

REVIEW and Herald

- ★ Coal, a Product of the Flood —Page 2
- ★ First Workers' Meeting in Chile —Page 16



© 1952, REVIEW & HERALD HARRY ANDERSON, ARTIST

Reading lays a foundation for faith.

Why I have an

Abiding Faith in the Spirit of Prophecy

By NEAL C. WILSON

Vice-President of the General Conference for North America

WITH A grateful heart I offer this testimony of my abiding faith in the Spirit of prophecy

as manifested in the life and through the writings of Ellen G. White. I was first introduced to this special gift for the church at my mother's knee when I was but a lad. The promise of the Lord is that when the Spirit of Prophecy is read aloud in the family circle, it will result in all the members of the household being richly blessed.

I have discovered personally what the Spirit of Prophecy can do for a young man struggling to stabilize his life and to find his way spiritually. I know what the proper use of this gift can do for a young husband and father. I am also aware of what it means to a minister of the gospel and to a church administrator. This satisfying experience is for all who are willing to take God at His word and try His way.

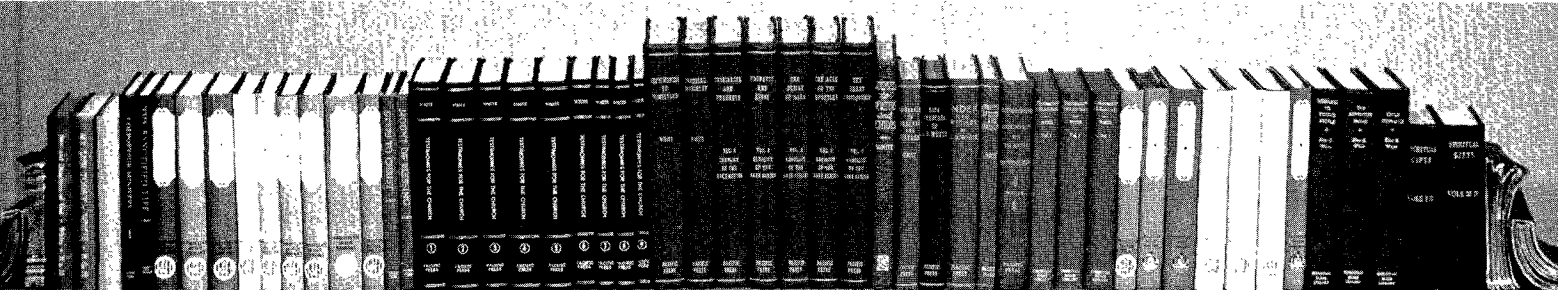
The Spirit of Prophecy has taught me how to remain patient under provocation; how to identify sympathetically with those in trouble; how to find comfort in time of sor-

row; how to conquer ugly habits; how to glean warmth from the coldness of others; how to control frustrating situations; how to dispose of doubt; how to achieve mental and physical health; how to overcome selfishness; how to meet financial obligations without undue worry; how to relate to authority; and the secret of making disappointments, failures, and setbacks steppingstones to growth and success.

Some tell me that the instruction of the messenger of the Lord is acceptable as a scriptural commentary and a spiritual stimulant, but that it is unreliable in scientific and historical areas and only reflects commonly accepted ideas at the time it was written. This seems to be devious reasoning and a dangerous way to relate oneself to inspiration. Remember, there is nothing Satan fears so much as that we shall become acquainted with his devices; nothing he desires so much as that we shall lose faith in God's love, the Bible, and the Spirit of Prophecy writings.

In His matchless love God has given this treasure to each one of us. How familiar are you with this spiritual gift? We have had many campaigns designed to place the Spirit of Prophecy books in our homes. Skillful promotion has produced attractive advertisements, (Turn to page 5)

J. BYRON LOGAN



Coal, a Product of the Flood

By HAROLD G. COFFIN

ALL PHOTOGRAPHS BY THE AUTHOR UNLESS OTHERWISE INDICATED.



A coal seam resting directly on coarse, clean sand. It is very unlikely that coal-forming plants would grow on this sand. Transport of the vegetable matter from another site is strongly indicated.

THE great deposits of coal are probably the most convincing evidence of a universal flood. No processes are operating today that approach the magnitude of action necessary to bury plant material on so gigantic a scale. Two theories have been set forth to account for the accumulation of buried plant remains being changed into coal: (1) burial of material *in situ*, that is, in position of growth, and (2) burial of material drifted or rafted in from elsewhere. Believers in the literal story of the Biblical flood would consider the latter more probable.

"Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified and become coal, which accounts for the large coal beds which are now found. This coal has produced oil."—*Spiritual Gifts*, vol. 3, p. 79.

Many geologists account for coal deposits by the slow accumulation of organic remains in bogs and marshes, or by the submergence of the land surface by a rising sea. However, it is more difficult to accept this theory than one of a worldwide catastrophe as the cause of large-scale burial of vegetable matter. The following five points are important in understanding the origin of coal:

1. Most coal deposits, from anthracite to lignite (hard black coal to soft brown coal), are composed of woody tissue in various states of preservation. Bogs and moors of today cannot adequately illustrate the organic accumulations that produced coal, because the dominant plants in coal are not peat moss or other marsh plants. The condition required to satisfy the picture obtained from the examination of most coal deposits is that of extensive forests and plant remains buried suddenly.

2. The evidence of sea water in association with coal or with the sediments just above or just below is usually present. Fossils such as sea shells, worm tubes, mussels, may lie deposited above or below, in partings within the seam, or thoroughly mixed into the coal. Fish are sometimes associated with coal. One seam of coal at Staffordshire, England, is so full of the spines of fish that it is commonly called "herring coal."

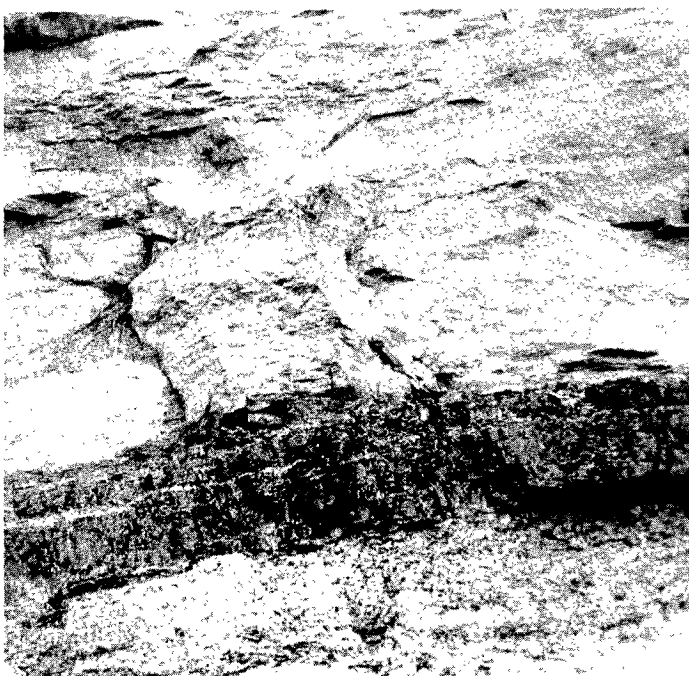
Francis gives an interesting situation in the Lower Eocene coal seams of the Punjab in India. "In some places, for example, at Mach, Baluchistan, some thirty seams of width varying from a few inches to three feet occur within a total thickness of marine strata of about 100 feet. The chalky layers within the seams are full of bivalve mollusks, with the shells closed, indicating cover by further plant debris and marine sediments during their life. Belemnites [remains of squidlike sea animals] are frequently found in the strata and occasionally in the coal seams. The stratigraphical data clearly indicate a detrital origin for the debris, which was deposited in the salt waters of the gulf



A dinosaur footprint in place, where it was found, on the roof of a coal seam in Cretaceous rocks in Utah. Photo by Richard Ritland.



Ripple marks in rock near Windsor, Nova Scotia, Canada. Marks such as these frequently appear in coal-bearing carboniferous rocks.



A seam of coal exposed in a cliff near Sidney Mines, Nova Scotia, Canada. Note the horizontal stratification in this small seam.

then extending across the Punjab. The succession of thin seams indicates the transport of a series of deposits of considerable magnitude, alternating between land type plant debris and marine sediments. Silicified and calcified fossil wood found in the Makarwal area shows the land origin of the vegetable debris and the marine mode of deposition."¹

3. The uniform thickness and the lateral extent of coal beds are remarkable. It is not uncommon for a bed to be traceable over several thousand square miles; becoming thinner toward the edges of the area which prescribes its extent but, nevertheless, having amazing uniform thickness and flat floors and roofs over much of the area. The great extent of such coal beds has been a major concern of geologists in past discussions on the origin of coal. Few if any modern marshes or bogs cover such great areas with such uniform depths. Yet geologists could not visualize drifted masses of vegetation on such a large scale. Therefore the majority have accepted coastal salt marshes and low-lying bogs as the sources of coal beds, despite the lack of current examples.

The concept of a global deluge that eroded out the forests and plant cover of the pre-Flood world, collected it in great mats of drifting debris, and eventually dropped it on the emerging land or on the sea bottom solves the problem of the great extent and uniform thickness of coal beds.

A feature related to the bedding of the coal seams is the horizontal stratification usually seen in the seam. Within a few inches, a bed of coal may show variation from bright brittle coal to that of a dull appearance or to coal of yet another structure. The microscope may reveal these bands to be composed mostly of some specific component of plants such as spores, cuticles, or macerated, unidentifiable plant pulp. The obvious force in operation to produce this stratification is water on a large scale.

4. One of the clearest points is that of rapid deposition. Whether one believes in the classic uniformitarian explanation for the formation of coals or in catastrophism, he is hard put to deny fast deposition in many cases. Stumps are sometimes found protruding through the overlying shale or sandstone into the next coal seam. Obviously, the depositing of sand or mud must have occurred so rapidly as to cover the tree before it had opportunity to decay and fall, if it was in growth position.

In the Joggins area of Nova Scotia I observed one stump 15 feet long and about 18 inches in diameter that extended from a coal layer through three strata of sandstone, shale, and sandstone. Many other upright stumps originated in shale and protruded into sandstone. These stumps were hollow. Apparently these giant club mosses contained soft wood, which decayed quickly, leaving empty stumps. Preserved remains of amphibians have been found in these sediment-filled cavities.

Another situation associated with coal in Utah, described by Peterson, is remarkable because of the medium and method of preservation. Dinosaurs roaming about on piles of vegetable debris at some point during the progress of the Flood left footprints that protrude into the coal from the mud above:

"The tracks seem to have been made at a time when the peat accumulation was covered with a foot or more of mud. . . . The feet sank through the mud several inches, or even more than a foot at times, into soft, yielding peat underneath. . . . In most places the coal is easily separated from the roof, leaving the track-shaped protuberance extending partly or wholly as a definite appendage from the ceiling. . . . The tracks measure 31 inches between the spread of the outer toes and 32 inches from the heel to the front of the middle toe. . . . [They] have been observed . . . at intervals over an area more than one hundred miles in extent and in different seams of coal."²

(To page 4)

It is not reasonable to suppose that successive bogs developed repeatedly in the same location after each previous one was buried suddenly by sand or mud, that similar animals played around in each of these marshes, and that these unchanging conditions existed for several millions of years. Since there is much evidence of the rapid silting over of these vegetable deposits, an event of relatively short duration that deposited vegetable matter and silt alternately while dinosaurs were wading or swimming around in the muddy water is a better theory.

Sorting is common in coals. Francis gives this example from English coal fields. "Pteridosperms, with their fern-like leaves and branches, would keep floating longer than the small-leaved stems of the lycopods [club mosses] whilst the hollow stems of calamites [horsetails or scouring rushes] would float best of all. . . . In the strata of coalfields the same differential sedimentation is observed; the fine textured slate-shale contains beautiful impressions of leaves; leaf stalks and small branches are preserved in coarse-grained sandstone; when conglomerate bands occur, immediately above are preserved whole stems. These are minus branches, leaves, or roots, and show signs of severe wear and tear. All these facts suggest that differential sedimentation from deep water has been the cause of the deposition of such coal seams and, where differential sedimentation exists, there can be no doubt that the deposits are allochthonous [drifted] in character."³

Fossil stumps have been referred to above. Sometimes they may be seen to be broken off at approximately the same level. Prostrate logs often lie predominantly in one orientation, strongly suggesting that a current has acted on them. Diagonal trees are occasionally found in sandstone and shale beds associated with coal measures. This also indicates the swift movement of water and the deposition of sediments.

Boulders of quartzite, granite, and limestone ranging in size from several hundred pounds to gravel size occur frequently in coal seams. Geologists have had difficulty explaining these boulders. They can be explained by the transport of uprooted trees, which contain boulders in their root systems, or by strong water currents. It is of interest to note that the boulders are frequently of a rock type not represented locally. Transportation must have been from a considerable distance.

5. The thickness of certain coal beds

is well known. Thirty feet is not uncommon, and Yallourn and the Welshpond-Alberton seams in Australia are approximately 300 and 400 feet thick respectively.⁴ In the western United States, seams of 60 to 90 feet in thickness are known. In addition to the depth, the horizontal extent is also tremendous. The Pittsburgh bed, which covers parts of Pennsylvania, Ohio, and West Virginia, an area of 2,100 square miles, averages about seven feet thick,⁵ while the Appalachian coal basin covers some 70,000 square miles.⁶ The Yallourn seam just mentioned lies in an area of nearly 200 square miles.⁴ The extent of minable

coal runs into the thousands of millions of tons. Custer County, Montana, is said to have 1.5 billion tons of minable lignite. The Latrobe valley in Victoria, Australia, in which lies the Yallourn deposit, is estimated to be able to yield 70 billion tons of the material.

The amount of peat needed to produce one foot of coal depends on a number of factors, such as the type of peat, the amount of water in the vegetable matter, and the type of coal; but for purposes of calculation let us assume ten feet to be near an average figure. This may actually be conservative. Coal geologists estimate up to 20

LETTERS TO THE

Fellowship of Prayer

DESIRE FOR DRINK IS GONE

EDITORS: About two years ago I asked for prayer for my daughter who was an alcoholic. Her case seemed hopeless, but I could not let the evil one have the victory. I prayed earnestly and I know that you were also praying. Not long ago she brought me a revolver and told me that she had decided that she could not stop drinking and that she was not only breaking the hearts of those who loved her but was hopelessly miserable and was going to take her own life. But she could not bring herself to pull the trigger. Something seemed to restrain her. She said, "This brought me to my knees." Since then she has been an enthusiastic and active member of Alcoholics Anonymous and is back teaching school. She says she has no desire to drink and is happier than she has been for years. She hasn't come back to our church yet, but I am sure she will in time. I am thankful she is willing to pray for guidance. How wonderful and merciful is our God! My heart is overflowing with gratitude for His goodness. I thank you so much for your prayers.—Mrs. W., of California.

EDITORS: In January of 1966 I wrote asking you to pray for my oldest brother. Just about two months ago he stopped drinking. We praise God every day for His tender, loving care. I ask you to pray that this brother will give his heart to the Lord. I also want you to pray for my dear husband. He is a church member but has no desire to pray or study the Word of God. We need to do these two things to be able to stand fast through the time of trouble that is just before us. My youngest brother and his wife need prayer, for their home is about to break. Their children need the op-

portunity of attending church school. My mother and I thank you from the bottom of our hearts for your fervent prayers. May the Lord richly bless each and every one of you.—Mrs. P., of Texas.

