

## ANGELS at Work in the Philippines

By R. CURTIS BARGER

*Associate Secretary, GC Sabbath School Department*

THE appearance of angels on special missions of salvation seems to be increasing in many parts of the world. Recently at a large gathering of believers for a Sabbath school convention in General Santos, Philippines, D. A. Brion, Sabbath school secretary of the Northeastern Mindanao Mission, related one such experience.

Elder Brion first stated that the Northeastern Mindanao Mission, quite recently organized, was "born with teeth," a figure of speech in the local dialect indicating that it did not go through the usual period of infancy, but was born strong. Then he told a story that explains why this was so.

In the area of San Patricio we had no believers, no work of any kind. Not long before the new mission was organized, a man 65 years of age received an angel visitor. On successive visits the angel said to him, "You must not smoke, you must not drink liquor, you must observe the seventh-day Sabbath." Other teachings of our church were given him in this fashion. The man was amazed, almost overwhelmed in fact, but obeyed the instruction that came to him. A little later the angel told him, "Now you must be baptized."

"How? Where?" he asked.

"In the river," replied the angel.

"Why?"

"Because," declared the angel, "it is the will of God."

Surprised and incredulous at this strange command, the man finally consented.

In obedience he went down into the water of the nearby river. Some villagers saw him enter the deep water, then witnessed his baptism by unseen hands. Consternation reigned, a crowd gathered, and as the man came up from the waters of baptism at the hands of an angel, he spoke to



*Direct angel ministry often advances the work of God on earth.*

the assembled people, telling them what he had learned from the angel.

After the man had instructed a large group of villagers for some time, the angel again spoke to him, directing him to begin a Vacation Bible School for the children. He had never heard of such a thing, but again he obeyed, depending upon his heavenly guide for instruction. This project was a great success, and the angel now instructed him, "You must organize a Sabbath school." This too was entirely unfamiliar to him, but obedience brought success, and a company of believers was established.

After a time the angel said, "You must go to another place. I will go with you." So the man left his village and found another barrio, where he found a large group of people eager to study the Bible. Wonderingly, the man instructed them.

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THE Passover was drawing near, and the moneychangers in every village offered the half shekel coin required as annual tribute. Later they would move their stalls to the Temple area. The coins of many nations circulated in the country, brought by hundreds of thousands of foreign-born Jews. There was much purchasing to be done—articles for purification, gifts for the Temple, and animals for sacrifice. Exorbitant prices and fees for inspection of the animals desecrated the Temple.

Then Jesus came. Many must have instantly recognized Him. The whisper of His presence spread among the people, the hucksters, and the moneychangers. Every move He made was watched as He entered the court of the Gentiles. With rising indignation He made a whip out of dry grass, and by the sheer majesty of His presence drove out the sheep and the cattle and overturned the moneychangers' tables. Many must have been convinced in their hearts that they were witnessing the fulfillment of the scripture, "The zeal of thine house hath eaten me up" (Ps. 69:9).

Today Jesus seeks to cleanse His Father's church. Each individual must be cleansed and fitted into his place. In many great halls of Europe are mosaics, made of hundreds of pieces of stone, glass, or wood. The artist cleaned and polished each piece, and carefully fitted it into a lovely mosaic of color and beauty. The individual pieces had little beauty alone. When selected they were often discolored and dirty, and apparently of little worth. But when cleansed, shaped, and fitted by the master artist, these individual pieces became a lovely mosaic of great beauty and value.

So the child of God must submit to a cleansing, a shaping and fitting, in order to become part of God's temple, "all glorious, with no stain or wrinkle or anything of the sort, but holy and without blemish" (Eph. 5:27, N.E.B.).\*

Among those who saw Jesus was Nicodemus, a member of the Sanhedrin and a Pharisee. This man came to Jesus by night. As a Pharisee he practiced the narrowest and most exalted national particularism, believing thereby he might attain to the legal virtues and qualities a person needs

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# JESUS

## Interviews

### a Pharisee

By R. E. LOASBY

Second article of a series

to enter into the Messianic kingdom.

Nicodemus had seen Jesus' miracles and heard Him teach. He was convicted with respect to the divine nature of Christ's mission. Apparently He believed Christ to be an inspired messenger like the Old Testament prophets. Addressing Jesus by the title *rabbi*, he recognized Him to be a divinely appointed teacher. He said, "We know," using a word that means "to know very well," "be quite sure about." "*We know*" also suggests that not a few of his fellow members of the Sanhedrin shared the same impression concerning Jesus. Nicodemus acknowledged his conviction that Jesus was divinely sent. The works of the Master were proof of His divine mission.

Jesus knew that the Pharisee's greeting accorded Him recognition equal only to that of the Old Testament prophets, and therefore directed his thoughts to supernatural things. "Except a man be born from above [margin]," He began. This expression might be translated "born over again" or "born afresh"—not by natural birth, but spiritual. "As many as received him," Jesus continued, "to them gave he power to become the sons of God" (chap. 1:12). To Nicodemus, who was steeped in the literal,

legalistic understanding of the law, and believed in the Jewish national Messianic kingdom, this was a new concept.

Incredulously Nicodemus questions, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Because Nicodemus regarded the kingdom of God as this earthly existence glorified, therefore, if a second birth was needed to enter it, this second birth must be of the same order as the first. That, in the eyes of Nicodemus, was absurd. He quite missed the point of Jesus' words, "from above," and asked, "The second time?" The Pharisee was thinking in purely human terms; so he misunderstood.

Jesus recognized the man's sincerity, and did not rebuke him for his slowness to understand. Therefore He went on to explain: This new birth is one "of water and of the spirit." In Christian baptism, water and the Spirit unite in the one rite, the water the earthly element, the Holy Spirit an energizing, revitalizing divine power. John the Baptist's baptism was with water only, and therefore incomplete. But he pointed to One coming who would baptize with the Holy Spirit also (John 1:33). This is the key to Christ's statement.

Christian baptism, complete with both water and the Spirit, is admission into God's spiritual kingdom now. It is outward sign and inward grace; both are essential. Furthermore, this present experience is prerequisite to entering the eternal kingdom at the second coming of Christ. But Nicodemus did not understand. He had not realized that nothing except that which is born of the Spirit can understand and enjoy the things of the spiritual world. Regeneration and faith are indispensable to salvation, but baptism, important though it be, is relative.

Jesus continued: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (verse 6). Which is to say, an earthly parent can give birth only to an earthly child; but the Spirit from above gives birth to a spiritual-minded child. To be born of the flesh is to be born into this world with all its weaknesses. Destitute of a higher birth, men are of the earth, earthly, and are at enmity with God (Rom. 7:14-27). Such a birth has only material aspirations, desires, and passions. That which is born from above receives a spiritual nature with heavenly aspirations, desires, and capabilities (see 1 Cor. 2:12-16; 3:1-5).

The Lord then pointed out to the Pharisee that the wind goes where it wills. One hears its sound, but whence it comes and whither it goes no one can tell. Similarly, men cannot fathom the operation of the Holy Spirit within a person's life. Yet a great teacher in Israel should not be altogether ignorant of such matters.

We might paraphrase Jesus' next comment as follows: "If you disbelieve Me when I talk to you of earthly things—as I have been doing—how are you to believe if I speak to you of the things of heaven, which I have not as yet discussed with you? If you wish to know the things of heaven, then you must have faith in Me and in My testimony, for I am the Son of man who came down from heaven."

The question, "How shall ye believe?" (verse 12) suggests that faith is necessary, inasmuch as Nicodemus has not ascended to heaven to learn of heavenly things. Only the Son, who is from heaven, is able to reveal them to you. Jesus, Son of God and Son of man, is the vital connection between heaven and earth.

At this point Jesus looked forward to the supreme goal of His mission to earth—the cross, of which the incident recorded in Numbers 21 is a type. He said in effect, "As Moses lifted up the serpent, thus it is—and not as you think, exalted in glory—that the Son of man shall be lifted up." As a result of being lifted up on

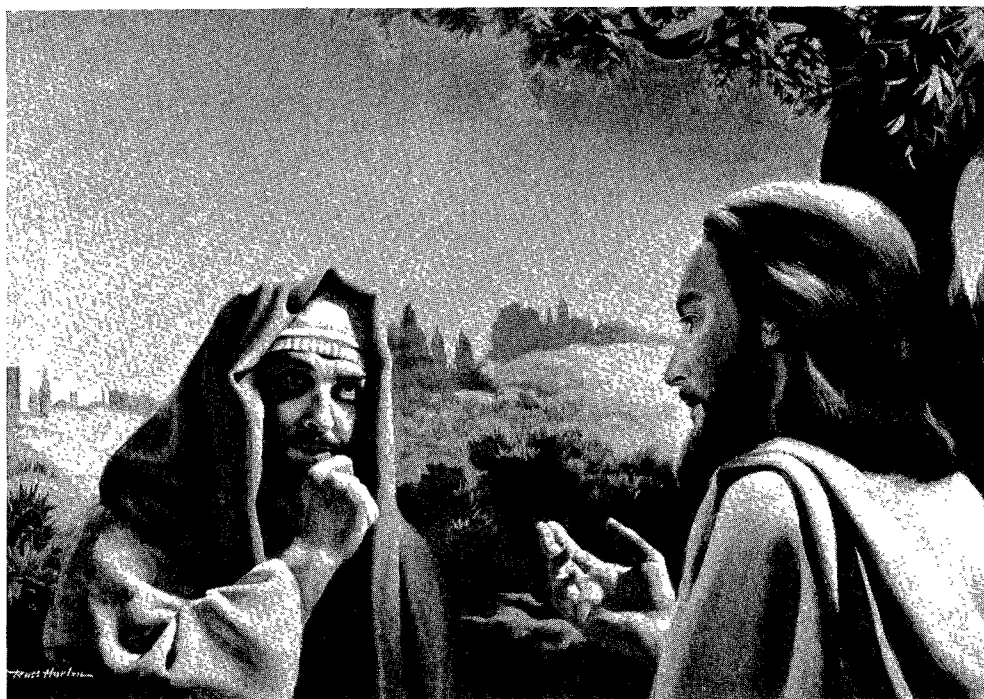
the cross—and the lifting up is the point emphasized—Christ soon after ascended to glory. The path of suffering was the path to glory. The cross was His steppingstone to the throne of glory.

Later, when Nicodemus saw Christ hanging on the cross, his faith was invigorated and confirmed (*The Desire of Ages*, pp. 176, 177). After the ascension, this leader of Israel proclaimed himself a believer and helped to sustain the poor members of the infant church by his wealth. He must have related his interview with Jesus to the apostle John with great emotion and thankfulness.

The expression, "that whosoever believeth in him should . . . have ev-

life" (verse 16, N.E.B.).\* It is from this ineffable love that salvation for the sinner flows. This very salvation, however, requires the ultimate separation of believers from unbelievers. The sincere believer, although he is not yet perfect, does not come under condemnation (Rom. 8:1). But the unbeliever, characterized by the absence of personal faith in Christ, is under condemnation as a sinner (Rom. 14:23). The Jews looked for the kingdom for themselves, and judgment for the Gentiles. But Christ revealed to Nicodemus the universality of the plan of salvation, and judgment for unbelieving Jews and Gentiles alike.

That the Son's mission stems from



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RUSSELL HARLAN, ARTIST

**In conversation with Nicodemus, Jesus made plain the basic facts of the plan of salvation.**

erlasting life," occurs 17 times in John's Gospel, and six times in his First Epistle. It occurs frequently in the other three Gospels, and also in Paul's Epistles. There, however, it refers to the future life. But for John it is a present possession of the believer (John 3:36; 5:24; 6:47; 1 John 5:12, 13). The emphasis is on the spiritual quality of this life, here and now in the believer's experience, and not so much on its duration in the eternal future, when eternal life merges into immortality.

All of this provides the setting for the great declaration in John 3 on the Father's purpose in sending His Son into the world. This is one of the "things of heaven"—the love of God, which caused Him to give "his only Son, that everyone who has faith in him may not die but have eternal

divine love, and that judgment is not its primary or chief end, is clearly stated (John 3:17, 18). That some should reject the plan of salvation is no part of God's will. By rejecting salvation, the unrepentant bring judgment upon themselves. That Christ has the authority to judge is clearly stated elsewhere (chap. 5:26, 27); but the thought here is that judgment as a principle is an inevitable concomitant of salvation. But judgment, as a personal act on the part of Christ, is yet to come.

The essence of this discourse comes in John 3:19: Jesus is the Light. Rejection of Him is a clear indication of a preference for darkness. The moral responsibility of the unbeliever is accentuated by the fact that he *loves* the darkness; no wonder that his deeds are compatible with darkness.

**S**O MUCH is said of the love and goodness of God that we may be unmindful of the fact that He is also just. He is sometimes depicted as being too good and indulgent a Father to punish sinners—a dotting old gentleman who does not regard sin with any degree of gravity, or sinners in their escapades as worse than prankish boys. But the Bible pictures Him as a “God of wrath” as well as a “God of love.”

When John the Baptist saw the Pharisees and Sadducees coming to his baptism he said to them, “O generation of vipers, who hath warned you to flee from the wrath to come?” (Matt. 3:7). John knew that those hypocrites would experience the wrath of God unless there was deep-seated repentance and reformation.

In the time of Noah, God's wrath found expression in a flood of waters, covering the entire earth and wiping out all that drew breath, except for those in the ark. God's anger was aroused by the unrepentant wickedness of the antediluvians. “The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth” (Gen. 6:11, 12). The people had reached and passed the limits of divine forbearance. There is such a limit, though they did not believe it. When God saw that every thought of the imagination of man's heart was only evil continually, “it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth” (verses 6, 7).

The people scoffed at Noah's warnings. They did not think that God, who had surrounded them with all the benefits, even the luxuries, of earth, would do anything about it. But He did.

### Sodom and Gomorrah

The same thing was true in the days of Lot. The inhabitants of Sodom, Gomorrah, and other cities of the plain became so extreme in their debauchery that God could no longer suffer them to continue. Except for Lot and his family they were all wicked. Not even ten righteous could be found, and God, who had cleansed the earth once by water a few hundred years before, now cleansed Sodom by fire.

God's wrath was unleashed in the fire and brimstone by which He purged the plain of drinking and adultery, of blasphemy and pervers-

*Those who are prone to  
presume upon divine forbearance  
will do well to remember the warning of*



## Wrath to Come

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HARRY ANDERSON, ARTIST

sion, of moral filth and corruption. The manner in which Sodom was destroyed is an example of the way in which God will at last, in mercy, remove the rejectors of His grace. The world today is fast approaching that Sodomlike state of affairs.

Egypt, one of the great nations of antiquity, passed the line of divine forbearance in the days of Israelite bondage. God bore long with Pharaoh, but eventually the king's hardness of heart made the visit of the destroying angel inevitable.

Centuries later Sennacherib, king of Assyria, crossed the line of God's forbearance, with the blasphemous letter he sent to Hezekiah, king of Judah. Hezekiah spread the letter out before the Lord and prayed. That

night “the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses” (2 Kings 19:35).

Responsibility for light depends upon the light one has received. Capernaum was called Jesus' own city. It enjoyed the benefit of His teaching, miracles, and presence, yet its people hardened their hearts. Said the Lord of “His” city: “And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom

in the day of judgment, than for thee" (Matt. 11:23, 24).

There is continual warfare between the Spirit of God and the spirit of Satan. The battleground, the place of confrontation, is the human heart. As the Christian—even the out-and-out sinner—yields himself to the control and influence of the Holy Spirit, victories are gained for God and eternity. The Holy Spirit inhibits the spread of evil in the individual life, in the community, in the nation, and in the world.

But when He is resisted and His leadings are rejected He is grieved away (Eph. 4:30; Heb. 10:29), and the power of evil strengthens. But few realize the enormity of the struggle between the forces of good and evil taking place in and about them every day. Of this Paul wrote to the Ephesians: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

As the sinner turns his life over to God, is born again, regenerated, and made over into a new creature, his body becomes the temple of God and the abiding place of the Holy Spirit (1 Cor. 3:16, 17; 6:19, 20). From that time onward the Christian never fights the battle against evil alone; he is assisted and strengthened by the Spirit of God.

