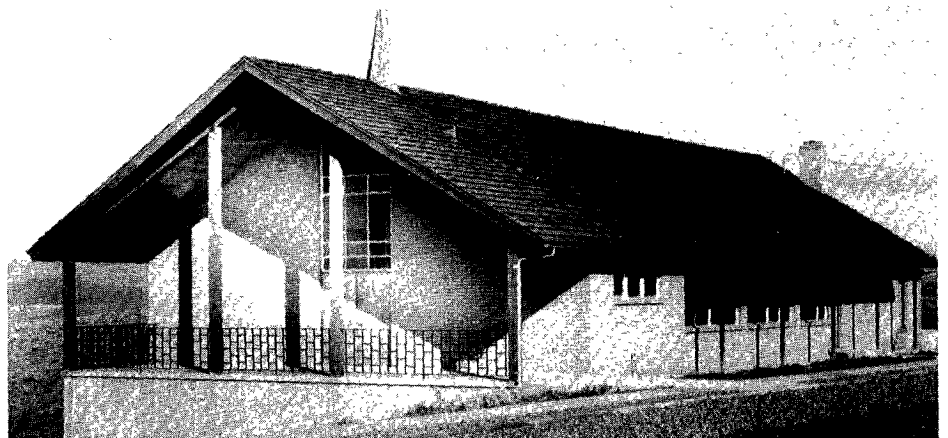
Reported by  
Oscar L. Heinrich

► On the weekend of December 10, 50 students from Bass Memorial Academy in Lumberton, Mississippi, visited 21 churches throughout the conference and

## Enterprise, Oregon, Dedication

W. J. Hackett, president of the North Pacific Union Conference, and L. W. Crooker, the treasurer, joined in dedication services of the Enterprise, Oregon, Seventh-day Adventist church on Sabbath, October 15, 1966.

GEORGE W. LISCOMBE, *President*  
Idaho Conference



three public schools, in the interest of temperance.

► A new church building at Washington, North Carolina, has been dedicated.

► W. O. Coe, president of the Florida Conference, reports a tithe gain through November of \$131,107.74, over the previous year, a baptism total of 602, and colporteur sales amounting to \$92,000.

► The Ingathering field day for Forest Lake Academy near Orlando, Florida, was conducted December 6, with 312 students, staff members, and area pastors participating. An unprecedented total of \$7,300 was received.

► Highland Academy at Portland, Tennessee, held its Ingathering field day on December 5. Through cold rain and freezing temperatures the youth and their faculty worked to bring in a total of \$2,652.39. Seven girls solicited more than \$100 each.



## Southwestern Union

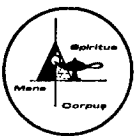
Reported by  
J. N. Morgan

► H. M. S. Richards and the King's Heralds quartet were guests at the annual NASDAD meeting of Seventh-day Adventist dentists, held in the Adolphus Hotel, in Dallas, Texas, November 11-13. Visitors from throughout the United States converged on this annual meeting.

► Two charter flights of Seventh-day Adventist young people and church members flew from New Orleans, November 22, for a five-day tour of sight-seeing and study of the missions program in the Central American country of Guatemala. Under the direction of the Southwestern Union MV department, 136 persons were members of the tour group.

► Area churches of Dallas, Texas, were the first to get a report and to see the color motion pictures of the recent MV tour in Guatemala. Those who made this trip are now busy telling the Missionary Volunteer Societies and church groups throughout the Southwest of the great work that is being done in the mission field, and of the task that yet remains to be finished in preaching the gospel.

► James Culpepper, completing 37 years of overseas mission service, has accepted the pastorate of the Tyler-Longview churches in the Texas Conference.



## Andrews University

Reported by  
Horace J. Shaw

► Permanent quarters for the mathematics, physics, and engineering departments, and new facilities for the chemistry department, will be provided by a new geo-science building soon to be erected at Andrews University. It will afford new laboratory equipment and allow more courses to be offered in the physical sciences. The cost is estimated at two and a quarter million dollars. The Loutit Foundation in Grand Haven, Michigan, has contributed \$25,000 to the project.

► Michigan Governor George Romney requested Leif Kr. Tobiassen of Andrews to assist in the drafting of the governor's official proclamation designating December 10 as Human Rights Day and December 15 as Bill of Rights Day. Dr. Tobiassen, who is professor of history and political science at Andrews University, is a specialist in United Nations affairs. Bill of Rights Day was commemorated at Andrews University by an assembly conducted by Dr. Tobiassen and the International Relations Club.

► Joining with organist C. W. Becker, Andrews concert pianist and professor of music, Emmanuele Verona, presented a benefit concert recently to raise money to aid the disaster-stricken people of Florence, Italy, where Verona's father is church pastor. A total of \$193.34 was contributed.