GRANDSON RETURNED HOME

EDITORS: Some time ago I asked for prayer for my grandson who left home. God has answered our prayers, and he has returned home. Since then he has met with a terrible car accident. His home was burglarized three times within a week. He has turned against God. Please pray for him to give his heart to God. My three sons were once Sabbath-keepers but are not now. Please pray for them.—Mrs. A., of South Africa.

ANSWERED WITHIN A WEEK

A telegram came to the editors on March 24 stating that two youths would have to leave the academy because of finances. Prayer was requested. On March 31 a letter was received as follows: "Our prayers were answered. Our children will stay at the academy. Thank you for your prayers."—Name withheld.

A SERIOUS EMERGENCY

EDITORS: There is a crisis in the family of my daughter who has recently married a doctor. She has become involved with him in the cult who use LSD. The doctor is determined to take the two stepdaughters away from church and church school. He forbids them to see me. He desires to make a strip dancer of the eleven-year-old and constantly threatens them. Both the girls want to be baptized. My daughter seems completely in his grasp. I feel brokenhearted and helpless.—Mrs. H., of California.

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.

feet, depending on the type of coal. On the basis of ten feet, a coal seam 30 feet thick would require the compression of peat 300 feet thick. A 400-foot seam of coal would result from the compaction of 4,000 feet of peat.

The 400-foot seam of Australia is composed of lignite, which is soft coal; consequently, less peat would be needed. Even if this figure were cut in half, the depth of peat required is unrealistically large. There are few peat bogs, marshes, or swamps anywhere in the world today that reach 100 feet in depth. Most of them are less than 50 feet. A much more reasonable alternative theory is that the vegetable matter has been concentrated and collected into an area by some force, undoubtedly water.

In the first article we looked at sediments and fossils and were impressed with the features, marks, and results of water, extensive and active, that are visible. Coal also provides impressive support for the Genesis story of the Deluge. We can come away from a study of coal satisfied that the earth speaks in agreement with the Bible, and that God has given us sufficient evidence on which to base our faith. "The world that then existed was deluged with water and perished" (2 Peter 3:6, R.S.V.).

REFERENCES

- ¹ Francis, Wilfrid. *Coal, Its Formation and Composition* (London: Edward Arnold, Ltd., second edition, 1961), p. 12.
- ² W. Peterson, "Dinosaur Tracks in the Roofs of Coal Mines," *Natural History*, 1924: vol. 24, no. 4, p. 388.
- ³ Francis, *op. cit.*, p. 28.
- ⁴ H. Herman. *Brown Coal* (The State Electricity Commission of Victoria).
- ⁵ Tarr, W. A. *Introduction to Economic Geology* (New York: McGraw-Hill Book Co., 1930).
- ⁶ Otto Stutzer, and Adolph G. Noc. *Geology of Coal* (Chicago: University of Chicago Press, 1940).

ABIDING FAITH

(Continued from page 1)

remarkable discounts, numerous articles, and practical sermons. In spite of all this, many Seventh-day Adventist homes do not have a single volume, and others, though possessing a few volumes, know virtually little or nothing about the contents. This is certainly a cause of spiritual confusion and weakness in many lives.

On the positive side, it is most gratifying that increasing numbers of our youth on academy and college campuses are voluntarily and prayerfully reading such books as *Steps to Christ*, *The Desire of Ages*, *The Sanctified Life*, *The Great Controversy*.

If you wish to gather strength and encouragement for daily living, and to realize the full meaning of the hope that maketh not ashamed, I invite you to read and accept the Spirit of Prophecy. You will discover the reality of reformation and soul winning.

DATELINE— WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



HEALTH-SCIENCE TEXTBOOKS. A challenging and creative activity is taking place in the South Building that will have a tremendous bearing upon the thinking of young Seventh-day Adventists. During the past few years the Department of Education has been preparing for the denomination's elementary schools an excellent series of elementary readers with their corresponding teacher manuals and workbooks. The department has now made much progress in the preparation of a health-science series, which will include texts and guidebooks for grades 1-8. This tremendous undertaking will provide Seventh-day Adventist teachers and pupils with books that are scientifically accurate and that reflect a positive, God-centered philosophy. These health-science books are being structured to meet the needs of teachers in multigrade classrooms. The research already done in Spirit of Prophecy writings and biological, physical, and earth science knowledge is monumental. This is the greatest effort yet launched in this field in behalf of our elementary schools. The health-science books are long overdue. More than half a century has passed since the Bible-Nature Series books were prepared for our elementary schools under the guidance of M. E. Cady, for many years an administrator and science teacher in our colleges.

BULLETIN BOARDS. The bulletin boards near the mailing room on the ground floor of the General Conference office building in recent weeks have attracted unusual attention. Those who have been keeping an eye on the boards had the unique and joyous privilege of making acquaintance with many of the new missionaries who in recent months have gone overseas to serve the Advent Movement. Few of our missionaries come through Washington as they travel to their assignments abroad. Generally they depart from the ports of exit nearest their homes or from the places which offer the most direct and economical service to the fields in which they will serve. Because of this, the ladies in the Secretarial Department gave us the privilege of meeting many of our new missionaries by showing us their pictures along with brief statements about them and the fields they have gone to serve. Each week for one month, different overseas divisions and their new recruits were presented to us in attractive displays. Our new mission-

aries are as fine today as missionaries ever were.

OVERSEAS GUESTS. Fellow Seventh-day Adventists from overseas who honored us with brief visits in recent days were: Mr. and Mrs. Mark Richardson, from Sydney, Australia, where they are in the Sanitarium Health Food export business; Mr. and Mrs. Banks, also from Sydney; Priscilla Solomons, from Bulawayo, Rhodesia, now an exchange student in Philadelphia for one year; Virginia and Godfrey Onwere, from the Adventist High School in Ihie, Nigeria, now studying for advanced degrees in the United States; Marcos Delfin Cornejo, from Lima, Peru, where he serves in the treasury office of the Inca Union; Erich Amelung, from Hamburg, Germany, manager of the DE-VAU-GE Gesundkostwerk (German Health Food Factory).

SENIOR MEMBERS. Among honored senior Adventists who thoughtfully took time to visit headquarters we mention: W. E. Baxter, who for many years served as a missionary administrator in Inter-America; E. H. Schneider, former conference and mission administrator in Jamaica, the Bahamas, and Panama; J. F. Ashlock, long-time denominational leader in Southern Asia; Mrs. Betty Kloppenberg, Milwaukee, Wisconsin, formerly with the Voice of Prophecy; Mrs. Brillman, retired nurse from San Diego, California; Elder and Mrs. L. J. Borrowdale, from Loma Linda, California; Dr. Julian Gant, remembered physician from Tennessee; Elder and Mrs. Earl R. Reynolds, Loma Linda, California, the parents of missionary Robert Reynolds, who was wounded in Pakistan. (See page 12.)

FELLOW WORKERS. In the past few weeks we have greeted along General Conference corridors fellow workers who infrequently visit Washington: Mr. and Mrs. Horace A. Kelley, Kettering Memorial Hospital; Mr. and Mrs. R. E. Lynn, Southern Publishing Association; Mr. Wallack, Kettering Memorial Hospital; Rochelle C. Kilgore, Atlantic Union College; Eleanor Pierce, Inter-American Division; Werner Carlson, Loma Linda Foods; Ernest S. Booth, Loma Linda University; and Literature Evangelists Alberta Joseph, Richmond, Virginia; Estella Kingcade, Trenton, New Jersey; Lillian and Millicent Presley, Piscataway, New Jersey.

When Mrs. White Was Gone

By ARTHUR L. WHITE

WHILE walking from her bedroom to her study on Sabbath morning, February 13, 1915, Ellen G. White fell and broke her hip. She was 87 years of age. While the pace of her work during the preceding months had slackened, this brought her active labors to a close. One vision was given to her after her accident, on the night of March 3. (See *Messages to Young People*, pp. 287-289.) On Friday afternoon, July 16, five months after the accident, the messenger of the Lord quietly passed to her rest.

It is of interest to note that on the night of January 21 an alleged vision was given to a German Seventh-day Adventist soldier, a J. Wieck, confined to a prison cell in his homeland for his refusal to accept required vaccination. Of this he wrote:

On the night of January 21, 1915, I saw the following pictures in consecutive order: I proclaimed wherever I was that the end of all things had come. . . . Then I was asked, "How long will you preach these words?" I hesitated to answer but a voice cried loudly:

"Until the stone fruits [cherries, plums, etc.] bloom." . . .

It is clear to every thinking man that a terrible pestilence must sweep over . . . and at that time the separation [in the church] takes place and we are at the end of probation.—Letter of R. R. Ruhling to E. D. Dick, Sept. 18, 1940; White Estate Document File # 350b.

Mr. Wieck embodied the vision in an article that he sent to the Hamburg Publishing House to be published in the church paper. The article was not accepted for publication, for the brethren felt they lacked clear evidence the experience was from God.

At this time, without knowledge of Mr. Wieck's experience, several other people in various places in Central and Southern Europe also had visions in which they were shown that the blossoming of the stone fruits would mark the close of probation. Elder R. R. Ruhling, an officer of the conference at the time, reports that:

All the visions had the same refrain, that they had been asked to tell this to the leading brethren [in Germany] and if they would reject their message this would mean that they were fallen from grace and that the S.D.A. leaders and churches had become Babylon.—*Ibid.*

Church leaders replied that, with the task which clearly seemed yet before the church, it was unbelievable

that probation would close in just a few months. Soon the "visions" were published privately and circulated widely. As the time passed for the close of probation, other dates were repeatedly set, until the people were weary and disillusioned. Turning their critical attitudes in another direction, these people began an offshoot movement which was to become known as the Seventh-day Adventist Reform Movement (see *SDA Encyclopedia*, pp. 1183-1184).

The Rowen Movement *

Eleven months after the death of Ellen G. White an experience of peculiar and striking character came to Mrs. Margaret W. Rowen, a member of one of the Seventh-day Adventist churches in Los Angeles. Some four years before this, Mrs. Rowen had joined the Adventists, coming from the Methodist Church. Her initial visions were soon published in a 32-page

* A request has been made of Arthur White to present in a series of articles the full story of Margaret W. Rowen, to appear at some later time.—*Errors.*



Anna Phillips of Battle Creek, who in 1893 wrote out messages she believed God had given her for the church. Eventually recognizing that these messages were not of God, she repudiated them and became a trusted, fruitful Bible instructor in the work of the church. (See Review, June 8, 1967, p. 4.)

pamphlet. The closing paragraphs of the preface are informative:

This little sketch is set forth by the author, who earnestly believes that God has not only led her mind in the study of His word, but that to her had been given, since June 22, 1916, visions of coming events upon the earth, and views of the world to come. Many people have seen her in the vision state, in which she has received the views here presented, and can testify as to her condition being an entirely unnatural one.

May the readers of this little tract rejoice to know that God has in these last days again chosen a mouthpiece through whom He speaks to His people. And may it be the means, under Him, of leading souls into a closer walk with the Master.—*A Stirring Message for This Time*, p. 3.

A number of witnesses have attested the physical condition of Mrs. Rowen while in vision. One, an Adventist from her girlhood and one who was acquainted with Elder and Mrs. White and others of the pioneers, reports that in 1917 as she went to the home of Mrs. Rowen she found her in vision, with "hands folded across her breast and wide-open, un-winking eyes looking upward." And she reports, "There was no breathing, as far as we could tell, and the body was rigid. . . . Afterwards she told us what she had seen." Quite largely on the basis of these unusual physical manifestations, this eyewitness was convinced of the genuineness of Mrs. Rowen's experience.

Awaiting Further Developments

The matter, of course, came early to the attention of the executive committee of the Southern California Conference, and our members and churches were advised that "it would be well to await further developments before expressing judgment in the matter." The promise was made that leaders of the church would consider the developments and would keep the churches informed.

The alleged visions continued, and the reports of what was revealed began to furnish clues by which the matter might be examined and a determination made. In February, 1917, the Pacific Union Conference committee was drawn into the consideration of the matter, and they in turn appointed a subcommittee of able men to make investigation and offer counsel. On February 21, 1917, four

of these men, Elders I. H. Evans, W. C. White, E. E. Andross, and M. M. Hare, visited Mrs. Rowen and her assistant, Mrs. McCausland, "to secure as full information as possible with reference to the manifestations, . . . the circumstances connected with them, as well as their character, etc." The committee felt that such an investigation was in full harmony with the counsel given to us:

Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle. . . . In our work no side issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated."—*Testimonies to Ministers*, p. 229.

On February 24, 1917, the executive committee of the Southern California Conference issued a formal statement on the matter. From this we quote at some length:

For some time Mrs. M. W. Rowen has been convinced that the Lord has called her to stand as His special representative, having spoken to her by His angel in holy vision. It is claimed that quite a number of messages, varied in their nature, have been communicated in this manner. . . . These communications are of a more or less general nature, and in some cases quite indefinite in their application.

While a casual review might suggest to some a similarity to the writings of Mrs. E. G. White, yet upon a more critical analysis this is not apparent, only to such extent as quotations are made directly from that source and instruction given which seems to be more or less a repetition of thoughts and ideas which are to be found in a much more forceful and impressive setting in those writings. The most recent communications purport to be more definitely prophetic than some of the earlier ones, suggesting the imminence of a famine, with counsel to lay up nonperishable foods; also a warning to come back from the sea and to leave the cities, although the application of these statements seems quite conjectural.

The report then presents conclusions and sounds a warning:

We feel it our duty to communicate to our people the results of our investigation thus far. Our findings, in harmony with those of the subcommittee appointed to advise with us after their investigation, compel us to state that *as yet we have failed to establish such facts as would constitute in our minds conclusive evidence of the divine origin of these manifestations*, or justify our consenting to their being thus presented to our people.

We have no disposition, however, to enter into controversy with or to pronounce judgment upon those directly connected with them. So far as we know, these sisters are endeavoring to live a humble, Christian life and to walk worthy of the Lord unto all pleasing. *But such facts, in themselves, constitute no final evidence as to the spirit at work*, nor do any others connected with its manifestation, in so far as they have come to our notice. While, on the other hand, the messages submitted contain statements apparently out of harmony with the general instruction of both the Word and the teachings of the Spirit of Prophecy as recognized by this denomination.

The reference to an approaching famine counsels our people to such a course of action, in laying up a supply of nonperishable food, as appears to be distinctly opposed to the positive instructions contained in *Early*

Writings. Should we accept these messages as being of divine origin, urging our people to follow the counsel given therein, and it later develops that they are not of God, it seems to us that no greater reproach could possibly come to our cause than would follow such a course.

If they be of God, then we feel assured that He will not leave us in uncertainty, but will give indisputable and *conclusive evidence* of their origin.—*Claims Disproved*, pp. 2-4. (Italics supplied.)