The Bible, the church, and every right-living (righteous) man are hindering factors in the spread of evil. Think of the state of our nation if we had no Bibles in our homes, no churches in our communities, and no righteous men to be found!

### God's Wrath Against Evil Men

The time is coming when the earth will be completely depopulated of righteous people: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

Although it is not generally recognized—least of all by the wicked—the righteous preserve the evil from destruction. When the righteous population of the earth in Noah's time reached eight, God sent the Flood. When the righteous in Sodom dropped under ten, God sent fire.

God's wrath is directed against the wicked—never against the righteous. We find this in the destruction of the antediluvians, the Sodomites, the Syrian army, Babylon, and the Amalek-

ites. This will be true when Jesus comes again:

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

### The Seven Last Plagues

The seven last plagues that fall a short time before Christ's return are an expression of the wrath of God. "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God" (Rev. 15:1).

The final manifestation of the wrath of God is found in Revelation 20:14, 15: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

The lake of fire eradicates sin and sinners, purifies the earth, and with

Satan and his followers—angelic and human—burned up, the wrath of God will never again be manifested, in all eternity to come.

Men today—every day—are laying up for themselves treasures of reward in heaven, or, failing that, they are laying up treasures of wrath. Paul wrote: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath" (Rom. 2:5).

Men who lie and are dishonest in their wild struggle for wealth are "laying by" a store of divine wrath. Men seeking pleasure by drunkenness, revelling, debauchery, and giving free rein to their lusts are adding to the store. Every oath that men take upon their lips is treasured up against the day of wrath. The breaking of God's law—killing, violence, lust, rape, adultery, covetousness, Sabbath-breaking—all add to every man's hoard of wrath, which will be his in that final day.

The righteous lay up for themselves treasures of good deeds—liberality, obedience, kindness, mercy, helpfulness. Even the giving of a cup of cold water, says Jesus, shall not fail of its reward.

## LETTERS TO THE

# *Fellowship of Prayer*

### AN ANSWER AND A REQUEST

EDITORS: We are very thankful to God for the Fellowship of Prayer and grateful to the people who take part in it. About a year ago my daughter wrote requesting prayer for her father-in-law, who suffered a severe heart attack, that, God willing, he might recover and accept Christ, the Saviour. He is now quite well and we are sure that the goodness of God will lead him to repentance and eternal life.

We would like to have prayer for my brother who has left the church; also for his son, whose home has been broken.—R. B., of Washington.

### GOD HEARD PRAYER

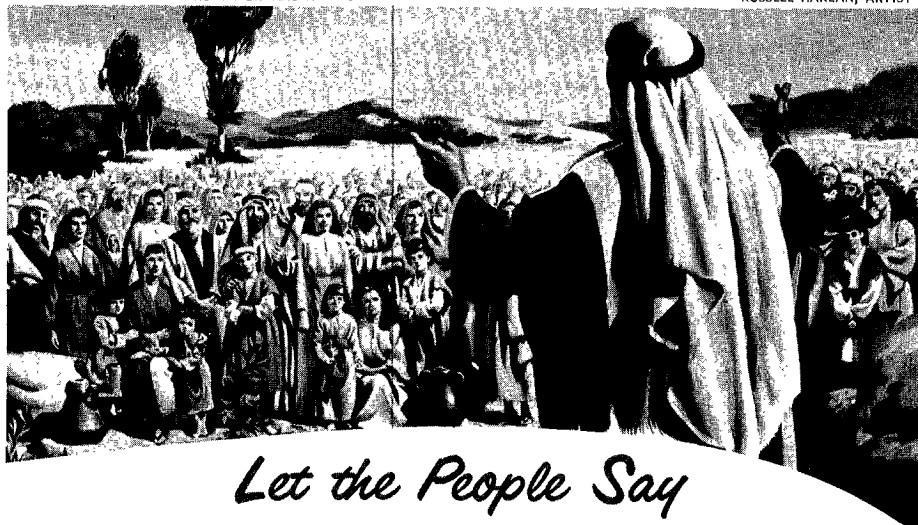
About a year ago I wrote concerning a friend who was at the point of death. You added his name to your prayer list. Just the other day I received a note from his mother saying they are both doing well and have everything to look forward to. The Lord has surely heard all of our prayers thus far. Our friend is taking Bible studies and coming

along well with them. His mother is looking forward to his baptism and asked that we all pray for his continued improvement and total commitment to the Lord. Thank you again.—B. D., of California.

About three years ago I asked you to pray for my husband, that he would quit smoking. Indeed a miracle was performed, and he quit completely one day two years ago. All desire is gone completely. I ask your prayers at this time that he will quit drinking—that he will lose all desire whatsoever and will find the desire in his heart to be a Christian. Also pray, please, for my brother and his wife, who are on the verge of getting a divorce. . . . Pray for my father, brother, father-in-law, and aunt. . . . We know that with God all things are possible, and He will grant our wishes if it would be best. . . . My daughter and I look forward to the Friday evening sunset time to join fellow believers around the world in praying for those we love so much. O what a happy reunion in heaven when we meet those for whom we have prayed!—Mrs. H., of Arizona.

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





## Let the People Say "AMEN"

By E. A. ROBERTSON

*Departmental Secretary, Columbia Union Conference*

LET ALL the people say, Amen" (Ps. 106:48), but before they do, let them understand something of the grandeur and sacredness of this word, which some have described as one of the most dishonored words in the entire Bible.

"Amen" is one of the most solemn expressions found in the Scriptures, yet it is often used in a trifling, humorous sense to cause a laugh or to create the appearance of wittiness. Sometimes this is true even among devout Christians, who are unaware of its solemnity and majesty.

To many, "Amen" means merely the end to a long, prosy prayer. They regard it as a stopping signal, after which there can be a return to normal activities or conversation, a time when it is no longer necessary to maintain the same degree of silence or reverence. They have but little concept of the sacred connotations and associations of the word.

"Amen" is almost always properly associated with prayer, the declaration of a profound truth, or the ratification of a solemn covenant. Attempts have been made to define it, but its meaning cannot be explained as easily as it can be discovered. It is derived from the Hebrew word *'amen*, which signified absolute agreement or trust. When spoken in ratification of the terms of a covenant, it was as solemn as any oath that could be given. It was uttered in the presence of God, calling God to witness to the genuineness and fidelity of the pledge. When said to God, it was the most binding expression possible. It had a connotation of holiness and was uttered with the utmost reverence.

This word retains its basic form in about half of the languages of the earth. It is an ancient word. Its first

occurrence in the Bible is in Numbers 5:22. It appears to have been in common use in Moses' time. It is found in the sacred writings of all Christians. It is used freely in the liturgies of the Greek, Roman, and Anglican churches as well as throughout Protestantism. Hundreds of millions of Mohammedans use it, as well as the Jews and many others. It has been said that two complete strangers who did not know each other's language would probably be able to establish a common ground of friendship by greeting each other with a fervent "Amen."

"Amen" is used many times in the Scriptures. In some versions, such as the King James, it is often translated "verily." In the Revised Standard Version and others it is rendered as "truly." Generally it is the same word or a similar word that is used. Its position in the sentence is worthy of note. In many instances of its use at the beginning of a statement, it is Jesus or a member of the Godhead who is speaking. Seventy-six times in the New Testament, Jesus prefaced His remarks with "Amen." Twenty-five times He used, "Amen, amen."

According to Jewish usage, *'amen* was the word with which the people responded to the terms of a covenant, or affirmed their acceptance of a solemn declaration of divine truth. It expressed complete agreement, and signified that what was said expressed their own personal feelings. In effect, it meant that they accepted what was said as much as if it were their own personal expression of truth or obligation. By saying *'amen* they acknowledged the truth, justice, or obligation implied in what was said. Under such circumstances the *'amen* naturally came at the close of the statement or affirmation.

It was different when Jesus spoke. Jesus often affirmed the truth and solemnity of what He was about to say, before He said it. He declared it as absolute truth, something that could not be denied. It was utterly reliable. Thus we have Jesus saying, "Amen, amen, I say to you, before Abraham was made, I AM" (John 8:58).<sup>\*</sup> All the atheists, theologians, scientists, and wise men in the world could not change this truth. Christ's Godship and pre-existence were not debatable. "Amen, amen, I say unto you: He that believeth in me hath everlasting life. I am the bread of life" (chap. 6:47, 48). The skepticism and scholarly disbelief of the most learned men could not alter this affirmation. It was unalterable truth.

Again He said: "Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (chap. 5:25). The unbelieving Sadducees in His congregation could not alter the fact of the resurrection. Jesus declared it to be absolute, undeniable truth.

Notice the following scriptures where Jesus used the same intensive form of speech: "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God" (chap. 3:3). "Amen, amen, I say unto you that whosoever committeth sin is the servant of sin" (chap. 8:34). "Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you" (chap. 16:23). "Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do" (chap. 14:12). "For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled" (Matt. 5:18).

Some of the most solemn pronouncements Jesus made just before His crucifixion and immediately following it were introduced in the same way. The disciples were shaken when Jesus declared, "Amen, amen, I say to you, one of you shall betray me" (John 13:21). Peter's self-confidence must have been shattered when Jesus turned to him and said, "Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice" (verse 38). This was the truth.

### Solemnity of the Word "Amen"

In the Bible "amen" is never used except to declare or ratify some solemn covenant, truth, or prayer. Never is it used in a common or frivolous way, but only in the most

<sup>\*</sup> This and other references to the Gospels in the paragraphs that follow are from the Douay Version.

reverent manner. How inappropriate for anyone to use it as a witty comment, either in a public gathering or in private conversation. It is as though one used the name of the Lord in vain, for in Revelation 3:14 Christ speaks of Himself as "the Amen, the faithful and true witness."

Some commentators refer to "amen" as the people's word. Now we hear it used largely by ministers, but it was not so in the ancient churches and synagogues. It was the prophet, priest, or minister who publicly enunciated the solemn messages, and the people responded at appropriate times with a fervent, sometimes loud, "Amen." Some writers of antiquity refer to the response as a shout. Jerome (A.D. 340-420) speaks of the thundering sound of the "Amen" in the Roman congregations.

This custom fills a great need, for when a large congregation gathers, it is obvious that only a few can express themselves publicly. But by the appropriate use of the word "amen" every individual in the congregation has opportunity to declare his complete agreement with the spoken word. In a sense, it is his own personal testimony. It is an expression not only of acceptance but also of harmony of thought and purpose, of complete unity.

The Bible closes with the solemn declaration of Revelation 22:19-21: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book. He that giveth testimony of these things, said: Surely, I come quickly: Amen. Come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

This is truth, absolute, uncontroversial, uncontestable truth—to which all Christians should be able to respond with a reverent and fervent, "Amen."

large lawn and several pine trees around it. Across the road from the house was a pond. There were three porches on the house, and porches make ideal building sites. And insects fly around ponds. Insects are choice morsels for swallows.

So they flew back and forth, they swooped through the front porch, and then I saw them looking around the north porch. But the south porch just suited them to a T. Here they would be sheltered from the wind and the rain. The south porch was sunny too. Then Mrs. Swallow showed Mr. Swallow the place she thought would be ideal for their nest. And where do you think it was? Right on top of the electric-light fixture by the door! They would begin building tomorrow.

We had the fun of watching the building of the nest. They were untiring. All day long they flew back and forth from



the pond or the brook with bits of mud and dry spears of grass in their beaks. If I chanced to open the door when they were arriving with this building material, they perched on the clothesline, which was fastened to the porch post, and waited until I went inside. So, beakful by beakful, this masonry, mixed with their sticky saliva, found its way into the nest, rising from atop the fixture. When finished, it looked like half a mud bowl fastened to the wall. To make it absolutely perfect they lined it with soft, white chicken feathers.

Each day for three days the mamma swallow laid a little white egg in the nest—a white egg with brown freckles—and then she sat on the eggs for a number of days. Papa was most attentive to her needs. Finally, one day mamma was helping papa fill the big, hungry mouths of three little birds. They would perch on the rim of the nest and look down at the gaping emptiness of three throats, and one of them would get the morsel.

One day my husband stood on the bottom round of the stepladder, reached into the nest, and showed me one little fellow. After he put the bird back the mamma swallow came and looked her family over to see if that bad man had kept one of her children. The days went by, and finally we could see their little heads peeping over the edge of the nest even when mamma or papa wasn't arriving with food.

One day I felt as if something exciting was going to happen. It seemed as if the proud parents had told their relatives

that they must come to see the babies, now fully feathered and about to take to the air. Swallows kept flying back and forth beneath the porch roof and sweeping by the nest. It seemed as if they were saying, "See how easy it is, children. So easy. Come on out and fly. You'll have so much fun."

Mr. Keeler stood on the bottom round of the stepladder that day and put a hand out near the nest. Instantly off flew two of the three—no hesitating, no wobbling, but flying joyously and easily like their parents. Mamma and papa flew with them. Up and down, out in the lovely sunshine. Then my husband looked at the little one left. Mamma and papa were nearby. They appeared unconcerned, but they were watching.

My husband put his hand out again, and the little one flew off as professionally as the other two. Now they were all out dipping and diving and banking and sailing around in the great outdoors. Once in a while they came back and rested on the clothesline.

One cold morning I looked out, and the three little fellows were huddled together on the line and mamma was two or three inches away on the line at one side, and papa the same distance away on the other side of them.

The swallows always seemed so happy. They would skim close to the surface of the pond, and then soar away. It is said that when swallows fly low it is going to rain, and when they fly high it is going to be good weather.

These were barn swallows, wearing metallic blue swallow-tail coats and buff-colored vests, with brown under their beaks. For their nests the cliff swallows make holes in sandbanks, reminding one of the Indian cliff dwellers. There also are violet-green swallows, that love to nest under bridges. Purple martins are very sociable, and like martin apartment birdhouses, where many families live together.

Swallows are devoted to their mates. Mr. Keeler was working on a house down the road one day when he saw a swallow dart across the road, or attempt to, right in front of a car. Mamma swallow didn't make it, and was killed. Her mate flew to her aid at once, trying to help her fly again.

In late summer the barn and cliff swallows gather in huge flocks to make ready for their winter vacation. You may see great numbers of them on telephone wires in the fall, or they may gather in marshes, where they can feed on insects until they decide to set out on their journey south.

The small birds that endeared themselves to us may have spent the winter in South America. They fly by day because they eat as they travel. Most swallows follow the coast line, getting their food on the wing, but barn swallows take the open route by sea. Swallows often return the next spring to their old nesting places.

Swallows are the farmer's friends, and consequently they are your friends too, for they swallow great quantities of cankerworms, codling moths, chinch bugs, leaf beetles, stinkbugs, and other pests too numerous to mention.

We cannot help being joyous as we watch the swallows in their happy flight.

## A Story FOR THE YOUNGER SET

### A Swallow Tale

By Carolyn Eells Keeler

MR. AND MRS. BARN SWALLOW were looking for a place to build their home. They flew up and down the valley, and then they noticed the house where we lived. It was a big white house with a

# Thank God for FRIENDS

By DONALD F. HAYNES

ONE of the greatest needs of our world is for friendliness. Not friendship. Friendship is too easy. It springs forth involuntarily in "Good morning. How are you?" whether the morning is really good or not, or the concern for the state of your health is really there.

No, not friendship. But friendliness. It shows up unbidden, unexpected, even where it is unwanted. It is there—*fortissimo*—when you need it, if not before.

And it stays.

Without preaching.

Without suggesting.

Without criticizing.

Without judging.

Only to love and sustain.

It flows into all the cracks and scars of life and makes the repaired life even stronger than it was before.

It is the cement that points up the ancient words, "There is a friend that sticketh closer than a brother" (Prov. 18:24). That is, all the way, right up close.

Nothing can stand before a life thus invested and ennobled by friends and friendliness, especially when one of these is the First Friend.

With the reinforcement of this heavenly recipe you have a solid mass of golden memories able to support even the most downcast with a mighty flourish, even in moments of grief, defeat, and disappointment.

