

REVIEW and Herald

★ The Texas Story

—Page 2

★ West Africa Moves
Forward

—Page 14

*God's people today need
that priceless possession
of the early church—*

By ERNEST LLOYD

Zeal for Christ

IN THE business world we frequently see men and women who have a burning enthusiasm for secular interests, and it is usually these individuals who achieve success. In every sphere of action—office, schoolroom, shop, laboratory, or farm—it is the men and women who are enthusiastic over their work who win. They are like Cyrus Field, who, after 13 years of effort and defeat, finally succeeded in laying the Atlantic cable. Such persons are satisfied with nothing short of victory. The work necessary in achieving success is a joy to the heart afire.

The world recognizes the value of a fervent spirit. Its children are wise in many ways. Trade journals and success documents are published in an effort to inject pep into workers everywhere. But a fervent spirit is even more necessary in the Master's service. Material things may be manufactured and sold without much fervency, but it is impossible to win an indifferent heart to new standards of living that involve self-sacrifice, without intense feeling in the appeals.

We see the spirit of fervency in highly consecrated form in the lives of Jesus and Paul, and in the great leaders of Christian service in modern times. In these closing days of earth's history the rank and file of the remnant church must have hearts afire to finish the great witnessing work committed to them. The book of Acts gives the record of laymen, old and young, who "went every where preaching the word." Persecution was never able to deter their fervent spirit or cause them to lay aside their sense of urgency.

We face the fact today that few of Christ's pro-

fessed followers are as enthusiastic over God's work as were the early Christians. How few there are who, with a fine scorn of consequences, are willing to become involved and to give themselves utterly to the task. Too many churches today are as quiet as the grave. Too many prayer meetings are ideal occasions for sleep. Too many of our public services are dull, the singing flat, and the occasion almost lifeless. Where are the hearts on fire? Who will rise to the challenge and bring into our services and work the consecrated boldness and fervency that characterized the men and women of the early church?

The fervent spirit does not find vent in mere emotional demonstration. That sort of thing is neither wanted nor needed in the church. But a wide-awakeness and fervency of spirit are needed to drive all the wheels of life for God. Niagara power may be destructive, or it may be harnessed to serve men. Fervor of the Christian spirit is a boon indeed when it is yoked to God's work and is under God's control.

What is the temperature of your heart—and mine? Are we of those who show enthusiasm in things of minor importance but hesitate to be fervent in the service of the Lord? True, there are diversities of talents. We may not possess the one we would like to have, but let us remember that the "one Spirit" is available for each of us. And that Spirit, allowed to possess our individual hearts, will accomplish things for the kingdom through us.

What a mighty work even a small group of consecrated believers, all fervent in spirit, can achieve in a community! Will we open our hearts, both old and young, to the Spirit of the holy fire? May the love of our Lord Jesus constrain us as we make our decisions, today and tomorrow.

*Religious freedom wins
a notable victory in the
Lone Star State.*

The Austin, Texas, Story

By W. MELVIN ADAMS

Associate Secretary, GC Public Affairs and Religious Liberty Department

[This is the story of the arrest of an Adventist minister for Sundaybreaking—and of how that arrest led to the repeal of a Sunday law.—Errors.]

SEVERAL Adventist ministers were in the home of Councilman Travis LaRue, hoping to convince him to change his vote. A few days earlier he had supported the new Austin City Sunday Ordinance. The exchange of ideas and arguments between the councilman and the ministers was brisk. Councilman LaRue was convinced his action was right. The air was mildly charged with emotional electricity as the group discussed the proper role for a city in legislation that has overtones of religion.

In this atmosphere one of the ministers, trying to make a point against the Sunday ordinance, observed that the policemen posted in the different stores on Sunday gave Austin the appearance of a police state. Councilman LaRue jumped to his feet, went to the door, opened it and suggested that the ministers leave. He told them he did not like the remark that likened his vote to a vote for a police state.

A few days later Councilman LaRue sat with the other four members of the Austin City Council in a meeting called especially for the purpose of reconsidering the new Austin City Sunday Ordinance. As this special council meeting convened, it was generally understood that the vote stood three to two. Mrs. Emma Long and Ken White were opposed. The mayor, Mr. LaRue, and Louis Shanks were for it. The same Adventist ministers were present to testify.

This special council session was called at the request of the city's largest discount houses. They explained to the council that the Sunday law ordinance had upset their plans for the Christmas season. Many months before, they had placed their orders for the Christmas merchandise. Suddenly the council had passed this ordinance which, if it remained in force, would cause great financial hardship in many stores. They suggested the council postpone the effective date of the ordinance until after the first of January, thus giving them opportunity to clear their shelves of their Christmas inventory.

Councilman Shanks moved that the Sunday ordinance be effective the first of January, 1967. Thus the main intent of the ordinance would remain intact. The mayor was in favor of the Sunday ordinance and also supported the motion, but as chairman of the council he could not second it. The only one of the three who would second the motion, it was thought, would be Travis LaRue. The television cameras turned his way. Mr. LaRue was bouncing a yellow pencil on its rubber eraser. The people in the council chamber looked at him, but Mr. LaRue never looked up or around. He just kept bouncing his pencil. Finally the mayor, as he



Elder Robert Gibson testifying before the Austin City Council.

glanced toward Mr. LaRue, asked whether there was a second for the motion. The only sound and motion was the pencil bouncing up and down.

Sunday-Ordinance Fever

The story goes back several years before Texas replaced its Sunday law with a modern Saturday-Sunday law. This new law required a store to refrain from selling certain items either Saturday or Sunday. One provision allowed a customer, under an emergency, to buy the prohibited item. In order to do this, the customer had to sign an emergency certificate. The store manager had to decide whether an emergency actually existed. This particular

provision, the emergency-certificate clause, was tested in court and declared void—an action that made effective enforcement of the law impractical.

During the past few months several Texas cities have attempted to change this picture. Houston was first. In an attempt to bypass the court decision, authorities there changed the emergency-certificate section so as to place the burden of proof on the customer. Stores were permitted to sell any item, but the customer was forbidden to buy certain items, and if he did, he was to receive a citation by the police that would require him to go to court and prove that an emergency existed.

After the Houston ordinance was passed and became effective, an epidemic of Sunday-ordinance fever swept Texas. San Antonio sought to enact a similar ordinance, but was defeated by a determined effort of Seventh-day

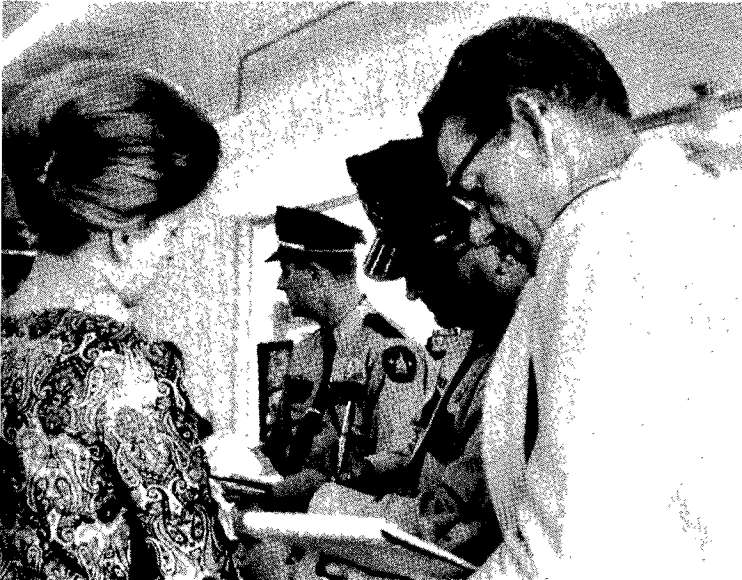
Adventist ministers who succeeded in convincing the city council that such an ordinance had religious motivation.

Amarillo succeeded by giving their ordinance hearing very little publicity, and consequently no one was there to oppose it. It became a law. The same type of ordinance was considered in Dallas, but again the effective work of Seventh-day Adventist ministers blocked it.

On the seventeenth of November, Austin, the capital of Texas, introduced a similar type of ordinance. On the twenty-second it passed the five-member council on a four-to-one vote. The only opposition was voiced by the local Seventh-day Adventist pastor of Austin, L. E. Rogers, who appeared before the council. Business was carried on in Austin as usual the first Sunday under the new law. The police were in evidence, but made no arrests. They passed out warnings indicating the items that could be purchased and those which could not be purchased under the new law.

Soon after this, Seventh-day Adventist ministers in Austin, with Don Christman, the religious liberty secretary of the Texas Conference, decided to call on all of the city council members. They found Councilwoman Emma Long eager to get rid of the law. Councilman Ken White thought he had made a mistake in voting for the law, and was seriously considering changing his attitude. Mayor Palmer, and Councilman Louis Shanks, both connected with downtown stores, were in complete agreement with the ordinance and felt it should be kept.

Councilman Travis LaRue proved to be unusually sensitive about the ordinance, and the suggestion that the many policemen in evidence on Sunday created a police-state atmosphere touched a tender spot. His unexpected



Left: On December 4, 1966, 90 people were given summonses to appear in court and prove that their purchases were of an emergency nature. Below: Mayor Palmer of Austin, Texas, and members of the Austin City Council at the December 7 hearing.



behavior betrayed an inward struggle, and this evidently led to his key role in the drama that unfolded December 7 at the council session.

A short time later Councilman Ken White announced that he had reconsidered his vote on the Sunday ordinance. He had been wrong, he said, and if an opportunity were given he would vote against it.

Adventist Minister Arrested

On Sunday, December 4, 90 people were given summonses to appear in court and prove that their purchases were emergencies. Among those arrested was a Seventh-day Adventist minister, a former pastor in Austin.

At the special request of the city's large discount houses, the mayor called a special council meeting for Wednesday, December 7. The religious liberty organization of the church was alerted, and local, union, and General Conference representatives were asked to be present.

When I arrived in the city council chamber, the television cameras were already in place. Evidently the television men were certain that this session was going to be an interesting one, and had decided to risk the displeasure of the council by placing their cameras in position. The live TV coverage began ten minutes before three o'clock, and when the session began promptly at three o'clock, no one challenged the presence of cameras. The entire two-and-one-half-hour session was televised live.

Mayor Palmer stated the purpose of the meeting. It was, he said, to consider the hardship of the discount houses and to find relief for them that would not destroy the Sunday ordinance. For 45 minutes attorneys for the discount houses discussed their financial problem. Finally the mayor said, "Is there anyone else who would like to speak on this matter?" Elder Rogers stepped to the microphone, indicated that he had been there before and that he was not going to speak further at this time, but wanted to introduce Don Christman, religious liberty secretary of the Texas Conference.

In a brief but effective manner Don Christman called the council's attention to the fact that this nation stands for the principles of religious liberty and the separation of church and state. He closed with an appeal for the council to reconsider the ordinance.

I was the next one to speak. It was my privilege to remind them of the difficult problems of enforcing such

laws, the religious discrimination that creeps into the picture, the unnecessary clogging of the courts, and draining of unnecessary police power for a religiously oriented ordinance. Councilman Travis LaRue was quiet during most of the council meeting. During my statement I referred to a young woman who had appeared before the San Antonio City Council asking for the Lord's Day to be protected. Councilman LaRue asked me what day the Lord's Day was, and I indicated that I felt that this young woman was speaking of Sunday. He then asked me which day is the true Sabbath. I answered that I observe Saturday, the seventh day of the week, as my Sabbath.

Arrested Minister Testifies

Following my remarks, Robert Gibson, former pastor of the Austin Seventh-day Adventist church, stepped to the microphone and identified himself. In his right hand he held a piece of paper, which was clearly visible to the television cameras. "I hold in my hand a summons to court," he said. "I stand before this honorable group as a liar . . . and a criminal. I am Exhibit A, No. 1."

Elder Gibson then explained that on Saturday, December 3, he had spoken in a nearby Seventh-day Adventist church. On Sunday morning he had been visiting church members in the vicinity. There had been a heavy rainstorm, his feet were wet, and he needed dry shoes. His home was several hundred miles away, and he went into Austin to buy the shoes.

At the store a policeman handed him a list of the articles he could buy and could not buy. In the emergency of needing dry shoes, he proceeded to purchase a pair. On his way out a policeman handed him a subpoena, explaining the mayor had so ordered. "I am not for this either," the policeman explained, "for I believe we are infringing on your rights. But I am being paid overtime to arrest people today."

At this point, the mayor interrupted Elder Gibson, denying that he had ordered arrests to be made on Sunday.

After considerable interruption, Elder Gibson went on: "Heretofore I have been considered an honest citizen. I believe that there was an emergency, and I signed a statement to that effect. But I have been humiliated before this city by being accused as a criminal. The policeman told me, 'If you don't sign this we will have to take you to jail.' 'But I don't want to go to jail,' I replied. The

policeman said, 'We have one of the best jails in the State of Texas and it is air-conditioned.'" Then Elder Gibson waved his summons in the air before the council and the television cameras, saying, "I don't care to sleep in an air-conditioned jail." This brought a roar of laughter from the council and the spectators.

After more interruptions, Elder Gibson continued, "I have been a law-abiding citizen for 58 years. You won't find my name on the police blotter anywhere, except for this offense." Alluding to the previous reaction of Councilman LaRue, Elder Gibson said:

"I didn't think that Texas was a police state, but I saw more policemen in that store than I have seen on the road in a good while. I talked with those policemen, who told me that they are being paid time and a half to snoop into my business. The principles underlying this type of law constitute the first rungs of a ladder that will take us down to a police state."

He then reminded the council that he could legally have bought \$12.50 worth of beer. But because he had purchased a pair of shoes for \$12.50, he was a criminal.

During the discussion Councilman Shanks, a personal friend of Elder Gibson, assured him that he was not a criminal, and that the summons was similar to a traffic ticket for overparking. "But," said Elder Gibson, "I can buy shoes on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday and no one will arrest me. If I overpark on any day of the week I will get a ticket. This summons makes me a criminal for doing on one day that which is right on all other days."

When Councilman Shanks offered to pay any fine that might be levied, Elder Gibson explained that the money was not important, but the principle. "If the judge is feeling all right that day, you'll get off," his friend countered. "That's just the problem," Gibson stated, "but what if he isn't feeling all right?" This brought another roar of laughter.