With this clear statement most Seventh-day Adventists in Southern California were content to let the matter rest, awaiting further developments. There were a few, however, who had enthusiastically accepted Mrs. Rowen's claims on evidence that seemed to the committee to be quite insufficient. As Mrs. Rowen and her friends pressed her claims upon the members of our churches, it was necessary for the leaders to make a public

statement at the Southern California camp meeting held in August, 1917. The historical record reveals that:

Elder A. G. Daniells [then president of the General Conference] made a public statement concerning the developments in the case, assuring all that as yet we had no evidence that would lead us to the conclusion that Mrs. Rowen was divinely called to exercise the prophetic gift. Assurance was given that the most careful consideration would be given to her claims, that her writings would be studied by members of the General Conference Committee, and that during the year to come no agitation of the question would be made.—*Ibid.*, p. 5.

Mrs. Rowen was present and publicly agreed to what was said. Her activities, however, continued.

Then the next year at the camp meeting, Elder Daniells made another public statement in which he assured the people that "careful investigation had been made of all the communications of Mrs. Margaret W. Rowen

The art of living *when you're Young*

By MIRIAM WOOD

CHURCH LEADERS—1 A letter I received a few weeks ago has provided me with a great deal to think about. Since the problem my correspondent discussed seems to me to possess a distinct universality, I'd like to talk about it in this column. Here it is:

Should church members who don't subscribe to generally accepted standards of the church be put into positions of leadership? Flatly stated like that, the problem, I'll agree, can be answered simply and clearly, so it seems. Remember, though, that situations are seldom one-dimensional—and, of course, my correspondent didn't state it flatly at all; she stated "her" case with much emotion and at great lengths. Let me start at the beginning, if I can find the end of the tangled thread and untie some of the snarls.

That the church is a place for sinners is indisputable. Christ came, you know, "not to call the righteous, but sinners to repentance." No sin, no Saviour. No need of a Saviour. So it seems to me that the sinner, in recognizing his need, inevitably and sincerely is drawn to a group of people who are in the same situation. If such a thing as a group of perfect people existed, a sinner would hardly feel entirely comfortable with them.

So, then, picture a group of self-recognized sinners, held together by their belief in Christ and their desire to attain to the high standards which are opening before their eyes. Now the word "repentance" comes into the picture rather forcibly—the thing that Christ called the sinners *to* or *do*. And certainly there can be little argument about what is involved in true repentance. (You've heard

of "alligator tears," haven't you? They're shed only when you're very sorry—for being caught!) Let us assume that a sinner forsakes his sins, in genuine repentance, as rapidly as God's grace and his own will power enable him to do so. This brings us to the next point—that there are stages in every church.

By "stages" I mean that some people in the church have been "working" at perfection (and please don't misunderstand my use of the word) for a long time. Some have *been* there a long time but haven't been doing any noticeable "working." Some people have just barely entered the doors, and they haven't had an extended opportunity to scrutinize themselves. Interestingly enough, though, the latter group may be on a pretty good stage if they're still suffused with the rich and soul-satisfying experience of conversion.

You just can't generalize, however. Each person is different. Each person's Christian growth proceeds at a pace influenced by so many elements—capacity to receive spiritual light, inherited and cultivated tendencies to evil, ability to withstand discouragement, degree of sincerity. Well, these are merely a few of the elements that influence one's Christian development.

Certainly, though, it is obvious that no one is in a position to criticize anybody else in the group. The issues are never so simple as they appear on the surface. You'd hardly rail at a baby because he was unable to master calculus, would you?

We'll continue our discussion of this topic next week.

that had come to the hands of the members of the General Conference Committee. He said that it was the unanimous conclusion of these brethren that the communications signed by Mrs. Rowen were not divinely inspired."—*Ibid.*

A Clear Decision

Two years and more had passed since the first alleged vision had been received by Mrs. Rowen. Cautiously the brethren awaited developments which would furnish "clear evidence" as to the source of the unusual experience. They failed to find such evidence. Now they were clear in their pronouncements. But this was not the end of the story. The issues were to intensify and rage for another eight years, and not a few precious souls were lost.

An organization was formed by Mrs. Rowen and her associates, taking the name, "The Los Angeles, California, Seventh-day Adventist Reform Church," and a publication was launched carrying the title, "*The Reform Advocate and Prayer-Band Appeal*. Some misled Seventh-day Adventists even channeled their tithes and offerings to the treasury of this organization.

Mrs. Rowen early presented a very strange account concerning her parentage, as she alleged was revealed to her in "vision." This constituted to her adherents the supreme evidence that she was indeed called by God for her special work. It furnished a plausible explanation for her being the recipient, from time to time, of quite large sums of money for her personal use. Her mother and brothers disclaimed the parentage story, and investigations made after the movement collapsed revealed that the "personal gifts" were in actuality tithe funds and gifts to the cause, which never reached the treasury of the "Reform Church."

With Seventh-day Adventist leaders warning our churches against her teachings and claims, Mrs. Rowen in her desperation to secure recognition, stooped to forgery. This was in the form of a statement she composed and to which she signed the name of Ellen G. White. On November 11, 1919, this supposed testimony, which authorized Mrs. Rowen as Mrs. White's successor, was surreptitiously placed by one of her agents in the Ellen G. White manuscript files. The forgery was so poor that none need be deceived, yet not a few accepted this supposed testimony when found as certain evidence that Mrs. Rowen was called of God, and that her messages, which continued to pour forth, emanated from the same mind which inspired the writings of Ellen G. White. Falsehood followed falsehood



The only known picture of Margaret W. Rowen, who in 1915 claimed the prophetic office. Events proved her claims to be false.

and forgery followed forgery in the ensuing six years.

The climax to Mrs. Rowen's work came as the result of the alleged vision given to her sometime in 1923, that probation for the world would close on February 6, 1924, and Christ would come to this earth on February 6, 1925. This then became the burden of the message of the Reform group. By now they had little companies of followers here and there across the land. There were not a large number in any one place, but a few families here and there. As the time of the expected advent neared, many sold their homes and their furniture to have funds to hasten the proclamation of the stirring message.

As the February 6, 1924, date for the

close of probation passed, the missionary operations of the group went strangely on about as usual. Many reassuring messages of the second advent on February 6, 1925, were received by Mrs. Rowen. On October 4, 1924, she was instructed:

Your God Jesus, the Son of the living God, will start from heaven and will be seen by the saints after midnight of February 6, 1925.

The public press gave considerable publicity to the "Reformed Adventists" and their expectation that all time would close on February 6, 1925. Often such accounts were accompanied by denials from Seventh-day Adventist leaders that this was part of the work of the church.

The day February 6, 1925, finally came, but Jesus did not come. Mrs. Rowen disappeared for a time, but soon appeared and conveyed to her believers the assurance given to her in vision that Jesus had left heaven, but the journey to earth had taken longer than she understood that it would. The passage of each day brought discouragement to those who had sacrificed all and staked their hopes on her visions, and disintegration quickly followed.

These events opened the eyes of her close associate, the editor of *The Reform Advocate*, and he published an issue of the journal repudiating Mrs. Rowen and her teachings. Shortly thereafter she attempted to take his life, and as the result was sentenced to a prison term. This she served, but in time was free and endeavored unsuccessfully to rally her forces.

Jesus says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15, 16).

(Continued next week)

Your Denominational IQ

By IDAMAE MELENDY



True or False: Answers on page 30.

1. Of the eight associate secretaries of the General Conference elected in 1966, six were elected to this position for the first time, as follows: David Baasch, R. R. Frame, C. O. Franz, A. E. Gibb, D. W. Hunter, H. D. Singleton.
2. Kenneth H. Emmerson and O. A. Blake are assistant treasurers of the General Conference.
3. Of the 12 secretaries of departments of the General Conference, five were newly elected at the 1966 session, as follows: Charles B. Hirsch, Educational; Ralph Waddell, Medical; N. R. Dower, Ministerial; D. A. McAdams, Publishing; J. J. Aitken, Radio-TV.
4. M. V. Campbell, Theodore Carcich, R. S. Watts, and Neal C. Wilson are general vice-presidents of the General Conference.
5. General field secretaries are E. L. Minchin, C. E. Moseley, Jr., C. J. Nagele, E. W. Pedersen.



H. A. ROBERTS

At sundown each Friday night, Adventist families honor the Sabbath day as a memorial to its Author as Creator of all things.

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made” (Gen. 2:2, 3). And what God did at the end of Creation week was the basis of one of the commands of the Decalogue, the timeless moral code that God gave to His people at Sinai (see Ex. 20:8-11).

At the very beginning of time—think of it—at the setting of the sun on the very first day of Adam’s existence, came the Sabbath, to remind him of God as the Creator. No sooner had God brought His chosen people out of Egypt than He worked a miracle every day for 40 years in the matter of the manna, to establish at the outset of their national existence, the holy Sabbath.

Why was the Sabbath given? That men might rest? Yes, but that is not the chief reason. Truly, rest is important. It is so important that we need to rest every night. But we are likely

A Study of the Sabbath—4

God’s Antidote for Apostasy

By FRANCIS D. NICHOL

[We have considered Satan’s devices through the ages, to turn men away from God. Last week we brought the discussion down to our present time and considered the effect of the evolutionary theory on the Bible picture of God. We also noted how pointless would be any discussion of the sudden end of our world if it were true that man is ever evolving to higher levels.]

A GAINST this background, consider these questions: If the end of the world is indeed near at hand, as we believe Bible prophecy declares, how are we going to warn men effectively and bring them to the conviction that they should make ready for the end, if they are blinded by the evolutionary theory? Do we not need some protection against that false theory if we are to bring men to the point of willingness to listen to the preaching of the doctrine of the nearness of the end? Furthermore, the nearness of the end implies meeting God face to face. But how shall we warn men to flee from the wrath to come and to make

ready to meet God in peace, if a false theory has robbed God of His personality? The same holds true as to warning men to make ready for the judgment day.

In other words, is it not evident that belief in Creation and the Creator is imperative? Is it not vital that a strong belief in both requires that the doctrine of Creation ever be kept bright in men’s minds? Finally, if all this be true, would we not expect God to provide a way to keep Creation in the minds of men, a way to keep a true portrait of God ever before men? The evident answer to these last two questions is Yes, we would so expect.

The Sabbath Instituted

This brings us to one of the most significant facts set forth in all the Bible. God had no sooner created the earth than He instituted the Sabbath. We read:

to miss the chief reason if we are content to stop at this point. Then, perhaps we will say it is necessary to have a Sabbath day in order that men may contemplate holy things. Certainly a holy day creates a beautiful setting for contemplation of holy things. But our minds ought to turn to holy things every day, and may, indeed, if we will.

Prime Reason for Sabbath

There need be no difficulty over what is the prime reason for the Sabbath. It is plainly stated in the command: “Remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it” (Ex. 20:8-11).

The Sabbath was instituted as a memorial of an event, and we are to

keep it in order to keep that event in our minds. Now, if everyone had faithfully kept the Sabbath, how could there ever have been an atheist in the world? How could there ever have been a polytheist in the world? How could there have been that vast array of false gods that has blighted the souls of men through the ages?

How could there have been mistaken ideas as to the nature of God, if men had ever kept the Sabbath? The Sabbath reminds us of Eden, of the One who is, first of all, omnipotent, who spake and it was, who commanded and it stood fast. God is no God at all if He is not omnipotent. The Sabbath pictures an ideally constituted world which gives us a conception of God as all-wise, omniscient.

The Creation account does more than this; it pictures God as having a plan and a purpose for our world. We are here, not as the result of blind struggle and clashing forces in nature, but as a result of God's purposeful creation of the world. "He created it not in vain, he formed it to be inhabited," said the prophet Isaiah. The Sabbath record, and that of Creation, which it memorializes, picture God as an intensely personal being, interested in our little lives. He declared, "Let us make man in our image, after our likeness," and He came down in the cool of the eve to commune with him.

That is the picture of God the Creation story provides. When Adam and Eve in their later days walked in sorrow and sinfulness outside the Garden, the memory of Eden and the reminder of the Sabbath each week could bring them hope. They were reminded that they were the children of a God who had power to create all things perfect; therefore He had power to restore them from their sorrowful, sinful, lost estate and make them new creatures again. Ezekiel, in writing to Israel, observed God's reasons for giving the Sabbath:

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12).

Idol Worship and Sabbathbreaking

The record goes on immediately to add that Israel failed to be obedient. They "polluted my sabbaths: for their heart went after their idols" (verse 16). The sad relationship between turning from the Sabbath and turning to idols is here made evident. A few verses onward the prophet quotes the Lord as saying again: "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (verse 20).

Mirror of Life

By ADLAI ALBERT ESTEB

"What on earth are you doing for Heaven's sake?"—(Seen on a church bulletin board)

What are you knitting?

What fills time and space?

Why are you flitting

From place to place?

Are you omitting

Work mirrors displace,

By merely sitting

Beholding your face?

Our task: TRANSMITTING
GOD'S TRUTH TO THE RACE!

Why are some quitting

In shame and disgrace?

It's more befitting

To step up the pace;

We must be splitting

The atoms of grace!

"Mirrors bring damnation;

Windows bring salvation!"

An abundance of passages like these might be quoted, all of which reveal that the Sabbath bore a primary relationship to the great truth of the existence of God, the Creator, and gave to the worshipers of the Sabbath a distinctive sign by which they would stand apart from all paganism. It provided them assurance that they could be sanctified and cleansed from all unrighteousness.

The long, sad record of Israel was that "they forgot God." In view of this, how significant to "remember the sabbath day, to keep it holy."

(To be concluded)

A Story

FOR THE YOUNGER SET

Harold's Award

By HELEN KELLY

HAROLD was only in the eighth grade, but he had big plans, bigger than any of the other ten children in his family. He didn't want to waste his time or his life. He was going to learn as much as he could while he was young, he said. Then when he grew up, he could be a real leader of men.

Harold liked his teacher, Mrs. Lopez. She made learning enjoyable. He studied hard at school and received good grades.

Harold wasn't content with just studying at school, however. Almost every af-

ternoon he began walking toward town.

"Where are you going, Harold?" his pals quizzed him at first.

"To the library," came the answer.

"But that's six miles away. How are you going to get there?"

"Walk."

He didn't care whether the boys laughed or shook their heads as though they couldn't believe what he said. Week after week Harold walked, unless he was fortunate enough to get a ride with somebody going that way.

The library, its walls lined with books, was like a friend to Harold. Whatever he wanted to know, there was a book to tell him.

"Harold, it's closing time," the librarian would remind the boy as he bent over a volume. Then he would head for home in the dark.

Ever since school had begun in September Harold had made regular trips to the library. Now June was just around the corner. In June the school had an annual Awards Day, when outstanding students were honored.

Harold sat with his classmates in the auditorium as the principal announced the names of those receiving awards. Twice Harold's name was called, and twice he went forward to accept the certificates that were given out.

A third time he heard his name announced. Stepping to the platform, he wondered what this award was for. The audience began to applaud as a bicycle was wheeled across the platform.

Mrs. Lopez explained, "I heard of Harold's long walks to the library. I thought the least we could do for such an ambitious young man was to help him get there a little faster. Harold's class agreed that this was a good idea, and they helped raise the money for the bicycle."

His teacher and classmates smiled broadly. But their smiles couldn't have been any bigger than the one on Harold's face!