The mind floods quickly with memories of those blissful moments spent in the company of that tried and true one, that moment particularly when the walls of the whole menacing world were closing in and shutting out the bright rays of hope upon which the soul feeds.

Friends are like a surprise bank account. A surprise in the sudden appearance of unknown or forgotten deposits or dividends, or an entry by some unknown benefactor who wants to keep it that way. All of which adds up to the fact that there is a lot more here than meets the eye, and the real, deep, solid, though hidden values come through strong and clear, and you see that you have a lot more on deposit than you thought.

This is always true of friends who constitute for every man a vast, unmeasured, and usually quite, un-

appropriated treasure-trove — friends who really do care.

The trouble is, they don't say so often and loud enough to drown out the niggardly suspicion that they are not even there. And if they were, they would be too busy with other matters; for example, the crowded schedule syndrome.

But the fact is, you know they do care. You count on it. And when your

crisis comes, there they are, colors flying.

Now through the maddening throng they call, shining all over and saying with both love and action, "You are my friend. I am here, as you should have known all along I would be, right where and for how-ever long you need me."

Thank God for friends.

And for friendliness.

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

### PAPER DOLLS—OR PEOPLE

AN INCIDENT came to my attention the other day which made a rather profound impression on me—not because it was so unusual, but because it was, I suspect, all too usual. Our workaday world sometimes seems to me to be composed of one third hurry, one third frustration, one third tension, and one third fatigue. (I realize this adds up to four thirds, which may be unmathematical; but that's exactly how twentieth-century life is—too much!)

In this over-full world, most of us give little thought to the reasons for other people's conduct. We see others only in relation to our own needs, our own responsibilities. Instead of giving three-dimensional consideration to our fellows, we easily drift into a one-dimensional attitude, as though what is visible on the surface, emotionally speaking, comprises the whole person, somewhat in the nature of paper dolls.

Back, though, to the incident. It was a particularly nerve-shattering afternoon in an organization which—well, I don't want to be specific. But in order for the job to be done, gears had to mesh (human gears as well as mechanical ones). Timing was all-important, and each person along the mythical chain would be seriously discomfited by poor or tardy performance on the part of another. All was progressing smoothly when an error was spotted. Something just *hadn't* been done that *had* to be done. Instant standstill! Worse than that, backtracking of a sort must be done, all of it time consuming, nerve jarring, temper testing.

When the guilty person was pinpointed by the individual telling the story, the latter was unprepared to be anything but clipped, sharp, definite, and outspoken in his annoyance. Which he was. The object of his annoyance made no attempt to defend herself. She was in error, and she realized it. When the verbal smoke had cleared away a bit, hesitatingly she said, "Please—could I tell you just a little bit about what my personal life has been recently?"

Taken aback, her accuser stammered his willingness to listen. And as he listened, his sense of shame grew. For the recital was so heartbreaking, so shat-

tering that he found himself just as speechless as a few minutes before he'd been wordy.

With simple dignity the person who'd made the mistake concluded her story. "I'm not asking for sympathy, and I don't want this to become general knowledge, since it would hurt so many people. If I can just keep going until things get better! I'm sure they will, for I know the Lord has promised strength to us and answers to our prayers. But sometimes, when I've had almost no sleep and my heart is so heavy, I make mistakes. But I'll try not to let it happen again."

In discussing the incident, the person who told me almost writhed with remorse. "If I'd only *known*!" he said, over and over. "I'd never have dreamed of adding even the smallest burden to someone already almost crushed by trouble—and the error wasn't so serious, anyway!"

Ideally, I suppose, we'd meet *all* life's buffetings, large and small, with perfect control and poise. Then there'd never be occasions of the sort I've described. But when is anything in this sinful world ideal? And since many dignified, self-contained people attempt to keep their heartaches to themselves, for which they deserve everlasting credit, a three-dimensional approach is, I think, imperative.

Because mistakes *will* be made. And sometimes there really is no excuse. But more often than not there may be a great deal of excuse; there may be a massive reason. To be guilty of adding to another's burden by sharp, stinging words is certainly not Christlike.

There's bound to be a lot more to everyone's life than meets the casual eye—on a one-dimensional level. People aren't paper dolls!

*Miriam Hood*



**E**LLEN G. White sets forth the standard of character development toward which the Christian is to strive: "God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God."—*The Acts of the Apostles*, p. 566.

In another place she says: "Holiness of heart and purity of life was the great subject of the teachings of Christ. In His Sermon on the Mount, after specifying what must be done in order to be blessed, and what must not be done, He says 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'"

"Perfection, holiness, nothing short of this, would give them success in carrying out the principles He had given them. Without this holiness the human heart is selfish, sinful, and vicious. . . . Holiness of heart will produce right actions."—*Testimonies*, vol. 2, p. 445.

Biblical perfection may be thought of as including three aspects—a perfect heart, perfect growth, and ultimate perfection.

The "perfect heart" experience is that of a trusting, repentant soul who has given his all to the One who died on the cross for him. It is the loyalty of unreserved dedication, it is being "absolutely and completely for Him in this world as He is for us in the presence of God."

This experience, this attitude, is indispensable to the Christian life. With this "perfect heart" as a requisite, perfect growth begins. "Holiness of heart will produce right actions." As the mind is constantly stayed on Christ, as the believer daily depends upon Jesus for guidance and strength, there will go forward a development of character that is called sanctification. For such a progressive experience every provision has been made.

The apostle Paul could say with confidence: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "That Christ may dwell in your hearts by faith. . . . Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:17-20). To Jude, a Saviour meant One "that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

Through the sacrifice of Christ sins may be forgiven and man may stand justified before his Maker, but in a larger sense "this sacrifice was offered

# The Perfect Heart, Perfect Growth, and Ultimate Perfection

By **BRUNO W. STEINWEG**  
*Business Manager and Treasurer*  
*Inca Union College*

for the purpose of restoring man to his original perfection" (*The SDA Bible Commentary*, Ellen G. White Comments, on Gal. 6:14, p. 1113). "When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to 'go on unto perfection;' to grow up 'unto the measure of the stature of the fulness of Christ.'"—*The Great Controversy*, p. 470.

"The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. . . . The burden of every book and every passage of the Bible is the unfolding

of this wondrous theme—man's uplifting—the power of God, 'which giveth us the victory through our Lord Jesus Christ.'"—*Education*, pp. 125, 126. "The plan of redemption contemplates our complete recovery from the power of Satan."—*The Desire of Ages*, p. 311.

## A Way of Escape From Sin

The ultimate goal of Christ's life and death on this earth was to provide a way of escape from the power of sin in the life. Salvation in Christ is not just a theory or an ideal. It is a practical experience within reach of all.

"Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Ibid.*, p. 671. "Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. . . . Christ works against the power of sin, and where sin abounded, grace much more abounds."—*Selected Messages*, book 1, p. 394. "Let none, then, regard their defects as incurable. God will give faith and grace to overcome them."—*The Great Controversy*, p. 489. "In Christ, God has provided means for subduing every evil trait and resisting every temptation, however strong."—*The Ministry of Healing*, pp. 65, 66. "Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*Education*, p. 257.

As man lays hold of divine power by faith, he is to persevere in character development. No haphazard or feeble efforts will suffice. It will be necessary to wage battle after battle, but God will give the victory.

"The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with Him, putting forth persevering efforts in the cultivation of right habits."—*The Acts of the Apostles*, p. 532.

"We are to lay brick by brick, adding grace to grace, finding our weak points and correcting them in accordance with the directions given."—*The Great Controversy*, p. 165.

"But Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. . . . It is formed by hard, stern battles with self. Conflict

after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected."—*Christ's Object Lessons*, p. 331.

There is nothing too hard for our God. All heaven is at our command. "As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength."—*Ibid.*, p. 333. "If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness."—*The Desire of Ages*, p. 302.

While man "seeks with determined faith that perfection of character which will reach out to perfection in action" (*Christ's Object Lessons*, p. 332), he may at times fall short of the mark, but for this provision has been made in Christ.

"Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness."—*Selected Messages*, book 1, p. 368. "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*Ibid.*, p. 382.

In the very beginning of the great controversy "Satan had declared that the law of God could not be obeyed" (*The Desire of Ages*, p. 761). Then when Adam failed to keep God's command "Satan . . . pointed to Adam's sin as proof that God's law . . . could not be obeyed" (*ibid.*, p. 117). When Israel, God's professed people, departed from the right, Satan "hoped to establish the claim put forth when he rebelled in heaven—that the requirements of God were unjust, and could not be obeyed. Even Israel, he declared, did not keep the law."—*Ibid.*, pp. 29, 30.

### A Representative People

Before the great controversy can be brought to a close, before the "accuser of the brethren" can be put to silence, God will have a representative group of people keeping His commandments in the fullest sense of the word. This is expressed in the prophetic pronouncement in Revelation 14:12: "Here are they that keep the commandments of God, and the faith of Jesus."

"The warfare against God's law,

## A Blind Man's Song

By GLADYS WILSON

Today I heard a blind man singing  
A hymn of praise to God.  
I thrilled to hear those sweet tones ringing  
In joyful thanks; I felt so awed  
To think that one so sore afflicted  
Could rise above his darkness to proclaim  
The light and gladness of redemption  
Through faith in Jesus' holy name.  
Someday I want to see those blind eyes open  
To behold the Saviour's lovely face.  
Oh, then there will be songs of gladness,  
To tell the riches of His grace.

which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion. Then the end will come. God will vindicate His law and deliver His people."—*Ibid.*, p. 763.

"The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—*Ibid.*, p. 671.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their diligent effort, they must be conquerors in the battle with evil."—*The Great Controversy*, p. 425. "Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully."—*Early Writings*, p. 71.

### Preparation for the Time of Test

God's people must prepare now to stand in that final day. "Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ."—*The Great Controversy*, p. 623. "'The time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain."—*Ibid.*, p. 622. "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint, though severely tried."—*Ibid.*, p. 621.

God has set before us a high standard. Through His church, in the lives of those who go through the time of trouble, there is to be a final revelation of the power and grace of Christ. Through the gift of prophecy we are assured that this is so.

"They are to despair of nothing, and to hope for everything. . . . It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame. . . . The church, endowed with the righteousness of Christ, is His depositary, in which the riches of His mercy, His grace, and His love, are to appear in full and final display. Christ looks upon His people in their purity and perfection, as the reward of His humiliation, and the supplement of His glory—Christ, the great Center, from whom radiates all glory."—*The Desire of Ages*, pp. 679, 680.

May we be among those who triumph in that day.

## ANGELS AT WORK IN THE PHILIPPINES

(Continued from page 1)

One day the angel appeared to him saying, "Now you must build a church." The man had no idea how to begin the construction of a chapel, but, instructed by his angel companion, and assisted by the eager inquirers of the barrio, he built the chapel, complete with a pulpit. The villagers then asked him to be their preacher. "Oh," he protested, "I do not know how to preach."

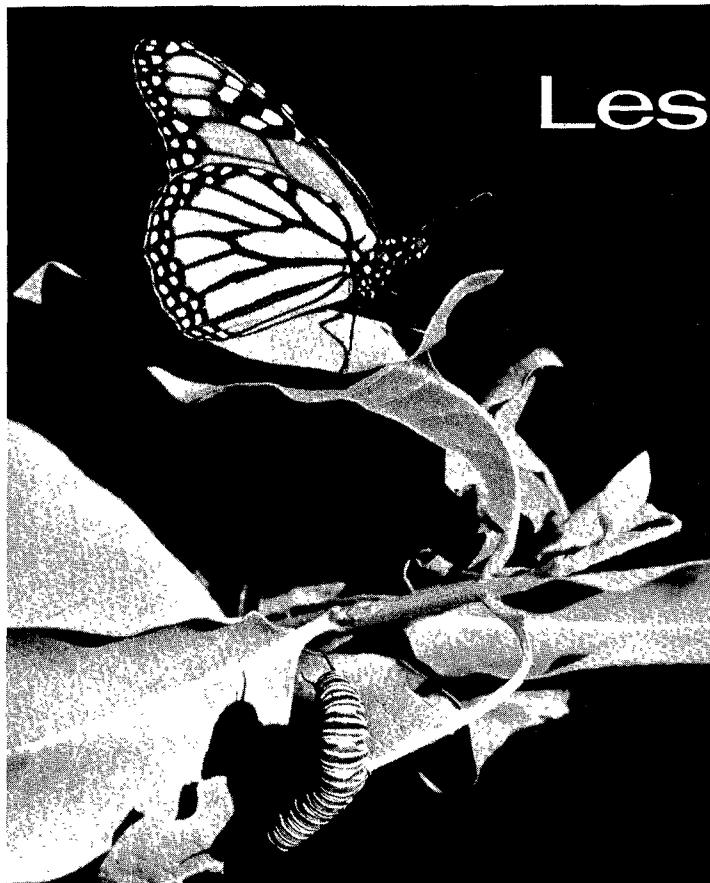
Nevertheless he was impressed to open his Bible. Somehow he found the very texts he needed, and proceeded to preach to the people. As a result of this unusual experience, when the Northeastern Mindanao Mission was organized and workers were sent into this new section, a group of well-disciplined believers was found. They were thoroughly instructed in the basic principles of present truth, and worshiped each Sabbath in an attractive little chapel.

"This explains," said Pastor Brion, "why our mission was 'born with teeth.'" With angels of God so evidently going before them, new believers in this recently organized mission have been inspired to carry on a strong work of evangelism. Last year 32 Vacation Bible Schools were held in this territory, and at the close of the year 92 branch Sabbath schools were in operation.



# Lessons From God's Delightful Lesson Book

By HELEN L. LUND



One of  
the author's  
favorite lessons  
from nature  
is taught by  
the life cycle  
of the  
butterfly.

HARVEY HANSEN

**W**E CAN learn many lessons from God's great book of nature that will help us and our children develop a Christlike character. "The things of nature are the Lord's silent ministers, given to us to teach us spiritual truths."—*The Adventist Home*, p. 147.

"Nature is full of lessons of the love of God. Rightly understood, these lessons lead to the Creator. They point from nature to nature's God, teaching those simple, holy truths that cleanse the mind, and bring it into close touch with God."—*Counsels to Parents and Teachers*, pp. 188, 189.

One of my favorite lessons from nature comes from the life cycle of the butterfly. A little wormlike caterpillar hatches from a tiny egg, perhaps in the garden or flower bed. It eats, grows, and matures. Then a change comes. Its worm life is over, and it enters a casketlike cocoon. Here it rests for a time, until one happy day it bursts forth from its

tomb and emerges as a fully developed butterfly.

An impressive illustration of death and the resurrection, and an effective way to teach this truth to a growing child! Children can watch the change take place, at home or at school. Place a little moist dirt in the bottom of a large glass jar and perforate the lid for ventilation. Ask the children to find some worms and caterpillars, and a few leaves from the plant on which they have been feeding. Then watch. Interesting changes can be directly observed.

In her writings Ellen G. White brings out many spiritual and character-building lessons from nature's treasures. Here are a few of them, without comment.

*Christian Growth.* As we permit children to plant and grow seeds in a garden or window box, we may teach them a lesson about the garden of the heart. "The seed represents the principles sown in the heart."—*Ibid.*, p. 142.

"The germination of the seed rep-

resents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. . . . As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. . . . The plant grows by receiving that which God has provided to sustain its life. . . . It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. . . . As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit."—*Christ's Object Lessons*, pp. 65-67.

*Loveliness of Character.* "Through the flowers, God would call our attention to the loveliness of Christlike character. He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ."—*Thoughts From the Mount of Blessing*, p. 97.

*Trust in God.* "The birds of the air, the flowers of the field in their glowing beauty, the springing grain, the fruitful branches of the vine, the trees putting forth their tender buds, the glorious sunset, the crimson clouds predicting a fair tomorrow, the recurring seasons—all these may

teach us precious lessons of trust and faith."—*Testimonies*, vol. 4, p. 579. (See also *Child Guidance*, p. 59.)