By interruption and clever questioning the mayor tried to disrupt and distort the testimony of the Adventist ministers. But the religious issue had been effectively presented, and the folly of the law dramatized before the television audience. At one point Councilman White stated that he had made a mistake in voting for the law, and that he was now completely opposed to it.

After further testimony Council-

man Shanks moved to delay the effective date of the ordinance to January 1. As chairman of the city council the mayor could not second the motion, and none of the other members of the council were willing to do so. Even Councilman LaRue remained silent, bouncing his pencil up and down on the rubber eraser.

A Resounding Victory

When it became evident that Councilman Shanks's motion was dead for lack of a second, Councilwoman Long moved that the Sunday ordinance be repealed, and Councilman White seconded it. For 15 minutes the city attorney and the mayor tried unsuccessfully to revive interest in the motion that had lost. Finally, Mrs. Long reminded him that there was a motion before the council, and Ken White had seconded it. When the mayor called for the vote, Councilman LaRue was first to vote, and he voted for repeal. Mrs. Long and Ken White joined him, and the infant Austin Sunday Ordinance, 15 days old, was laid to rest.

After the session Mr. Quinn, attorney for one of the discount houses, thanked us and then said: "Many years ago someone began sending me the magazine *Liberty*. For the first two years I scarcely looked at it, but now and then an interesting article would attract my attention and I developed the habit of reading it. Now I look forward to it and read it regularly."

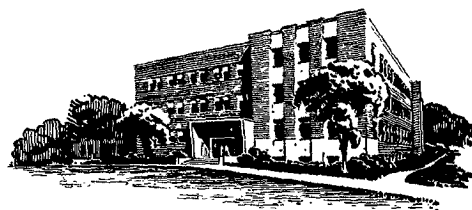
Late that night the television station repeated the entire two and one-half hours of the council session. As I went to the office to check out of my motel the next morning, the clerk asked, "Aren't you Mr. Adams? I saw you on television last night." He expressed appreciation for the Adventist ministers' stand, and after I had paid my bill he opened the front door for me, shook my hand, and thanked me again for coming to Austin "to help us out!"

At the airport a young man smiled and asked, "Aren't you Mr. Adams from Washington, D.C.? I saw you on television yesterday afternoon." He was a law student, and most of his class and teachers, along with many others, had spent a good part of the afternoon before a TV set.

As Elder Rogers, the pastor, and I parted at the airport he observed that the hour on television had done more to place Seventh-day Adventists in a favorable light before the people of Austin than an expensive evangelistic crusade could have done. Now, in that city, Seventh-day Adventists are known as defenders of freedom. The sympathetic good will of the city is theirs.

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

SCHOOL BUILDING HANDBOOK. A committee of educators composed of W. A. Howe, T. S. Geraty, K. F. Ambs of the General Conference; E. S. Chace, Southern California; E. C. Wines, Southwestern Union College; H. D. Lawson, Pioneer Valley Academy; Louise Ambs, Pacific Union College; Aarlyn Williams, architect, South Bend, Indiana; and P. G. Wiperman, Southeastern California Conference, met in Washington during January to evaluate a handbook on school building guidelines.

FUND ACCOUNTING. Since our medical institutions in the United States are becoming more involved in the Medicare program and face other accounting situations due to the developing trends of our time, a guide for fund accounting in Seventh-day Adventist hospitals has become a necessity. For the purpose of preparing such a manual Evan Richards of the Florida Sanitarium; Paul Reichard of the Kettering Hospital; H. N. Prusia of the Hinsdale Sanitarium; Clarence M. Laue, auditor, Southern Union; E. R. Sanders, auditor, Pacific Union, joined R. J. Radcliffe, R. M. Davidson, and H. E. Rice of the General Conference for a week in Washington preparing the *Fund Accounting for Hospitals Manual*. Other committees have been assigned to read and evaluate the manual.

NADCA. That's the term which, through the past few years, has come to stand for the North American Division Committee on Administration. NADCA is concerned with the conduct of the denomination's work in the North American Division, much as the overseas division committees are charged with looking after the work in their assigned territories. The chairman and secretaries of NADCA will be busier than usual from February to May, 1967. They will attend administrative sessions in every one of the unions in the North American Division. Leaders of the unions will be elected at these sessions.

FINNISH GUESTS. What a joy it is to visit with fellow workers from other lands. Another such occasion was ours a few days ago when Sulo P. Halminen and Paavo Rissanen of Finland stopped by the General Conference office. The Advent truth seemed literally to shine from their faces. Both these men have been studying for a time at Andrews University. Sulo Halminen is the editor of *Adventti-airut* (*The Advent Messenger*), our church periodical in Finland, and *Valon Viesti* (*The Messenger of Light*), our Finnish missionary periodical. He returned to Finland after having earned a Master of Arts degree. Paavo

Rissanen has been the registrar (secretary) of the East Finland Conference. He will continue studies at Andrews University.

LAYMEN COMMITTEE MEMBERS. Three laymen have been elected to serve as members of the General Conference Committee. They are Dr. E. Ching, a physician and active church leader from Seattle, Washington; Harry Schriilo, manufacturer and industrial executive from Los Angeles, California; and Dr. L. A. Senseman, medical director of the Fuller Memorial Hospital in South Attleboro, Massachusetts, and president of the Association of Seventh-day Adventist Self-Supporting Institutions.

VISITORS. Among overseas visitors to the General Conference office in recent weeks, we had the opportunity of welcoming fellow Seventh-day Adventists Mrs. E. Stehr of Auckland, New Zealand, on her first visit to the United States, and Joseph K. Jonal from Bassa Community, Liberia, who has been studying at Harvard University and is now returning to his homeland; also Mary T. Cooper, a friend of the church from Monrovia, Liberia, who wanted to become acquainted with the headquarters of the Seventh-day Adventists.

KARACHI NURSE. When E. R. Reynolds was seriously wounded by a thief's bullet in Lahore, West Pakistan, some weeks ago, Nurse Margaret Roelke of the Karachi Hospital was sent to assist in the care of our wounded missionary. She gave her experienced nursing care to the patient in Lahore and assisted in transferring him to Karachi. Later she accompanied him and his family on the flight from Karachi to the United States. She was with her patient until he was safely brought to the care of specialists in Washington. After a few days in Washington, Nurse Roelke returned to her duties in Karachi.

CANADIAN FRIENDS. On January 25 we had the privilege of brief fellowship with some of our Canadian fellow workers. J. W. Bothe, C. Klam, G. O. Adams, T. J. Bradley, and Dr. Ruben Matiko were in Washington to talk with General Conference officers about plans for Rest Haven Hospital in British Columbia.

WEEK OF SACRIFICE. The General Conference Treasury Department officers have informed us that the Week of Sacrifice Offering received around the world in November, 1966, amounted to \$1,054,364.23. What a marvelous testimony to the sacrificial giving of God's children!

*He serves best in life
who lightens the load for someone else.*

Bearing One Another's Burdens

By ROBERT H. PIERSON
President of the General Conference

TUCKED away in the little book of Galatians is a message for every member of God's remnant church. "Bear ye one another's burdens," says the apostle (Gal. 6:2). "Bear with each other, help each other in the divine life," is the *Anglican Bishops' Commentary* suggestion. The world is filled with men and women carrying heavy burdens, enduring trials, tribulations, adversity, affliction, misfortune. Encumbrances of every kind seem to weigh down so many. Many of our own brethren and sisters, sometimes even denominational workers, are bowed beneath burdens known and unknown.

I was in the home of one of our believers not long ago, a home where there had been domestic problems. "I just can't go on any longer," the husband said to me as I prepared to leave. "I just can't stand it any more." The burdens and troubles of the home were more than he could bear. "How little we know of the heart anguish of another," the servant of the Lord writes. "How few understand another's circumstances."—*Testimonies*, vol. 5, p. 55.

How true are these words of inspiration! Sometimes we little suspect the heartaches and burdens borne by those about us. As our names, natures, and needs vary, so our temptations and burdens differ. But each has some burden to bear.

The burdens the apostle urges us to bear with our brethren are more than those we bring upon ourselves. We must share in all the burdens of mankind—spiritual, physical, temporal—all the varied burdens the human family carries. Let us have a look at some burdens beneath which many around us may be sinking.

There are problems in the work of God. Our church officers, our pastors, our church administrators, know that these are often very real burdens. There are goals to reach, problems to solve, plans to lay and execute, personnel to deal with, financial difficulties to face and overcome, problems in our institutions. These burdens, the ones our church officers and denominational workers face almost daily, are very real.



Problems in the home constitute another great burden. We see some fine consecrated church workers who have smiling faces but aching hearts. Many families have problems that require husbands, wives, sons, and daughters to carry very real and very heavy burdens. Those of us with happy Christian homes can thank God. Many of our members do not share this blessing. They stagger along through life, heavily burdened with unhappiness in their homes.

Then there is criticism. How many also bear this heavy cross! What a terrible burden some impose on others through harsh, unkind, destructive criticism. Some years ago I met a man who had been out of the work of God for nearly 30 years. At the time we met he was back with his fellow workers for the first time since he had dropped out years before. Over and over again he said, "How good it is to be back with the brethren!" Why had he laid down his work? Somewhere along the way criticism had been greater than he could bear. Finally, a crushed man, he withdrew from the work. Many today bear the burden of criticism.

Then there is the burden of an aching heart. Recently I received a letter from a mother living on the West Coast of the United States. She has a son in Washington. He has been out of the truth for many years.

All this time her mother heart has been aching for that son of hers, and she has been praying faithfully for him. She requested that I get in touch with one of our local pastors and arrange for him to visit her son, hoping that he might be won back to the message. Hers was the heavy burden of an aching heart.

How many parents' hearts today have bled for thoughtless, careless children who during years of irresponsibility cause untold heartbreak to those who love them most. What greater burden can a mother or father bear than an aching heart?

Some carry the burden of a sickly body. They face life day after day with a body incapable of fulfilling the tasks imposed upon it. This is a burden indeed. Some may look the picture of health, when actually they must struggle to keep going. I think of a friend of mine who appeared hale and hearty—perfectly healthy. Yet he knew his years were numbered. He now rests, awaiting the call of the great Life-giver. A sickly body is a great burden that many carry, without others realizing their plight.

Economic pressure is another weight that bows down many of our people. The Beatitudes are dry reading when the meal in the barrel is gone and the cruse of oil has failed, when husband or wife is out of work. Bills mount and pressures increase. The battle for bread is a heavy burden to carry.

Yes, the world is filled with all sorts of burdens. Little wonder, then, that Paul says to the children of God, "Bear ye one another's burdens." How will the Christian go about heeding the injunction of the apostle? What will he do about those who carry such heavy burdens? There are three attitudes we can adopt:

First, we may ignore the burdens—act as though they do not exist. No true child of God can follow such a course.

Second, we can add to the burdens, making them heavier by a thoughtless course of action. Certainly a practicing Christian would shun this course.

Third, we can follow Paul's injunction: "Bear ye one another's burdens."

The servant of the Lord reminds us, "We are in this world to help one another."—*Ibid.*, vol. 7, p. 240. The Jesus way should be the way of the Advent believer. From Him we may learn how we can truly bear one another's burdens.

When Jesus saw anyone with a burden, He was "moved with compassion." When He saw men and women in physical need or bowed down with sorrow, He acted to lift the burden. As His followers, we are invited to do likewise. How? We can be sympathetic. The word *sympathy* means "to feel with," to be able to enter into the problems, the heartaches, the disappointments, the frustrations, of those whom we seek to help. "The human heart longs for sympathy."—*The Desire of Ages*, p. 687. How the burden bearer longs for someone to share his burdens, to understand his need, and be able to speak a few words in season—words of sympathy, words of encouragement. "He needs sensitive finger tips who touches souls," Robert Browning once wrote.

People with burdens need Calvaries, not Sinais; sympathy, not criticism. "He that pities another remembers himself," for we know not when our time of distress and heartache may be upon us, and then a word of sympathy and encouragement will mean much to us. Yes, sympathy would lift many burdens from aching hearts and strained backs.

We may speak words of encouragement. As the servant of the Lord says, "We are too indifferent in regard to one another. Too often we forget that our fellow laborers are in need of strength and cheer. Take care to assure them of your interest and sympathy. Help them by your prayers, and let them know that you do it."—*The Ministry of Healing*, pp. 492, 493.

Words of Encouragement

When we see a friend or acquaintance struggling beneath a burden, how much help would come to the burden bearer if only we would speak a few words of encouragement, reminding the burdened one of the precious promises of the Word. Assure them of your prayers. O the burdens that would be lightened if more words of encouragement were spoken!

We bear the burdens of others when we seek to correct wrong influences and impressions. "He that covereth a transgression [procureth] love" (Prov. 17:9, margin). A few words of explanation, a bit of Christian counsel, can cover many mistakes, bind up aching hearts, and as the wise man says, "procure love." What a labor of Christian love such actions reveal!

"The character of every fellow laborer should be jealously guarded by brother ministers."—*Testimonies*, vol. 3, p. 94. This truth is not limited to workers. It might well have been written, "The character of every church member should be jealously guarded by brother and sister members." We are also reminded, "Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings."—*The Ministry of Healing*, p. 492.

Instead of yielding to the temptation to join those who gossip and belittle, should we not follow this inspired instruction? When tempted to pass on some bit of information, perhaps true, but which might cause a shadow to pass over some life, a burden to be placed on some heart, what a blessing if, instead, we would say something good concerning that person. Loyalty will lift many burdens.

As Seventh-day Adventist Christians we should seek to help every burden bearer within our sphere of influence. It is not enough to feel sorry for a person who needs our assistance. It is not sufficient merely to speak words of sympathy and encouragement to him. God expects us to undertake actively on his behalf. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).

Phillips translation of the apostle's words puts this inspired counsel in up-to-date language: "If a fellow

man or woman has no clothes to wear and nothing to eat, and one of you say, 'Good luck to you, I hope you'll keep warm and find enough to eat,' and yet give them nothing to meet their physical needs, what on earth is the good of that?"*

When Jesus saw those who were in need, He did something about lifting the burdens. The sick were healed; the hungry were fed. Jesus met the physical needs of those around Him at every possible opportunity. He is our great Exemplar. We are to follow His example and "bear one another's burdens" by doing something on behalf of the burden bearer. "To pity distress is but human; to relieve it is Godlike."—HORACE A. MANN.