For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Dear Father

I found your little poem, "Just to be with you, that is all," tucked away in my satchel. It had slipped down under something, so it was away out in Colorado before I came to read it. I thought it was the sweetest and most loving little message that ever was. It made my eyes fill with tears, and they come again whenever I read it. I have thought so many times in the past few weeks what it means to you and mother to send us all away, the sacrifice and self-denial it involves. You have had such lives of toil and privation, and it seems as though you ought to have a little home in some pleasant spot and the care and companionship of your children. And yet you are willing to forego your rightful pleasure, give us your means to help us through school, and stay there alone. I tell you, I think you are heroic. The thought of what you and mother are doing will keep us at our best and make us ashamed to do anything trivial or unworthy. If we are able to accomplish any good thing or do service for the Lord, I know all the credit is due to you two patient, loving, self-sacrificing parents back there.

I want you and mother to know that we—John and Sid and I—think of you and talk of you, and our hearts are with you every day. We love you dearly, and we ought to, because we have the best father and mother in the world.

You must pray for us. I feel more than ever how little I know and how incapable I am of taking advantage of the opportunities that are offered me. But with the Lord's help and blessing I can do all that is needful.

I pray for you, that the Lord will surround you with His tender care and be more to you than son or daughter. I know He loves you and will never forget you, and that He is able to do for you all that is so impossible for us, in our helplessness.

Our separation won't seem so hard, either, when we remember that in a few years, if time lasts, we will be all together once more. And if the Lord should come before that time, that is so much the better, because we will be in a happier home.

Colonel Bingham tells a story of an old lady way back in the country, who planted a peach orchard. She was very old and feeble, and she spent great labor on it. Someone remonstrated with her, "Auntie, you'll never get any good of that orchard, you oughtn't to work so hard." Auntie replied indignantly, "Sho' child, what you talking about? Anybody can live five years!" And she did live to enjoy the fruit of her labors. So the moral of the colonel's tale is not to be discouraged by the prospect of waiting five years, but to go ahead and plant. The time will pass rapidly enough.

With much love,
Your daughter,
(Signed) Ethel

[A letter Dr. Ethel Brownsberger, who practiced medicine in Asheville, North Carolina, for 33 years, wrote to her father upon leaving home in 1922 to study medicine. She died October, 1966.—Errors.]



A. DEVANEY

On Father's Day, the third Sunday in June, each year, we honor our fathers for all they mean to us, remembering how, like this little lad, we looked up to our own fathers when we were small. Ellen G. White wrote:

"The children look to their father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of His word, that he may guide the feet of his children in the right way."—*The Ministry of Healing*, p. 390.

All honor to the Christian father!

Mr. Nazir Hussain, alias Baghat
c/o Bagh Hussain
Sheikhupura Jail
Sheikhupura District, West Pakistan

DEAR NAZIR:

It is my understanding that you are the man who nearly fatally shot me in the head about 2:00 A.M., Saturday morning, last October 22, 1966.

Writing this letter is a very slow process. It has taken me almost an hour to write this much. I wish I could write to you in Urdu, but as that would have to be written by hand, I must use English. You see, my right arm is paralyzed and my left arm is so shaky it is impossible to write even one readable word. Hence, I must type with a very special machine made for people with problems like mine. Now I must rest again.

* * * * *

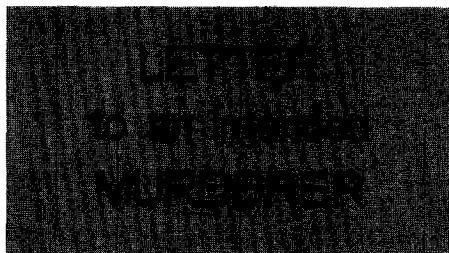
The night you shot me I entered a hospital in Lahore and later was moved to Karachi. Now I am in America. For more than five months I have been in various hospitals, and the doctors do not promise me when I shall be able to get out. What a loss has resulted from your action of just a moment of time! Yet I do not hate you for all this.

Though I have the highest degree in Islamic history that the University of the Punjab can give, yet I cannot sign my own name. I am what medical doctors call a hemiplegian. That simply means that I am completely paralyzed on one side—in my case, the right side. I cannot write, I cannot walk.

I can do almost nothing for myself or for anyone else. I have to use my left hand for everything I once used my right hand for, and my left hand shakes so badly that it is almost useless. I cannot even feed myself, and many of the things I once ate with great delight I now cannot swallow. Put yourself in my place, and see how you would feel. For example, I cannot eat rice or chippatiyan.

There are people who feel that you should receive the highest penalty of the law for your crimes. However, I do not feel that way, my brother. For you are my brother. We have the same Father, even Allah. What you need is a real sense of being loved, of being wanted, of being worth something. I wish that you had the peace of mind and heart that I have. That is the peace that comes from reconciliation with God.

I would not change places with you for all the loot of the entire world. I have a wife who comes to visit me every day. She tells me that she loves me, and I believe her because she shows me by her actions that she means



[On October 22, 1966, E. R. Reynolds, Jr., a member of the faculty of our school in Chuharkana, Pakistan, was shot by a thief. (See story in REVIEW of March 2, 1967.) Recently we heard that Dr. Reynolds had written to his attacker. Though the letter was written without any thought of publication, we felt that REVIEW readers would be interested in its message. Dr. and Mrs. Reynolds have granted permission for us to use it here.—EDITORS.]

every word of it. I have a 15-year-old son who kisses me good-by every time he leaves me after a visit. I have two sons 3,000 miles away at college who write me faithfully every week or two.

I know the brick-and-cement beds you have to sleep on in jail, and the iron-barred rooms you live in, and the way your food is pushed to you as to an animal. But these are not the greatest reasons that I have for not wanting to change places with you. I have something I wish to share with you, my brother. You and I have an older brother, Hazrat 'Isa al-Masih, who has paid the penalty for my sins and for your crimes, so far as Allah is concerned. This is the greatest news any man can know. Do not ask me how that is possible. I do not pretend to understand it. It is a great mystery. It is one of the greatest mysteries of the universe. It is as great a mystery as Allah Himself. Can you explain God to me? Such subjects have baffled greater minds than yours or mine. I only believe it happened because the Injil says it happened. You have to believe. You believe the Injil? Every good Musselman does, because Hazrat Muhammad said he should, and Hazrat Muhammad himself did. So just believe that Hazrat 'Isa al-Masih has forever paid every penalty Allah has required for each and every sin or crime you ever committed. You may find that hard to believe. It is so simple it really is hard for some people to accept. But it is true.

You might have killed me the night you shot me in the head, but with the peace that I have I would have been ready to meet God on the day of Qiyyamat that Hazrat Muhammad talks so much about. You can have this same peace if you will only believe in Hazrat 'Isa al-Masih.

But you may object, "I am a thief and a murderer. Surely such good news cannot be meant for men like me!"

Indeed, my Muslim brother, it truly is for you. I have a wonderful example

to encourage you to accept such forgiveness. There were two thieves and murderers being hanged by the state for their crimes, dying one on each side of al-Masih. One cursed Him for not performing a miracle that would save them from their punishment by the state. The other thief acknowledged that they were being punished justly for their actions, and turning his face as best he could toward Jesus (Hazrat 'Isa al-Masih), the thief asked to be remembered in al-Masih's kingdom. That took a lot of faith just then, for it really looked doubtful whether al-Masih had any kingdom. But he was rewarded by being the first candidate to receive assurance of being a citizen of that kingdom. He was a dying thief and murderer, and so you may have hope that He will remember you, too.

Satan thought to use you to end my testimony of the power of divine forgiving love; but God instead has turned my misfortune into a blessing. It may well mean your salvation, and through you the salvation of hundreds of others.

By the power of al-Masih, and the grace of Allah, I shall yet arise to share the life-giving, saving, forgiving power of a Messiah who once died for me that I might receive the forgiveness of my sin. He thereby purchased for me a reconciliation with Allah, which could be had in no other way. He, having been raised from the dead, as His companions and Hazrat Muhammad Sahib all testify, now lives with Allah and soon is to return to this earth in the glory of His kingdom.

I repeat: The devil thought to use you to silence forever my voice, but God turned the curse into a blessing. And now my witness will reach farther than ever before. There are thousands of people all over the world—Muslim and Christian and Jew—who are praying that God may be pleased to heal me. Who knows what Allah will do? Surely so many earnest prayers will not go unanswered. Meanwhile I freely forgive you for what you have done to me. May Allah's name be glorified. And may you seek and find the peace which He offers through Hazrat 'Isa al-Masih. And may those who translate this letter for you find from God and His Holy Spirit a special blessing for a faithful and true translation.

Sincerely your forgiving Christian brother,

E. ROBERT REYNOLDS

P.S. Since my typing was so poor that it was hardly readable, I have asked my wife to type it again in better form for you. She also sends her forgiveness and her heartfelt desire that you accept the pardon offered by al-Masih.

From the Editors



DEATH, LIFE, SORROW, AND JOY

As we write these lines we are in a jet plane flying six miles above the United States Continental Divide. We are heading east toward our office in Washington, D.C., returning from a sad mission to southern California. Two days ago we bade a long, fond farewell to our mother, who passed quietly to her rest after a dedicated, inspiring Christian life of 82 years. With mother gone—and dad too for almost three years—the world seems a bit lonelier, a bit less warm, a bit less permanent.

Perhaps we should refrain from mentioning in these columns a personal loss. But, though it may come as a surprise to some readers, editors are human beings. They have joys and sorrows. They have families, with the usual complement of tensions and satisfactions. They have problems that defy human solution, and they have unexpected dividends of happiness. They receive a lift in spirits from encouraging words, and they can be cut by well-placed barbs. In short, they are like everybody else.

In this editorial we are mentioning our personal sorrow, not to obtain sympathy but to impart it. We refer to our loss not because it is unique but precisely because it is not. A steady torrent of letters comes to us from readers who tell of their problems and ask for our prayers. We want these people to know that we understand and sympathize; that our life patterns have much in common; that we are one large family—the Advent family—and that though we are separated by distance, we are together in spirit; though we differ in some respects, our similarities are greater than our differences; though we are of various nations, languages, and backgrounds, we share a common love (a love for Christ and the three angels' messages), and a common hope (the hope of Christ's soon return).

A Few Thoughts

In the past few days we have asked ourselves the usual questions that everybody asks when a loved one is laid to rest: Would we have done anything differently had we known that so soon our opportunity to verbalize appreciation, to perform kind acts, to demonstrate love, would end? And we have re-examined our faith—our faith in the absolute love of God; in His ability to work all things together for good; in His Word, with its promises of resurrection and eternal life. Also, we have meditated on the purposes and meaning of life. We shall not here set forth the answers we have arrived at but we wish to share a few of our thoughts.

Often in these days we have called to mind an illustration that our late predecessor used in private conversation with us. He used to say, "The journey of life is a walk. The entire human race is walking along single file, in families. Ahead walk the parents, followed by the children. What fun life is for the children! How safe it is, with the parents just ahead! But suddenly the parents drop out of the picture; they are gone. And for the first time the children see what is ahead—a cemetery."

The illustration is, of course, an oversimplification of human existence, but it highlights well one feature of the journey of life.

But, thank God, there is a brighter side. The cemetery is not the end. Those who enter there merely sleep. And for those who sleep in Christ, the grave is not dark; it is

brightened by the light that shines from the heavenly city. Moreover, some who see the cemetery just ahead will never enter there. Ere their feet reach its portals the Life-giver will descend from heaven. "The dead in Christ shall rise. . . . Then we which are alive and remain shall be caught up together with them . . . to meet the Lord" (1 Thess. 4:16, 17).

Almost Home

The familiar outlines of Dulles Airport are looming ahead as we look out of our plane window just now. We are almost home. In a few moments we will land and be reunited with our family. It will be a happy meeting, crowding out the sharp sorrow of saying good-by to mother only a few hours before Mother's Day.

The experience is illustrative of a larger journey—the journey of life. Soon we will reach our heavenly home. Soon we shall see those faces we "have loved long since, and lost awhile." Soon we shall pick up the threads of life that have been so meaningful but which have been snatched out of our hands by the enemy Death. And the frustrations and sorrows that have plagued us here will be swallowed up in the joy of our homecoming, of our reunion with loved ones, of beholding the face of our blessed Jesus.

The very thought of the bright day ahead, the great climax of our hopes, almost chokes us with emotion. We lay aside our grief, and say fervently, for us and all our readers, "God hasten that day!"

K. H. W.

NO CONTACT—NO POWER

The work God has given us seems beyond human strength and will to complete. When a chance for witnessing appears, we are tongue-tied; when an opportunity for service presents itself, we are occupied. Yet each day someone near us slips beyond reclamation as his life ends. Each day someone whose life we might have touched moves beyond our circle of influence.

Despite the magnitude of our task, we have to take only one step; we need but one procedure. Without this, we can do nothing. With it, no enemy can stop us. This is a living, personal connection with Jesus Christ. Jesus told His disciples in John 15 that when they were connected with Him as branches to a vine, they would be exceptionally fruitful; when they were not, they would produce nothing. Being connected to Christ supplies an otherwise useless person with a power that nothing can contain.

The term *dichotomy*, which is used frequently in the sciences, illustrates the truth that Jesus was sharing with His disciples on Gethsemane evening. A dichotomy is a situation in which only two alternatives exist or an object or class of objects that can be divided into only two parts. When we divide the world into the Northern and Southern Hemispheres, we are creating a dichotomy. When we divide a population into males and females, we have a dichotomy.

Our potential relationship with Christ is dichotomous. At any given time we can be either connected to or disconnected from Christ. There are no other alternatives. If we are connected, divine power flows through us, leading us to desire Christlikeness, to confess our sins, to receive sanctification, and to witness to others. If we are

not connected, we possess no power. Self flourishes, sin abounds, and our witness favors Satan, not Christ. We bear no fruit.

The power given Christ—"all power" (Matt. 28:18)—has been placed at our disposal. It is available upon contact; that is, when we are grafted to Him, His strength, His grace, His power are ours. "Why are many of us so weak and inefficient? It is because we look to self, studying our own temperaments and wondering how we can make a place for ourselves, our individuality, and our peculiarities, in the place of studying Christ and His character."—*Testimonies*, vol. 9, p. 187.

Not one watt of spiritual power will flow from Heaven to those who are not connected to Christ, nor will this power be available to anyone who wishes to use it selfishly. The power of Heaven, promised so freely, does not flow out to someone who uses it to attract attention to himself. It cannot be placed in the hands of someone for whom religion is but a code of ethics. But Heaven has no power quota for those who are doing the work of Christ, whose wills are submitted to Him. "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

For what reasons does God make the limitless supply of Heaven's power available to us? First, to naturalize us into His kingdom, to make us His children. "To those who have yielded him their allegiance, he gave the right to become children of God, not born of any human stock, . . . but the offspring of God himself" (John 1:12, N.E.B.).* Closely connected with this redemptive adoption is the strength to escape from the clutches of temptation. Satan will not be permitted to tempt us beyond what we are able—or have the power—to withstand, but God "will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

Second, the power of heaven is a keeping power, providing stability during stress and helping us maintain a dynamic program of sanctification. By the power of God we are kept "through faith unto salvation ready to be revealed in the last time," that we "may be sincere and without offence till the day of Christ" (1 Peter 1:5; Phil. 1:10).