**Obedience.** "Teach the children to see Christ in nature. . . . Teach them that He made the laws which govern all living things, that He has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God."—*The Desire of Ages*, pp. 516, 517. (See also *Testimonies*, vol. 3, p. 333.)

**Service.** "All things both in heaven and in earth declare that the great law of life is a law of service. . . . The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of light—all have their ministry. Lake and ocean, river and waterspring—each takes to give."—*Education*, p. 103.

"God's law is the law of love. He has surrounded you with beauty to teach you that you are not placed on earth merely to delve for self, to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the love of Christ—like the flowers, to gladden other lives by the ministry of love."—*Thoughts From the Mount of Blessing*, p. 97.

**Industry.** "The industrious bee gives to men of intelligence an example that they would do well to imitate. These insects observe perfect order, and no idler is allowed in the hive. They execute their appointed work with an intelligence and activity that are beyond our comprehension."—*Child Guidance*, p. 59.

"Solomon points to the industry of the ant as a reproach to those who waste their hours in idleness or in practices that corrupt soul and body."—*Counsels to Parents and Teachers*, p. 190.

"Should we improve with the same diligence the faculties which an all-wise Creator has bestowed upon us, how greatly would our capacities for usefulness be increased."—*Child Guidance*, pp. 59, 60.

**Gratitude.** "Look upon the glorious things of God in nature, and let your heart go out in gratitude to the Giver. . . . Be not thankless and reckless. Open the eyes of your understanding; see the beautiful harmony in the laws of God in nature, and be awed, and reverence your Creator, the supreme Ruler of heaven and earth."—*Messages to Young People*, p. 410.

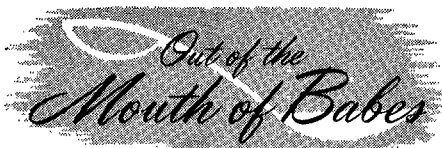
**Humility.** "If the young would study the glorious works of God in nature, and His majesty and power

as revealed in His Word, they would come from every such exercise with faculties quickened and elevated. A vigor would be received, having no kin to arrogance. By a contemplation of the marvels of divine power, the mind will learn that hardest but most useful of all lessons, that human wisdom, unless connected with the Infinite and sanctified by the grace of Christ, is foolishness."—*Ibid.*, p. 253.

**Variety.** "From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers."—*Evangelism*, p. 99.

**Simplicity.** "Tell the children that however much time may be wasted in attempts at display, our appearance can never compare, for grace and beauty, with that of the simplest flowers of the field. Thus their minds may be drawn from the artificial to the natural. . . . Lead them early to understand that God wants children to be lovely, not with artificial adornment, but with beauty of character, the charms of kindness and affection, which will make their hearts bound with joy and happiness."—*The Adventist Home*, pp. 222, 223. (See also *Education*, p. 248.)

**Watchcare.** "As they make the book of nature their study, a softening, subduing influence comes over them; for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life."—*Fundamentals of Education*, p. 319.



[Parents are invited to send to the Review unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITORS.]

### "I Have an Angel"

Last week while we were visiting at a hospital, our son, who turned three the first of the year, asked a patient of a non-Adventist doctor, "Is that your daddy?" The patient replied, "He is my doctor. Who is your doctor?" Our son replied, "I have an angel."

ARLOENE MELLISH

"Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention."—*Testimonies*, vol. 8, p. 260.

**Antagonistic Forces.** "The child, as he comes in contact with nature, will see cause for perplexity. He cannot but recognize the working of antagonistic forces. It is here that nature needs an interpreter. Looking upon the evil manifest even in the natural world, all have the same sorrowful lesson to learn—'an enemy hath done this.'"—*Education*, p. 101.

"Evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin."—*Ibid.*, p. 26.

"Only in the light that shines from Calvary can nature's teaching be read aright. Through the story of Bethlehem and the cross let it be shown how good is to conquer evil, and how every blessing that comes to us is a gift of redemption."—*Ibid.*, p. 101.

"Many are the lessons that may thus be learned. Self-reliance, from the tree that, growing alone on plain or mountainside, strikes down its roots deep into the earth, and in its rugged strength defies the tempest. The power of early influence, from the gnarled, shapeless trunk, bent as a sapling, to which no earthly power can afterward restore its lost symmetry."—*Ibid.*, p. 119.

"To him who learns thus to interpret its teachings, all nature becomes illuminated; the world a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character."—*Education*, p. 100.

"He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say, with Newton, 'I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me.'"—*Ibid.*, p. 133.

(Concluded)



## A DECADE OF PROGRESS

A recent issue of *Christianity Today* devoted to a review of church affairs in Canada—in honor of that nation's centennial celebration—gave comparative figures for the growth of 29 church bodies over the 20 years from 1941 to 1961. During those two decades Roman Catholics increased by 4 per cent in proportion to the entire population of Canada, that is, 4 per cent faster than the nation as a whole. Their nearest competitor was the United Church of Canada, with less than one per cent proportionate increase. No other church bodies showed a significant gain. In fact, one third of them actually decreased in proportion to the population, and two of them—the Anglicans and the Presbyterians—sustained significant losses.

The percentage-of-population figure given by *Christianity Today* for Adventists in Canada indicates a 50 per cent proportionate loss over the 20-year period, despite a numerical gain. Noting that the Adventist membership listed does not tally with our own official figures, even approximately, we began to do a little figuring of our own, using the decade 1956 to 1966 for comparison. Ten years ago, we found, there was one Seventh-day Adventist to every 1,162 Canadians, while at the end of 1966 the ratio was one to every 1,193. This does represent a proportionate decrease of a little less than three per cent, but it is nothing like the 50 per cent figure given by *Christianity Today*. Furthermore, correct statistics for their comparison period—1941 to 1961—do not reflect any greater difference. Understandably, we felt a measure of relief. Things were only one fifteenth as bad as they appeared to be!

But any decrease is reason for concern. Over the ten years, 1956-1966, Canadian Adventists increased by 2,993, or nearly 22 per cent. This represents, we are sure, zealous effort in all lines of church activity, by church workers and laymen alike. But the fact remains that, proportionately, Adventists are decreasing in comparison with the population as a whole, and this is disconcerting. In fact, there are 3,921,067 more non-Adventist Canadians today than there were ten years ago!

### North America and the World

We went on to compare proportionate membership growth in North America and in the rest of the world, over the same period of time. In North America, ten years ago there was one Adventist to every 613 of the population as a whole; today the figure is one to every 551. This represents a gain of a little more than 11 per cent for Canada and the United States together. Outside of North America the proportion increased from one to every 3,399 people, to one to every 2,458—a thrilling increase of a little more than 38 per cent! The proportion of Adventists to the entire population is thus increasing nearly three and a half times faster (actually 3.41 times) outside of North America. This rapid progress of the work overseas is cause for rejoicing. It represents faithful, earnest labor on the part of the church everywhere. The Advent message is going to the world in our generation.

Finally, we projected this same proportionate rate of growth into the future, decade by decade. At the same rate, in another ten years there should be one Adventist

to every 1,769 people in the world, and in the year 2,066, one to every 91 people. By A.D. 2167, the proportion would be one in every three, and 20 years later every person in the world would be an Adventist.

Well, that is only daydreaming, yet it does provide some index to the present rate of growth. But we are not satisfied with even so roseate a picture. We are not content to wait two centuries more for our Lord's return, nor do we know how many people in the world would accept the Advent message if they had the opportunity to do so. Many, we realize, would not, for Jesus Himself said that those willing to walk the straight and narrow way to life eternal are few in number compared with the many who choose the broad way to destruction.

### Divine Power and Human Effort

We believe that Christ will come long before A.D. 2186; how long before, we know not. The Inspired Word gives us assurance that the event is imminent. In our hearts there is also the conviction that the mighty angel of Revelation 18:1 will soon descend with power, and that the earth will be "lightened with his glory." When that time comes, "there will be a series of events revealing that God is master of the situation. . . . Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea. . . . Men will know what is truth. Onward and still onward the work will advance until the whole earth shall have been warned, and then shall the end come."—*Testimonies*, vol. 9, p. 96.

"The Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers*, p. 300.

"When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God."—*Selected Messages*, book 1, p. 118.

Clearly, when the time is right God will take matters into His own hands. But that does not absolve us from diligently applying ourselves now to the task He has committed to us. All we need do is to reflect on the fate of the slothful servant in the parable of the Talents. May we purpose to be among those to whom our Lord will say upon His return, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matt. 25:21). Let us faithfully do our part, each one, as God opens the way before us, to speed the day of our Lord's return.

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*Christ's Object Lessons*, p. 69.

R. F. C.



## "ASSAULT ON THE CONSTITUTION"

Even in a world of fast-moving events, where unexpected developments have become almost commonplace, many observers were surprised to learn recently that strong and influential forces in America have been working under cover to call a constitutional convention. When the *Washington Post* editorialized on this matter in its March 21 issue, only two more States (making a two-thirds majority) were needed to demand that Congress call a convention to reconsider various aspects of the Constitution.

The *Post* editorial was entitled, "Assault on the Constitution," and its lead paragraph said: "News that 32 states are demanding a constitutional convention comes as a shock because the movement has been pushed quietly. Apparently its sponsors fear that knowledge of what they are trying to do will be fatal to their cause. In any event, they have chosen a back-door method of seeking amendment of the Constitution after the front door has been closed to them. In effect, it is a sneak attack which, if successful, would expose the whole Constitution to peril."

The procedure being followed by those who want a constitutional convention is legal enough. The founding fathers set up a provision that if the legislatures of two thirds of the States expressed a desire for a convention at which amendments might be proposed to the Constitution, Congress would be authorized to call such a meeting. Interestingly, however, never in the history of the United States has such a convention been called. Though 25 amendments have been added to the Constitution, all have been proposed by Congress and have been ratified by the States.

"The reason is obvious," as the *Post* editorial pointed out. "At no time has Congress or the country been willing to open the basic structure of our Government and the charter of our liberties to the unpredictable whims of a new convention."

Even if two thirds of the States were to call for a convention, Congress would not be compelled to act. It could resort to a number of legitimate emergency devices to avoid a conclave in which the Constitution might be changed so radically as to be unrecognizable. The *Post* editorial concluded by saying, "Every state legislature that has not been sucked into this dangerous venture should be alerted to what is happening. It is difficult to believe that well-informed legislators will risk such hazards to our constitutional underpinnings if they know what they are doing. This back-door assault on the Constitution should be stopped."

### A New Era?

We are not here concerned with the legal or political aspects of the current drive for a constitutional convention. But we are very much concerned about the possible relation of this event to Bible prophecy. For years various determined groups have endeavored to breach the wall that separates church and state in America. They have endeavored to obtain the help of government in enforcing Sunday laws, and they have tried repeatedly to obtain public funds to support church institutions. Always the United States Constitution has stood athwart their path. Occasionally, various schemes have been successful in circumventing constitutional prohibitions, but never has a frontal assault against the Constitution been successful.

Perhaps we are now entering a new era. Perhaps we are entering a time—unthinkable only a short while ago—when zealous but misguided people shall make direct attacks on the Constitution. Perhaps the time is near when "our country shall repudiate every principle of its Constitution as a Protestant and republican govern-

ment" (*Testimonies*, vol. 5, p. 451). If so, many of the prophecies set forth in the book of Revelation and explained so clearly in *The Great Controversy* could be rapidly fulfilled. The situation deserves careful watching.

K. H. W.

## CHRISTIANS AND THE MASS MEDIA—1

Not everyone subscribes to magazines or owns a television set, yet the mass media—newspapers, magazines, radio, television, and films—constitute an extremely significant aspect of modern life. These media are not simply incidental features on the secular landscape. They carry ideas and cultural patterns from one segment of society to another and influence readers and hearers to change their opinions and ideals. Adventists, along with millions of others, "consume" the information, inspiration, and entertainment they provide.

What should be the attitude of the Christian toward the media of communication? Can he have confidence in their information? How much should he depend upon the attitudes they express? To what extent can he safely be guided in his choice of activity and purchases by what he thus sees and hears?

First, we should consider the mass media as our servants, not our gods. We will select the programs, articles, stories, and advertising that will definitely assist us in reaching our personal, professional, financial, educational, and spiritual goals. Since we are much more particular about our use of time and money than most others, we may choose to accept very little of the entertainment features provided by the media, and since television and films are recognized as being largely entertainment media, we will want to spend very little time with them.

Second, we will avoid labeling any of them as moral or immoral in their entirety. We have just said that the content of television and films is almost entirely entertainment. But we cannot say that either of these two media is immoral in itself. The medium—the instrument by which the material is presented—is not right or wrong; only the content can be assigned a moral value.

In this editorial we will not concern ourselves with the entertainment-heavy broadcast media, except to note that since the advent of television, the content of AM radio has become less and less worth while and television seems to want to follow its older sister's example. For the past two years particularly, television critics have expressed increasing dismay at the poor quality of the entertainment fare and at the neglect of television networks to provide opinion leadership and informational programs of lasting value.

Our concern here is particularly with the news media—newspapers, news magazines, and news broadcasts—for two reasons: (1) we see in national and international affairs the fulfillment of Bible prophecies, and (2) we belong to a church that engages in newsworthy activities and that has a strong public relations program.

Our first task is to understand the nature and purposes of the news media. If we misunderstand them our reactions toward them and our use of them will be emotional, unreasonable.

In the United States the news media serve as the watchdogs of society, protecting the public from injustices and fraud in government and guarding the social institutions upon which a democracy is based. Newspapers and news magazines take this function seriously, for they consider the press a quasipublic institution, always independent of government but fiercely loyal to democratic institutions and protective of the rights of the people. Many significant governmental investigations have resulted from the

revelations of the press. The news media therefore are tuned to searching for wrongs that need to be righted.

Because only hours pass between a news event and the published report, daily newspapers have little time to evaluate sources of information or to give a balanced picture. Their stories are fragmentary. And by selecting what will be featured, how it will be written up, and how it will appear on the page, the editor intentionally or unintentionally may give the reader an impression that is not entirely accurate. Accuracy is the ideal in all news journalism, but the reader must remember that the ideal may not always be reached.

Because most people would take little interest in the reporting of everyday worth-while events and noble deeds, the news media devote more space to the faults of mankind than to their virtues. "To attract the maximum audience, the press emphasizes the exceptional rather than the representative, the sensational rather than the significant. Many activities of the utmost social

consequence . . . are crowded out by stories of night-club murders, race riots, [et cetera]."—*A Free and Responsible Press*. This imbalance disturbs anyone who believes that the press should give the public what it ought to have, not what it wants.

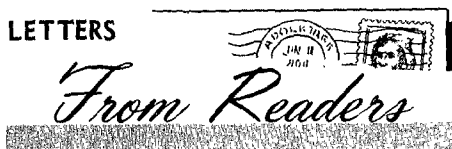
News editors try to exercise good taste in their selection and display of news stories, but they do not consider themselves moralists. They simply follow the rule that the news that affects or interests the most people will be played up, while items of limited interest to the average reader will be played down. One journalist has defined news simply as what people are interested in.

If a Christian understands the place of the news media in society, if he understands how they attempt to fulfill their responsibilities, and if he understands their contributions and limitations, he will not be distressed by the fact that they are not as moral as the church.

F. D. Y.

(To be continued)

## LETTERS



### AMEN

EDITORS: What do you think when someone is praying in public and someone else keeps saying a loud "Amen!" after every sentence? I'm sure the person is sincere, but it has a disrupting influence on the rest of the congregation. I find myself losing the thought of the prayer, and the person giving the prayer forgets what he is trying to say, especially if he's not used to sudden outbursts of "Amen." Somehow, saying the word so often seems to make it less effective, and the prayer loses its reverence. I understand that the word *Amen* means "I agree," or something similar, and I certainly agree with the prayers of our church, but I do not say "Amen" out loud for fear of becoming like the hypocrites standing and praying in the synagogues and on the corners so everyone can see and hear what holy men they *think* they are (Matt. 6:5-7). My belief is that nothing you say is as effective as how you act.