Many times we feel like helping those around us, but we do not translate our feelings of pity and sympathy into action. Burden bearers are relieved only when sympathy or pity rolls up its sleeves and goes to work. Only when we become acquainted with our great Burden Bearer can we truly bear burdens for others. We become acquainted with Him by responding to His blessed invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11: 28-30). When Jesus has made our burdens light we will understand better how to help lift the burdens of those around us.

A Christian teacher was once dis-

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

Witnessing

How important is it to witness?
To what will you bear witness?
Where does the listener come in?
What part does Jesus play?
When are you not a witness?
"Witness" and "martyr" are from the same Greek word.
Now, will you be a witness?
Many, many witnesses have been martyrs. It was their witnessing that got them into trouble.

According to the world they did not live right. This set them against the world, or so thought the world.

There is every reason to expect that your witnessing will get you into trouble.

The fact is, Jesus Himself predicted it. He does not will that it be so. But it is so because we live in that kind of world.

It doesn't have to be. It just is.

So, how about it? Will you turn back? Take another road—where you can find security and peace of mind and acceptance?

Or will you be a witness not only of, but to, Jesus? Will you walk with Him each day? Will you tell the world what He is doing for, with, and in, you?

DONALD HAYNES
Associate Pastor
Glendale, California

cussing the words of Jesus quoted above. "Who can tell me what a yoke is?" the teacher asked. One little fellow in the class quickly responded, and explained, "The yoke was used by farmers on oxen in olden days." Then came another question. "What is the meaning of God's yoke?" For some time there was silence. Finally a little five-year-old waved his arm vigorously. When recognized he said, "Please, teacher, it is Jesus putting His arms around our necks."

What a beautiful and blessed thought! When Jesus puts His arms around our necks and lifts our burdens, then we can help bear the burdens of those around us. "The moment His yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and He gives gladness in doing the work."—*Selected Messages*, book 1, pp. 110, 111.

This old world would be a much better place in which to live if there were more burden bearers. But even more blessed, a happy fellowship would exist among us as church members if there were more burden bearers inside the church as well.

Shall we not all do our part to make the world a better place in which to live, and the fellowship inside the church a little sweeter, by responding to the admonition of the apostle, "Bear ye one another's burdens."



The Art of Living.... when

you're

young

Minim Hood

BEELZEBOS, LETTER NO. 3

[In his famous book *The Screwtape Letters*, C. S. Lewis voices the opinions and instruction of Screwtape, an imaginary "dark angel," to his nephew Wormwood, a younger member of the host of darkness. With sincere apologies to the late Mr. Lewis, a peerless writer and apologist for Christianity, I offer the following.]

DEAR BEELZEWORM,

Your recent note, full of pusillanimous excuses for your ineffectual performance, only strengthened my conviction that your generation of tempters lacks that vivid imagination and inventiveness which characterized me and my contemporaries. That you, in charge of Tempter Training I—the devils assigned to Seventh-day Adventist young people—should have run out of ideas, is utterly shocking.

Before you read further, I suggest that you reread my two previous letters in which I pinpointed the weak spots in the home lives of those repugnant humans—consecrated Seventh-day Adventist parents. I explained how your people can move into these areas and deliver the most splendid blows. I also gave you an overview of another of my most hated institutions, namely, Seventh-day Adventist schools. Even thinking of the audacity, the temerity (and what is worse, the success), of the whole idea causes me to become livid with devilish indignation. How *dare* these adult humans attempt to build spiritual walls around their young? But they do; so it's up to us to infiltrate. *Infiltrate!* Remember the word, dear Beelzeworkorm.

Here is how it works. Humans who worship our Archenemy in heaven want to give their young an education. (Humans have to start over with every generation. That's another thing we can't comprehend. Our intelligence pattern partakes more of the rattlesnake variety, wherein the newly born offspring knows almost all he'll ever need to know at the instant he sees the light of day.) Young humans of a certain variety become absolutely intellectually intoxicated when they begin to encounter—of all things—*ideas*.

But your people must allow the little vermin only the most *minimal* understanding of these "new" ideas, all the time whispering in their ears that they understand (and know) everything.

They (the raw young humans) then have an irresistible urge to communicate their vast stores of newly acquired knowledge to all and sundry. You can sit back and grin devilishly while this compounding of ignorance and confusion goes on. Somewhat like a snowball rolling downhill. (Snowballs, of course, are not indigenous to our domain, the climate being rather too warm for them.)

There are other refinements that I should like to suggest. Have you ever visited our "slanted ideas" vault? If not, you will be positively ecstatic at what we have there. Prince Lucifer started the first file when he was still up in The Enemy's territory. From then on we've had a whole cadre of clerks who've labeled and cross-filed every human idea, with every clever "slant" that can possibly be applied to it.

Only a few humans realize that the ideas of their limited brains are never new—they're just new to *them*. Our work is to insert the "slant" that has worked so beautifully all these thousands of years. Remind me sometime to discuss our brilliant triumph at the time our Enemy sent that appalling flood to the Earth. Had it not been for the failure of the unimaginative tempters assigned to Noah and his family, Prince Lucifer would have been *total* victor. Our people pulled out Slant No. 29, namely, that there had *never* been a flood, so there never *would* be one.

I suggest that you examine Slant No. 30: Our Enemy return to the earth again? Ridiculous! Or there's Slant No. 31: God interfere in human history? Preposterous! And then there's Slant No. 50: Will God destroy the earth with fire? Don't make me laugh! I've found also that Slant No. 39 (Is Christ's coming imminent? How silly!) does wonders in throwing the little

vermin completely, confusingly off guard.

My letter is too long, so I must sum up my observations quickly. Even you, my stupid young colleague, must now see the pattern. The young humans have entered into the "world of ideas." (That's one of their expressions. It's a kind of "status" thing. Humans really are so incredible that they deserve what they get from us, and more. With your people hovering about, guiding their tiny minds, you can easily convince them that, although they've lived only half as long as other balanced humans (the kind we particularly loathe!) they know twice as much. And they must communicate their pitiful little slanted microcosm of an idea to the rest of the Adventist world.

Now the most exquisite part of all comes into play. The susceptible young human, whose "marvelous" knowledge probably would fit on the point of a pin and leave it uncrowded, can damage irrevocably the faith of weaker young vermin. That is, if your people have selected the proper candidates—personable, assured, verbal.

Only one final step remains. Send people from another cadre to keep faculty members so absorbed in other matters that they're unaware of what's going on. Or, if this does not prove feasible, trot out the old, tired formulas about "fair play" and "leaning over backward to give the students a hearing"—and so on and on. Then sit back, my dear Beelzeworkorm, and laugh, laugh, laugh.

Your uncle,

BEELZEBOS



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



J. BYRON LOGAN PHOTO

The Love and Trust of a Child

By VIRGINIA VESS

Running toward me as fast as two-year-olds can run, his little arms outstretched, with all joy in his blue eyes and on his face, and finally grabbing my knees, my little neighbor says, "Hi!"

His smiling up at me and my smiling down at him is a moment of complete bliss.

I must see his treasures—an airplane, some cars with the wheels gone, a little mechanical bug that runs around and around.

How excited he is!

How humble it makes me feel—the fervent love and trust of this little child.

I learn about heaven from him, where love will be so sweet. We will greet one another with a deep, abiding love—a reaching out to share, a perfect trust—the glorious welcome to our Father's house.

A personal experience in which Sabbath faithfulness earned an unexpected reward—

The Job That Continued

By ELEANOR MURPHY, M.T.

THE school bus is coming!" one of the children shouted, and I gave six-year-old Peggy's curls a final brush and hurried her out the door. Suddenly I realized I had forgotten her lunch, and dashed out to give it to her. I've been so preoccupied all morning, it's a wonder I got anything done at all, I thought.

This was to be my last week at the health spa where I worked as a massage therapist, and I wasn't sure what was going to happen to my six children and sick husband when my pay check stopped coming in.

Oh, I had known from the beginning of the season that I would be dismissed, but that didn't make it any easier.

When Mr. Walters called me in the fall and asked me to go to work, I said, "You wouldn't want me, I'm a Seventh-day Adventist, and I never work on Saturdays. I know you are closed on Sundays." He replied: "You come down and let's discuss it. I have a plan to stay open seven days a week all winter long, and I'll rotate the other therapists, and you can have Saturday off. Of course when business slackens down in March, we keep only one girl, and we would have to let you go then."

I got the job, and though the work was heavy, I enjoyed it and advanced to head therapist. I became quite popular with the Jewish women who came. The Sabbath seemed to be a bond between us.

Now it was March, and Mr. Walters had called me into his office the day before to tell me the bad news. "Eleanor," he said, "it's come to the time when I will need only one masseuse. We will close Sunday, and the

one we keep will have to work Saturday. You have been so faithful to us and you are so popular with the local women, won't you reconsider and stay on with us? Surely your church will excuse you, when you need this position so badly."

"I'm sorry, Mr. Walters," I replied, "but even if the church could excuse, I would not break the Sabbath. I don't know what I'm going to do, but if I'm faithful a way will be provided."

My heart was heavy as I left his office, for there are few jobs in a resort area such as this when the season is over. Well, I had been through many trials and I had faith in God.

This morning I was going to be late if I didn't get a move on. I finally got there, just on time. As I parked my car and hurried up to the front door I noticed a big white sign with black letters. Hastily I drew near and read, "Notice: Summer Schedule—Open Sunday, Closed Saturday." I couldn't believe what I saw, but when I entered, there stood my employer and his wife, their faces wreathed in smiles, waiting for me.

"We just couldn't do it," Mrs. Walters burst out happily. "Mr. Walters and I have had so many fine comments on your work, and we want someone we can trust while we are away this summer."

I couldn't find words to thank them.

The Walterses built a fine clientele from ranchers and local people in their area. The Lord blessed and prospered them. Though I am now retired, I often look back on this experience and thank the Lord that He gave me faith to stand true to Him.



By CAROLYN E. KEELER

MARCH is a hopeful month—a few mild days, a crow's caw, a robin's appearance, and we are sure it's about time to plant gardens. So it is—somewhere, but not in central New York where we live.

But we are harvesting one crop on our little ten-acre place—maple syrup! We have a few maple trees, some in our little woods and some on the wooded hillside of the glen. Orin has built a little shelter where he can boil sap. Heretofore I have boiled it on top of the kitchen range in my hot-water canner and in about every other pot and pan that would fit on the stove.

On one of those balmy days we had the last of January, I finally attacked the pile of papers and envelopes containing "things." I collected the paper wrappers from the REVIEWS and *Instructors* for mailing them, or a copy of *These Times or Life and Health*, on to someone else. Then I sorted out a stack of REVIEWS and *Instructors* and some farm journals for an Adventist family that I know does not get them.

Another big envelope of these papers I sent to a young couple who seldom get to church, and who do not take any of our papers. I gave some to the church home missionary leader for use in the tract rack, some extra *Guides* to the junior teacher so she would always have a copy to give to a visiting junior. After what seemed hours the pile was sorted down to the last one.

Then I began looking at some Government bulletins with their excellent recipes. There were some good recipes for hot soups, and what better dish for the family on a cold night than a hot soup and a salad? I am going to give here the chief ingredients of one recipe, but I have varied them somewhat. This recipe was for 12 people and used one pound of split peas.

The peas were cooked with water and minced onion (one large) and salt. When the boiling point is reached, lower the heat and let simmer for one and one-half hours. Then you add two one-pound cans of tomatoes and one and a half cups each of diced potatoes, chopped celery, and carrot slices. Cover and bring to a boil, then lower heat and cook 30 minutes. Mix one slightly beaten egg with two tablespoons each of minced parsley and flour and add

to the mixture. I wonder whether a cup of health foods could be used in this soup. You could experiment. I think most any of them could be used if chopped finely or mashed and then stirred into the soup.

I enjoy hearing from our readers. Not long ago I had a letter from Sister Crew, who tells me that she lives alone on beautiful Marrowstone Island, from where she can see the Olympic Mountains in one direction and the Cascade Mountains in another, gorgeous with the sun shining on their snowy peaks. Her husband is an invalid in a sanitarium. I would love to drop in on her someday, but this isn't possible, so we must visit *à la REVIEW*.

We have such beautiful sunrises here over the hills that surround the lake. We cannot see Keuka from our house, but we are only two or three miles away. The Finger Lakes sec-

tion of central New York is very beautiful. We are not usually bothered with late frosts in spring or early ones in the fall.

Orin is usually in Pennsylvania these days in the Christian Record work for the blind, and comes home weekends. He has so many interesting things to tell me—how he has gathered inspiration from some blind person who is courageous and really living, though blind. Some of us who are sighted are blind to so many things.

We often think of the words of that hymn, "Open mine eyes that I may see." We should see those who need a little lift, a little loving, and a lot of neighboring. Are there any blind folks in your locality who are not receiving the wonderful material supplied by our Christian Record Braille Foundation, but who would like to receive it?



Knife in the Night

By J. RODERECK WRIGHT

A LAUGHING BAND of Pathfinders burst from the shadows of Ivy Woods into the firelit clearing near Twin Island Lake. Although little of the ten-o'clock

moon had penetrated their ivy-canopied trail, their moonlight hike had been an exciting adventure. Then suddenly, as the crack of thunder, a cry of alarm broke over the jubilant company.

"My knife! I lost my knife!"

All eyes turned to the excited junior. "We've got to go back! It was my *new* knife, the one dad just got me! Come on, let's go find it."

I knew the uselessness of such a trip, for as we had first hiked through the thicket we had hardly been able to pick our way over the twig-strewn trail. But lying somewhere along that dark path was a small object that had to be found!

"I think I know where I might have dropped it, maybe," the worried Ronnie said.

"Let's go find it," eagerly agreed Shelly, more for another moonlight adventure than in honest sympathy for her fellow camper.

Still feeling that finding it was unlikely, but knowing we should at least try, I suggested, "Before we go we should pray that God will open our eyes, because without His help it would be useless to try to find a small knife in that dark woods."

After joining hands in a circle and praying for help, we started back through the darkness, stirring up again the musty earth and fungus smells. The moon, a little higher now, shed its beams through the treetops.

In half an hour of dashing from moon patch to moon patch, the searching Pathfinders had nearly reached the darkest part of the forest, and faith almost failed.