Third, through the power of Heaven we are made witnesses to the love of God among our acquaintances, that additional candidates for heaven may be found. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

The condition upon which any child of God will receive this power is complete surrender. At the moment of surrender a new power takes control of the life. The power of evil, so long an unwelcome guest, is driven out, and a supernatural element is brought into the human life. This weaving together of human and divine produces an impenetrable fabric. But this supernatural relationship must be maintained moment by moment or we will again be at the mercy of the enemy, doing his will after all. (*The Desire of Ages*, p. 324.)

The almost unbelievable aspect of this unusual relationship is that the more undone we feel, the more power will be ours. Self-denial, in fact, is a prerequisite to linking up with Christ in a sin-defying partnership. "Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome."—*Testimonies*, vol. 7, p. 17.

Some time ago on an interview-type television program,

a public official appeared stating that his office had \$300,000 to give away. If the correct persons could be found, he said, the money would be disbursed. He had in his possession certain wills naming relatives to whom the money was bequeathed, but those relatives could not be located. Heaven, too, has vast resources to be dispensed. Apathy and self-sufficiency keep the heirs to these resources from inheriting their wealth. Would that every church member might link up with Christ and say, as did Paul, "I can do all things through Christ" (Phil. 4:13).

F. D. Y.

SECOND-MILE CHRISTIANS—3

That which prompted the Sabbath morning pastoral dialog on second-mile Christianity to which we referred two weeks ago, was the question of the wedding band. In the United States, Seventh-day Adventist ministers do not baptize a person wearing a wedding ring, nor do they officiate at a wedding in which the ring ceremony is part of the service. Usually, also, persons who may thereafter choose to wear the wedding band are not elected to major church office, nor are they asked to participate prominently in church activities. However—as with the matters of Christian giving and healthful living we considered last week—the wearing of the wedding band is not made a test of church fellowship.

This attitude toward the wedding band is based on the Bible rejection of outward adornment, in preference for the inward "ornament of a meek and quiet spirit" (1 Peter 3:1-4), and on the Spirit of Prophecy application of this principle: "That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*Testimonies*, vol. 4, p. 630.

"We need not wear the sign [wedding band], for we are not untrue to our marriage vow [if we do not], and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart."—*Testimonies to Ministers*, p. 181.

A wedding band does not add to the prospect of a successful marriage, nor does its absence diminish that prospect. Nor, at least in the United States, does it afford protection; it may even attract unwanted attentions. The argument that rings were worn in Bible times, apparently without any record of specific divine disapproval, is not a valid reason for wearing them today. We do not condone the practice of polygamy, the holding of slaves, the waging of war, the bearing of arms, or the use of intoxicating beverages, though all of these were practiced anciently by people whom the Lord evidently accepted as His. We believe that there is a better way of life to which God calls His people today. God tolerated these practices for a time, during the long process of leading a people out of spiritual Egypt into spiritual Canaan. Mention of these customs in the Bible, even with tacit approval, does not justify practicing them today.

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

The second-mile principle of Christian living applies to every aspect of life. It should be our guiding principle in all the choices we make—with respect to reading, music, radio, television, clothing, recreation, human relations, the way we spend our time, the things on which we permit thought to dwell—as well as to the specific points we have mentioned in more detail.

Choosing the Things More Excellent

There can be no character development apart from the exercise of the power of choice, and full maturity of character is attained, not in response to specific positive or negative commands, but in areas of choice between that which may be permissible, on the one hand, and that which is more excellent, on the other. God in His Word encourages us to cherish the things that are more excellent (see 1 Cor. 12:31; Phil. 1:10; 4:8). Many things that will not in and of themselves arbitrarily keep a person out of heaven, may make it more difficult for him to get there. Furthermore, the desire for these things reflects a state of heart that would make its possessor unhappy in heaven. Nothing we can do will earn for us a right to

heaven—that comes to us by grace alone—but a sincere desire for those things that are more excellent will help us greatly in our preparation for life in that better world.

The person who forms the habit of choosing the more excellent way because he appreciates its desirability and worth and earnestly desires so to order his life, will find heaven congenial. In contrast, the person who forms the habit of complying with minimum requirements out of a sense of duty, because he feels that he must, or that by so doing he will ingratiate himself with God, would find heaven most uncongenial. When we are wholly committed to Christ we will not do as little as we think we can get by with, in measuring up to God's ideals, because of a feeling that God requires it of us. We will aspire to live in harmony with the best we know, because we find our supreme happiness in so doing. This is the capstone of a mature Christian character.

Only the second-mile Christian will be happy in heaven. The present life is our golden opportunity to acquire this priceless talisman of character. R. F. C.

(Concluded)

LETTERS



MORE ON SCHOOL UNIFORMS

EDITORS: I am one hundred per cent in favor of school uniforms. In the past few years this subject has been mentioned quite frequently. I feel that in time the denomination will adopt school uniforms, but why wait longer? The need is critical. Our children are being influenced too strongly by worldly styles.

Do you realize the tensions that go into a getting-ready-for-school day? One daughter makes at least three changes of clothing every morning before finally deciding what to wear. Trying to make her realize the vanity of time spent in adorning the body seems useless.

My children are quite tall, and shopping for suitable styles and lengths is almost a nightmare. Even when hems are lengthened, some are still not quite long enough to "touch the floor when kneeling."

Uniforms would be a blessed relief to weary mothers. Each child would be in style, each blouse acceptable, and all hems on every skirt would be the right length.

If Roselyn Edwards wants to start a campaign for school uniforms, she has my vote.

I would like to see my children trotting off to school *this fall*, September, 1967, in school uniforms. I would like to have uniforms adopted now, while my children can wear them, and not five years hence.

How many mothers agree? Can't we really do something about it and not just talk about it?

DORIS NORRIS

Barstow, California

EDITORS: You printed a letter from Roselyn Edwards in the March 30 REVIEW urging the adoption of uniforms in our schools. I would like to encourage her and anyone else who is concerned to continue to work toward this goal.

Personally, I have bought neat, attractive, easy-to-care-for uniforms for my children. I

can truthfully say that my experience with these outfits has been all positive. The longer we have them the more sold I am.

There are some conditions that would cause me to change my mind. As my children grow older they may be subjected to teasing which they may or may not be secure enough to disregard. They may rebel at being different. But if possible I shall continue to keep them in uniform. Where else can you find anything for girls so modest, attractive, and of such high quality without making it yourself in this day and age?

ELIZABETH B. MASON

Fortuna, California

EDITORS: In a recent issue appeared a letter from a reader on the subject of uniforms for students in our schools. I have for some time been trying to interest others in this matter. It appears to me that too much emphasis is put on attire for our children, and more important things are falling by the wayside. Too many of our children are more concerned with the number of dresses or suits they have, how short or tight they are, ad infinitum. I, for one, would sincerely love to see the General Conference do something pertaining to this matter. It would certainly alleviate and smooth over many incidents that result from clothing worn by our children.

I am not a mother who cannot afford an abundance of things for my children. My children could have much more than many children, and it is for this reason that I would like to see the uniforms as school attire. I do not ever want my children to be able to look at others and say, "I have better and nicer things than So-and-so." When all are dressed alike this could never occur.

Someone may counter this by saying that careful instruction by the parents would prevent this. This is an erroneous belief, because one can never stop the outcropping of petty jealousies that do appear in all of our children at some time or another.

KATHERINE T. LOVETT

Spartanburg, South Carolina

EDITORS: I couldn't believe my eyes when I read the letter regarding uniforms for school children. I've been wishing for several years that our schools would adopt uniforms. I

have also mentioned it to others, including our associate pastor, not really expecting results, but at least I felt better! I know how it is with young people, since I'm not too far away from school days myself and one of my own daughters is an early teen-ager. Every reason that was mentioned in that letter I applaud heartily and agree with 1,000 per cent!

MRS. ANNE SMITH

Loma Linda, California

MASCULINE DRESS

EDITORS: I have read with interest your recent editorials concerning the subject of Christian dress. They were factual and well written and should surely give our church members pause to examine their understanding and application of the principle of modest and seemly attire presented by the Scriptures and upheld by our church.

It does seem to me, however, that whenever the subject of dress is dealt with it is directed to the distaff side of the congregation. I am sure we ladies need this counsel from time to time, but do not the principles of Christian dress have a broader and more inclusive application? Is there not a need for counsel directed to our young men on these same Christian principles?

In the secular world today there is growing alarm and concern evidenced by serious-minded persons for the clothing being worn by young men as well as by young women. There is a direct relationship in the dress patterns of young men and the menace and extent of homosexuality in the present-day society. Do not the Scriptures compare the time of the end with the time of Sodom and Gomorrah? Does not the dress of the young men give indication of character or the lack of it? And is it really fair to the young men of our congregations to neglect this aspect of their welfare by devoting our counsel and concern primarily to the feminine contingent?

Is it not time to give at least as much attention and concern to the young men of our church as to our women? Why not allow "equal time" on the subject of masculine dress?

MRS. G. L. BAKER

Takoma Park, Maryland

Reports From Far and Near

First Workers' Meeting in Chile

By FRANK KUNTZ
Departmental Secretary, Chile Union Mission

More than 400 workers and their families, representing administrators, pastors, teachers, colporteurs, and publishing, welfare, and Voice of Prophecy workers, attended the Chile Union workers' meeting at our college in Chillán.

It was almost a year to the day since the Chile Union had been organized, and it was fitting that we celebrate our first anniversary with the first workers' retreat. Careful plans had been laid by D. K. Sullivan, president of the union. Not only was time given each day for matters pertaining to the work of the minister, the teacher, and colporteur, but daily

meetings were held for the wives on such varied subjects as visual aids for Sabbath school teaching, healthful living through proper diet, and Christian witness by means of proper dress and conduct.

The theme of the February 20 to 27 meeting was "United to Evangelize Chile."

The keynote address was given by R. A. Wilcox, president of the South American Division. Other high lights of the meeting included morning devotionals as given by Arthur Schmidt, associate secretary of the division Ministerial Association. Evening talks were given by R. A.



Workers and their families in the new Chile Union, gathered at our college in Chillán.



Each day after the morning devotional talk all workers grouped for individual prayer.

Wilcox, M. S. Nigri, A. Alva, P. Camacho, division president, secretary, education secretary, and publishing secretary, respectively.

J. R. Spangler, associate secretary of the General Conference Ministerial Association, spoke daily at the 11 o'clock service.

The week-long session closed with a commitment address by D. K. Sullivan to rally to the evangelistic crusade. Ministers, teachers, colporteurs, the whole assemblage of workers, responded to this challenge as the entire delegation knelt in dedication to evangelize Chile.

Liberty Leaders Visit Philippine Senate

By B. B. ALSAYBAR
*Departmental Secretary
North Philippine Union Mission*

During his nine-day itinerary through the North, Central, and South Philippine Union missions, W. M. Adams, associate religious liberty secretary of the General Conference, helped conduct freedom rallies and also met a number of legislators.

Labor laws being one of Elder Adams' chief fields of interest, we first made a call on Senator Juan Liwag, justice secretary during the past administration and presently Senate chairman of the committees on labor laws and constitutional amendments. Fortunately, the Philippine Magna Charta of labor provides exemption from

joining a labor union to those whose religious conviction prevents them from doing so.

During the call on Senator Camilo Osias in the afternoon, we discussed the constitutional convention to be held in 1971. An evangelical himself, the Senator has been the country's staunchest champion of the separation of church and state in and out of the halls of Congress for more than four decades. "Pray for me that I might still be around in 1971," the aging but still active dean of Philippine legislators asked the five Adventist workers.

Our group consisted of Elder Adams; R. C. Williams and B. B. Alsaybar, religious liberty secretaries of the Far Eastern Division and North Philippine Union Mission respectively; P. C. Banaag, executive secretary, Religious Liberty Association of the Philippines and editor of *Freedom*; and T. C. Murdoch, president of the North Philippine Union Mission.

At present the Philippine Constitution provides for optional religious instruction in public schools. Last year a bill was presented in Congress which proposed to allow public school teachers designated by a priest or minister to teach religion voluntarily in public schools. This bill died because of opposition mainly from Protestant groups.

As an authority on Philippine affairs Senator Osias warned that "anything could happen in 1971." An unvigilant minority could wake up one morning, he cautioned, and find that the constitution had been amended providing, not for optional, but for compulsory teaching of religion in the public schools. He suggested greater circulation of *Freedom*, counterpart of *Liberty*, in order for it to reach more of the government men and the educated class in the country.

Senator Liwag, chairman of the committee on constitutional amendments, does not himself believe that there should be a constitutional convention in 1971 to amend the constitution, and also called for a greater circulation of *Freedom*. At present the circulation is 20,000.

At the close of our visit and at the Senator's request, Elder Adams offered prayer. We then were taken to the office of the Senate president. It was almost session time and Senator Osias had a novel idea: he would take us to the session hall, and move for a suspension of the session so we could be introduced to the Senators. Sure enough, no sooner had we taken our seats in the reserved section than we heard the minority floor leader move for a suspension of the session. A handshaking spree followed.

The session was resumed but it was time for us to leave. When we did so, Senator Osias, then presiding, waved good-by from the lofty Senate president's rostrum.

It was an unprecedented experience, at least for our local and division religious liberty men. We thank God for religious liberty friends in high places, such as Senators Juan Liwag and Camilo Osias. We shall not easily forget too the visit of Elder Adams, who has enlarged our horizons, inspired us, and given us valuable counsel on how to carry on our religious liberty work more effectively.

North Country Opens as Doctor Shares Faith

By PHILIP MOORES
President
Ontario-Quebec Conference

Wearing white robes, ten candidates were baptized at the Woodland Park Seventh-day Adventist church, South River, Ontario, not long ago.

Pastor Heimo Heghesan and Dr. Ronald Laing had held a series of 11 Tuesday evening meetings, presenting illustrated Bible and health subjects, such as "Your Tomorrow," "Be Ye Also Ready," "Where I Plan to Be When the Devil Takes His Vacation," "God's Memorial," "How to Stop Smoking," "Your Diet and Disposition," and "Cancer and Danger Signals."

The peak attendance was 118. In this audience 88 were not Seventh-day Adventists. Ten made the decision to join the church. On the day the others were accepted into church membership six more decided to be baptized. A genuine revival developed among the people.

The ground was covered with deep snow, and the temperature dipped far below zero during the time of the meetings. Those giving the Bible studies used snowshoes and skis on a number of occasions.

Dr. Ronald Laing and his family were invited by Fred Hosking in 1964 to help with the medical work in the north country. They made their home at South River, still a frontier area of eastern Canada. Soon others followed as the doctor set up practice and opened a small nursing home. The influence of this member of the Association of Self-Supporting Institutions is tremendous, for the doctor sees in everyone he meets a possible candidate for the kingdom of God, and he encourages those associated with him to do the same.

When the members decided to build a church, donations came from many sources. Surprises came from patients and former patients who sent in money for storm windows, siding, furnace, and the baptismal tank.

The congregation numbers more than 50 now, and they feel the program for the north has just barely begun.

Bible Conference Brings 400 to Sligo Church

By MORTEN JUBERG and
ETHEL A. JOHNSON
Departmental Secretaries
Columbia Union Conference

It was a Bible Conference, no doubt of that. Bibles were everywhere.

The 400 delegates to the Columbia Union Youth Bible Conference in Takoma Park all carried Bibles with them. This was their textbook. Then, there was a Bible display in Sligo church provided by George Suhrie, of North Haledon, New Jersey, who displayed a portion of his extensive Bible collection. Included were many Biblical manuscripts from the Middle Ages and other materials going back as far as 4,000 years in the form of Sumerian cuneiform tablets.