Nebraska

NAME WITHHELD

### HEALING IN THE BATTLE CREEK TABERNACLE

EDITORS: Among the "Letters From Readers" in the REVIEW of March 9, was one by Mrs. John F. Brownsberger. In it she mentioned the fact that her mother-in-law, the former Edith Donaldson, of Salem, Oregon, "was one of the few who witnessed the light of the angel in the miraculous healing of Ellen G. White in the Battle Creek church."

Since many of today's readers of the REVIEW are not acquainted with that healing incident, let me briefly sketch the story for them. The remarkable event took place in the old Battle Creek Tabernacle after Sister White had returned from a trip to Oregon, bringing Edith Donaldson with her to Battle Creek to attend school there. That was in the late summer of 1878.

Some months later Sister White became ill. But she was greatly burdened over a message she felt must be given to the church members

of Battle Creek. She was taken to the Tabernacle at the time appointed, but as she stood by the pulpit to speak she could not utter more than whispered words. Suddenly a shaft of angelic light came down from the ceiling of the Tabernacle enveloping Sister White. She was healed instantly and began speaking in her strong, clear voice, being heard well by all present.

Edith Donaldson, Ella King, Mary Kelsey White, and James White were "the few" who saw "the light of the angel in the miraculous healing." Edith had been feeling rather distressed because Sister White was not healed earlier, and that her husband would allow her to take a public meeting in her debilitated state of health. She was now glad she had witnessed the miracle of instant healing in the presence of so many people who were greatly blessed by this public demonstration of God's mighty power. Elder White was especially thankful that the three young women mentioned above were privileged to see "the light of the angel." For more regarding Edith Donaldson and her association with Ellen G. White, read pages 234 to 236 in the book *Life Sketches*.

MRS. ERNEST LLOYD

Sanitarium, California

### EDITORS' PICTURES

EDITORS: Thank you for the pictures of the editors in the REVIEW. I enjoy each editorial so much, and this will only add to the enjoyment. I saw nothing to jolt anyone in these faces. We love the REVIEW and we love its editors.

MRS. VADA GENTRY

South Lebanon, Ohio

EDITORS: I was surprised and pleased to see the pictures of the editors in the REVIEW dated March 2. Now I feel that I know you. I do appreciate the way you have changed the REVIEW, not that it hasn't always been a pleasure to read. I love it. Also appreciate these stories about our missionaries such as the one about E. R. Reynolds. I have been remembering him in prayer ever since we were told of his being shot. I hope the Lord will see fit to heal him completely.

GLADYS B. OVER

Cochranon, Pennsylvania

EDITORS: I want to tell you that I for one appreciated the pictures of the editors in the

March 2 REVIEW. . . . We look forward eagerly to the REVIEW each week.

MARY E. STRICKLAND

Boring, Oregon

EDITORS: Hearty welcome to your coming into view at last! (March 2 REVIEW.) It is what everyone has wished for, of course. Words of appreciation are due you for doing us this courtesy of printing your pictures for once in the REVIEW. Thank you very much. Nobody will be disappointed that you did this. I, for one, have wished it for a long, long time. I never did see Elder Nichol's picture until it accompanied his funeral notice.

LULU MAY ANDERSEN

Abuquerque, New Mexico

EDITORS: I would like to let you know that I appreciated your publishing the pictures of the editors. The Editorial pages are the first I turn to when I open the REVIEW and HERALD. Seeing the pictures of the editors makes me feel as if I know them better.

MARGARET L. N. ROBB

Baldwin Park, California

EDITORS: I want to tell you how much I appreciated the March 2 REVIEW. It seems to me that the theme which was most prominent throughout the issue was the love of God for man. . . . I think it was a very good idea to put the pictures of the editors in the REVIEW.

HAROLD E. VOORHEES

New Hyde Park, New York

### THANKS FROM SERVICEMAN

EDITORS: I am a Seventh-day Adventist serviceman and I wish to express my appreciation to our people back home for their interest in us. Our people by maintaining contact with us and supporting the National Service Organization are giving us the chance to spread the gospel. I cannot begin to number the benefits I have received through the organization. By our people supporting us they give us the courage and strength we need to serve our country and give the good news of this message to the world.

SP4 CLIFFORD SNEED

APO New York

# Reports From Far and Near

## Tasmanian Disaster Triggers Adventist Welfare Program

By H. F. RAMPTON

*Departmental Secretary, Australasian Division*

The weather bureau had forecast high temperatures and rising winds for February 7, 1967, and everyone knew the area was in for one of those rare scorches—rare because Hobart, Tasmania, is tucked in between beautiful Derwent Estuary and majestic Mount Wellington, 4,000 feet above sea level. But no one was prepared for what was to come to this island just off the southern coast of Australia.

The temperature that Tuesday reached 102° while winds built up to 80 and 90 miles an hour—a perfect setting for terrible disaster. The grass and undergrowth surrounding Hobart was very dry. During the day various small fires developed, and it was not long before these were swept into raging infernos which seemed to develop on the north, south, east, and west of Tasmania's capital. Dense smoke brought traffic almost to a standstill. Headlights of cars appeared as orange blobs piercing the swirling eddies of smoke. The airport was closed. Fingers of flame pierced the brown air as house after house burned like Roman torches. Eyes smarted. Nothing like this had ever happened before, at least not in Tasmania.

Men tried to return to their homes only to find roads blocked by fallen trees, burned telegraph poles, and dangling power lines. Many discovered that they were trapped, and so, leaving their cars

behind, ran for water holes, dams, or the protection of the sea.

The flames had no respect for class or creed. Churches went, hotels, the Cascade Brewery, and the nearby Cascade cordial factory. Brick homes burned as readily as timber ones. Fires appeared to start spontaneously hundreds of yards ahead of the hungry flames. It seemed that all hell was let loose.

At Electra, a small township 17 miles south of Hobart, the fire started in the carbide works 500 yards ahead of the flames. This factory had been the source of livelihood for the district. Three miles away, the fish cannery disappeared leaving twisted steel trusses and overcooked tins of fish by the thousands. It was not long before the smell spread far and wide.

The elderly suffered most, for they were too slow or too weak or maybe too stunned to move. In all, 58 lives were snuffed out. Many of these were beyond recognition. Twenty-five thousand sheep and hundreds of cattle perished or were severely burned and had to be destroyed.

In just a few hours, hundreds of miles of countryside had been laid waste, 800 families left destitute and homeless. Communication with the outside world was cut off as hundreds of telegraph poles had been burned to the ground. One lone radio station continued to convey personal messages, police and civil defense orders, and other emergency operations,



**House after house in the Hobart area vanished before uncontrollable flame and wind.**

interspersed with news items about further disaster as the fires swept on.

Civil defense and welfare activities began immediately. As people poured in to police stations, town halls, council chambers, and welfare disaster centers set up by several churches, the authorities did their utmost to bring about some semblance of order. The first requests were for accommodation and food for the night. People wore their only possessions.

The Adventist health and welfare organization was among the many charitable organizations which swung into action. As soon as word of the tragedy came, our officers at the conference notified civil defense that our 15 churches were available as disaster centers.

The new Glenorchy brick church in the suburbs of Hobart opened its doors and withdrew from its well-stocked cupboards garments ready to be distributed immediately. These had been carefully stored and sorted, and now that careful preparation was paying off. In the center of Hobart the welfare unit on Collins Street opened its doors and erected its sign and was soon rushed by many victims. Fourteen miles south at Margate, the beautiful new brick Adventist church opened its doors and this became the welfare center for the whole of the district.

Because Nancy Groombridge, local Dorcas leader, had led the church in visitation from door to door and had assisted in previous local fires, the local council was ready to throw all its weight into our program at the Margate church. Fortunately, other local stocks were excellent, and soon we were distributing hundreds of articles of clothing and items of food to the fire victims. People



**From the Margate Adventist church many of the 800 homeless families were served.**

were amazed when they saw that Adventists had pushed back the pews and turned the entire church, including the children's rooms, into one vast disaster center. Tarpaulins had been stretched over the carpets as people flocked in by the hundreds to receive help.

Before communications had broken down completely, word had been sent to our churches in the northern section of the island, and quickly the federation officers spread the word along the northwest coast, asking all churches to open their doors to receive goods and to be ready for a truck that would be coming through to pick up supplies to be dispatched immediately to the Hobart area. The radio station circulated the news, and the public sent tremendous amounts of clothing into all our churches.

C. C. Winter, our newly appointed lay activities secretary in Tasmania, certainly had a baptism by fire. Camp was due to begin in Devonport in the northern section of the island two days later, but Pastor Winter stayed behind to make sure that Adventists were doing all they possibly could.

Information filtered through of family after family of Adventists that had been burned out. In all, some 15 Adventist homes were destroyed by the fires. Fortunately, there was no loss of life among our 1,300 members.

At the division office near Sydney, Australia, we received news Tuesday afternoon that the fires were getting out of hand, and that there was a very serious state of affairs. On Wednesday an emergency meeting of available members of the division committee was called, and they allocated \$4,000 immediately to the governor's appeal for bush-fire relief in Tasmania. In addition another \$3,000 was allocated for use by our health and welfare organization in Tasmania to meet emergencies. The Sanitarium Health Food officers decided to send \$500 worth of food immediately.

Inasmuch as we were unable to contact Tasmania by telephone, the men decided that I should immediately fly to Tasmania to assist in the program, and to take the checks with me.

Soon after my arrival, Pastor Winter, Graeme Lister, and I contacted Mr. Hocking, general secretary of the Red Cross in Tasmania, who had been officially appointed director of all relief activities in Tasmania. He welcomed us into his office and made available an assorted array of clothing, linen, blankets, cutlery, crockery, razors, and other things. Having had contact with Adventists in New Guinea, he greatly appreciated our practical Christianity.

From Thursday, February 9, until the following Monday I stayed mainly in the Margate area participating in the welfare program. I saw burned-out families receiving drinking water, primus stoves, food, clothing, candles, mattresses, pillows, safety pins, toiletries, medicines, baby foods, and a dozen other things so necessary to living. Government supplies came down by the truckload until finally it became an embarrassment to us because we were unable to store all the goods that were being supplied.

No one in Tasmania had prepared for



## Evangelistic Thrust Planned in South Brazil

The first evangelistic congress of the South Brazil Union Conference convened February 13 to 15 and was directed by Itanel Ferraz Romagnoli, president of the Paraná Conference. During this congress we earnestly discussed the problems connected with the evangelistic work.

From left: Luiz de Freitas and Arnaldo Anniehs came from the São Paulo Conference, Arno Koehler from the Rio Grande do Sul Conference, Elder Ferraz from Paraná, Roberto Azevedo from the South Brazil Union, Joel Sarli from the Paraná Conference, and Alcides Campolongo from São Paulo.

Other participants were O. R. Azevedo, president of the South Brazil Union Conference; Kiotake Shiray; and H. R. Feyerabend, of the Voice of Prophecy.

**ITANEL FERRAZ ROMAGNOLI**  
President, Paraná Conference

anything like what happened, but when Adventists had well-stocked cupboards and the organization necessary, backed by willing workers filled with the spirit of Christ's love, we were ready and able to play our part in bringing relief, right from the start.

## AU Evangelism Council Studies Field Schools

By **HORACE J. SHAW**  
*Acting Director of Public Relations*

The largest and most representative evangelism council in the history of the Seventh-day Adventist Church recently met at the Theological Seminary at Andrews University.

The council, attended by more than 30 of the church's leading evangelists and administrators, heard Robert H. Pierson, General Conference president, call for "total mobilization of the church" in the area of evangelism. He said, "This is the time for revolution, not resolutions."

The major topic of study at the council was the Seminary's program of field work in evangelism—a plan whereby ministerial students studying at the Seminary would work with evangelists in their campaigns. Eleven such field schools are to be conducted this summer.

Coordinator of the council was E. C. Banks, director of field work and associate professor of applied theology at the Seminary. Dr. Banks says that one of the main values of the council was the harmony and understanding it helped pro-

mote between the Seminary and the evangelists working in the field.

Seminary students arranged one evening to have a panel of evangelists answer their questions. Students quizzed them on how to reach young people in secular colleges and universities, how to make the Advent message more relevant to highly educated people, and how to make the best use of the instruction being given at the Seminary.

Asked to comment on new trends in Adventist evangelism brought forward at the council, Dr. Banks said there is a fervent effort to make health evangelism an integral part of the evangelistic message and not just a crowd-getting device.

Dr. Banks also saw a continuing effort to upgrade the intellectual and theological nature of the evangelism campaign. Another noticeable trend is toward greater reliance on local churches for promotion and support during the meetings. Advertising in the various mass communication media is losing its importance in the face of a greater involvement of laymen in evangelism.

## Ghana Leaders Convene; Five Workers Ordained

By **J. K. AMOAH**  
*President*  
*Ghana Mission*

Twenty-five district pastors of the Ghana Mission met in Kumasi late in February to plan their work for the year.

Our pastors studied the quadrennial plans of the union and set higher goals

for tithe, Sabbath school offerings, Ingathering, and Voice of Prophecy offerings. Goals were also set for baptisms. The ministers prayed that God would help them to achieve all their evangelistic goals.

During this session five ministers were ordained to the gospel ministry: S. K. Yeboah, district leader for Nkoranza; C. B. Brew, district pastor for Agona Swedru; J. A. Boateng, Bible teacher, Agona Teacher Training College; S. K. Agyemang, district pastor for Asamang-Ashanti; and E. K. Akwaboah, district pastor for Obuasi.

Th. Kristensen, president of the West African Union Mission, gave the ordination sermon; D. N. Agboka offered the prayer; O. Gjertsen, president of the Sierra Leone Mission, gave the charge; and J. K. Amoah welcomed the newly ordained pastors.

Present among the church members and guests was Nana Sir Osei Agyemang Prempeh II, K.B.E., Asantehene (King of Ashanti), who advised the newly ordained ministers not to look to the world but to Jesus and His kingdom.

## Chicago Czech Church Celebrates 50th Year

By WESLEY AMUNDSEN  
Secretary  
North American Missions Committee

The Chicago Czechoslovakian church, only Czech Adventist church in America, celebrated its fiftieth anniversary on February 18.

Attending this anniversary program were Theodore Carcich and Wesley Amundsen from the General Conference, and W. A. Nelson and Elton Dessain from the Illinois Conference. Elder Carcich's report of the Warsaw, Poland, meetings he had recently attended revealed the way God is opening doors in Eastern Europe for the work of the remnant church.

The mayor of Berwyn, George Delezal, addressed the congregation and wished the church members a successful continuance of their good work in the community. He said he is proud to have such good citizens in his town.

The day's features included much special

music, rendered with typical enthusiasm and sincerity: choir groups, quartets, solos, instrumental selections. Two songs in which the entire congregation joined lustily in Czech and English simultaneously were: "A Mighty Fortress Is Our God" and "We Have This Hope." Following the Sabbath, more than 200 persons remained for a meal of old-country cooking in the church basement.

This congregation grew out of the large colony of Eastern Europeans who settled in the Chicago area following World War I. In 1916 L. F. Kucera gathered together seven Adventist Czechs, and in 1917 these formed the nucleus of a church, organized with the blessing of the Illinois Conference. The first two converts, Sisters Baranovic and Frances Nemech, were present at this fiftieth anniversary.

J. W. Kasa assumed leadership of the little flock in 1919. Under his care membership grew to 37. Other workers followed, such as A. D. Haynal, 1926-1928, who was also present at the celebration. Although officially retired, he keeps on working. He and his wife are still translating the Sabbath school lessons into Slovak.

E. H. Moldrik, newly arrived from Europe in response to a call from the General Conference, served from 1939-1943, returning again to serve from 1952-1960. In the interim, when Joseph Dobias served as pastor, membership was 58.

Meeting places varied during the formative years, and it was not until the spring of 1956 that the present church building was purchased for nearly \$16,000. Another \$11,000 was given by the members for improvement, with 8,000 man hours of labor being donated.

The present pastor, J. T. Krpalek, who came in 1965, was brought up within the fold of this church and attended Adventist schools. One of the outstanding events during his ministry has been the purchase of three and a half tons of Czech tracts and books from the Pacific Press for \$2,500; most of the literature has now been distributed from house to house.