Ronnie *knew* we would find his knife, but how sure was I that God would answer our prayer? Ronnie had faith in his counselor, but where was my faith in my Counselor? To keep up my spirits I leaned toward a shadow and jokingly shouted, "Here it is!"

But then a cold shiver went through me, my mocking tongue froze, for my fingers curled round—the knife.



Ronnie appreciated his knife more than ever.

From the Editors



"REVERENCE MY SANCTUARY"—2

[Last week we published the first part of a letter that we wrote to a subscriber who asked whether it is appropriate to hold social events in church buildings. We conclude the letter this week.]

Now let us follow this philosophy on through as it relates to the church. Sometimes we give our young people the mistaken impression that the church has relevance to their lives only on Sabbath or when a worship service is being conducted. As a result, some youth—and those who are older—scarcely think of the Lord except on Sabbath. They think of weekday activities as being secular, unrelated to religion and God. This is unfortunate. God and the church should be involved in every aspect of life—when one is in the church building and when he is out of it, on weekdays and on the Sabbath.

Your letter reveals that most of you in the church understand this. You feel that something must be done to help orient the social life of the youth toward the church and its principles. The only point you differ on is how this belief can best be implemented.

Let me say that I believe that every church needs a revival of the kind of reverence that will be obvious even to the most casual visitor. There is great value in maintaining quiet and an attitude of awe in the house of worship. Especially in the church auditorium should we reveal clearly by our conduct that we sense something of the greatness of God, and that we believe His presence pervades the house that is dedicated to His worship.

But does the command "Reverence my sanctuary" require that church facilities not be used for aspects of one's Christian life that are not directly related to formal worship? We think not. We do think that all activities permitted anywhere in the church or on its grounds should be representative and in keeping with the highest Christian standards. Social activities should be uplifting, as well as entertaining. Fellowship meals should conform to our principles of healthful living, and, if possible, should be somewhat educational. Motion pictures should be beyond criticism in their content. These points are matters that the church board should discuss before granting permission for various functions.

We still have the problem, of course, that young people may be worshiping on Sabbath in the same location where a social function was held during the week. The problem is a real one, and local church boards will have to decide how they want to deal with it. Undeniably, it is not ideal for people to worship on Sabbath in a location that they may associate with so-called secular activities. At the same time, let us not forget that many people have been converted through evangelistic meetings that were conducted in a theater. They yielded to the power of the gospel in the very place where they formerly engaged in worldly pleasure.

To point up the complexity of this whole question, I might mention that the decision as to whether to use the church basement and yard for social events should not be made without taking into account the influence this might have on the local community. Some churches are in locations where passers-by can hear or see much that goes on both inside and outside the building. What will they conclude if they hear loud voices and hilarity emanating from within a church? Will they know that the entertainment is entirely innocent, or will they

think that the members have been drinking? The matter of influence is especially important when activities are conducted outdoors. There is great danger that the church property may take on a carnival atmosphere.

Where conditions prevail that make it seem unwise to hold social events in a church, this should not serve as an excuse for neglecting our youth. Many cities have recreation areas that are well suited for church social activities. If all the members of the church seek to follow Paul's counsel to "do all to the glory of God," I am sure that you will arrive at a decision that will meet God's approval and deserve the support of all the members. Don't sacrifice principle, but don't sacrifice unity either.

K. H. W.

TRUTH IS A DISTURBING GUEST

How rare it is to find someone who will accept truth because it is truth, who will embrace a cause knowing that it will uproot him, yet knowing that it is right. Truth is generally attractive, even interesting, but it is not always palatable.

When Herod put John the Baptist in prison he held truth in the palm of his hand. It at once attracted and repelled him. He found himself handling John as if he were an activated hand grenade. He dared not hold on for fear of his political life, and he dared not let go for fear of the Jews. The Bible tells us that Herod "liked to listen to him [John], although the listening left him greatly perplexed" (Mark 6:20, N.E.B.).*

Although hardly a godly person, Herod doubtless felt convicted as the fearless wilderness prophet swept away the cobwebs of pride and revealed Herod's sins as they really were. He would have liked to become pure, but the purging was too painful. He was perplexed.

As if personal doubts and fears were not enough, he could scarcely imagine what would become of him politically if he listened to this roughened preacher. Could he be both believer and king? Could he respond to the control of the God of John the Baptist without losing control of Galilee? He was exceedingly perplexed.

It is doubtful that Herod was troubled by preconceptions of spiritual truth. So long had he been the servant of expediency that he could hardly be expected to possess convictions on matters of eternal interest. But he was extremely sensitive to the political decisions that faced him if he became a follower of John.

Pride of position and pressure from personal acquaintances are only two of many causes for spiritual perplexity. When truth confronts a man who is established in business, in politics, in the community, he will most often receive it as an intriguing but unwelcome guest. By this time in his life the guest rooms are all filled, and the new arrival will be forced to abide in a makeshift room. There is seldom any room in the inn. He who is always able to accept truth and provide a welcome place for it in his intellectual abode is a man of large character. For truth will not long remain a casual guest. Sometimes old furniture must be removed or whole rooms redecorated. Truth is like that.

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

Those who are most ready to receive truth are children. They are still abuilding. Their hearts and minds are conditioned to absorb even uncomfortable facts about themselves and the universe of which they are a part. No wonder Jesus said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Herod, for one, couldn't bring himself to this.

But we must.

F. D. Y.

THE GRACE OF SOUND JUDGMENT

Among the amazing pictures of the moon relayed back to earth by *Lunar Orbiter I* last August was one with the earth-sphere poised low on the lunar horizon. Presumably, that prize photograph would dissolve the last lingering doubt anyone may have had about the shape of our planet.

But not quite everyone. The picture shook, but did not shatter, the faith of members of the International Flat Earth Society, of London. "I confess that it really knocked me," said Samuel Shenton, secretary of the society. "It was a terrible shock." Then, regaining his composure and quoting Scripture in support of his views, he came up with what was—to him—a plausible explanation. The sphere in the picture was not really the earth at all, but "probably one of the nonluminous bodies between us and the moon"!

The flat-earth people do not all live in England. For members of the Christian Catholic Apostolic Church in Zion, with headquarters in Zion, Illinois, a few miles north of Chicago, belief in a flat earth is one of the tenets of the faith. Nearly 40 years ago Simon Voliva, then leader of the sect, made a trip round the world with the objective of proving that it is flat. Returning to Zion, he preached a sermon in which he described the route of his journey as a circle drawn on a flat surface.

Other Forms of Naïveté

Incredibly naive? To conceive of presumably intelligent minds still believing that the earth is flat stretches our imagination almost to the breaking point. But, unfortunately, naïveté is not the exclusive preserve of the flat-earth people. Three years ago in January the Surgeon General of the United States indicted tobacco as a significant contributing factor to lung cancer. Yet cigarette sales today are higher than they were before the report came out. Most smokers now realize that they are taking a risk, but there are still naive souls who simply do not believe that smoking can cause lung cancer.

More people than we may think are handcuffed to popular superstitions. Catering to their naïveté, many hotels have no thirteenth floors and no rooms numbered

13. Naive people feel a little uneasy when the thirteenth day of the month falls on a Friday, as it did this January. They are naive about ladders, broken mirrors, black cats, and other supposed omens. Without them, astrologers and quacks would soon be out of business. They readily hand their life savings over to a stranger to buy real estate in Florida that proves to be under water or desert land in Arizona that is miles from any water at all. The story is told of a new arrival in New York City buying Brooklyn Bridge from a stranger.

Make no mistake about it, naive people are not all morons. A professor to whom footnoted facts are the staff of life may be just as naive about his elaborate opinions and involved hypotheses as the hapless student whose paper he adorns with an F. All of us are doubtless at least a little naive in one area or another, even those of us who may like to think of ourselves as well informed, logical, urbane, and sophisticated. However well a man may be acquainted with himself, he is still—unfortunately—blind to his own naïveté.

Naïveté—Its Diagnosis and Cure

A naive person is blind to facts, not necessarily out of antipathy for them or a stubborn unwillingness to adjust his opinions to comport with them, but because, in his simplicity, he does not recognize them as facts. Instead, he elects to believe as fact that which is contrary to fact. Furthermore, a person is properly said to be naive only when, at his age and in his environment, it would be reasonable to expect him to be better informed and to have formed value judgments more in accord with the facts. Naïveté is a form of immaturity.

It is not a crime to be naive, nor is it a sin. But it can be dangerous. God will not keep a person out of heaven for being naive, but the Holy Spirit and the angels may have a much more difficult time protecting him against himself and getting him through the pearly gates. A naive person tends to cling almost pathologically to his preconceived opinions, and to reject anything that does not accord with them. He tends to form value judgments on the basis of superficial evidence. His instinct for self-preservation impels him to run away and hide from uncongenial facts in the hope that the facts will go away and leave him to the tranquillity of his little world of make-believe. He is easily lured from worth-while objectives and goals, to dissipate his resources of money, time, and intellect in tilting with windmills or simply chasing rainbows.

A naive opinion may not be dangerous, in and of itself, but when it is translated into words or actions it may even prove to be fatal—both for this life and for the life to come. For instance, naïveté often affects personal

What Is a Breakthrough?

By THELMA WELLMAN

A great idea whose time has come.
A stimulant for sleeping saints.
Power to unite theory and practice.
An equation to which only the Holy Spirit holds the key.
Positive thinking in depth.
Harmony in diversity.

A temperature rise from lukewarmness to glow.
Dynamic rephrasing of old procedure equals impact.
Assets placed where the heart is.
Wholehearted involvement in a world task.
That's a breakthrough!

Written after reading the 1966 Autumn Council story, "Poised for Breakthrough."

relations. We naively accept a rumor about someone at face value, only to repent of our naïveté later upon hearing all of the facts. Alas and alack! In the meantime—perhaps even with pseudo-virtuous intentions—we have said or done something we now find embarrassing, and brought injury to the person involved. It may be a garbled report about something a teacher is supposed to have told his students. Or a rumor that So-and-so doesn't believe in the Spirit of Prophecy or the inspiration of the Bible. Or it may be a well-intentioned but superficial interpretation of the Bible, or some aspect of science. Or a dozen other things.

LETTERS

From Readers

FIVE-YEAR-OLD REVIEW "READER"

EDITORS: I want to tell you how much we enjoy the REVIEW. Our son, age 5, likes to look at the pictures, and asks about each one. This gives us a chance to explain the articles and stories. We also have a year-old baby. I enjoy the For Homemakers section and really look forward each month to "Keeping House" with Carolyn Keeler. The articles especially for young mothers I enjoy the most. Our eldest likes the Story for the Younger Set.

MRS. BETTY DE LIMA

Jalisco, Mexico

CONFIDENCE IN PROPHETIC GIFT

EDITORS: I read with much interest the fine article by Ernest Lloyd in a recent issue of the REVIEW, giving the testimonies that well-known leaders of the church gave of their firm belief in the Spirit of Prophecy. The article warmed my heart and renewed my confidence in this great gift to the church. I feel impelled to add the testimony of a layman—from the long ago.

It was back in the late 1870's when Sister White was traveling in the West. She visited at the Donaldson home in Salem, Oregon, where there was a young 16-year-old daughter, Edith. Sister White urged the family to send Edith to Battle Creek to school. Edith was frail and the parents hesitated, but finally it was decided she should go to Battle Creek with Sister White as she returned. The trip took several weeks, with prolonged stops in Oakland and Denver (see *Life Sketches*, pages 234, 235).

Edith, writing of this experience, said: "I had often slept in the room with Sister White and early every morning I would be awakened by her voice in prayer. . . . She prayed aloud, and after all these years these words ring in my ears, 'He is the chiefest among ten thousand and altogether lovely.' 'He is high and lifted up, and the train of His glory fills the temple.' She was beholding her Saviour."

Upon arriving in Battle Creek, Edith found lodging in the same home where the White family lived. Here she had frequent contact with Sister White, who acted as a mother to the homesick girl so far away from home. Edith was one of the few who witnessed the light of the angel in the miraculous healing of Sister White in the Battle Creek church.

The unusual privilege that was hers to

know and to see Sister White in travel, at home, and in the church convinced the young girl that Sister White was especially led of God. Years passed, and through the many vicissitudes of life, her faith in the guidance of the Spirit of Prophecy never wavered. Near the close of her life, nearly 20 years ago, she wrote out this statement, which we found recently among her papers:

"I cannot live much longer. Next September I'll be 85 years old. That is a long, long time. I often wonder why it is that the good Lord lengthens my life. Why am I kept alive so long? I have thought that maybe the Lord has something for me to do yet in bearing testimony concerning my life with Sister White. One thing I know beyond the shadow of a doubt, the Lord did speak through Sister White, and her writings are true. I am naturally skeptical. But I saw and heard enough while I was in her home to convince me that her work was from God."

This Edith Donaldson was my husband's mother.

MRS. JOHN F. BROWNSBERGER

Lakeland, Georgia

CIRCLE OF PRAYER

EDITORS: This letter is in regard to the article "A Call to Prayer," in the January 12 REVIEW. I would like to add the names of my family to this prayer list, but do not know whether the prayer group there at the Review and Herald is the same prayer group as the one mentioned in this article. [Requests follow.]

MRS. VERN MILLS

Salem, Oregon

► Ever since February 10, 1949, the REVIEW has sponsored a Fellowship of Prayer. At first the plan was called the Parents' Fellowship of Prayer, the purpose being that parents would pray unitedly for the spiritual needs of their own children and those of fellow Adventists throughout the world. Later, the word "Parents" was dropped, and the program was broadened to include all with special problems. The time for united prayer is at sundown Friday evening, wherever each church member lives. In addition, the editorial staff, on the third floor of the Review and Herald building, has special prayer for the Fellowship requests each Tuesday morning at 8:00 A.M. The REVIEW Fellowship of Prayer will continue.

The Worldwide Circle of Prayer announced by Elder Pierson on the cover of the January 12 REVIEW, is new, and operates on a different basis. Each morning at eight o'clock

The best protection God has given us against naïveté is the faculty of critical judgment, of demanding the facts—all of them—and weighing them critically before we draw our conclusions. May God give us the grace to see ourselves as He sees us, to be alert for little flaws of naïveté in ourselves, and to be willing to make the necessary adjustments in our thinking and in our way of life. May He open our eyes to see ourselves as we are, and facts as they are. May the One who so richly rewarded Solomon's prayer for wisdom, impart to us the grace of sound judgment.