On the opening night of the conference John Hancock, associate MV secretary of the General Conference, interviewed Mr. Suhrie, and the delegates gained a knowledge of what he termed the "Christian's arsenal of strength."

Not only were the seven academies of the Columbia Union Conference represented but there were also youth delegates from the churches in the union and servicemen from different parts of the United States presently stationed nearby. All came for one purpose—to study God's Word. This they did under the direction of eight teachers, each an expert in his field: Wilber Alexander, Andrews University—the Holy Spirit; Siegfried Horn, Andrews University—our Bible in the light of recent discoveries (archeology); Bruce Johnston, Southern Missionary College—nature of Christ; Roland Hegstad, *Liberty Magazine*—steps to eternity (religious liberty); D. A. Delafield, Ellen G. White Estate—Spirit of Prophecy in 1967; T. H. Blincoe, Andrews University—righteousness by faith; Lester Harris, Columbia Union College—Creation and evolution; J. Wayne McFarland, Temple University—the body, God's temple.

That the program was a success is evidenced by the prompt and regular attendance of the young people at every meeting and by their disappointment in



Mr. and Mrs. Carlos Moore, of Parkersburg, West Virginia, inspect one of Mr. Suhrie's Bibles on display at the Bible Conference.

not being able to participate in more than two discussion groups.

After the last session all sections met together in the Sligo church for an evaluation. From the people came comments like these: "We talked in the hall until late last night; then we went into a room and talked some more. Then we prayed." "I learned more in eight hours than in the nine years I have been a Seventh-day

Adventist." "We are determined to share what we have learned. If we don't share it we will lose it and the meetings will be a failure." And from a soldier returning to Vietnam, "I have new ammunition. I can now go back and witness better."

The conference was directed by Edmund Peterson, MV secretary of the Columbia Union Conference.

British Union Meets in Quadrennial Session

By THEODORE CARCICH
Vice-President
General Conference

Thousands of believers from all parts of Britain assembled in spacious De Montford Hall in Leicester, England, March 25 to hear W. Duncan Eva, president of the Northern European Division, deliver a stirring and heart-warming message. Later in the day the assembly witnessed the ordination of seven ministers and listened to reports of denominational progress throughout the United Kingdom.

These Sabbath activities highlighted a five-day session of the British Union Conference of Seventh-day Adventists. J. A. McMillan, retiring union conference president, stated that the present union membership is 10,502 and that 18 new churches were organized during the past quadrennium. He concluded by calling upon the delegates to face the future "with stout hearts and undaunted faith." As he announced his retirement the delegates gave Pastor McMillan a standing ovation for the many years of service he has devoted to the work of God in Britain.

As has already been announced in the REVIEW, the delegates, after prayerful consideration, invited B. E. Seton, secretary of the Northern European Division,

to assume leadership. He has accepted this responsibility.

In addition to C. Wilson as treasurer, and Victor H. Cooper as secretary, the following were elected as departmental secretaries: B. F. Kinman, Sabbath school, temperance, and medical; R. E. Graham, Missionary Volunteer and educational; K. H. Gammon, lay activities, radio, Bible correspondence school; E. J. Arthur, publishing; V. H. Cooper, religious liberty and public relations; and B. E. Seton, ministerial.

The session also provided leadership for the three mission conferences in the union conference territory. Those elected were Amos H. Cooper, president, Scottish Mission; and Donald Lowe, president, Irish Mission.

Mingling with the leaders, pastors, delegates, and church members of the British Union Conference, one is impressed with the tremendous potential this field possesses for the Advent Movement. On



Retiring union president J. A. McMillan (left) and his successor, Bernard E. Seton.

the islands that make up the United Kingdom live 56 million people whose national character has meant much to civilization and Christianity. Anyone visiting Westminster Abbey in London soon realizes the contributions made by the stalwart sons and daughters of England, Scotland, Wales, and Ireland. From this hardy people God will yet glean thousands who will help to make the United Kingdom a mighty bastion for the third angel's message. As in the past, in this land of Wycliffe, Knox, Livingstone, and Newton, there will arise mighty preachers and bold missionaries who, like their ancestors, will take God's last warning message to earth's farthest corners.

Blessed with well-equipped institutions, the British Union Conference stands poised on a quadrennium that could well mark its greatest advance. Newbold College, under the leadership of Dr. George L. Caviness, is prepared to furnish trained workers for every phase of denominational activity. The new Stanborough Press, directed by W. J. Newman, is equipped to furnish the best in literature for an ever-growing army of literature evangelists. In addition, the Granose Foods, Limited, and the Stanborough Nursing and Maternity Home, managed by B. Goulstone and R. R. Mudford, stand ready to complement and augment the work of the church.

Adventism is stirring in the British Isles. Ministry, laity, and institutions are uniting under a dedicated leadership for an unprecedented evangelistic thrust. The challenges and needs are great, but this undaunted people will press toward victory.

New Work Begun in Colombian Frontier

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

A giant arm of the Andes Mountains in Colombia separates a vast jungle area called Chocó from the rest of the nation and has kept it shut off from many outside influences until the past decades. Then the introduction of radio, construction of new roads, and the inauguration of air service prepared the way for the proclamation of the three angels' messages in Colombia's last frontier.

When our first permanent worker entered Chocó a year and a half ago, he found the way already prepared for him by our Voice of Hope broadcast. The single interest of that time has grown to 230 active students in the Bible course. Our worker, Samuel Pérez, expects baptisms soon.

This departamento, about the size of Maryland and New Jersey (47,468 square kilometers), was entered several years ago by some colporteurs who sold several books but apparently had little hope of continued success. However, in 1964 two missionary-minded colporteurs, Mr. Pérez and Elía Costa, entered Chocó and canvassed there six months, dividing the territory between them. Not only did they sell many books but they distributed free



The Sabbath morning congregation at the British Union session hears Beryl Cannon sing.

of charge about 600 magazines. In Quibdó, the capital, they befriended the evangelical minister, who invited them to return and join him in the evangelization of this town. Thus far he had met with very little success.

Quibdó was founded in 1654 by a group of Jesuit missionaries. It has some 40,000 inhabitants but lacks utilities: water and light are scarcely available, and the town possesses only one telephone. Outlying areas of Chocó have been inhabited for centuries by the fierce Carib Indians. Their present-day descendants, few in number, are living in primitive circumstances.

One day toward the end of their evangelistic campaign the two colporteurs reached Ríosucio, where they met Mrs. Carmen Florez, who had learned about the message somewhere else in Colombia. She was keeping the Sabbath and led a group of interested people.

Encouraged by this news, they hastily returned to the mission headquarters in Cali and informed the president about their exploits for Christ. Because one of them had to return to school and the other was about to marry, the mission decided to send in an elderly retired couple to attend to the new interests. However, within a few months they were forced to leave Chocó because of the rigorous climate. Who would be able to go now?

When Mr. Pérez returned to headquarters to settle his accounts, the mission committee asked him to go again to this needy field. But he wanted to finish his studies first, so the answer was negative.

Toward the end of 1965 the mission office received an urgent call for a worker from Eliazar Moreno, an Adventist layman who recently had come to this region from the Atlantic coast. He had settled in a little community of about 30 families and had met some interests. So it happened that Mr. Pérez received a telegram while he was canvassing, calling him to part-time evangelism. This time he could no longer refuse.

After settling his personal affairs, he returned to Chocó, January 7, 1966. In Chocó's capital, Quibdó, the Lord had been preparing the way for him. A widower named Angel Maria Bedoya, falsely accused of a crime, had been put in jail without any further investigation. His solitary confinement gave him time to meditate, and he prayed God to give him more light. One day while listening to the radio, he heard our La Voz de la Esperanza ("Voice of Hope") radio program and enrolled in one of the Bible courses. Very shortly he finished his course and requested the visit of an Adventist minister.

The Bible correspondence school alerted Brother Pérez, who was then in Quibdó, but he could not find Mr. Bedoya, since he had been paroled. One day, however, they both met in a store where our brother was selling a book.

In May, Luis Bolívar baptized 11 persons in Mutumbudó and the first person in Quibdó. From then on Mr. Pérez continued working in this capital city and enrolled scores of students in one of our three courses. Finally 230 active students kept him so busy that he had to stop canvassing.



Teachers and students from the Ayer Manis School sing a special number during the Sarawak Mission session that inspired Jaulin to share his faith under unusual circumstances.

A terrible fire which razed nearly one third of the town last October once more called our attention to this dark territory. Because the government forbade entrance to the disaster area, Adventists could not lend a helping hand until recently, when I was asked to visit Quibdó in the interest of the radio Bible school. The public graduation of 23 students, the baptism of the storekeeper whose house is being used for the services, and the distribution of food and clothing to 25 needy families brought encouragement to the newly formed group.

In spite of opposition and the prevalence of many debasing vices in the city, the prospects for the future of our work are very good.

Our immediate needs are a small chapel, a school, and a bicycle for Mr. Pérez, who has to visit all these 230 students on foot. To reach the nearly 200,000 souls who inhabit this large departamento we need another worker and a medical launch.

Jungle "Rain Blessing" From Borneo Downpour

By JAULIN
As told to Doyle Barnett
Departmental Secretary, SE Asia Union

By the time the recent Sarawak Mission session was over, my zeal and enthusiasm had been raised so high that I simply could not bear to sit still. The inspiration of the testimonies, the stirring appeals that were made, and the urgency of the work kindled a flame in my heart. I was eager to return to my station in Ibol to share what I had learned.

On Sabbath morning our people, some of whom had been delegates to the session, began to assemble for worship services. I could hardly wait for Sabbath school to be finished and the preaching service to begin. My sermon notes, on which were written my message and burden for the day, consisted of a thin book

entitled "A Call to Worldwide Revival and Evangelism." As I spoke, the power of God's Spirit was upon me, and I explained with burning conviction the goal and objective of God's people.

My heart thrilled as I saw the eagerness and spontaneous response of our members. They were all jungle dwellers, and none possessed any of this world's wealth. Even so, I discovered they were willing to sacrifice—they offered themselves to God for service. I had made plans to take a sampan to a heathen village in the afternoon, and in concluding the service I called for volunteers to join me at four o'clock.

Just before departure time I greatly feared my efforts had been spent in vain. Black, angry-looking clouds suddenly appeared. Rain began to fall in sheets. It was terrible and I wondered whether any of our people would have the courage to brave the raging storm. Nevertheless, I took courage and carried my little outboard motor down to the river. This was the signal our members had been waiting for, and one by one they, too, ventured forth and faced the storm.

As we all gathered by the riverside before boarding the sampan, our heathen neighbors, observing our movements, thought we had lost our senses. Through the pouring rain they shouted to us, "Where are you going?"

I replied that we were going to Mentu to hold a meeting.

Back they called, "You must be crazy to go in this violent storm!"

Through the drenching cloudburst, dumfounded and straining eyes from riverside longhouses peered out into the cloud of rain as one by one our brethren and sisters descended the bank to the sampan. Sixteen brave men and women they were. As we shoved off from the bank the roar of the motor drowned the gibes and laughter of our unbelieving neighbors.

Our members tried to keep themselves partially dry by using umbrellas, but it was useless. Moreover the stream twisted back and forth, and all of us kept busy

trying to stay upright and dodging branches and limbs from overhanging trees growing in profusion along the edges of both banks. The beating storm made our passage on the jungle stream so dangerous that several brethren began to have second thoughts and suggested that we should return. Foreseeing a fruitful missionary venture for Christ, Mr. Guru confidently assured all of us, "Never mind; this is a rain blessing."

In Mentu we stepped on the bank with stained and sopping-wet clothes, but our courage was high. The rain had now stopped, and we announced to the suspicious villagers the purpose of our visit. Would they come out and listen? Would God reward our faith and venturing for Him? As we looked around for an open-air meeting place farmers began coming in from their paddy fields. They viewed us with evident misgivings and entered their longhouses.

As I hung up a white sheet to serve as a screen for Bible pictures, many hidden eyes suspiciously looked on. Then I played some religious music on my small, battery-operated tape recorder. Soon two children scouts came out and we gave them a warm welcome. Then a third gathered up courage and joined them. Thereafter children rushed in from every direction. With the children serving as an "advance guard" the adults lost their fear and began crowding in too.

Children are always easy to work with, and I spoke to them and taught them some choruses by projecting pictures on the screen. Afterward I used Hope for Today filmstrip Bible pictures and explained to them the great plan of salvation. For several hours we talked to them and answered their questions. In closing I appealed to those who wanted to accept and follow Jesus as their personal Saviour. The results overjoyed our hearts. One after another they said they wanted to be Christians.

By 11 o'clock that night five whole families, totaling 23 persons, and individuals from many other families, requested us to take their names as candidates for entrance into our church.

Our 16 brave and faithful members now understood what Mr. Guru meant when he said, "This is a rain blessing." Truly this was an unexpected downpour of heavenly blessings. We returned to our homes with hearts bubbling over with joy that far exceeded any pleasure that we had ever had before. Our little "sacrifice" shrank into insignificance. Next week we are organizing a branch Sabbath school in Mentu.

Solusi Expresses Thanks for \$95,000 Overflow

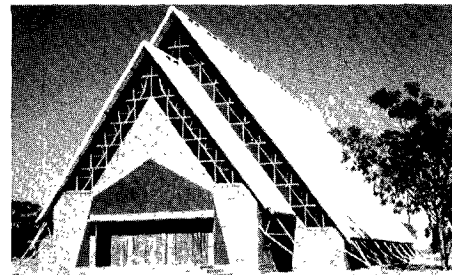
By RUTH GORLE

Solusi holds a special place in the hearts of God's remnant people in every part of the world. This was demonstrated once more last year when the largest Thirteenth Sabbath Offering ever given in the third quarter of any year was brought in by Sabbath school members on every continent and island to which

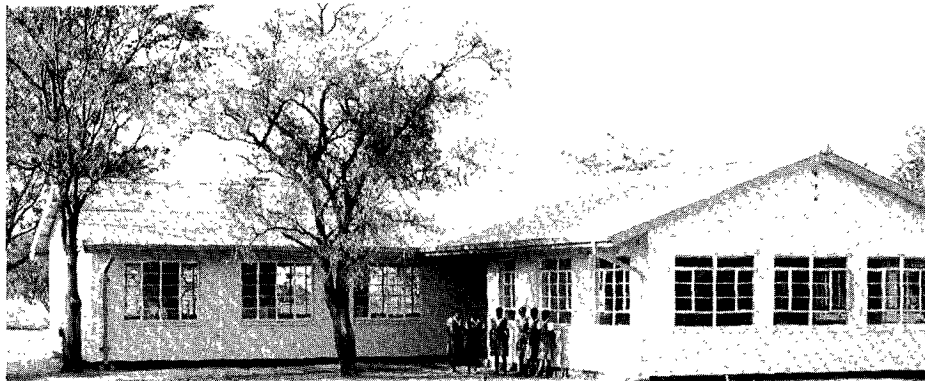
the three angels' messages have penetrated.

The overflow coming to Solusi amounts to \$95,000. Such a sum, wisely used, will greatly strengthen and expand the college work by providing sorely needed library facilities, and will safeguard the whole institution by ensuring an ample and permanent water supply.