► With more than 2,000 people crowding Pioneer Memorial church on December 17, the 100-voice Andrews University Chorale presented the music of George Frederick Handel's *The Messiah*. Accompanied by the University orchestra, the chorale followed the original music of *The Messiah*, using a harpsichord and the original orchestration. The program was produced entirely by university talent. The chorale and its director, Gerald Ferguson, recently received commendation for their performance of *The Messiah* with the Twin Cities Symphony Orchestra of Benton Harbor-St. Joseph, Michigan. The harpsichord was played by Richard Randolph, assistant professor of music, and C. W. Becker was the organist.

► Delegates of the Southwestern Michigan Industrial Education Society (SWMIES) held their annual meeting at Andrews University, November 17. The 64 persons, representing many industrial education departments in the State, were hosted by the current SWMIES officers, all members of Andrews University's Industrial Education Department. President of the society is Joseph Galusha, associate professor of industrial education and chairman of the department; vice-president is Melvin Anderson, instructor in industrial education; and treasurer is Richard Myers, assistant professor of industrial education.

► The North American educational superintendents' work conference concluded December 15. This four-week conference offered six hours of graduate credit and included field trips, films, and lectures. Prominent educators, such as Louise Sause, professional educator at Michigan State University; R. Neuwien from the research staff of Notre Dame University; and David Beggs, professional educator at Indiana University, were guest lecturers. John J. Scanlon, secretary-treasurer of the Ford Foundation's Fund for the Advancement of Education, also addressed the workshop.

► Dyre Dyresen, Andrews University registrar, was recently cited for "outstanding leadership, distinguished service and professional contribution" to the Michigan Association of Collegiate Registrars and Admissions Officers (MACRAO), at its annual convention. Miss Shahin Ilter, assistant registrar for graduate records,

was appointed by MACRAO's new president, Hugh E. Sarles of Wayne State University, to serve on the Foreign Student Credentials Committee for a three-year term.

### NOTICE

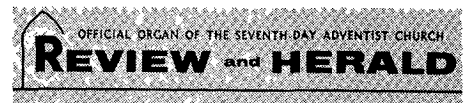
#### General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting

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 5, 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

Bible Evangelism Crusade	February 4
Church Missionary Offering	February 4
Faith for Today Offering	February 11
Christian Home and Family Altar Day	February 18
Christian Home Week	February 18-25
Listen Campaign	February 25
Visitation Evangelism	March 4
Church Missionary Offering	March 4
Sabbath School Rally Day	March 11
Spring Mission Offering	March 11
Missionary Volunteer Day	March 18
Missionary Volunteer Week	March 18-25
Thirteenth Sabbath Offering (Far Eastern Division)	March 25
Winning Souls With Missionary Magazines	April 1-8
Church Missionary Offering	April 1
Loma Linda University Offering	April 8



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.

Editor:	KENNETH H. WOOD
Associate Editor:	RAYMOND F. COTTRELL
Consulting Editors:	ROBERT H. PIERSON, F. L. BLAND M. V. CAMPBELL, THEO. CARCIH R. S. WATTS, NEAL C. WILSON
Editorial Secretaries:	PROMISE JOY SHERMAN IDAMAE MELENDY
Layout Artist:	RAYMOND C. HILL
Special Contributors:	W. R. BEACH, K. H. EMMERSON R. R. FIGUHR, FREDERICK LEE PRESIDENTS OF WORLD DIVISIONS
Circulation Manager:	SHERMAN L. CLARK

**TO OUR CONTRIBUTORS:** Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The **REVIEW** does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

Address all editorial correspondence to: Editor, **Review and Herald**, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

**SUBSCRIPTIONS:** United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

A quarterly edition of the **REVIEW** in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

## Ingathering Triumph, 1967

The official seven-week Ingathering crusade in North America ended January 7 with a history-making grand total of \$6,346,483. This is the highest ever in denominational history—almost a quarter-million dollars ahead of the same week last year. Fifty-two conferences are to be congratulated for their more-than-ever-before accomplishments. We salute these 14 conferences for notable Silver Vanguard achievements: Alabama-Mississippi, Chesapeake, Florida, Illinois, Newfoundland, New Jersey, New York, Oklahoma, Ontario-Quebec, Pennsylvania, Potomac, Southern New England, Texas, Texico.

We recognize the determined spirit and untiring service of members and youth who made 20 million Ingathering calls for Christ and His world cause. The number of Bible course applications for the month of December totaled 16,688. Ingathering impressions for truth may well be made permanent by missionary follow-up of interest using our missionary magazines and the Book of the Year.

The General Conference Committee took formal action expressing "appreciation for the Ingathering loyalty and dedicated service of administrators, departmental leaders, pastors, members, and youth for this phenomenal achievement in 1966-1967 Ingathering crusade." We thank God for His signal blessing and pray that as a result of this Ingathering crusade many souls at home and abroad may be won.