R. F. C.

when the workers in the General Conference building have worship, they select certain individuals in various parts of the world to pray for. The group at headquarters is only one unit of the Worldwide Circle of Prayer, which is made up of similar groups in division, union, and local conference offices, and institutions throughout the world. Send requests to nearest group (not to the General Conference).

EDITORS: I think the message "A Call to Prayer," by Robert H. Pierson, president of the General Conference, ought to be printed in leaflet form and sent out to the churches to see that one reaches every SDA in North America (better yet, all around the world). If we could all get organized into the prayer program and each one of us consecrate himself to doing whatever God wants, how wonderful it would be, and how much more quickly would the work be finished. Prayer is the least we can do, and it can be the most effective. His article stirred me all up.

MRS. HOWARD SAMPSON

Bliss, New York

EDITORS: This letter is in response to Robert H. Pierson's article "A Call to Prayer." First, let me give thanks to God for placing Elder Pierson as our president. Whatever he writes, I make sure I read it. He is a Spirit-filled man. I want my name, the names of my children, and of my church to be placed on the Circle of Prayer list. . . . My heart is thrilled to see our leaders awake to the times we are living in.

DOROTHY M. HENDRICKS

Spencer, Oklahoma

EDITORS: I have at my side my favorite paper, the REVIEW AND HERALD. On the front page is "A Call to Prayer," written by Robert H. Pierson. I have read it several times and I expect to read it again and again—especially at my morning devotions. I thank my heavenly Father for this call to prayer and for the words of inspiration and encouragement that God has inspired Elder Pierson to write. Already, it has caused me to do a lot of thinking, and meditating about my own spiritual condition.

GLADYS RAEPPEL

Wapping, Connecticut

EDITORS: In the REVIEW of January 12 I read "A Call to Prayer." I think it is wonderful for us Adventists around the world to unite in prayer for a revival among us and others. I have several special requests for prayer. [Members of the family are listed.]

MRS. J. LAWRENCE HILL

Keene, Texas

Reports From Far and Near

West Africa Moves Forward

By W. DUNCAN EVA
President, Northern European Division

Almost 30 per cent of the total population of the continent of Africa, or 81 million people, live in the territory of the West African Union Mission. The union stretches more than 2,000 miles along the west coast of Africa, and at its greatest width its northernmost point is more than 750 miles from the sea.

The response to the third angel's message has been good. In 1966, 3,695 persons were baptized, making a total church membership of 35,129. There are large unentered areas, especially in North Nigeria and the French-speaking countries. Surely there is no more needy part of Africa than this.

The union conducted its 1966 year-end meeting, January 5 to 10, 1967, under a canvas awning in the garden of its president, Th. Kristensen, in Accra, Ghana. The spirit and tone of the meeting were excellent. Despite the upheavals and problems of the year 1966, progress has been good and the workers, national and overseas, are of good courage.

From the extreme northwest, B. S. Christensen, of the Sierra Leone Mission, spoke of progress in spite of difficulties and a desperate shortage of workers. He told of

a servant in a missionary home who was anxious and troubled because almost a score of the members of a branch Sabbath school he had been conducting had indicated their desire for baptism. His concern was that they be properly instructed. The missionary gave him instructions, and when baptism day came 13 were baptized as a result of his efforts.

From Liberia, S. B. Johansen told of progress in the schools operated by the mission and of bold plans for evangelism in 1967. Careful thought is being given to building up a staff of spiritually strong and well-educated workers. While tithe had increased by 23 per cent, Sabbath school offerings had risen 53 per cent.

P. Heise, of Ivory Coast, a former Catholic missionary in another part of Africa, spoke of the enormous needs of his mission. They have only five national evangelists but need 20. Lay workers are doing well and training classes are making their work more effective. The Ivory Coast, he told us, could yield a harvest such as that being seen in Ghana if they only had the workers.

In Ghana, where J. K. Amoah is giving energetic and enthusiastic leadership, the

work is onward. The mission should soon be divided so that more attention can be given to the populous and promising areas of northern Ghana. In the cities and rural areas almost 40 aggressive evangelistic campaigns were conducted last year, and 1,243 took their stand and should soon be baptized.

H. Kempf reported for the Togo-Dahomey Mission, only recently organized. A church and mission home are soon to be erected in Lomé, Togo, and despite deeply entrenched heathenism, the workers are pressing forward hopefully. What an eloquent plea Elder Kempf made for work in the French-speaking parts of the union, which is many years behind that in other areas. It is an appeal we must answer soon, he said, or delay the coming of the Lord.

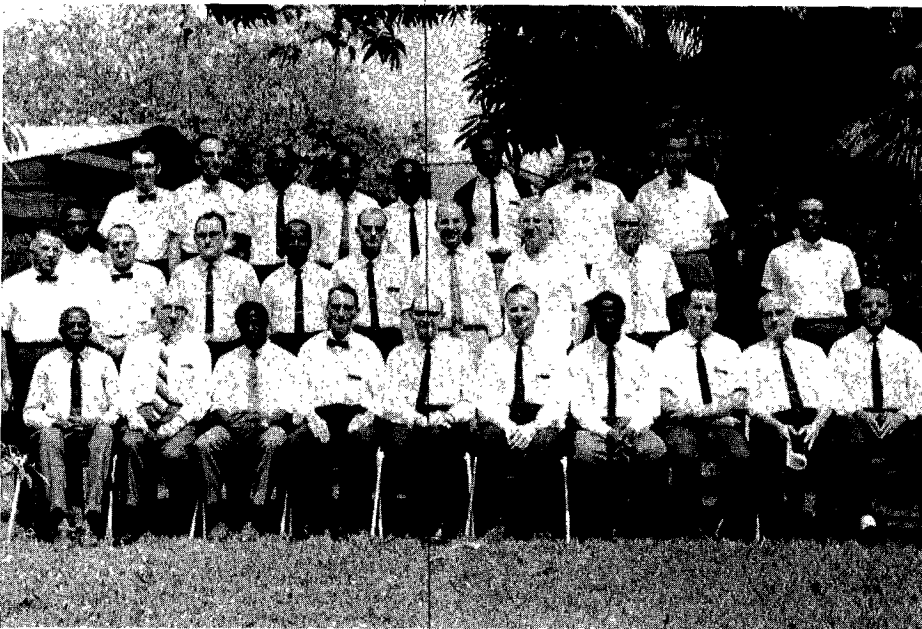
The North Nigerian Mission has suffered staggering blows. Twenty-seven of its Ibo workers fled back to their homes in the east, as did more than 200 church members and 70 baptismal candidates. In this difficult section, largely Mohammedan, the work has been set back several years. But courage and determination to rise and press forward with the task fill the hearts of the workers.

Pastor Adeogun sounded a note of faith and confidence despite having been without a secretary-treasurer for a year. The work is onward, and progress in West Nigeria is good. At Ede a secondary school in the competent charge of E. Dare, a Nigerian university graduate, is an inspiration to visit.

From East Nigeria, Z. N. Imo reported that despite unrest and bloodshed and the problems contingent on the return of so many Ibo workers from other parts, progress is good. In 1966, 1,208 were baptized, and there are 3,862 in the hearers' class and 1,603 in the baptismal class. Tithe per capita is rising.

There is not space to tell of the good work of the missionaries and their national fellow workers at the hospital at Ile-Ife; of those at North Ngwa, Jengre, and Ahoada, all in Nigeria; of those at Kwahu Hospital in Ghana and at the Masanga Leprosarium in Sierra Leone. Nor can we write of the labors of our self-sacrificing teachers at the various training schools and colleges, nor of the Advent Press workers and the faithful literature evangelists of the union. They are making a tremendous contribution in these rapidly changing times, and a strong work is growing under the blessing of God.

Problems abound, many rising out of political uncertainty and unrest, but more because so many doors are open and we lack workers and means to enter. But these earnest workers sense a greater need, that of the promised power to triumph over every obstacle and finish the work despite circumstances that, humanly speaking, are forbidding and impossible. Let us pray that it will be graciously bestowed day by day in increasing measure.



Members of the West African Union Committee. Seated in the front row (left to right) are: J. M. A. Adeoye; N. B. Nielsen, secretary; C. B. Mensah; Th. Kristensen, president; W. D. Eva and R. Unnersten, president and secretary of the Northern European Division; W. B. Ackah; J. Muderspach, West African Union treasurer; Dr. S. A. Nagel; and S. P. Berkeley.



R. A. Hayden, veteran missionary in the South American Division and special guest at the South American Division council, challenges council members to greater evangelism. The council motto reads in Spanish: "United to evangelize South America."

South American Council Sets Four-Year Goal of 160,000 Baptisms

By DAVID H. BAASCH
Associate Secretary
General Conference

"United to Evangelize South America" is the motto for the new quadrennium in the South American Division. This was the keynote of the division council

held on the campus of Uruguay Academy in Progreso, Uruguay, December 7 to 14.

In his opening address, R. A. Wilcox, newly elected president of the South American Division, linked the South American Division with its 180,000 members to the world evangelism program launched at the recent Autumn Council of the General Conference, and clearly marked out the following goals: 160,000 baptisms and 1,000 new church buildings by 1970. For the current year the equivalent of at least U.S.\$300,000 will be dedicated to direct evangelism.

The financial provision is more than double that for any previous year, and will come partly from appropriations but largely from offerings in the South American churches. Furthermore, these evangelistic funds will be increased each year to help in reaching the growing yearly baptismal goals that have been accepted. Our brethren in South America are obviously in earnest when they speak of a total baptized membership of more than 300,000 by 1970.

Are goals like this visionary? If we were not acquainted with South America they might seem so, but as we have visited this field, and heard the union presidents speak of the opportunities in this vast continent, we are convinced that these goals are challenging and realistic. The Advent message is being preached in these countries with power and with wonderful results. In many areas it is only necessary to open a new meeting place in order to have a new congregation. Often new groups spring up before a worker even sets foot in new territory. Older church buildings are crowded, and new ones are filled almost as soon as they are built. "Doors have never been opened to us as they are now," says veteran Pastor Benjamin Bustos, of Chile. "This is our golden opportunity." His words summarize the expressions of scores of laymen, colporteurs, administrators, and evangelistic workers whom we have talked with in the past few weeks.

Departmental and institutional reports confirm this picture. Unprecedented book sales (approaching U.S.\$3 million in

1966), growing radio correspondence schools (66,000 currently active students), busy hospitals (14), clinics (5), and medical launches (14), a growing air program (7 airplanes), overflowing schools (45,000 students at all levels), and, most significant, more than 21,000 new members added by baptism during 1966. M6ses Nigri, the division secretary, showed in his report that the greatly publicized population explosion in South America is more than matched by the growth of our church. In a 16-year period ending in 1965, Seventh-day Adventists have increased from one among each 1,626 population (1949) to one among 806 (1965).

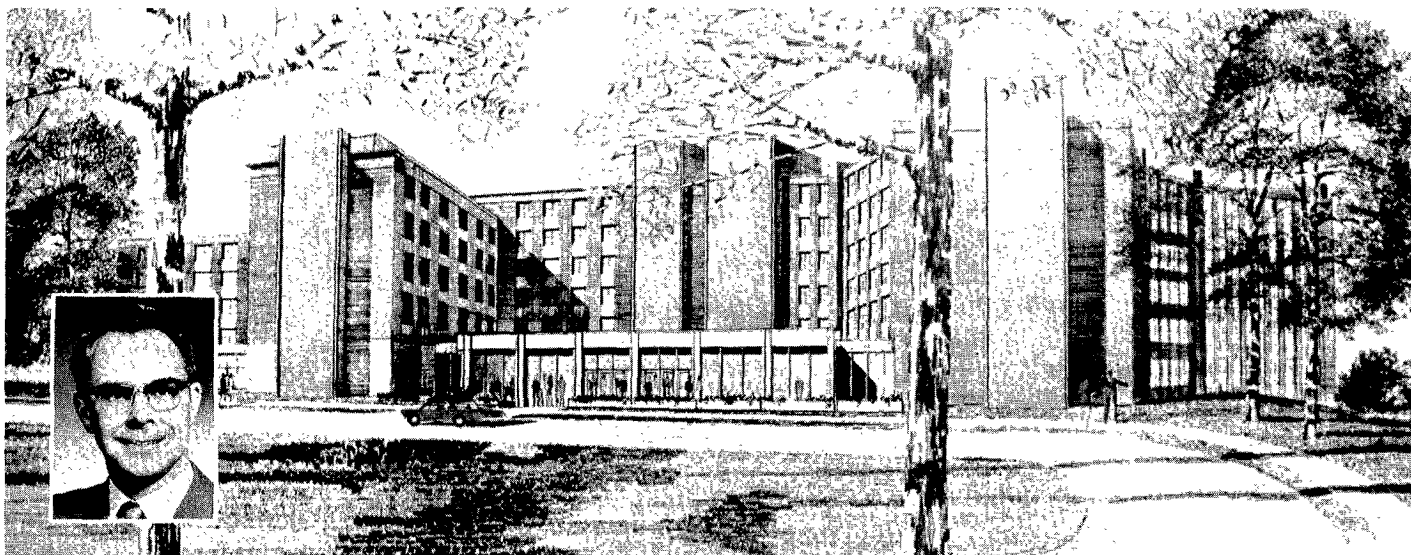
Now Seventh-day Adventists in South America are thinking of those 806 for each of its members—of the many who must very soon hear God's last message. This is a great challenge, but the South American Division council is single-minded in its purpose to keep soul winning, the great task of the church, foremost in its planning. We are impressed that the words "United to Evangelize South America" are more than an inspiring motto. They link Seventh-day Adventists of this great division to the evangelistic movement of the church around the world.

Washington Sanitarium Announces \$8-Million Project for Late 1967

By L. H. PITTON
PR Director
Washington Sanitarium and Hospital

Trustees of Washington Sanitarium and Hospital, after three and a half years of study, praying, and planning, have announced plans for an \$8-million expansion and remodeling program. This announcement comes as Henry Nelson, administrator for 15 years, hands over the reins to John D. Ruffcorn, previously assistant administrator of the Glendale Adventist Hospital in California.