The present library contains 8,500 volumes, of which only 3,500 are suitable for use in the college. The minimum for a senior college is 25,000 volumes, and we should like to bring this up to 40,000 in the foreseeable future. The first step in



In this modern church Solusi students from all over Trans-Africa worship each Sabbath.



Above: The domestic science building (block) at Solusi, shown in 1965. The large overflow offering will provide an adequate library block. Below: Workers at Solusi sing appreciation for the added funds, under the direction of J. Tshuma. Others (left to right) are V. Roberts, maintenance superintendent; I. Barrell, provincial education officer; S. L. Masuku, staff member; and R. L. Staples, principal of Solusi College.

this direction must be the erection of a well-designed library block. The site for this building has long been set aside, and now the generosity of our believers has made the building itself possible.

Until recently some of us wondered how God's work here could grow and prosper when recurrent water shortages threatened to close the school down entirely. Now, thanks to a new government dam seven miles from the campus, we feel not only that our water is sure but that we can lay plans for producing crops under irrigation. The line that the water pipes will follow has been surveyed, and five or more firms have been approached for quotations for the supply of two miles of seven-inch and five miles of five-inch piping.

As I write, bulldozers are excavating a large storage basin. When the pipe line is laid, water will gravitate into this basin, and after settling and being purified, it will be pumped into the storage reservoir on the top of a granite hill known as Little Kariba.

From this reservoir water will flow to all parts of the campus and immediate environs. In addition to supplying all domestic needs, the water will be used to irrigate land. To begin with, 30 acres will be developed: four acres of garden, ten of maize, and 16 of other grain and fodder crops. It is hoped to bring 100 acres under irrigation eventually. The proposed irrigation canals have also been surveyed.

It is not necessary to point out what such prospects of food production mean to the school and to the African people living near. What once seemed an insuperable barrier to growth has melted away, opening a bright vista before us.

We at Solusi wish to thank every member for his support, sacrifices, and prayers. We believe that God will make it possible for young men and women to come to Solusi from all parts of the Trans-Africa Division, so that our college enrollment may keep pace with the promised growth in plant and production. Many and forbidding are the hindrances that we can see, but with God all things are possible. Our need of water and of funds was urgent, and God has supplied both. He will surely send us young men and women to fill our classrooms on the college level.

LA Spanish Churches Join in Public Effort

By SAMUEL WEISS
Pastor, Southern California Conference

Nearly 150 have joined or have asked to join the church, and 275 are taking studies as fruitage of coordinated evangelism by nine Spanish churches of Los Angeles.

At the first baptism, on April 23, 52 were baptized. After the baptism 95 others came forward, responding to a call to join the remnant church.

The Voice of Prophecy gave the services of Braulio F. Perez, the speaker of the Spanish Voice of Prophecy program, for the series of meetings that began on March

3 in the Embassy Auditorium in downtown Los Angeles. There were more than 1,600 present the night of the first baptism. The average attendance was around 1,000. More than 800 Bibles were used in the Bible Marking Plan.

For as long as four years some of the 1,700 members of the Spanish churches had been visiting homes, distributing *El Centinela* and other literature, and enrolling those interested in the Spanish VOP Bible course. The challenge presented to our people was great: For every six persons who walk the streets of Los Angeles one speaks Spanish. What would be their response?

For a few days after Elder Perez presented the Sabbath question we found statements in the question box both for and against the Sabbath message. Some did not want to admit that they had been wrong, but most agreed with the speaker. One woman wrote: "I came to this meeting as a curious person. The first evening I did not like you. I even hated you. But little by little I noticed there was real sense in what you were talking about. I never missed a meeting. Now I belong to your church."

The April 23 baptism was to have ended the effort, but the people requested



Arabic Books for Middle East

W. A. Higgins (second right), associate secretary of the General Conference Publishing Department, examines Arabic books in the Lebanon Mission Book and Periodical House. With him are the mission publishing secretary, Shahada Halabi (left); the Book and Periodical House manager, George Yared (right); and the division publishing secretary, Derwood Chappell. The books are *The Desire of Ages* and the newest book for Middle East literature evangelists, *Your Ideal Diet*, by Dr. Herschel Lamp, division medical secretary.

During his visit to the Middle East in April, Elder Higgins conducted training institutes at Middle East College and at the Heliopolis church in Egypt. He had Sabbath services in the Beirut, Lebanon; Cairo, Egypt; and Amman, Jordan, churches.

God blessed our literature evangelists in the Bible lands with a 27 per cent increase in sales in 1966. Prospects for 1967 look good.

D. L. CHAPPELL
Secretary, Publishing Department
Middle East Division

that the meetings continue. Since Elder Perez had other commitments, I was asked to continue the effort until the end of May.

The pastors and Spanish churches involved were: G. E. Alva, Van Nuys; Augusto Britton, San Fernando; J. O. Robinson, Wilmington; Roberto C. Perez, Temple City; Ivan Ruiz, Pico-Rivera; A. de la Torre, Ditman Avenue; Jose Diaz and Mary Trevino, pastor and Bible instructor, Lincoln Heights; Joel Sepulveda, Central Spanish church; and Samuel Weiss, Spanish-American church, the mother of all the Spanish churches in the Southern California Conference. Other associates were Jose Siqueira, Eloy Martinez, and Mrs. Concha Rodriguez.

Lulengele Mission Reopened in Congo

By J. T. KNOPPER
Departmental Secretary
Congo Union Mission

At the first baptism since 1964, 13 persons were added to the church in the Kasai Section of the Congo. Thirty more are waiting in neighboring places and from everywhere requests are coming, "When will you send us a pastor to teach us the Advent message?"

D. H. Thomas and I, realizing that the time had come to reopen the Lulengele Station, traveled to Luluabourg with the union plane and from there in a UNO vehicle to the mission station to start work on building an airstrip, reactivating our medical work, and enlarging the educational activities of the school there.

The Lulengele Station was started a few years after the second world war and by the late 1950's evangelistic, educational, and medical work were well established, but in 1960, with political unrest in the Congo, our work was brought to a sudden standstill. Only a local worker, Levy Tshiya, stayed behind to keep things together.

Despite the inactivity of the mission station, evangelization in the Kasai Province did not cease during those seven years. Voice of Prophecy lessons were mailed to many persons requesting them. Literature workers went out in the area and found a great hunger for books, greater than anywhere else in the Congo. Letters are arriving daily at the union office in Lubumbashi for information about Adventist books and Voice of Prophecy lessons. For example, one of our Congo workers went with books to one town in the Kasai Province and delivered in two weeks more than \$1,000 worth of literature.

While Brother Thomas and I were in the Lulengele area, we arranged radio broadcasts for our Voice of Prophecy programs in French over Radio Mbuji Mayi. This is the fifth radio station broadcasting Voice of Prophecy programs in the Congo.

The possibilities and opportunities for preaching the Advent message in the Congo have never been so bright, especially through the ministry of the Voice of Prophecy and our literature work.

Departmental Advisory Councils Convene at Banff

By THEDA ILES KUESTER

The North American Division advisory council for three departments, May 3 to 14 at Banff, Alberta, was a mountaintop experience in more than one way for the council's 175 delegates and representatives.

Banff is a picturesque town nestled in the heart of the Canadian Rockies, and the sights and souls of those attending the council were lifted as they viewed the surrounding peaks with their eternal diadem of snow.

The three departments at the council were the Sabbath School Department, the Radio and TV Department, and the Lay Activities Department. The purpose of the council was to review the progress of the church's activities through these departments during the past four years, to lay plans for greater outreach and more effective operation during the coming four years, and to strengthen the leaders through discussion periods, inspirational services, and exchange of soul-winning methods and experiences.

Attending the council were the departmental secretaries from the ten union conferences of the North American Division, as well as departmental leaders from the 60 conferences. Those attending from the General Conference included R. S. Watts, W. E. Phillips, Dr. Ralph Waddell, H. D. Singleton, D. W. Hunter, F. L. Bland, and J. C. Kozel. J. E. Edwards, J. J. Aitken, and G. R. Nash, with their department associates and assistants, were present to chair the sessions. H. M. S. Richards, Sr., and Jr., and W. A. Fagal, with their associates, were present, as well as representatives from the School of Bible Prophecy, the Eastern and Western welfare depots, and the Review and Herald, Pacific Press, Southern, and Kingsway publishing houses. There were also representatives from the Inter-American Division.

Sabbath School Council

"Grow With the Bible, Go With the Bible" fronted the long table at which the secretaries of the General Conference Sabbath School Department, with their associates, took their place to begin the Sabbath School Council.

Elder Hunter struck the keynote of the convention in his sermon "Be a Gambler!" Pointing out how every one of our denominational growths had involved risk, he challenged his hearers by declaring that men are needed in our church with great and new ideas, that dynamic religion cannot be made out of negation, and that we must take risks to achieve forward strides in God's work.

Stressing the importance of Vacation

Bible Schools, the group voted that a conference goal be set of one VBS for each church or, if that is too big a step at one time, a 10 per cent increase over the number held the previous year.

To make this possible, some churches are holding evening Vacation Bible Schools, and one church found a Christmas Vacation Bible School very successful. Holding a six-day-a-week school for 12 days was recommended, with no crafts or drink served on Sabbath, and thus non-Adventist children would be introduced to the Sabbath school program.

A letter to the council from Robert H. Pierson struck the keynote on the discussion of searching for and reclaiming missing members. He wrote, "What affects the Sabbath school naturally affects the church. . . . I carry a heavy burden on my heart for the missing members of the Sabbath school. . . . I think we ought to do everything within our power to rectify the situation and get all our church members back into the Sabbath school."

Reclaiming missing members, the group felt, would require: (1) improved teaching. A teacher must not only be willing, but must be trained to inspire, and must know how to use the discussion method

of teaching; (2) youth-slanted approach. The teacher needs to become involved with the youth in their interests and projects and to use the language they understand; (3) recognizing individuality. Children must be treated as individuals and assured of their place in the church.

The plan of rotating Sabbath school officers and teachers each week was not recommended. The council also urged that when a church plans to construct a building the conference inspect the plans to ensure that sufficient room is planned for the Sabbath school division, including rooms for adult teaching.

Friday evening Fernon D. Retzer and Clarence Kott narrated a script that had been written by Elders Retzer and James R. Hardin and that was illustrated by flannelboard and music. It enumerated the nine keys to successful Sabbath school soul winning: willingness, spiritual fitness, self-improvement, knowledge of God and pupils, training, experience from practice, organization, the use of goals and devices, and the use of Christ-centered materials.

R. Curtis Barger, associate secretary of the General Conference Sabbath School Department, acted as superintendent for the model Sabbath school conducted in the convention hall Sabbath morning.

F. L. Bland, vice-president of the General Conference, was the speaker for the divine service. Asking, "What is my responsibility in this challenging hour?" he declared, "Time does not stand between us and Christ's coming, but a task. This task will not be completed until we are ready, and that is the purpose of this council."

Radio and TV Council

Under the banner of Let Them See—Let Them Hear, the Radio-TV Council



Health and Welfare Federation presidents participated in the Banff advisory council.



Jacqueline Darby, daughter of one of the delegates, enjoys the children's Sabbath school led by Mrs. C. C. Groomer, wife of Central California's Sabbath school leader.

radio-TV Department, said: "For this last hour of earth's history God has given us the marvelous media of radio and television to reach the multitudes. He has given us the message of the Advent hope. We must let the people see and let them hear it."

Health and Welfare Council

For the first time in history a special Health and Welfare Council was authorized to meet in connection with the quadrennial council of the Lay Activities Department. In addition to the Lay Activities secretaries, one or more Health and Welfare Federation presidents, women in uniform, were sent by each union.

C. E. Guenther, secretary of Seventh-day Adventist Welfare Service, sounded the keynote of the council in the opening devotional, based on Luke 4. The Adventist objectives in this ministry were outlined thus: (1) to reduce suffering; (2) to build character; and (3) to open hearts to receive the message of Christ.

A special feature was a panel discussion, chaired by D. E. Caslow, of the North Pacific Union. A panel of eight women delegates issued a challenge to Adventist men to take their places by the side of Adventist women in service. This challenge was accepted by the men present and was further developed in a formal council action. A welfare workers' uniform for men was also adopted.

Equal emphasis was given by the delegates to the organization of younger women into groups of welfare ministry. The recommendation on this feature calls the younger women of every church to personal welfare ministry in behalf of needy families, and especially children. Other resolutions adopted called for every-church-member participation in visiting homes with the welfare approach, greater emphasis on health education classes in centers and churches, and every-member financial support for welfare through systematic giving and use of the tithe and offering envelope.

The council closed with a challenge issued by R. S. Watts, vice-president of the General Conference.

Lay Activities Council

J. E. Edwards, secretary of the Department of Lay Activities of the General Conference, opened the Lay Activities Council by focusing attention of the council on the murals in the Parliament Building in Victoria, British Columbia. These murals present "Courage to Initiate," "Enterprise to Organize," and "Labor to Transform," and he said they may truly be applied to the lay activities leaders.

In his sermon on Sabbath morning Elder Watts presented a challenge to revival and reformation in living and witnessing, and called for "revolutionary" methods to bring God's work to a speedy finish.

A symposium was held Sabbath afternoon in which each union presented thrilling high lights of lay evangelism in its

different aspects—missionary literature distribution, health and welfare services, soul winning through Ingathering, Bible course applications, and Bible evangelism.

This quadrennial Lay Activities Council was a history-making meeting, for many new plans came from the various working committees. Emphasis was given to the Gift Bible Evangelism program. A new teaching device to implement the target of one million Bible studies a month was shown. The penetration tract program was studied. Ways of making the Ingathering crusade more missionary and soul winning were carefully considered.

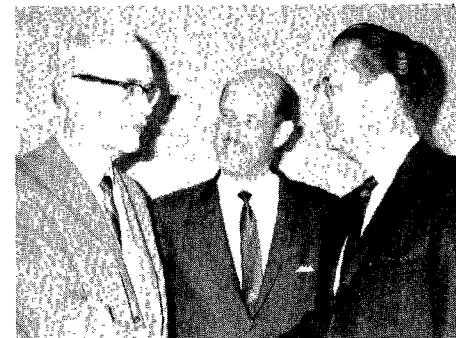
For the first time the department designed a flag that will be used at conventions and congresses to inspire our workers and members in united soul winning.

The flag was carried forward and unfurled by Leon Cornforth and Earl Moore as standard bearers, and Elder Edwards explained its significance. The LA stands for the important place of laymen and their activities in God's work; the open Bible represents the work marked out for us; the shield of faith is used in warding off the fiery darts of the enemy; the torch symbolizes the torch of truth that must always be held high; the field of blue denotes devotion to God and His cause; the field of white the purity of our lives; and the field of gold represents the heavenly city.

The flag was presented to D. E. Caslow, lay activities secretary of the North Pacific Union, designated as one of the veterans among the 419 lay activities secretaries serving around the world. After his response, the flag was lent to A. M. Riffel, of the Inter-American Division, to be used at a division-wide lay activities council in Haiti immediately, and later in Mexico for the seventy-fifth anniversary there.

The council was climaxed Sunday noon with the dedication of a welfare emergency van for the Alberta Conference, the first in Canada and one of a fleet of 28 welfare emergency vans in North America.