Through the influence of Joseph Kubick, newly arrived from Czechoslovakia, the "Voice of Hope" radio program was revived, and in 1966 a missionary journal became a reality. Also the first Vacation Bible School was held in 1966.

The Czech members still have much to do for the tens of thousands of their countrymen who are in spiritual darkness. The inspiration of this anniversary celebration and their missionary zeal will surely bring growth to our work in Chicago.

## South America Receives First Australian Worker

By ADRIAN M. PETERSON  
Public Relations Secretary  
West Australian Conference

A unique fulfillment of prophecy occurred recently when a young Australian and his family boarded a plane in Perth, West Australia, bound for Peru. John Oaklands thus became the first worker from the Australasian Division to receive a call to South America.

Before the turn of the century, Ellen G. White frequently addressed the faculty and students of the developing Australian Missionary College near Coorabong, in New South Wales. "On one occasion, in the midst of a rousing address, she seemed to lose sight of her immediate surroundings, and impressively directed our attention to the great mission fields to the north, and east, and west of us—China, India, South America, and Africa. . . . She told us most clearly and forcefully that a great work would yet be carried on in all these fields. . . . We were still more astonished when she said that young people trained in the Australasian school would be sent as missionaries to the lands mentioned."—*Notes and Papers Concerning the Spirit of Prophecy*, revised ed., 1963, p. 265.

This prophecy has been remarkably fulfilled, for scores of graduates from Avondale have been posted to China, India, and Africa. But not until the call for the services of Mr. Oaklands was this prophecy fulfilled on behalf of the South American Division. He is to teach Bible and brass instruments at Inca Union College near Lima.

Seven years ago, while at Avondale, John became interested in this prophetic statement of Mrs. White regarding South America. With future service in mind, he began to study Spanish, and since then he has planned and worked for the time when he would receive such a call as he is now answering.

He embarks on this mission venture with his wife, Myrna, and their three-year-old daughter, Karen Faye.

## School and Clinic Lead Navaho Mission Growth

By DWIGHT S. WALLACK  
Departmental Secretary  
Colorado Conference

A mission station is usually thought of as a remote place. This might have been true in the past, but today missions can be as close as the New Mexico State line.

La Vida Mission is a tiny dot in the desert country of New Mexico, surrounded by trails, dry washes, the hogans of today, and remnants of prehistoric dwellings. The name is Spanish, meaning "The Life," and the location is Tsaya, site of a meeting place dating from earliest times, 45 miles by air south of Farmington, New Mexico, on the bank of Chaco Wash near Chaco Canyon National Monument.

Our mission has one purpose—to serve the Navahos. Since the beginning, five years ago, a school has been built, as well as a medical clinic that serves medical and dental needs. Clothing and food are available, and Christian education.

Three couples are working at La Vida, living in trailers or makeshift houses while new buildings are being erected. Neal and Tillie Scott are the teachers, with two children of their own. There



Frances Nemech, second person to be baptized into Chicago's Czech church, receives a corsage at the recent anniversary service.

See pictures on opposite page.

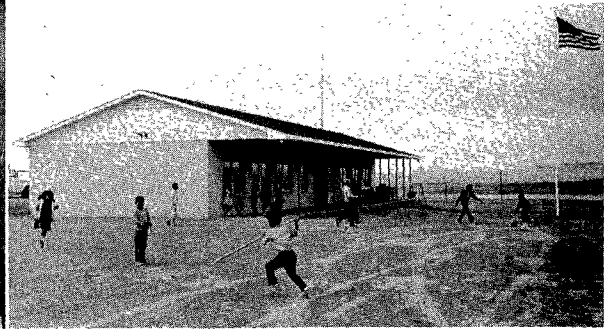




*Dr. Dunn examines one-year-old Rowena Beyale as her mother tries to comfort her.*



*Dr. J. R. Dunn (left) and David Schwinn inspect medical supplies in La Vida Mission's storeroom.*



*Twenty-nine Navahos attend the mission school.*

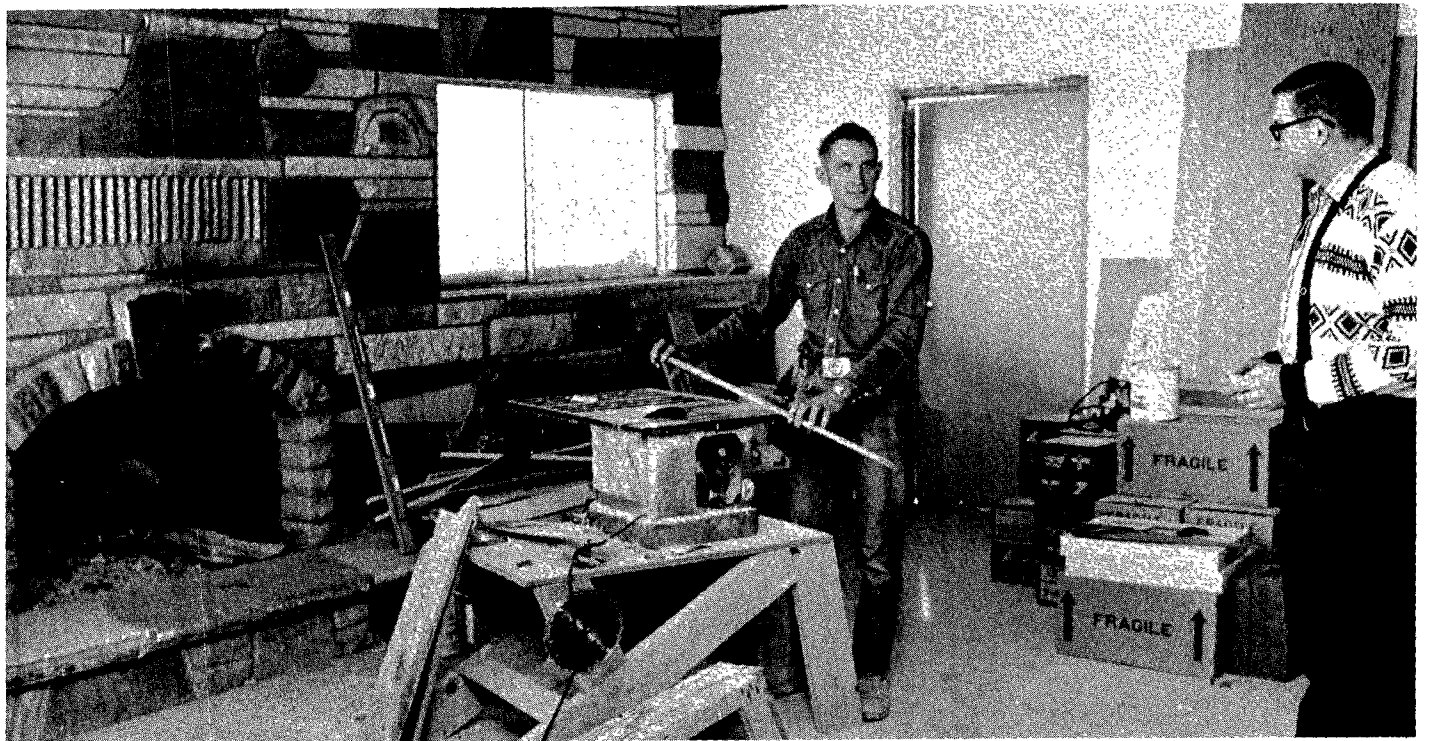


*Clinic day brings Dr. Dunn and Nurse Janice Moore from Grand Junction.*



*Navahos come in on Thursdays for clothes and medical care.*

*The new clinic's reception room serves as a shop for Construction Foreman Schwinn, who came from Oklahoma to put up the buildings.*



# 1967 BOOK CLUBS

## Missionary Volunteer



### THE BOOK AND THE QUEST

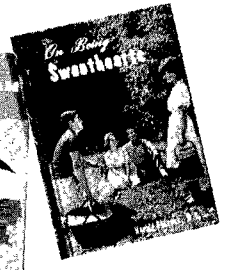
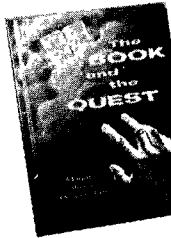
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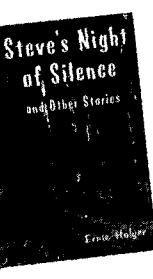
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are three other white boys and 29 Navahos in school. Elder and Mrs. Lloyd L. Philpott came last spring as managers, following his retirement from the ministry. From morning worship to business details, they are busy in retirement!

The third couple, Mr. and Mrs. David Schwinn, with their three boys, moved last winter from Oklahoma. Mr. Schwinn had been a contractor there, but is now putting his talents to use in building a mission. Mrs. Schwinn has an almost endless job of washing for 40 people, but she still finds time for rearing her boys, running errands, and making the trip to Farmington for mail on Tuesdays.

The students at Pacific Union College have offered to erect a two-story dormitory building. It will be a memorial to Mr. Starrett, who was killed last Christmas in a traffic accident while bringing a load of supplies to the mission.

Thursday is the day for the Navahos to come in. On foot, by horseback, by truck, and by car they come over the brow of the rolling hills and stop at the mission. There are clothes to be had for a few pennies, but more important is the chance to see a doctor or a dentist, even though they may have recently been attended by a witch doctor.

Every Thursday a plane drops down on the dirt strip with an Adventist doctor. One week it is Dr. Wetzel Williams, of Farmington, and the alternate weeks, Dr. James Dunn, of Grand Junction. A nurse comes along, and the little old trailer which serves as a temporary office is crowded. Dr. Hendrickson, an Adventist dentist from Aztec, and another from Farmington work in a makeshift shed.

The clinic should be in use soon, with two modern dental chairs, examining rooms, an X-ray and an adequate waiting room, complete with a fireplace of native rock.



**Fifteen men, women, and children were baptized in the fourth baptism at Palompon, part of a total of 201. Protestant and other clergymen bitterly opposed the meetings.**

## Prophecy of Priest Fulfilled in Philippines

By L. E. MONTAÑA  
*Departmental Secretary  
Central Philippine Union Mission*

"I am afraid we'll lose 200 of our members because of these meetings," was the remark of the parish priest as he watched a procession of his flock on the way to our evangelistic services in Palompon, Leyte del Norte, Philippines.

For several weeks he and his colleagues did all in their power to work hardships upon the evangelistic venture of the new East Visayan Mission. When a request was made through the town council to

lease part of a public lot near the municipal hall and market as the site for our meetings, the members of the council were urged to turn down our request. Members of the dominant church were told to deny us the rental of any of their vacant lots or the use of their homes. When a lot was at last secured, all organizations of the dominant church were harnessed for a house-to-house and barrio-to-barrio visitation, warning the people to stay away from the meetings.

However, when the opening night found almost 1,000 attending, in spite of clerics' standing guard at both entrances of the street, those who opposed us became alarmed. It was during one of the succeeding nights, when there was no let-up in the attendance, that the priest expressed fear of losing 200 of his flock.

When public appeals to the parishioners failed, the two priests left town in disappointment and transferred to other parishes, leaving the place without any regular clergymen for a while.

Our evangelistic team, aware of the priest's prophecy, set a goal of 200 souls for baptism. The meetings continued with good attendance, even while and after the Sabbath truth was presented.

Then into this evangelistic scene came a third party—representatives of two different Protestant churches in the town. The two ministers at first tolerated the presence of many of their members at our meetings, but when the people began attending our Sabbath services at the evangelistic center, they became alarmed. These two church groups then joined forces to unleash what they termed an atomic bomb against the "errors" of the Seventh-day Adventist Church. The people, sensing a thrilling theological battle, waited expectantly for the clash and closely watched our reaction. To counteract their announcements, we distributed hundreds of tracts entitled "The Protestant Dilemma."

The evening of their "exposé" arrived. Their weapons were the usual antinomian arguments we always meet from our opponents, but they were spiced heavily

## Baptism From Curiosity and a Church Picnic

Mrs. Eleftheria was amazed that anyone as good as Mrs. Pappioannou was not a member of the Orthodox Church. She had always taken for granted that all good people belonged to her church. But the woman who had knocked at her door and had sold her a book was not of her faith, and she was perplexed.

Mrs. Pappioannou is the wife of the former pastor in Iraklion on the Mediterranean island of Crete, the "California of Greece." During their five-year term of service in Iraklion, she worked as a literature evangelist, placing more than 1,000 volumes in hundreds of homes. One of her customers was Mrs. Eleftheria.

First a friendship developed between the two women; then a perplexity arose that brought questions about Mrs. Pappioannou's beliefs. Bible studies followed. Mrs. Eleftheria was amazed as she learned new Bible truths. It began to dawn on her that while she professed to be a Christian, she knew very little about the actual teachings of God's Word. She began attending church and taking her children to Sabbath school. Her big concern was how her husband would react to this strange conduct, for in Greece, and especially on the island of Crete, the husband's word is law.

Mr. Eleftheria first came into real contact with the church at a church picnic, and he was so impressed with what he saw during that day that he immediately began attending church services. Whereas he used to spend money for tobacco and alcoholic beverages, he stopped using these and began paying a faithful tithe. A new spirit came into this home, and the house itself took on a new atmosphere as new articles of furniture began to appear.

Today Mrs. Eleftheria is the Dorcas leader in the Iraklion church and leads out in the children's Sabbath school. Her husband is preparing for baptism and his face is radiant with happiness in his new-found faith. This couple and their five lovely children are today a strong and united family preparing for the day of the glorious Advent.

NICK GERMANIS  
*President, Greek Mission*



with barbed insults against our church and against the evangelist. Since almost all their arguments were punctuated with personal insults, it was really a test of patience to us and especially to our new interests.

Their attack coincided with the most crucial period of our campaign, when we were slated to hold our second baptism and many were on the verge of decision. Something had to be done, and that quickly, to counteract any adverse effects of their misrepresentations.

Their attacks were concentrated mostly on three of our doctrines—the law, the Sabbath, and health reform—but no attempt was made to defend Sunday. In a bold move, we sent an open letter to the leading opponent inviting him to hold another meeting to defend Sunday and to answer questions which were already printed about the Sabbath and Sunday. He was also asked to produce 20 Sunday texts with a £100 prize for every text produced. The offer created quite a stir in the town; Bibles were taken from their shelves and searched for Sunday texts.

Before long the minister sent an open letter declining our offer with the excuse that it was just a gamble. Later, as he and his church members visited a newly baptized member of ours in order to unsettle his faith, four of our members waylaid him with questions. His replies came with profanity and he quickly retreated from the encounter.

Further exchanges of open letters followed, calling for a discussion of Daniel's prophecies and his rehearsing the Millerite disappointment. At last we decided the best thing would be to hold a seven-night series of discussions on the law and the Sabbath after the sanctuary question had been presented. The leaders of the opposition huddled on how they could

face us on Daniel's prophecies. Realizing their inability to meet us on our own ground, they answered by holding another public rally with the original speakers taking turns calling us names and downgrading the book of Daniel and the subject of the sanctuary as not essential to salvation.

This occurred after the evangelist had returned to headquarters to prepare for another major campaign. Greatly exasperated, our members, their patience stretched to the breaking point, called one of our leading laymen to meet their challenge.

On New Year's Day the populace of Palompon gathered in front of the town market to hear our layman face the challenge of the Protestant ministers. On the platform were chairs marked with the names of his opponents. The expectant crowd waited for them to make good their boast, but not a shadow of them appeared! So our brother preached, after which he answered all questions asked in an open forum.

Our layman preached again the following night while the opponents continued to offer the excuse that they wanted to debate with the evangelist only. The public soon realized that their debate challenge was only a subterfuge to hide their inability to meet the truth.

We are so thankful to the Lord that in spite of the tempestuous opposition we were able to fulfill the prophecy of the priest by a total baptism of 201 souls. The old church building for 30 original members can no longer contain the membership, and so a new lot has been bought next to the old property, and plans for a larger house of worship are being prepared. Since there is still a chain of interests, one of the ministerial interns connected with our campaign,

Vivencio Culibra, is staying to hold another follow-up effort. Our new believers in Palompon face the future constantly buffeted by the enemy, but they have tasted the victory of truth over error.