A 142-bed wing will be constructed



Washington Sanitarium's proposed 142-bed addition. Insert: John Ruffcorn, administrator.

next to the wing that was added in 1950, and the main entrance to the hospital with administrative offices and ancillary departments will be moved into the new area. Many of the facilities in the existing building will be enlarged and improved.

"Our growing population has put severe pressure on our community's hospitals," commented Cree Sandefur, Columbia Union Conference president and chairman of the hospital board of trustees. "If Washington Sanitarium and Hospital is to offer the residents of this area continued superior medical facilities, the expansion is a necessary step."

The present expansion is part of a four-phase master plan that calls for construction over the next 15 years. The \$8-million phase will get under way late this year. The completed plant will provide expanded teaching facilities, geriatrics center, and separate nurses' quarters. The removal of the old sanitarium building, which will be replaced by a geriatrics unit, will be part of phase four of the master plan.

Speaking of the present need, Administrator Ruffcorn stressed that overcrowded conditions already exist. "Our laboratory technicians are working elbow to elbow, expensive and delicate medical apparatus is stored in hallways, and our data processing and other administrative departments are spilling into the corridors. We simply need more space!"

Mr. Ruffcorn explained that the community will be asked to provide \$1 million. The remainder will be obtained from various grants, low-interest loans from the State of Maryland, and other gifts. This marks the first solicitation of funds from the community in the hospital's 60-year history.

During this major development and building program, the board of trustees has asked Mr. Nelson to continue service for a few months as consulting administrator, so the transition of leadership can be made without delay to the building program.

A New Soul-winning Crusade in Trans-Africa

By J. N. HUNT
Departmental Secretary
Trans-Africa Division

The Trans-Africa Division publishing department recently adopted a vigorous six-point soul-winning program. Foremost was the plan that every publishing secretary lead a group of his literature evangelists in at least one concentrated reaping effort each year. With the Tanzania Union leading the way, the plan is beginning to catch fire in all sections of the division. During this past year seven of these literature-evangelist crusades were conducted with outstanding success. This new soul-winning emphasis has resulted in nearly twice as many baptisms as previously. Trans-Africa's colporteurs saw 782 of their customers baptized during 1965; this year there will be more than 1,400.

We wanted this soul-winning zeal to take hold of every publishing leader and

literature evangelist in Trans-Africa. Accordingly, we planned with the Rhodesia Conference and Pastor C. Schroeder, of the Salisbury church, to conduct a concentrated publishing leaders' soul-winning crusade just prior to our division publishing council. All union publishing secretaries and their division leaders were to go from home to home. Since we could not stay long enough to conduct a series of meetings, Pastor Schroeder gave special instruction to a select group of laymen for immediate follow-up work. The church members responded generously to the pastor's appeal for funds to provide audio-visual equipment. More than \$560 was given in two special offerings.

During the seven-day crusade our entire program was geared to the one objective of finding interested souls. Our sales unit consisted of full-message soul-winning literature. Each family visited was asked a series of questions on a special home survey: Which version of the Bible do you use? Do you consider it an infallible guide? Do you accept its teaching on the soon coming of Christ? Do you have any Bible questions or any portion of the Scriptures you would like to know better?

Thus, even before we presented our literature, we discovered whether the prospect was a true Bible-believing Christian. Where the interest was strong and the prospect was willing to purchase literature, we talked about the filmstrips and tape recordings being made available to the homes.

During the final evening of the crusade the laymen met with us, accompanied us to the homes, and arranged appointments for regular weekly Bible studies. When the deliveries and final follow-up arrangements are completed there will be at least 15 families receiving studies here in Salisbury. We are praying that a number of these families will become members of God's remnant church.

The following morning we came together to lay plans for a larger publishing work in Trans-Africa. It was refreshing to see every union leader set not only higher goals for sales but much higher goals for souls than we have ever had in Trans-Africa. They are planning for

2,000 baptisms a year, 1,000 literature evangelists, and £1 million worth of literature delivered during this quadrennium. The spirit of that other angel, and of the loud cry, is taking hold of our literature workers. By His mighty power we will realize these objectives and soon see the message reach every nation, kindred, tongue, and tribe in Africa.

New School Dedicated in Legaspi, Philippines

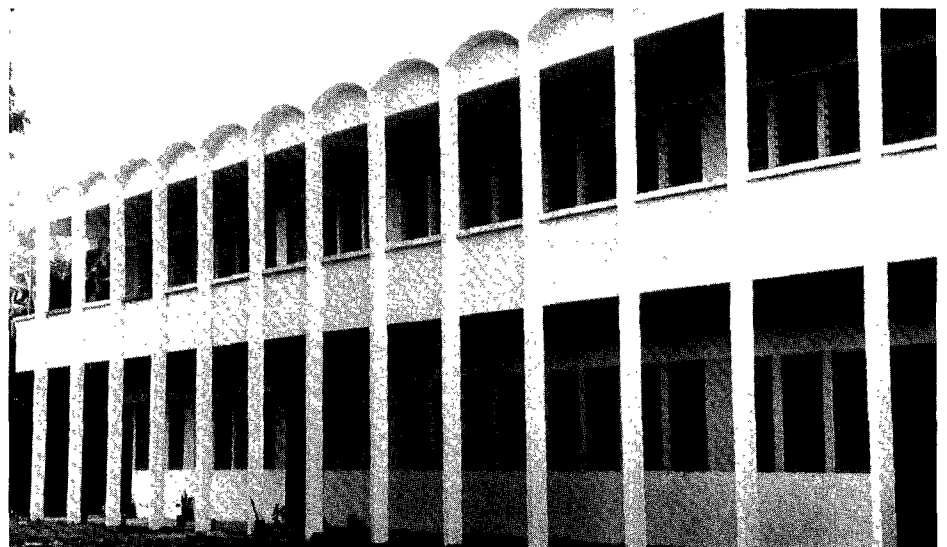
By T. V. BARIZO, President
Southern Luzon Mission

Mrs. Frank Jerome, wife of the founder of the Jerome Foundation, was the honored guest who cut the ceremonial ribbon at the inauguration and dedication service of the new SDA elementary school in Legaspi City, Philippines, November 17. She was assisted by Mrs. T. V. Barizo, wife of the president of Southern Luzon Mission.

One of the hundreds of people who attended the inauguration was Eldred Fewkes, general manager of the Legaspi Oil Company, who recommended to the Jerome Foundation the donation of ₱15,000 (approximately U.S.\$5,000), more than one third of the total cost. This foundation helps various civic, religious, and governmental institutions. As a token of appreciation to the Jerome Foundation, a plaque was handed to Mrs. Frank Jerome by T. V. Barizo and B. O. Gravino, president and secretary-treasurer, respectively, of Southern Luzon Mission.

The Far Eastern Division matched Mr. Jerome's donation, and the balance of the cost was shared by the North Philippine Union Mission, the Southern Luzon Mission, and the church members in Legaspi City.

In connection with the inauguration, a marble plaque with the names of the mission and school officers engraved on it, donated by Mr. and Mrs. Gregorio Base, of Lucena City, was unveiled. T. V. Barizo and B. O. Gravino, with the other mission workers, led out in the inauguration and dedication service.



An Ingathering contact led to this new church school in Legaspi, Southern Luzon Mission.



Left: A volunteer staff operates the 15 telephone lines installed at the Greater Sydney Conference office. Right: Sydney Coordinator K. H. Mead and Office Secretary Lorraine Henry check some of the thousands of responses that have been received in recent months.

Sydney, Australia, Feels Impact of It Is Written

By K. H. MEAD, *Coordinator*

The Greater Sydney Conference It Is Written TV program has produced outstanding results during the past six months. To date there have been 3,307 enrollments in the 40-lesson correspondence course, Faith Bible Guides; 2,546 viewer requests for *Planet in Rebellion*; and 1,162 Bible in the Hand recordings by G. E. Vandeman.

As a by-product of It Is Written, church members are finding a new experience in making missionary calls. They find that personal visitation is enriching their own lives. A professional man says:

"This door-to-door visitation lifts me out of my rut and gives me release from the tension of my work. I am also elated when cultured people express their deep appreciation of Pastor Vandeman's message."

A teen-ager asks: "Me knocking on doors and sharing my faith? I could never imagine it! But now as a result of It Is Written visitation I am praying with people and helping to explain the Bible. This work is making a different person out of me."

A housewife comments, "I am the timid type, but now I know the Lord is with me at every home I visit."

The visiting program is a demanding and exacting one for the church member. The Faith Bible Guides are personally delivered, two lessons at a time, at fortnightly intervals. It is estimated that the 450 lay visitors will make approximately 68,000 visits before all students complete the course.

Apart from the visiting team we see another evidence of a renewed enthusiasm among our members. A voluntary staff of 30 young people operate the It Is Written office during telephone offers. In a single two-hour period 600 calls have been received. This enthusiasm rubs off onto other church members. The 4,497 Greater Sydney Conference members are talking It Is Written, and have expressed their interest by financial support. Six months ago they pledged \$20,000 of the \$32,000 required budget. To date they

have paid \$25,000 into the conference treasury.

We are doubly gratified by the impact of the program on viewers. Here are a few excerpts from their letters:

"I was listening to your program and I started believing in Christ for the first time. Would you please send me your Faith Bible Course.

"I was sorry you did not have more time to spend with me when you were up. I always listen to Mr. G. Vandeman and it helps me a lot in my work. As it is heard at 11:30 A.M. Sunday, I can get home on time, as my service is 9:30 A.M. . . . Where is your nearest church to us here? Kindest regards and God's richest blessing on your work." (A minister.)

"I have been watching It Is Written for many weeks now. Its story was first drawn to my attention by a Seventh-day Adventist friend. Unfortunately, the person concerned has had to return to Queensland, and while I want to continue the studies that we started together, I now have no one to assist me. . . . Could you please let me know the nearest Seventh-day Adventist to my address."

"I would like you to send me a course of It Is Written, please. I belong to a church but we do not get any instruction about the last days, and I am in need of this instruction."

A viewer told a church member: "There is a question in the Bible course I just cannot answer; the one that asks, 'Are you prepared to give your heart to Jesus?'"

"I just don't understand what it means, and if I am going to make an intelligent decision I must know what I am doing."

The book *Steps to Christ* was left. A fortnight later our lay brother was greeted with the exclamation, "I've done it, I've done it!"

"Done what?" he asked.

"I have given my heart to the Lord," was the reply.

On being questioned how, he rushed inside, produced *Steps to Christ* and said, "This showed me the way."

We are surely witnessing the tremendous power of God to save souls in this crucial hour of earth's history. The results, even after such a short period, far exceed our most ambitious hopes.



The Light of the Sabbath in the Mountains of Taiwan

By DELBERT W. CURRY
President, North Taiwan Mission

High in the mountains of North Central Taiwan there stands an attractive little church, testimony to the mysterious workings of God's Holy Spirit and the effectiveness of the witness of laymen.

It all began some five years ago. A young man, Foo Chin Loong, chanced to attend a meeting where he heard Whang Che Pang, a young Seventh-day Adventist minister, preach a sermon emphasizing the seventh day of the week as God's holy Sabbath. Although he was a Christian, Chin Loong had never heard anything about the Sabbath before. As he listened he became convinced that here was truth. He was determined to investigate for himself.

Returned home, Chin Loong began to search the Scriptures to learn whether the things he heard were so. To his amazement he found that the seventh day of the week is the Sabbath. He was constrained to share the light. Soon several members of his family were convinced of their duty to observe the Sabbath of the commandment.

There on that high, windswept mountainside, unknown to any save God, a small company began keeping the Sabbath and praying for God's guidance. Months went by, and stretched into years. Still this little group continued to meet on Sabbath. The warmth of Christian fellowship was kept alive by a program of sharing the light with neighboring villages. God did not forget these faithful ones. He had more light for them. In His providence, and in His own good time, He arranged events in such a way that another young Seventh-day Adventist preacher learned of this little company of Sabbathkeepers. Despite the handicap of a missing leg, with the aid of his crutch, Wang Yun Naan climbed the precipitous mountain trail to the village and began a systematic study of the truths of God's Word with these Sabbathkeepers. The harvest was ripe, the laborer had been sent into the field, the reaping was sure. Thirteen rejoiced to become members of the remnant church.

Now, as full-fledged Seventh-day Adventists, these earnest Christians have expanded their missionary enterprises. Under the guidance of their pastor, branch Sabbath schools have become a regular part of their church program.

Meanwhile plans began to take shape for a church building. They would provide the labor and some of the funds. Could the mission help? With the go-ahead signal from the mission committee, they began to make their dreams take shape as willing hands tamped the earth solidly into the forms to make the walls. Some cut timber and carried it on their shoulders to provide support for the roof. With the financial help from the North Taiwan Mission, roofing material, cement, glass, and lumber were purchased to help complete the building.

What a pleasure it was to participate in the church dedication service on Sabbath, December 17, and to witness the expression of satisfaction and joy on the faces of the members of the Pa Ling church. That same afternoon three more were added to the roster of a growing church membership, testifying to the effectiveness of the faithful witness of the members of the Pa Ling church to neighboring villages.

Four-Year College Serves Eastern Indonesia

By D. A. ROTH
Departmental Secretary
Far Eastern Division

The Far East's newest college, Mount Klabat College, situated on the eastern tip of the Celebes Islands in eastern Indonesia, is now in its second year of operation as a full four-year liberal arts school.

It had a staff of three for its first year, but now there are five faculty members. The student body numbers 27.

The fourth quarter Thirteenth Sabbath Offering overflow for 1964 provided the financial resources to get the college started. In that year the division council authorized the school to begin as a two-year junior college. The doors opened in October, 1965.

The school is under the leadership of Edward Higgins, Jr., who was called from Palau to head the new school. Since there was no building in which to start school, it was decided to rent a building.

A temporary home was found in a large house at Airmadidi, not too far from Menado, headquarters of the East Indonesia Union Mission. Into this rented house was squeezed the college—men's and women's dormitories with triple-deck beds, the dean's apartment, classroom-church-chapel-study-hall-room, library, and offices. Behind, in a separate building, were the kitchen and showers.

The first school year began during a revolution—the aborted coup of September 30, 1965. Early newscasts on that day of registration voiced counsel from the American Embassy that all Americans should stay in their homes. But the registration went on as usual, and 27 students showed up.

Soon land was purchased, and in April, 1966, the foundation was laid for the first permanent building. Presently three homes, two for nationals and one for an overseas worker, are now under construction. Plans call for additional buildings as soon as money becomes available and additional land is purchased.