J. ERNEST EDWARDS

## Literature Evangelists Are Soul Winners

Two reports have recently come to us telling of outstanding accomplishments by literature evangelists.

In the Southeastern California Conference one literature evangelist reports 60 persons baptized in a 12-month period, from his contacts. The pastor and others of the church helped to follow up the interests created.

From the island of Java comes the report of one literature evangelist whose labors resulted in the baptism of 53 during 1966. Seven of these new converts have recently joined this literature evangelist in introducing our publications to the people.

From every part of the world field come encouraging reports of souls being won as a result of the work of literature evangelists.

W. A. HIGGINS

## MV Target 100,000

From our world divisions come the exciting reports that Advent youth are now working to bring about 42,394 baptisms through youth evangelism during 1967. Surely such a vision of evangelistic

participation in assisting our pastors is highly commendable.

Already, since MV TARGET 100,000 was born at the General Conference session in Detroit, more than 6,300 converts have been baptized toward the world goal for this quadrennium.

Advent youth are indeed answering the call to "wake up and march" for God. Some 30,000 evangelistic projects are definitely planned for this year, involving Voice of Youth, Operation Fireside, Friendship Teams, MV Branch Sabbath Schools, and MV Bible School Evangelism, or the Gift Bible Evangelism plan.

LAWRENCE NELSON

## Death of B. P. Hoffman

We regret to announce the death of Benjamin P. Hoffman, of Ventura Estates, Newbury Park, California. Elder Hoffman, 77, died January 9.

Elder Hoffman was well known both in the homeland and overseas. He was much loved by the Japanese, for whom he labored nine years as a missionary, from 1912 to 1921, and then for a short period after World War II. He was with the General Conference Home Foreign Bureau from 1921 to 1927, and later taught Bible in a number of our colleges, including Pacific Union College and Columbia Union College. From 1936 to 1950 he was on the staff of the Theological Seminary.

To the bereaved family we extend our deepest sympathies. With confidence in Christ and His resurrection power, we "sorrow not, even as others which have no hope."



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

WASHINGTON, D.C. — U.S. Army postal facilities (APO) for all American missionaries in Korea sending first-class mail will be discontinued effective February 9. After that date all correspondence from missionaries in Korea must be mailed through the Korean post office like all other mail.

NEW YORK—Although church and synagogue membership in the United States in 1965 gained by 1,374,973, to a grand total of 124,682,422, it failed to keep up with population growth for the first time since 1961. The 1.3 million increase represented a 1.1 per cent gain from 1964 church membership, contrasted to the population rise estimated at 1.3

## Christian Education in the Philippines

In the Philippine Islands education is highly prized. Today the Philippines ranks with the United States in having one college student for every 88 citizens. Current statistics show that in neighboring Japan the ratio is one college student to 972 population and in the United Kingdom it is one to 841 persons.

Recently in the Northern Philippine Union Mission of Seventh-day Adventists, a survey revealed that the Adventists now have one college student studying in Philippine Union College for every 35 church members. This shows how thoroughly our church members believe in Christian education.

A number of Philippine Union College graduates are presently enrolled in the various colleges of the University of the East, in Manila. This is a highly respected and well-qualified university, particularly in the School of Medicine and Dentistry. Some time ago the evaluation board of the university conducted a survey of all the students taking the medical course in that university. The survey showed that the average graduate from our Philippine Union College rates .3 per cent higher than the graduate of the University of the Philippines. In fact, our students have a better average rating than students from any other college or university in the Philippine Islands. Recently a Seventh-day Adventist medical student was elected president of the Student Medical Association of this university.

Again we have a living demonstration of what conscientious scholarship, coupled with honesty and integrity, can accomplish. An undeniable factor in the rapid growth and expansion of our work in the Philippine Islands during the present time is the excellent system of Christian education established in the islands by Adventist leaders in years gone by.

R. S. WATTS

per cent between April, 1964, and April, 1965. Present church membership constitutes 64.3 per cent of the total U.S. population, compared with 64.4 per cent in 1964. A breakdown of total church membership shows 69,088,183 Protestants in 222 denominations—a gain of 778,705 over 1964, or 1.1 per cent. The figure for Roman Catholics is given as 46,246,175, an increase of 605,446, or 1.3 per cent. Statistics for other major religious bodies in 1965 are Eastern Orthodox, 3,172,163; Jews, 5,600,000; Old Catholics, Polish National Catholics, and Armenian Church of America, 483,901; and Buddhists, 92,000. Membership in the NCC's 34 Protestant, Anglican, and Orthodox constituents rose to 42,637,928.

WASHINGTON, D.C.—One of every five governors holding office in January—as the result of elections in November or completing terms—will be a Methodist. *Christianity Today* listed 10 Methodists in the gubernatorial lineup, nine Catholics, eight Episcopalians, six Baptists, five Presbyterians, five United Church of Christ members, three Lutherans, two Disciples, two Mormons.