## British Bookmen Gather for Annual Institute

By W. A. HIGGINS  
GC Publishing Department

Forty-four regular literature evangelists and a large number of auxiliary workers attended the annual British Union institute not far from London. They came from Scotland, Wales, Ireland, and England.

The literature evangelists are not only selling many books but also leaving a wonderful influence wherever they go. At the institute special recognition was given to the outstanding work done by a group of Pathfinders who had sold our literature to help provide Seeing Eye dogs for the blind. From their proceeds the Pathfinders gave \$1,148 for this purpose. At the institute G. W. Bailey, representative for the Guide Dogs for the Blind Association, presented a Guide Dog replica to W. J. Arthur, of the publishing department of the North England Conference.

During 1966 our British bookmen delivered \$271,236.65 worth of literature, a delivery record in the British Union. More than 56 million people live in this union, many of whom have never heard of Seventh-day Adventists or their special message for this time. To meet this challenge, the publishing house in England is now equipped to produce more literature and more attractive books and magazines. Several new publications will be coming off the press this year.



Left: Literature evangelists of the British Union are on the march! During 1966 they delivered a record \$271,236 worth of books and magazines. Right: During the institute G. W. Bailey (left), representative for the Guide Dogs for the Blind Association, presented a trophy to W. J. Arthur, publishing secretary of the North England Conference, in recognition of the contribution that literature-selling Pathfinders made to his association. B. F. Kinman, publishing secretary of the British Union, is at the right. Mr. Bailey's guide dog is Folly.

# Five Adventist Medics: Heroes Without Guns

By C. D. MARTIN

Associate Secretary, General Conference MV Department

When residents of Akron, Ohio, picked up their Sunday newspaper February 26, they could not have missed the front-page banner headline, "Mike Was Hero Without Gun." On newsstands throughout the city that morning there was Sp/4 Mike Vartenuk's face smiling from the front page of the Akron *Beacon Journal*. State Editor Dan Warner told the story of Mike, then home on 30-day leave. The writer quoted him extensively about his religious philosophy.

As a medical corpsman, Mike became the first noncombatant to join the battle-hardened Fifth Mechanized Unit of the 25th Infantry Division in Vietnam a year ago. He was shunned because he refused to carry a gun. His sergeant reminded him that men were getting killed every day. He refused to argue; he just did his job. "Three days later," relates Mr. Warner, "he let his actions speak for him."

Mike braved enemy bullets to give aid to one of the men in his outfit who had been shot. Next, the sergeant was wounded in the leg, and Mike went out under fire, patched up the leg, and carried the sergeant to safety. The men began to see Mike in a different light.

One evening a shell hit a personnel carrier loaded with high explosives and carrying seven men. Mike ran to the burning vehicle and pulled two men to safety, clearing the way for the others to get out. Then he administered blood plasma to four wounded men in an open rice paddy, standing upright for 45 minutes to maintain gravity flow, while the enemy fired from cover on two sides.

Now Mike was the company hero. For his heroism he was awarded the Bronze Star Medal with "V" device for valor. It was a little embarrassing to Mike, who said, "I just thought I was doing my job." But he also hopes that this will help others to understand the beliefs of those who cannot kill their fellow man.

"We talked a lot about religion," he said. "They were curious about mine—and interested. You know, to get along with anybody you have to go halfway. You can't think you are better than they are because you won't kill and they will."

Not all Seventh-day Adventist noncombatants make headlines. But a special kind of heroism and dedication is demanded of every one of them by the military situation. And in what other way could fighting men and their officers learn the beliefs of those who trust in a Power greater than guns?

Sp/5 Curtis A. Reed is the subject of a story in the Sunday *Patriot-News* of Harrisburg, Pennsylvania. He also was awarded the Bronze Star and later the Oak Leaf Cluster "for distinguishing himself by outstanding meritorious service."

Part of the "meritorious service" occurred in dense Vietnam jungles. Suddenly

small-arms fire opened up on Curtis' company, and he began hearing calls for medics. He moved to the front, put a battle dressing on a wounded sergeant, and moved farther forward into the dense underbrush to help others. The sight was not pretty. A dead man was "all shot up." A Negro sergeant died in Curtis' arms. "All this time," said Curtis in a newspaper interview, "I was close enough to [hidden] enemy machine guns to smell gunpowder from the barrel." Another medic accompanying him rose a little too high and was hit three times in the chest and twice in the leg. "I worked on him. . . . He'd only been there two weeks. I'd gotten to know him well. He died later that night."

Curtis crawled back and forth saving lives. It was hot, humid, and enervating. When the order came to "pull out," Curtis waited till the last tank had started, because "it's not easy to just go off and leave your buddies in the jungle." About 15 Americans had died.

Curtis is the first of his family to become a Seventh-day Adventist. A brother has since joined him in the faith.

Another Bronze Star Medal noncombatant is Sp/4 Melvin Kohltfarber of Battle Ground, Washington. Melvin was

## Condensed News

### Christian-Life Lecture Series Concludes at Philippine College

A Christian-life lecture series, designed for the mature student and the earnest Christian who wants to know how to live a Christian life in a world that is hostile to God, was recently completed at Philippine Union College. It was sponsored by the school of theology.

Participating speakers were Sydney Allen and Gottfried Oosterwal of the school of theology, Leland Wilson of the school of science and technology, Nestor Zamora of the music department, and Irene Wakeham of the English department.

For the opening lecture of this school year's series, Dr. Wakeham spoke in October on "The Christian and Modern Literature." In November, Professor Zamora discussed "The Christian and Modern Music." "The Christian and Sports" was Dr. Wilson's topic in January, and in February, Dr. Oosterwal spoke on "The Christian and the Film and TV." Dr. Allen concluded the series in March, speaking on "The Christian and Modern Culture." For each of the five lectures a panel of four assisted the speaker in handling the questions submitted by the audience.

IRENE WAKEHAM  
English Department

with a daylight ambush patrol in Vietnam when it was hit by intense enemy fire. He rushed through the hail of bullets, moving from casualty to casualty, and received a serious leg wound.

"Although bleeding badly and suffering great pain," says the Vancouver *Columbian*, "the courageous, devoted medic treated his wounds and continued to administer first aid to his wounded comrades. . . . He refused to be evacuated until he was replaced."

The Chicago *Daily News* carried the story of Sp/4 Astor Rogers of that city. He and the rest of A Company, 1st Battalion, 26th Infantry, 1st Division, had hacked their way through Vietnam jungles all day, and now were deep in enemy territory. Astor was wrapped in a poncho, trying to get some sleep despite the rain and thunder of artillery all around.

Whispered word came over the company radio that a rifleman stationed in a listening post beyond the company perimeter had been struck in the face by mortar fragments. Astor responded to the call for a medic, picking his way through the darkness. "It was the sort of job combat medics do all the time," says the *Daily News*, "but in Rogers' case there was a difference. He goes out to face the enemy without a weapon." The story also remarks, "There are scores of men like Rogers doing their part as unarmed medics in Vietnam . . . and almost universally they win praise for their bravery."

Pfc. Fred Villanueva's Bronze Star citation is currently our only source of his story: "Under a withering hail of grenade and automatic weapons fire, Private Villanueva daringly, without regard for his own personal safety, moved to and tended the wounded of the platoon. He repeatedly made the same dangerous trek from vehicle to vehicle exposing himself each time to the possibility of death. Clambering aboard a tank to reach one of the wounded, he himself was wounded by grenade fragmentation and thrown from the tank. He again attempted to board the tank to reach the injured men within, this time successfully. When he had completed caring for the others, then and only then did he pause to tend his own wounds. Private Villanueva's deep concern for his fellow soldiers, and his personal bravery, devotion to duty, and quick reaction as a combat medic will long be remembered by those he aided. Private Villanueva's heroic actions are in keeping with the highest traditions of the military service and reflect great credit upon himself, his unit, the 25th Infantry Division, and the United States Army."

All these young Adventist servicemen, not surprisingly, had important traits in common: each followed church—and military—counsel and waited for the draft; when the call came each responded willingly and loyally; each had a keen sense of duty and was unswayed in his beliefs; though normally afraid, each displayed magnificent courage and selflessness.

We are proud of our servicemen who, trusting only in spiritual weapons, face danger and death in order to relieve suffering and save life. They not only are a blessing to their fellow men; they also bring honor to God and the truth to which they are committed.



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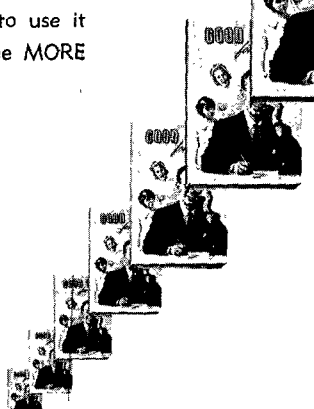
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# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Six members of the New York Conference literature evangelists' team, along with their leaders, D. A. Orsburn and L. H. Wagner, recently spent a week in Cortland, New York, preparing for spring evangelism. Their main project was to enroll people in the Gift Bible Evangelism plan. They placed more than 80 Bibles and sets of study guides in Cortland. All the names and addresses were turned over to the pastor for follow-up.

► The Northeastern Conference received the Julia A. Hopkins Memorial Award

Trophy for outstanding service in the New York City campaign of the United Negro College Fund. Northeastern raised the largest amount of money in 1966. The cup was exhibited at a recent workers' meeting.

► A successful Five-Day Plan to Stop Smoking was held during February at the Parkview Memorial Hospital, Brunswick, Maine. Thirty-two people completed the program, and 20 dropped the tobacco habit. The others significantly reduced their use of tobacco. Dr. J. Wayne McFarland, one of the originators of the Five-Day Plan, was on hand for the first two sessions to present the medical portion of the program. Dr. Carl Root, a staff physician at Parkview, completed the medical lectures. Dr. Ronald A. Bettle,

conference medical secretary, and R. W. Harris, hospital administrator, were coordinators of the program. Vernon L. Small, patients' business manager, was in charge of the Five-Day Plan promotion and public relations. Follow-up programs are planned to help those needing further assistance.

► Since March 6, the "Nite Owl" Voice of Prophecy program has been heard over WNBC (660 kc.) from 1:00 A.M. to 1:30 A.M. once a week in the New York City area.

► Archa O. Dart, assistant secretary of the General Conference Department of Education, conducted Christian Home Week at the South Lancaster Village church March 18-25. At the same time he also held the Week of Prayer at the Browning Memorial Elementary School and presented five talks to the youth of the South Lancaster Academy on the general topic of love, courtship, and marriage.

► Mrs. Jeanne Wilson has been selected as Lay Woman of the Year by the Glens Falls, New York, district. She was honored for her outstanding work with the primary-junior youth group.



By H. M. TIPPETT

SOME unfortunate people are like the bungling clock repairman who after each job always seemed to have a wheel left over that he didn't know what to do with. There are areas in the experience of these people to which they cannot assign any meaning. They envision life without sorrow, but sorrow comes, and they are full of dismay. They plan for unbroken prosperity, but adversity emerges at an inopportune time. They carefully mold their future on a master plan, but an inadvertent blow of fate spoils the image that lured them on.

All such people, and there are millions of them, need an emergency referent of spiritual correctives, a reserve of substitute plans, or a map of strategic retreat until they can re-form for a new offensive. Aside from the wisdom of the Bible and the special counsel to the church, many such thwarted people have found surcease from sorrow or an antidote for frustration in books. A biography heartens them for new effort. A fascinating travelogue relieves them of their current tensions. An exciting case history of success in their own field of specialization gives them fresh enthusiasm.

The pastor or local elder or leader in any church usually finds such a multiplicity of things to do besides feeding the flock with spiritual counsel each week that he needs some kind of organizational procedure to accomplish all he must see to and be responsible for. The Southern Publishing Association has re-

cently produced a most attractive handbook entitled *The Work of the Pastor*, by Orley Berg, to meet this need. The author has apparently anticipated most of the major problems devolving upon church leaders and makes practical suggestions for getting the most mileage out of a 24-hour day. A successful innovator of new ideas himself, he makes excellent suggestions on speed reading and church publicity, on the Five-Day Plan to Stop Smoking, and on a pastor's cooperation with church groups. The appendix of illustrations, charts, and efficiency forms is useful. 190 pages. \$4.95.

I have waited long for a book such as Elder Leslie Hardinge has written of men about Calvary when Jesus died. For a clear and fresh style unique among our writers on religious themes, read *These Watched Him Die*. It is a headliner in the MV Senior Book Club for 1967. The chapters are all lively approaches to characters whom you have known from childhood days—and who perhaps you will discover you didn't know at all—from Simon the conscripted through Peter the craven and John the confused. The thirteen chapters will provide topical jewels for a whole quarter of prayer meetings. 128 pages. \$3.00. Review and Herald.

The Pacific Press is turning out some excellent books in its popular Panda Series. One of the latest is *Jungle Thorn* by Norma Youngberg. Every new book by Mrs. Youngberg is a winner, for she is a storyteller unexcelled. This one makes Borneo come alive as the backdrop for the dramatic narrative of little Kondima whose adventures every junior will love, right down to the very last chapter, "Pigs That Preached the Gospel." In addition to the story, and enlivening it, are those marvelous pen drawings by Harold Munson. \$1.50.



## Central Union

Reported by  
Mrs. Clara Anderson

► E. H. Atchley, assistant secretary of the General Conference Temperance Department, and J. L. Pogue, temperance secretary of the Nebraska Conference, held a workshop in the Kearney, Nebraska, church in February. About 50 people attended from the district and nearby areas.

► S. S. Will, Kansas Conference president, assisted by C. R. Johnson, district leader, organized a new church in La Crosse, Kansas, on February 25. The new church has 15 charter members.



## Columbia Union

Reported by  
Morten Juberg

► Contracts have been signed for the construction of a servicemen's center in Takoma Park, Maryland. Work is expected to begin soon, and the new facility should be completed by the end of the year.

► Jack Sager, pastor of the Cleveland First church, Ohio; Alfred R. Jones, pastor of the Cleveland Bethel church; Mrs. Ethel Pember, Bible instructor of the Lakewood church; and Marty Tookmanian, press secretary of the Cleveland First church, were on a recent two-hour mid-night interview over WKYC radio in Cleveland. The first hour was composed of questions asked of the four-person

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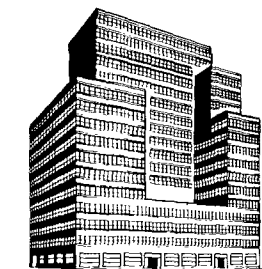
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team, the second was spent answering calls from listeners who had questions to ask of them.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Members of the Illinois Chapter of the Loma Linda University Alumni Association have purchased an ambulance for the Seventh-day Adventist mission in Santiago, Chile. The group bought the ambulance when they learned that the government of Chile would not permit the mission to open a hospital without an ambulance. Hans S. Sjoren, D.D.S., of Western Springs, Illinois, was president of the alumni group when the project was undertaken, and Charles L. Dale, M.D., chief pathologist at Hinsdale Sanitarium and Hospital, located the 1960 Cadillac in Palatine, Illinois, and made the arrangements for its purchase. Charles L. Anderson, M.D., head of the hospital's psychiatric department, first learned of the need of the Chile Adventist Clinic when Humberto Arias, director of the mission, visited Andrews University last year.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Four Smoking Sam's are now busy—smoking or heading a display—nearly every day throughout the Oregon Conference. Sam was first featured at Oregon Conference county and State fairs in the summer of 1966. That showing sparked requests for his appearance at WCTU displays, public and parochial schools, State Board of Health training course, as well as at the Five-Day Plan. He has also been talked about on radio and written up in the newspaper.

► Approximately 50 guests representing careers ranging from art to X-ray technician were on the Gem State Academy campus March 14 for Career Day. The regular class schedule was arranged so that students, instead of going to their classes, went to five or more lectures on career opportunities in the areas of their special interest.