Freedom Bells Ring in Bogotá, Colombia

By J. G. NIKKELS
Departmental Secretary
Colombia-Venezuela Union

On October 29, 1966, a further step was taken toward religious freedom in Colombia, with the foundation of the Religious Liberty Association of Colombia.

The announcement of this event, which took place in Bogotá, the capital city, was well received by the press and many distinguished persons in the civil as well as the religious world.

A Seventh-day Adventist, Raimundo Pardo Suárez, was chosen as president. The vice-president is the Reverend Noel Olaya, a Catholic priest and a relative of several of Colombia's past presidents. H. Niemann, pastor of the Central church of Bogotá, was elected secretary, and Fernando Tapias, an Adventist businessman, treasurer. Dr. Carlos Didacio Alvarez, a Catholic lawyer and staunch defender of religious liberty, was appointed auditor. The rest of the directorate was chosen from among leaders of various religious persuasions.

The constitution and the bylaws were signed on November 2 by several well-known persons, such as Dr. Lázaro Restrepo, secretary of the senate of the republic, and Dr. Joaquín Pinzón, another senator.

The honorary members of the new society are Dr. Uribe Vargas, senator; Dr. Antonio Castellanos, secretary to the president; and Dr. Navarrete, lawyer for the Province of Cundinamarca.

According to Dr. M. Buonfiglio, reli-

gious liberty secretary of the Colombia-Venezuela Union, plans are being made to establish branches of this society in various parts of Colombia. The executive committee presented a memorial to the president of the republic, Dr. Carlos Lleras Restrepo, and to Cardinal Luis Concha Córdoba, highest prelate in Colombia, in order to acquaint them with the aims of this new society.

On December 19 the association was recognized by an act of parliament as an entity having legal personality.

Let us pray that religious freedom may increase and intolerance disappear, so that this gospel of the kingdom can be preached more rapidly in this Latin-American country.

Condensed News

Bahia, Brazil, VBS

Nine Vacation Bible schools were held in the Bahia-Sergipe Mission in 1966. This year we hope to double this number. The children have thanked us many times for something constructive to do during their spare time.

We have marveled how the children have responded to the activities that have been carried on in different areas. The children in Floresta Azul, where we have always had the largest groups, sometimes as many as 130, work with what they have—and that isn't much. But they make up for the difference with their natural talents. I saw all sorts of dolls made from eggs that had been painted and marked just right. The boys made their cars from matchboxes and coconut shells. Many made beautiful pieces of art work out of bulls' horns they had found in the fields, polishing them in such a way that they really shone.

R. C. BOTTSFORD
Departmental Secretary
Bahia-Sergipe Mission



Organizers of the Religious Liberty Association of Colombia (left to right): Rev. Paul Saénz, Carlos Moreno, Fernando Tapias, Dr. Carlos Didacio Alvarez, Rev. Noel Olaya, Raimundo Pardo Suárez, Bishop Walter Ballesteros R., Dr. E. Lákatos, and M. Buonfiglio.



Breakfast can be a wonderful occasion... More interesting... More nutritious with new, better tasting Oven-Cooked Wheat. There is no better way of getting your family off in the morning than with this hearty, high protein cereal... A natural source of Thiamine, Vitamin E, and Iron, but now with added Wheat Germ! Look for the bright new package in the cereal section at your food store.



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Vellore Adventist Teams Share Their Faith

By I. KANAGARAYAN MOSES
Secretary, South India Union

Chiteri is a small village not far from the Vellore Christian Medical School. Our doctors and medical students who serve and study take time to go to this village on Sabbaths and free evenings to do evangelistic work.

Dr. C. S. Small writes: "We have done this clinic work for about six years. Dr. and Mrs. Patt and Dr. Haynal were quite active in this, and we are trying to keep it up. On alternate Sundays we visit all the homes in the village where there are children under two years of age and advise on child care. In addition we have a general clinic, seeing about 30 patients. Our medicine box is kept at the house where we have branch Sabbath school, and clinic is held on the veranda.

"Brother Balraj is hoping to hold an effort in Chiteri soon, and then we would like to buy some land and build a small clinic. During a year we see and treat about 600 to 800 patients and visit 100 homes 20 times each. From this village we are sponsoring 14 students, five to Lowry Memorial High School and nine to Kudi Kadu. There have been two baptisms from this student group so far, and we hope for more this year."

Cyprus Colporteur Sets Record With New Plan

By D. L. CHAPPELL
Departmental Secretary
Middle East Division

Though small in amount, the 1966 delivery of \$34,679.32 set a new record for literature sales in Bible lands and gave the Middle East Division a 27 per cent gain for the year. The previous high mark was reached in 1963, with a delivery of \$29,815.22.

Pioneering the way in using the new payment plan of selling books in the Middle East in 1966, Mrs. L. Leontides, of Nicosia, Cyprus, sold \$4,318.93 worth of literature in 1,008 hours, thus setting an all-time record in individual sales in our field. The new plan—which requires collecting in person, to make friends and condition the customers for reading doctrinal literature—gave her such an advantage that her sales amounted to \$2,179.47 more than the delivery by the top man literature evangelist, Ferch Rizk, of Cairo, Egypt, who canvassed 1,799 hours.

Recently Mrs. Leontides obtained permission from the Cyprus Department of Education to show her books to the school principals, a privilege she expects will result in another good year of literature evangelism in this, the home country of Barnabas.

To avoid carrying her books by case, she uses a small-wheel push bag to transport them from home to home and office to office.

Through the years most of the canvassing in the Bible lands has been done by students, but in 1966 their sales accounted for only 43 per cent of the total delivery.



Top: Philip Jonaho and Mrs. A. J. Patt, from the Adventist group at Vellore (India) Medical School, visit the people of nearby Chiteri. Center: Philip Jonaho and Edwin Manickam give an illustrated sermon. Bottom: Forty-four Bibles were awarded to those who attended the meetings regularly in this small village, which is not far from Vellore.



Mrs. L. Leontides has set a literature-sales record for Bible lands. Here she talks to D. L. Chappell, division publishing secretary, about her collect-in-person methods.

This percentage indicates the increasing success of regular literature evangelists.

Thirty-six of the 58 student literature evangelists who canvassed in Egypt, Iran, Iraq, Jordan, Lebanon, and Syria received scholarships to Middle East College and the Adventist academies in Egypt, Iran, and Lebanon.

Circumstances, among them a cholera epidemic, caused the other four students who were to canvass in Iraq to discontinue their work early in the summer. This left Raymond Williams to labor alone in Baghdad. Not having to share his sales with another student, Raymond sold \$1,224 worth of books, giving him a \$422 lead over Ahmad Farnoody, of Teheran, Iran, the next highest.

A high light for the publishing department of the Middle East will be the introduction of the new volume *Your Ideal Diet as a Physician Sees It*, by Dr. Herschel Lamp, division medical department secretary.

From Home Base to Front Line

Elder and Mrs. Ejler E. Jensen left San Francisco, California, January 2, returning to Tokyo, Japan, after furlough. The daughter, Yvonne Marie, plans to return after the school year closes. Before marriage, Mrs. Jensen's name was Ione Myrtle Clark. Elder Jensen is secretary-treasurer of the Japan Union Mission.

Mrs. Arthur L. Edeburn, of Takoma Park, Maryland, crossed the border into Mexico at Laredo, Texas, January 6, en route to Guatemala. Mr. Edeburn had preceded her, having left Miami on November 24. Mrs. Edeburn's maiden

name was Cleo Woodall. Mr. Edeburn is secretary-treasurer of the Central American Union Mission.

Elder and Mrs. E. Romayne Chinnock and two children left San Francisco, California, January 5, for Yokohama, Japan, returning after furlough. The maiden name of Mrs. Chinnock was Barbara Jean Core. Elder Chinnock is Missionary Volunteer, temperance, and National Service Organization secretary for the Japan Union Mission.

Mr. and Mrs. Eugene E. Witzel and three children, of Walla Walla, Washington, left New York City on January 10, for West Nigeria. Mrs. Witzel's maiden name was Irene Klute. Mr. Witzel is to serve as a science teacher in the Adventist College of West Africa, at Ilishan-Remo.

Elder and Mrs. Burton L. Wright and four children left Toronto, Canada, January 16, returning to South Africa after furlough. Mrs. Wright's maiden name was Myrna Lucille Jensen. Elder Wright will continue his work as head of the theology department at Bethel College, in Cape Province.

Naomi Bullard, of Los Angeles, California, sailed on the S.S. *United States* from New York City, January 20, for Europe. She will engage in language study in Switzerland for six months, and then go on to Rwanda. Her appointment is to nursing service in the Ngoma Hospital, in Central Africa.

Mr. and Mrs. Gerald Wm. Turnbull and two children left New York City on

January 22, returning to West Africa after furlough. Mrs. Turnbull's name before marriage was Althea McLean. Mr. Turnbull is business manager of the Masanga Leprosarium in Sierra Leone.

Rowena R. Rick left San Francisco, California, January 31, for Singapore. Miss Rick has been on furlough from South America and is now transferring to the Far Eastern Division to be an accountant in the division office.

Elder and Mrs. George M. MacLean and two children, of Forest Grove, Oregon, left San Francisco, California, February 1, for West Pakistan. Mrs. MacLean's maiden name was Clara Dorothy Wetter. Elder MacLean is to be chaplain and pastor at the Karachi Hospital.

Elder and Mrs. Lynn Baerg and two children, of Portales, New Mexico, left Laredo, Texas, February 2, for Guatemala. The name of Mrs. Baerg before marriage was Sharlet Lucille Voth. Elder Baerg is to be president of the Guatemala Mission.

June E. Wilson left New York City on February 3, for Kenya, returning after furlough. She will continue to serve as a matron (nurse) in the Kendu Hospital.

Mr. and Mrs. Gerald N. Kovalski and two children, of Madison, Florida, left New York City on February 5, for Iran. Before marriage, Mrs. Kovalski's name was Sandra Edna Collier. Elder Kovalski is to be a pastor-evangelist in the Iran Section.

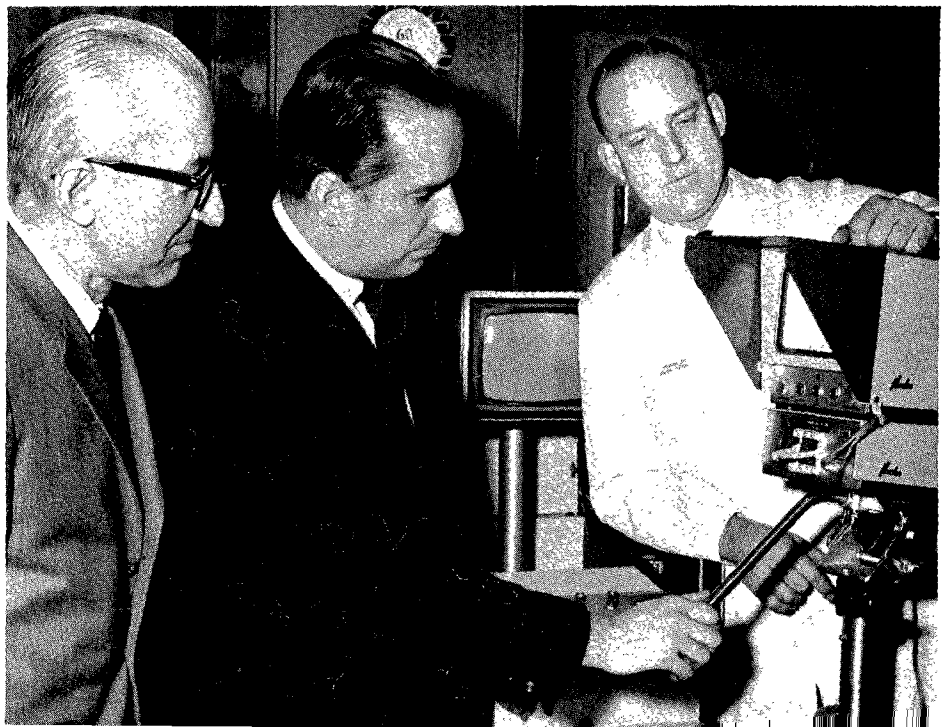
W. R. BEACH AND D. W. HUNTER

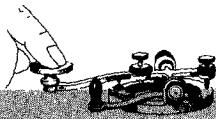
Hinsdale Chaplain Makes TV Plans

Video-taping equipment capable of copying *It Is Written* programs for rebroadcast on closed-circuit television within the Hinsdale Sanitarium and Hospital is examined by Harold L. Reiner (center), coordinator of the popular television series.

Reiner conferred in Hinsdale with Chaplain Willis C. Graves (left) and Meredith Hart (right), director of medical electronics, on the hospital's plans to use the George Vandeman series on the chaplain's channel when the new miniature television sets are placed in operation. Patients will be free to select commercial telecasts or to watch the closed-circuit programs prepared and produced within the institution itself.

HAROLD M. WYNNE
Public Relations Director





Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The members of the Livingston (New York) church set a new record in their Investment giving for 1966 by turning in \$696.65. The Investment leader, Miss Mary Marsh, R.N., is 83 years of age, and many participating in the program exceed that age, for this church serves the residents and employees of the Adventist Home, Inc.

► A spirit of dedication and teamwork marked the New York Conference ministers' meeting held in Syracuse, New York, January 10. The one-day meeting, under the direction of President A. J. Patzer, set the stage for 1967—the Evangelistic Year. The departmental men plan to join the district pastors in holding revival-evangelistic meetings throughout the conference. In addition, guest evangelists have been invited to come and hold evangelistic meetings during the year.

► Elder Harold W. Knox has been called to head the new social service department of the New England Sanitarium and Hospital, Melrose, Massachusetts, and to begin its administrative and functional organization as soon as possible. He has had experience in psychiatric and social service at the Fuller Memorial Hospital and is a graduate of Atlantic Union College.

► Twelve persons were recently baptized at the South Lancaster Village (Mas-

sachusetts) church by Elders G. S. Remick and F. F. Bush, pastors of the Village and College churches. These were the first fruits of the Gilley-Peterson crusade conducted at Sterling, Massachusetts.



Central Union

Reported by
Mrs. Clara Anderson

► Ingathering in the Central Union has passed \$440,000—a new high—at the time of the Ingathering victory meetings. It appears that every conference will have passed an all-time high in Ingathering achievements.

► Verne Wehtje, chairman of the English department of Union College, was recently awarded his Ph.D. degree from the University of Nebraska.

► The Missouri Conference reports that 19 persons were baptized during the month of January.

► Sabbath school Investment in the Central Union Conference rose from \$92,252.41 in 1965 to \$117,706.04 in 1966, a gain of \$25,453.63. Investment per capita rose to a new high of \$4.47.



Columbia Union

Reported by
Morten Juberg

► The Allegheny West Conference has moved into its permanent headquarters at 1336 East Broad Street, Columbus,

Ohio. The new telephone number is: 253-6226 (area code 614). The mailing address is P.O. Box 19233, Columbus, Ohio, 43219.

► New faculty members for Highland View Academy (formerly Mt. Aetna Academy), Hagerstown, Maryland, have been announced by Cyril Miller, president of the Chesapeake Conference. They include: Dean Holmes, of Maplewood Academy, Minnesota, assistant principal, language arts; Paul Rouse, boys' dean, history; Margaret Jean Heddings, girls' dean, laundry; Eloise Priser, secretarial science, home economics; Duane Beardsley, mathematics, vocational arts; Dorothy Holmes, of Maplewood Academy, Minnesota, librarian, English; Jerry Patton, music. The cafeteria matron and maintenance manager are yet to be announced.



Lake Union

Reported by
Mrs. Mildred Wade

► The historic Bunker Hill church in Michigan was destroyed by fire January 8. Pastor Roy Lemon states that the burning of this 75-year-old structure is a loss of approximately \$45,000. The early membership of this church resulted from the efforts of Joseph Bates, and the building contained many items of historical value. Eight non-Adventist churches in the community immediately offered their facilities to the congregation until it could erect a new church home.



Spanish-American Church in Los Angeles Marks Best Soul-winning Year

Twenty-five persons were recently added to the Spanish-American church in Los Angeles, California, by baptism. To the left are J. N. Siqueira, associate pastor, and Sister C. Rodriguez, Bible instructor; at the right are Eloy Martinez, youth pastor, and S. Weiss, pastor.

The year 1966 was one of the best in soul winning for the Spanish-American church of Los Angeles. Toward the end of December we had our last baptism of the year. Paulson Hall auditorium was full. The sermon was presented by E. Martinez, and the baptism was conducted by S. Weiss and J. N. Siqueira. Among

those baptized were a mother and her three daughters and Myrna Mendes Romero. They had learned a little about the Adventist Church in Central America. Coming to Los Angeles last year, they took the correspondence course *La Voz de la Esperanza*, and the father requested that a representative of *La Voz de la Esperanza* be sent to his home. J. N. Siqueira visited them and kept studying the Bible with them until they were baptized.

Thirty others indicated their desire to prepare for the next baptism.

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

► W. A. Nelson, president of the Illinois Conference and vice-president of the Hinsdale Sanitarium board, was recently appointed a member of the Chicago Trustee Steering Committee. This committee is valuable to the security, operating efficiency, and effectual working conditions of the Hinsdale Sanitarium and 27 other hospitals in the Chicago area.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Construction of a new church building in Everett, Washington, is scheduled to start the latter part of February. A special feature of the building will be closed-circuit TV going to overflow rooms and to a mothers' room or nursery in the basement. The sanctuary will seat 380 people. Most of the rooms in the large daylight basement will be multipurpose. There will also be six adult classrooms off the main sanctuary for small individual Bible classes during Sabbath school time.

► At least 42 people gained the victory over tobacco in a recent Five-Day Plan to Stop Smoking in Juneau, Alaska. Among them were a State official and his wife, three airline pilots, a fisheries' biologist, a city planner, a chemical engineer, a safety engineer, and a number of other State and Federal employees. Dr. Vern Prewitt, of Sitka, and Dr. Stanley Ray, of Juneau, directed the program with the assistance of the pastor, Harold K. Dawson. The Plan was followed by a weight-control program.

► John W. Christian, associate professor of history and a member of the Walla Walla College faculty since 1962, successfully defended his doctoral thesis at Washington State University, February 2, thus completing all requirements for the Ph.D. degree.

► Results of a developmental reading course at Gem State Academy have been so gratifying that it will be expanded to include a second section for seniors and other students. Next year, freshmen who place below a certain level on a reading skills test will be placed directly in a developmental reading class instead of freshman English, according to the teacher, Dean Munroe.



Northern Union

Reported by
L. H. Netteburg

► The Hutchinson, Minnesota, Sabbath school broke previous records for Investment with a 1966 offering of \$2,847. Mrs. Cecil Conquest was the Investment secretary.

► The Hurley, South Dakota, church entered a float in the homecoming parade for the Hurley High School. "Faith for Today" was the float's theme.

► During 1966 South Dakota Sabbath school members gave \$9,270.55, a gain of \$1,108.78 over 1965. Thirteen churches had a \$5 per capita or more. A goal of \$10,000 has been set for 1967.



Pacific Union

Reported by
Mrs. Margaret Follett

► La Sierra College has announced the addition of five new faculty members: three instructors in the nursing department, Verda Foster, Lynelle King, and Dorothy James; Donald J. Vaughan, instructor in organ; and Erling E. D. Andersson, instructor in German.

► After 46 years of service in school administration and pastoral work, J. E. Young has retired. His most recent service has been as pastor of the Kingman and Prescott churches in Arizona.



Southern Union

Reported by
Oscar L. Heinrich

► A new ten-grade church school was dedicated January 7 in Pensacola, Florida. V. W. Becker, educational superintendent for the Southern Union, delivered the dedicatory address. The next day groundbreaking ceremonies were held for a new church in the city.

► Carolina Sabbath schools topped all previous records as they brought in \$19,200 for Investment in 1966.

► In a single day, students from Madison Academy, Madison, Tennessee, made 59,000 Ingathering contacts and solicited \$4,060. Three cars with 16 young women as solicitors raised \$1,639. This is the highest amount ever raised in the school's 62-year history.

► Thirty-six persons joined the church in 13 pulpit-exchange revivals held during January in the Georgia-Cumberland Conference.

► A new company of believers was organized December 17 in the South Atlantic Conference at Ridgeland, South Carolina. Laymen from Savannah, Georgia, under the leadership of F. W. Parker have conducted a branch Sabbath school and held evangelistic meetings in the area. As a result, 15 members were baptized to form the nucleus of this new company.

► The annual workers' meeting of the South Central Conference convened January 2-4 at the Riverside Chapel in Nashville, Tennessee. Theme of the meeting was "Evangelism '67." Robert H. Pierson, General Conference president, gave the devotional message, and workers, under the leadership of their conference president, C. E. Dudley, pledged to increase their membership 15 per cent during 1967.



Southwestern Union

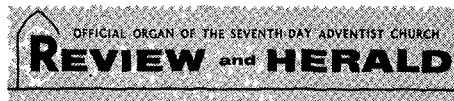
Reported by
J. N. Morgan

► A new dining room has been added to the hospital in Ardmore, Oklahoma, an Adventist institution now employing 78 persons.

► Out of 76 smokers who began the recently completed Five-Day Plan to Stop Smoking in Las Cruces, New Mexico, 51 successfully overcame the habit. Dr. M. L. Dunkin and R. G. Pollard conducted this successful clinic. Another Five-Day Plan is scheduled to begin soon in anticipation of a spring evangelistic series of meetings.

Church Calendar

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
Health and Welfare Evangelism	May 6
Church Missionary Offering	May 6
Famine Relief Offering	May 13
Spirit of Prophecy Day	May 13
North American Missions	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Church Missionary Offering	June 3
Thirteenth Sabbath Offering	
(Northern European Division)	June 24
Medical Missionary Day	July 1
Church Missionary Offering	July 1
Midsummer Service and Offering	July 8
Pioneer Evangelism	August 5



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

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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.

N. Pacific Re-elects Hackett; New Staff Members Chosen

W. J. Hackett was re-elected North Pacific Union president at the union session February 22 and 23. Also returned to office for another four-year term were L. W. Crooker, treasurer; D. E. Caslow, lay activities secretary; C. P. Lampson, publishing secretary; K. W. Mittleider, ministerial secretary; Mel Rees, stewardship secretary; and E. H. Webb, MV and temperance secretary.

Three veteran leaders retired: E. S. Humann, J. T. Porter, and B. M. Preston. To replace them, the constituency elected W. E. Wasenmiller, treasurer of Upper Columbia Conference, as auditor; Dr. T. W. Walters, who has been the associate educational secretary, to be the educational secretary; and T. M. Ashlock, from Trans-Africa, as Sabbath school and public relations secretary.

The constituency also elected J. C. Hansen and A. Cecil Reed as officers of the Alaska Mission. A constitution for the reorganization of the Alaska Mission was also adopted.

The membership of the union executive committee was increased to provide better representation for all segments of the work in the union. Preceding the session itself, which met in the Stone Tower church in Portland, Oregon, a ministerial institute was conducted. At the closing dedicatory service the workers of the North Pacific pledged under God to pass the 50,000-member mark within the next four years.

We bespeak for Elder Hackett and his associates much of God's blessing as they plan and work for the future.

D. W. HUNTER

Colorado, Florida, Report on Gift Bible Evangelism

"Some of our churches placed a Bible-request card in their Ingathering caroling leaflets and to date we have received more than 500 requests for the Bibles," reports C. V. Brauer, lay activities secretary for the Colorado Conference. "One of our churches with 60 members has placed 75 Bibles, and about 90 per cent of the church membership are taking an active part in this program.

"Many of our doctors are using a Bible stand in their reception room. We have shipped 1,500 gift-Bible sets to the churches in Colorado, and we expect to be sending several thousand more in the next few weeks."

C. R. French, Florida Conference lay activities secretary, reports: "We have now put out approximately 8,784 Bibles. Our Bible studies have increased from quarter to quarter as compared to the same quarter last year. The second quarter last year showed 3,683 Bible studies; during the same quarter this year we had 51,702. The third quarter last year there were

3,436, and the third quarter this year there were 64,702. The fourth quarter this year we had 72,000."

In outlining their plans, Elder French says: "We anticipate putting out at least 10,000 more Bibles this year with the accompanying guide sheets.

"We are also printing a special brochure of our own to distribute along with *Wake Up, America!* advertising our gift-Bible program."

God's remnant people are indeed responding to the earnest call for revival and personal involvement in Bible evangelism. The gift-Bible program gives everyone an opportunity to be laborers together with God. V. W. SCHOEN

European Military Retreat Draws Largest Attendance

A recent letter from Clark Smith brings news that 225 persons attended the Adventist servicemen's retreat, February 6-10, at Berchtesgaden, Germany. Ideal weather enhanced this event, the largest Adventist retreat ever held in this location. Military hotels were filled to capacity and the chapel built to hold 160 had an overflow attendance.

Chaplain (Maj.) Glenn I. Bowen was retreatmaster. The staff included Clark Smith, Ralph Heiner, Daniel Augsburg, and Perry Beach. Mrs. Rochelle P. Kilgore, with her motherly interest in the church's servicemen, attended the retreat as a friend and counselor for the eleventh consecutive time.

Since 1952, when the General Conference Committee voted to conduct servicemen's retreats, this annual event has been a high light for Adventists on military duty in Europe. Chaplain (Col.) Edward L. Kirtley, then chief chaplain of the U.S. Army in Europe, visited the Adventist retreat in 1953 held in Darmstadt, Germany. He was so impressed with this new idea for providing religious emphasis for servicemen that he immediately arranged for Alpine Inn, a "complex" at famed Berchtesgaden, as the Retreat House for the U.S. Army in Europe. It is available for Catholic, Jewish, and Protestant convocations.

The Adventist retreat for servicemen has been held there annually since 1954.

C. D. MARTIN

Trans-Africa Sends Thanks for \$95,300 Overflow Gift

The Trans-Africa Division has been thrilled to learn that the Thirteenth Sabbath Offering overflow for the third quarter, 1966, amounted to more than \$95,300. We understand this is the largest missions offering given by our Sabbath schools for the third quarter of any year.

This is a fitting tribute to the memory of the pioneers of Solusi, many of whom

now lie resting in the little cemetery there, having died during the early days of its development from malaria and blackwater fever.

It gives us great encouragement as we implement long-cherished plans for establishing a liberal arts college at Solusi where our African youth can be educated and trained for leadership in the work of God in Trans-Africa.

MERLE L. MILLS

Loss Reported From Colombia Earthquake

One member died, five Adventist families are homeless, and a place of worship was damaged in the earthquake that struck Colombia February 9. Earlier reports that no church members or properties in Bogotá were affected have been confirmed.

Pastor Luis Florez, of Bogotá, writes:

"One of our sisters in the church at Campoalegre, Huila, Ana Victoria de Arenas, died as a wall fell on her during the earthquake. Five Adventist families in this place lost their houses. In Neiva our aluminum tabernacle was partially destroyed. It was in this place where the earthquake was the strongest. We have not yet received any word from other areas, and we believe that nothing has happened. In Bogotá everything was all right. Thanks be to God. It was a difficult experience, for never before have we had such a strong earthquake."

DAVID H. BAASCH

Sabbath School Offerings Set Record in N. America

The average Sabbath school member in North America gave more for missions in the last quarter of 1966 than in any previous quarter. The division-wide average per capita was 58.1 cents per week. The per capita average for the fourth quarter of 1965 was 55.4 cents per week.

Eight of the ten unions of North America averaged more than 50 cents per week per member; four averaged 60 cents per week per capita or more; and one, the North Pacific Union, averaged 76.8 cents per week per member, 20.1 per cent of the tithe.

R. CURTIS BARGER

March 18 Offering to Support Israelite

Seventh-day Adventists will have a special opportunity on March 18 to show an interest in the spiritual welfare of the millions of sons and daughters of Abraham in the North American Division.

Israelite, the magazine we publish for Jewish readers, is now a bimonthly. Letters of appreciation from its readers are heart-warming, and requests for copies are steadily increasing. Enrollments in the Bible correspondence course it offers are increasing, and baptisms are reported.

The *Israelite* has articles of interest to both Adventists and Jews; those who wish to pay for subscriptions other than their own can depend upon the editor to furnish additional names. Large contributions for this work will bring great rewards.