## Northern Union

Reported by  
L. H. Netteburg

► As a member of the local ministerial association, Byron Churchill, pastor in Cherokee, Iowa, has been assigned part of the association's daily devotional radio program for three weekly periods during 1967.

► A religious news broadcast is being aired Saturday mornings in Centerville, Iowa, in cooperation with the local ministerial association. Several ministers from other denominations take part, but all of them use the Seventh-day Adventist news

service put out by the General Conference Public Relations Department. This is supplemented by local church news.

► Jon Olson, army specialist fourth class, and son of Mr. and Mrs. Stan Olson, of Humboldt, Iowa, was awarded the Combat Medical Badge January 25 in Vietnam for service as a medical aid man under hostile fire.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Rodney Turner, a student at San Gabriel Academy who is active in the Bible in the Hand program, recently placed Bibles in 11 homes. Students of the academy have placed 110 Bibles altogether.

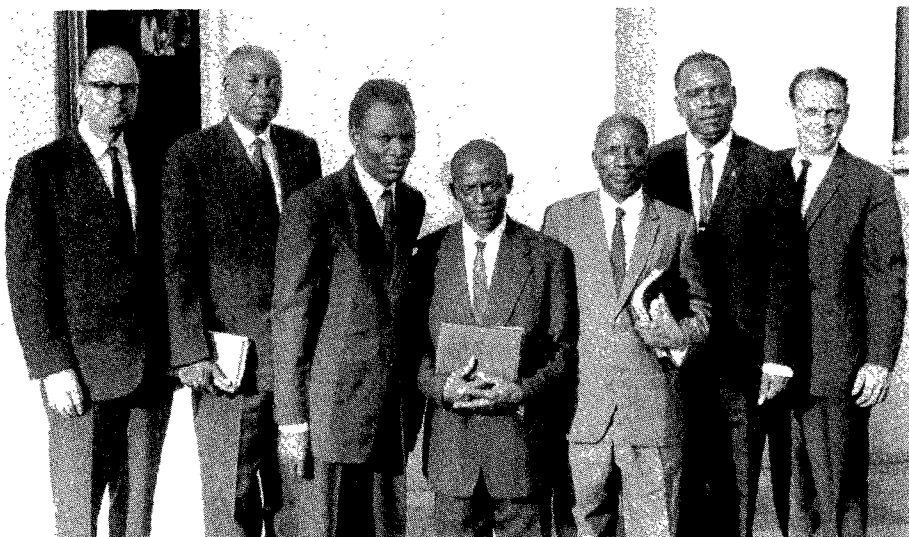
► The laymen's activities committee of the Kailua, Hawaii, church voted to offer a Bible answering service to the community. The telephone company installed a code-a-phone in the church, and anyone may call in a question at any time. The question is researched, and the answer is given by a return call.



## Southern Union

Reported by  
Oscar L. Heinrich

► The spring Week of Prayer at Southern Missionary College, under the direction of Dr. Delmer W. Holbrook, president of the Home Study Institute, resulted in a deepening, broadening, and uplifting of the spiritual life of the school. With simple appeals based upon scriptural authority and practical mission experiences, Dr. Holbrook inspired the group "to fight the good fight" and, laying aside every weight, run the race for victory over every personal sin. Said Rodney Bryant, senior English major from Woodbury, Tennessee: "He came to the point quickly, illustrated it well, convinced me of its validity, and inspired me to improve." The reaction of Dr. Jerome Clark, history professor, was: "I liked the practical approach and lack of emotionalism. It was a very complete series; I think the use of the foreign-mission experiences made Christianity a living and workable thing in everyday life, not just a set of rules, ideas, or doctrines."



## Uganda Field Ordains Three Workers

Three evangelistic workers were ordained to the gospel ministry in Kampala, Uganda, recently. They were G. W. Kasozi-Tamale, S. K. Sendawula, and Y. N. Kamya.

Addressing the new pastors, C. O. Franz, associate secretary of the General Conference, challenged the men with their wives and families to the sacred duties and the high calling of the ministry. One of the senior pastors of the Uganda Field, E. Mwanje, gave the prayer of dedication; R. D. Pifer, secretary-treasurer of the Uganda Field, presented the charge to the newly ordained men; and D. K. Bazarra, president of Uganda Field, welcomed them into the ranks of the ministry. Their ordination brings to 20 the number of ordained ministers in this field.

For many years Pastor Kasozi-Tamale was associated with the work of education; he now serves as education and MV secretary of Uganda Field. Pastor Sendawula began his ministry as a district leader and has more recently served as Sabbath school and lay activities secretary of Uganda Field. Pastor Kamya has labored almost a score of years in various districts raising up companies of believers. Since completing a six-month evangelism course for our vernacular workers, he has been on the Sese Islands of Lake Victoria following up the interests created by the laymen and youth of the Kampala churches.

Pictured from left: C. O. Franz, E. Mwanje, S. K. Sendawula, Y. N. Kamya, G. W. Kasozi-Tamale, D. K. Bazarra, and R. D. Pifer.

R. D. PIFER  
Secretary-Treasurer, Uganda Field



**Horloni Martinez**, assistant publishing secretary, Greater New York Conference; formerly a literature evangelist in Argentina.

**Hugo N. Visani**, pastor, Manhattan Spanish church, Greater New York; formerly MV, educational, and radio-television secretary for Uruguay.

**Maurice B. Musgrave**, secretary-treasurer, Zambesi Union; formerly secretary-treasurer, Southern Union (Trans-Africa Division).

**G. M. Ellstrom**, president, Congo Union; formerly a departmental secretary.

**John G. Evert**, departmental secretary, Southern Union (Trans-Africa Division); formerly a departmental secretary, Central African Union.

**Donald A. Short**, editor, Africa Herald Publishing House, Kenya; formerly president, South Rwanda Field (East African Union).

## NOTICES

### ANDREWS MUSIC WORKSHOPS

Two workshops in music will be conducted on the Andrews University campus this summer.

July 30 to August 4: the Paul Christiansen Choral School session. Two quarter credits of graduate or undergraduate credit will be allowed for the course, credit to be given following examination. While credit is allowed persons having the proper prerequisites, the workshops are not limited to those seeking credit. Interested ones who do not have a musical education and beginning choral directors are encouraged to attend.

June 19 to 20: the Leo Podolsky Piano Workshop. No credit. All piano majors and teachers of piano are potential students.

Address inquiries and reservations to Paul Hamel, Chairman, Music Department, Andrews University, Berrien Springs, Michigan 49104.

## CAMP MEETING SCHEDULE

### Atlantic Union

Greater New York	
English, Berkshire Camp, Wingdale	June 29-July 8
Spanish, Berkshire Camp, Wingdale	July 9-15
New York	
Union Springs Academy	
Union Springs	June 30-July 8
Northeastern	
Camp Victory Lake	
Hyde Park, New York	June 30-July 8
Northern New England	
Pine Tree Academy, Freeport, Maine	June 29-July 8
Southern New England	
South Lancaster, Massachusetts	June 29-July 8

### Canadian Union

Alberta	
Canadian Union College, Lacombe	July 14-22
Peace River and Beauvallon, Lacombe	July 27-30
British Columbia	
Hope, British Columbia, SDA Campground	
Nelson Street	July 21-29
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan, SDA Campground	
Herman Avenue	July 7-15
Clear Lake, Manitoba, SDA Campground	
Riding Mountain National Park	July 19-23
Maritime	
Pugwash, Nova Scotia	
Gulf Shore Road	August 4-12
Newfoundland	
St. John's SDA Church	
Queen's Road	August 11-13
Ontario-Quebec	
Oshawa, Ontario	
1148 King Street East	June 30-July 8

### Central Union

Central States	
Edwardsville, Kansas, Camp Shady Hill	
8726 Osage Drive	June 15-24

Colorado	
Campion Academy, Loveland	June 23-July 1
Kansas	
Enterprise Academy, Enterprise	May 31-June 3
Missouri	
Sunnydale Academy, Centralia	June 16-24
Nebraska	
Platte Valley Academy, Shelton	June 6-11
Wyoming	
Mills Spring Camp, Near Casper	July 12-16

### Columbia Union

Allegheny East	
Pine Forge Academy, Pine Forge	
Pennsylvania	June 29-July 9
Allegheny West	
Mount Vernon Academy, Mount Vernon	
Ohio	July 2-9
Chesapeake	
Catonsville, Maryland	
24 Fustings Avenue	June 22-July 1
New Jersey	
Tranquility	July 21-29
Ohio	
Mount Vernon Academy	
Mount Vernon	June 22-July 1
Pennsylvania	
Warren	June 16, 17
Indiana (Jr. High School Auditorium)	June 23, 24
Blue Mountain Academy, Hamburg	June 30, July 1
Potomac	
Shenandoah Valley Academy, New Market	
Virginia	June 8-17
West Virginia	
Parkersburg	June 9-17

### Lake Union

Illinois	
Broadview Academy, LaFox	June 9-17
Little Grassy Lake, Makanda	August 9-12
Indiana	
Indiana Academy, Cicero	June 16-24
Lake Region	
Cassopolis, Michigan	June 29-July 8
Michigan	
Grand Ledge (SDA Campground)	July 27-August 5
Wisconsin	
Portage	July 20-29

### North Pacific

Idaho	
Gem State Academy, Caldwell	June 14-24
Montana	
Mount Ellis Academy, Bozeman	June 21-July 1
Oregon	
Gladstone	July 5-15
Milo	June 7-11
Upper Columbia	
Walla Walla, Washington	June 7-17
Washington	
Auburn Academy, Auburn	July 12-22

### Northern Union

Iowa	
Oak Park Academy, Nevada	June 9-17
Minnesota	
Hutchinson	June 23-July 1
North Dakota	
Harvey	June 16-24
South Dakota	
Huron	June 9-17

### Pacific Union

Arizona	
Prescott	August 3-12
Hawaii	
Hawaii	September 8, 9
Honolulu (State-wide)	September 29, 30
Kauai	September 1, 2
Maui	September 15, 16
Molokai-Lanai	September 22, 23
Nevada-Utah	
Bishop, California	May 12, 14
Lake Tahoe	July 7, 8
Monument Valley	July 14-16
Provo, Utah	July 26-30
Northern California	
Lodi	June 16-18
Philo	June 13-16
Oakland	July 22
Sacramento	July 29
Fortuna	August 5
Paradise	Aug. 11-13
Auburn	Aug. 19
Southeastern California	
San Bernardino	April 7, 8
Southern California	
Lynwood and Los Angeles	April 12-15

### Southern Union

Alabama-Mississippi	
Bass Memorial Academy	
Lumberton, Mississippi	June 2-10
Carolina	
Mount Pisgah Academy, Candler	
North Carolina	June 23-July 1
Florida	
Forest Lake Academy, Maitland	June 7-11
Georgia-Cumberland	
Albany, Georgia	June 3
Atlanta, Georgia	June 10
Southern Missionary College	
Collegedale, Tennessee	June 17

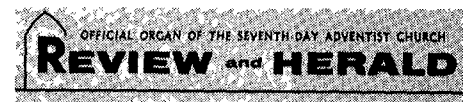
Greeneville, Tennessee	June 24
(Regional meetings, weekends)	
Kentucky-Tennessee	
Highland Academy	
Portland, Tennessee	June 2-10
South Atlantic	
Conference Camp, Hawthorne, Florida	June 15-24
South Central	
Oakwood College	
Huntsville, Alabama	June 8-17

### Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 1-3
Gentry, Arkansas	June 7-10
Oklahoma	
Oklahoma City	July 28-August 5
Southwest Region	
Jarvis College, Hawkins, Texas	June 2-10
Texas	
Southwestern Union College, Keene	June 2-10
Texico	
Albuquerque, New Mexico	June 16-24

## Church Calendar

Health and Welfare Evangelism	May 6
Church Missionary Offering	May 6
Famine Relief Offering	May 13
Spirit of Prophecy Day	May 20
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



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

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# News of Note

## Georgia-Cumberland Baptisms More Than Triple in Year

The Georgia-Cumberland Conference reports a record number of baptisms for a first quarter, 190 compared to 58 last year. Everett Cumbo, ministerial association secretary, also reveals that 70 have already been baptized during the first two weeks of April.

A special \$50,000 offering for evangelism is to be taken in the conference May 20, and the ministers are confident that this amount will be received, in view of the tremendous baptismal advances so far this year.

J. R. SPANGLER

## Ingathering Opens Door to Asian Territory of Goa

To receive word of another colony or territory entered by Adventist workers cheers our hearts. The Seventh-day Adventist Church is now the first Protestant church to enter Goa, a former Portuguese territory on India's western coast, according to word from J. B. Trim, lay activities secretary for the Western India Union, of the Southern Asia Division.

I. M. Chand, the pioneer worker, used the Ingathering method to acquaint the leaders with our humanitarian program. Good results in interest followed this introduction.

J. ERNEST EDWARDS

## Pathfinders Give 6,000 Hours to "Treat" Project

A final tabulation of the results of the 1966 Halloween "treat instead of a trick" project by Pathfinder Clubs in North America reveals that 9,607 boys and girls in 521 clubs participated. They spent nearly 6,000 hours distributing 300,000 pieces of special Share Your Faith literature and gathered 165,068 cans of food

and 13,016 articles of clothing for the needy.

As a result of these gifts donated by their neighbors and the \$2,702.46 they received in cash, Pathfinders were able to pack 4,220 food baskets to bring happiness to thousands of deserving families at Thanksgiving and Christmas time.

In addition to what the Pathfinders did at Halloween, academy young people collected tons of food and clothing. Adventist youth have for the past fifteen years used Halloween as a time to do good.

JOHN H. HANCOCK

## Ethiopian Adventist College Center for Growing Work

Never in the history of our work in Ethiopia have we had so many opportunities. It took 40 years to baptize the first 400 members. Now in one year we have 2,000 baptized. Our membership now is more than 10,000.

The youth of this land want education. Hundreds are turned away from our schools each year because of lack of space. At our Ethiopian Adventist College many students volunteer to leave school for one year and go out to places where no school of any kind is available for the children. More than 200 students helped 10,066 children this way during the past nine years. Government officials have expressed deep appreciation for this work.

At a recent literature-evangelist institute at the college more than 80 young people indicated a desire to spend their vacation selling Adventist literature.

A new medical volume produced in 1966 had an initial printing of 5,000 copies. Eight months later only 300 were unsold. One young man sold 100 copies to a government official. The book *Your Bible and You* is now being prepared. Other publications will follow soon to help meet the growing demand for literature.

W. A. HIGGINS

## Australasian Division Has High Density of Adventists

The Australasian Division reports 5,307 accessions to the church for 1966. This is the highest figure since 1960, the Diamond Jubilee year in Australasia.

For the first time the Bismarck-Solomons Union Mission reports more than 1,000 added to the church in a 12-month period. In the Western Solomon Islands Mission one person in every five is a member of the Seventh-day Adventist Church.

Australasia leads the world field in the ratio of church members to population, one to 230.

R. R. FRAME

## Arizona Conference Re-elects President and Staff

A church-by-church review of activities during the past two years highlighted the opening hours of the fifteenth biennial constituency meeting of the Arizona Conference, which was held on the Thunderbird Academy campus in Scottsdale on April 2.

As the pastors of the 31 churches of the conference gave brief reports to some 300 delegates gathered for the meeting, a spirit of growing soul-winning activity became evident. Pastors reported that practically every church is engaged in the new gift-Bible evangelism concept, with a number of churches already reporting baptisms resulting from this evangelistic approach.

Dan C. Butherus, president, H. R. Trout, secretary-treasurer, and other departmental men were re-elected. Don McEune of Riverside, California, was elected as publishing secretary to replace W. D. Savage, who is taking up pastoral duties within the conference.

W. D. WALTON, Secretary  
Pacific Union Conference



Left: Many Ethiopian Adventist College students volunteer to devote a year to teaching in areas where education would otherwise be unavailable. They are shown here at the right. The young man who pioneered this type of work, Gebre Michael, is at the center (with coat), and on the left are youth reached through the outschools. Right: Prospective literature evangelists.