Top: H. M. S. Richards, Voice of Prophecy (left), J. J. Aitken, GC Radio-TV Department, and W. A. Fagal, Faith for Today. Bottom: R. S. Watts displays the new Lay Activities Department flag as J. E. Edwards (left) and D. E. Caslow admire its symbols.



went into action Sunday morning, May 7. The banner was based on the text "Blessed are your eyes, for they see; and your ears, for they hear" (Matt. 13:16).

H. M. S. Richards gave the keynote address, stating that North America is in dire need of a great moral reformation; that the same conditions are developing now that caused the downfall of the Roman Empire, as listed by Gibbons in *The Rise and Fall of the Roman Empire*: breakup of the family with increased divorce, heavier taxes, military preparations at high level, and foreign wars. Elder Richards pointed out that God's last word to a lost world is what is needed, and that word is Jesus.

During this council the objectives of the Radio-TV Department were reviewed; the duties of the union and conference radio and TV secretaries clarified; plans for major broadcasting and telecasting, as well as local programs, discussed; and a list of public service programs (Your Radio Doctor, Your Story Hour, Christmas and Easter releases, and so on), provided.

The National Broadcasting Company lists the Voice of Prophecy as having the highest unofficial rating of any religious program in North America.

A new technique, the Nite-Owl program, has been developed by the Voice of Prophecy to reach the estimated 32 million persons who listen to radio at night. Another developing service is a Voice of Prophecy program beamed to youth. These young people are asking questions about smoking, lung cancer, and LSD, and this "where the action is" program will be a 15-minute youth broadcast, with a format geared to youthful thinking, terminology, and music. It will deal with such youth interests as dating, narcotics addiction, conformity, social pressures, et cetera.

The report and discussion of the Faith for Today television program revealed that 128 of the 265 television stations are airing this program in color.

Stanley H. Hill and Betty Ahnberg were present to represent the radio program Your Story Hour. It is now being broadcast on 191 stations in 42 States, as well as some overseas areas. The General Conference Radio-TV Department is exploring the possibility of such a story-hour program on TV.

In his closing remarks J. J. Aitken, secretary of the General Conference Ra-



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

► Carson Adams, of the General Conference Publishing Department, has held a series of training sessions in the territory of the Far Eastern Division for managers of Book and Periodical Agencies. Directing the programs have been E. A. Brodeur and J. T. Mason, publishing leaders of the Far East.

► Land is now being readied for construction of a new servicemen's center on Okinawa. The new building, made possible by a special appropriation from the General Conference, will care for the spiritual and recreational needs of Adventist servicemen on the island. Civilian chaplain is Clyde Bailey.

► A two-and-one-half-acre tract of land in the suburbs of General Santos, Mindanao, Philippines, has been offered to Seventh-day Adventists on which to build a new hospital. The offer came from a realtor in the city who heard a radio interview involving an Adventist visitor to the city. The South Philippine Union Mission and the Far Eastern Division are now studying the possibilities of establishing a new medical institution in General Santos.

► Recent General Conference visitors to the Far Eastern Division have included Carson Adams, Melvin Adams, M. Carol Hetzell, Ralph Davidson, and Charles Nagele.

► Sixty-three seniors graduated in April from Mountain View College in the Philippines. Graduation speakers included Pastor Avery Dick, head of the Bible department of the college, and D. A. Roth, assistant secretary of the Far Eastern Division.

► A treasurers' and auditors' council, held in late April in Hong Kong, was conducted by Harry Johnson, treasurer of the Far Eastern Division, and Hartley Ludden, auditor.

► Don F. Gilbert, treasurer of the South China Island Union, was ordained as a gospel minister during the annual meeting of the South China Island Union. Others who took part in the program were Samuel Young, president of South China Union College; Milton Lee, ministerial secretary of the South China Island Union; C. B. Miller, president of the South China Island Union; Duane S. Johnson, of the General Conference; and Nathaniel Yen, principal of the Taiwan San Yu Bible School.

► A new mission office was recently dedicated in Borneo. The headquarters of the Sabah Mission of the Southeast Asia Union was officially opened April 22 by Daniel Guild, union president, and D. A. Roth, assistant secretary of the Far Eastern Division. President of the mission is George Munson, long-time missionary to Korea, who went to Sabah a year ago.

► The Week of Prayer at the Bangkok Sanitarium and Hospital in Thailand was recently conducted by L. A. Shipowick, lay

activities secretary of the Far Eastern Division. Many Buddhist nurses and students in training decided for Christ.

► The fiftieth anniversary of the founding of Philippine Union College was observed in April. Dr. L. M. Stump, one of the early presidents of the school in its new location in Manila, returned to the Philippines for the three-day celebration. The program was directed by A. P. Roda, president of the college.

► Japan Union Mission has officially opened its new headquarters near Yokohama. The facilities include a headquarters building, a compound for national workers, and a compound for overseas workers. The previous headquarters was situated in the world's largest city, Tokyo.



Northern Union

Reported by
L. H. Netteburg

► In a recent burn-out a Cedar Rapids, Iowa, family lost everything. An Adventist member arranged housing in a used mobile home. The welfare center took new sheets, quilts, and clothing. The people said that the Adventist Church was the only one that responded to their need.

► A baptism was held at Pipestone, Minnesota, April 15 with Arthur Kiesz, conference president, baptizing seven people. N. D. Ostrander is pastor.

► Three people were baptized April 29 in Huron, South Dakota. Two of them were young people and the third had been attending recent evangelistic meetings conducted by M. E. Erhart, pastor of the district.

► The Heitzmann-Stanger evangelistic team has opened a series of meetings in Valley City, North Dakota. More than 100 Bibles were placed in the homes by literature evangelists before the meetings opened, and laymen are following up the Bible in the Hand interests.



Southern Union

Reported by
Oscar L. Heinrich

► Twenty-nine persons have been baptized and joined the Gadsden and Hanceville, Alabama, churches as a result of the evangelistic meetings being conducted there by the conference evangelist, W. D. Brass, assisted by the district pastor, Rendall Caviness.

► Two girls who attended the Friendship Camp held in the Carolina Conference last summer have recently been baptized, and several others are attending Sabbath school in different churches of the conference.

He Emptied His Bank

By J. E. EDWARDS
Secretary, GC Lay Activities Department



"One of our members in Germany contacted a family and presented to them the Harvest Festival [Ingathering] magazine," writes Pastor St. Woysch, lay activities secretary, Central European Division. "While she explained the need and distress of the people of Africa, a little boy who wasn't old enough to attend school stood by his mother and said, 'Mommy, I have a little money box. May I give my savings?'"

"His mother gave permission, and with bright eyes he gave the woman all the money in his little piggy bank. This included many pennies he had saved for toys.

"In Germany Ingathering is done by presenting the magazine in exchange for one mark. So this boy's gift of DM 2,53 was sacrificial, as well as a sizeable offering.

"The little fellow met the Seventh-day Adventist woman some days later and said, 'Now the poor children aren't hungry any more, are they?'"

We believe that Jesus would have said, "This boy has given all he had."

Condensed News

West African College Conducts Branch Sabbath Schools, Wins 20

While baptism of students is a recurring yearly event at the Adventist College of West Africa, half of this year's candidates were fruits of the branch Sabbath school work conducted by students in the surrounding villages. The 150 students at this college spend one to two hours every Sabbath teaching adults and children in a dozen different branch Sabbath schools within a radius of 20 to 30 miles from the campus.

Now the tangible fruits of the past year's labor are being harvested. But there are more—many more—who have left heathenism and Mohammedanism and are now preparing eagerly for their baptism.

Like students everywhere, these college youth struggle with classes, assignments, and manual labor during the week. Yet they have seen the rewards of Sabbath school evangelism and are willing to give up a quiet Sabbath afternoon to seek converts.

JAN PAULSEN
Bible Teacher



Theology teachers and students of the Adventist College of West Africa who prepared the 20 candidates for baptism: I. Alala and Principal H. J. Welch (extreme left) and Jan Paulsen and J. Vinei (extreme right).

Four Loma Linda Physicians Serve Aboard S.S. Hope

A two-month tour of duty aboard the floating hospital S.S. *Hope* has begun for four faculty members of the Loma Linda University School of Medicine and two other California physicians.

According to a report from the hospital ship, the six men joined the teaching-and-treatment mission at Cartagena, Colombia, April 13. During their volunteer service on the coast of Colombia, the American specialists will work with national doctors, technicians, and nurses, showing the medical techniques used in the United States while caring for Colombian patients. Colombia is the seventh nation visited by the S.S. *Hope* since the medical ship began its mission of international friendship in 1960.

From Loma Linda University are Dr. Malcolm R. Hill, Sr., emeritus professor of surgery; Dr. Earl J. Boehme, assistant professor of surgery; Dr. Denis C. Adler, associate clinical professor of radiology;

and Dr. Otto B. Munchow, assistant professor of anesthesiology. Others are Dr. Harry Alban, Long Beach orthopedic surgeon, and Dr. Ralph E. Netzley, Yucca Valley pediatrician.

After serving as a hospital ship in World War II and the Korean War, S.S. *Hope* was put in "mothballs." She was lent to the People-to-People Health Foundation under a special agreement in 1960. It was then that she first sailed under her new name, *Hope*—Health Opportunity for People Everywhere.

To the ship's permanent staff members of 90 or 100 are added volunteer specialists from the United States. Some, like Dr. Hill and other *Hope* volunteers from Loma Linda University, volunteer for second tours of service, or even third and fourth terms. Dr. Hill served previously on the ship in Ecuador, and some of his fellow teachers at the medical school have served aboard the vessel in the waters of Africa, Indonesia, Vietnam, and South America.

JOHN PARRISH

A story on the S.S. *Hope's* visit to Nicaragua appeared in the Review, April 20, 1967.

New Staff Members Are "Firsts" for College in Philippines

Agripino C. Segovia is the first Filipino to become academic dean at Mountain View College. Pastor Segovia has served as an evangelist, Bible teacher, academy principal, mission educational secretary, and union educational secretary. He holds a Master of Arts degree in education from Philippine Union College.

Pastor and Mrs. Nick G. Tumangday are the first Filipino Seventh-day Adventist graduates in their fields. Pastor Tumangday, college Bible teacher, has his Master of Arts degree in history and philosophy of religion from Philippine Union College, and Mrs. Tumangday has her Master of Arts degree in English from the University of the Philippines. Newly appointed chairman of the department of English, Mrs. Tumangday is the first Filipino to hold such an office in either of our colleges in the Philippines.

Gregorio M. Bayot is the first Seventh-day Adventist to obtain his Master of Science degree in agriculture. Last July he graduated from Araneta University and at present is in charge of agricultural instruction and the production of vegetables at the college.

ARDYS BROWN

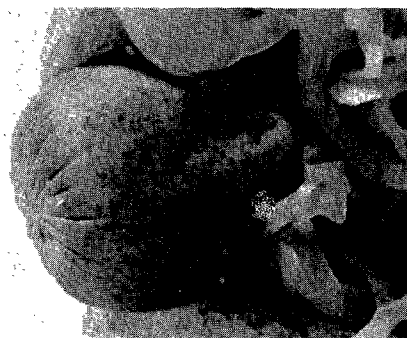
South American Mobile Units Report 700 Baptisms in 18 Months

Nearly 700 persons were baptized in South America during a recent 18-month period as a result of the medical missionary work of the division's launches, mobile clinics, and airplanes. The *Fernando Stahl*, lost not long ago while taking off from a mission airstrip, was responsible for the baptism of 212 in the second half of 1965.

Total attendance at meetings held in connection with the work of these units was more than 160,000 in about 3,750 meetings. They pioneered the work in 71 new places.

(Please turn to page 30)

THEY'RE DIFFERENT NOW!



Our Veja-Links, that is. And by different we mean tastier and better any way you serve them. Reason? Our Veja-Links contain Fibrotein.[®] That's an exclusive Worthington Foods process that means *the difference* no matter which of our many Fibrotein products you select. If you haven't used our Veja-Links recently — try them again. Just once! Our Veja-Links are *so delicious, so tasty* that — well — why not find out for yourself. They ARE different now!

(HONEST)

For other tasty vegetarian foods, look for the BIG W:



Worthington Foods, Inc.
Worthington, Ohio 43085

Tomorrow's
Foods Today



HELP FOR SABBATH SCHOOL TEACHERS

OF EARLITEENS AND YOUTH

The book that every teacher or prospective teacher in Sabbath school youth divisions has been looking for.

Sets forth fundamental principles to guide, strengthen, inspire, youth teachers.



Filled with Do's, How's, and Why's to make your teaching effective.

13 informative chapters that will help you win and hold youth to the church.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

..... Church Missionary Secretary
 Book and Bible House
 Please send me Tomorrow in Your Hand @ \$3.95 each
 Insurance and Postage
 State sales tax where necessary
 Charge my existing account. Total enclosed

Name
 Address
 City State Zip



For insurance and postage please add 20c first book, 5c each additional book to same address.

Prices higher in Canada

Helps for the Whole Family in the study of the Sabbath School Lessons



Order Through Your Church Missionary Secretary or
BOOK and BIBLE HOUSE



LOW-COST GIFTS FOR SOUL WINNING

The Popular Back to God

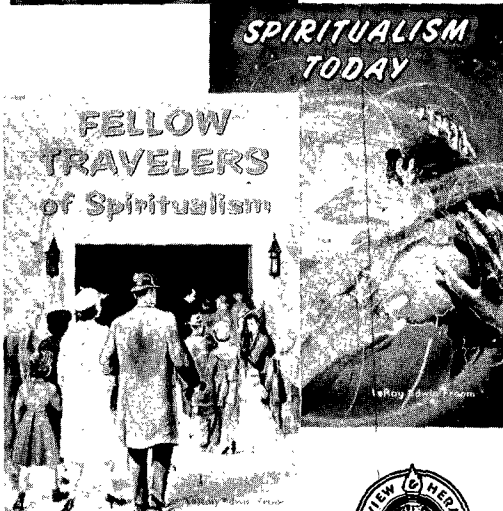
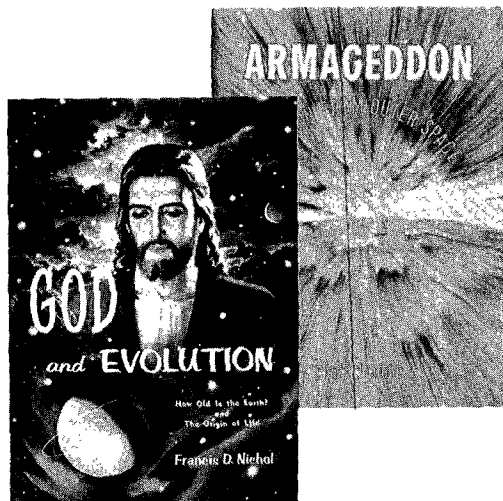
SERIES BOOKS

YOU may not be able to preach, but you can *give, lend, or sell* these low-cost, colorful, message-filled books.

Pocket size, each book contains 64 pages. Each is printed in two colors and has an attractive four-color cover. This series is constantly growing. Watch for announcements of new titles.

Complete list of titles now available in this colorful, timely series:

- Armageddon**, by Don F. Neufeld
- Back to God**, by H. L. Rudy
- Better Living**
by J. Wayne McFarland, M.D.
- Bible Footlights**
- Bible: Is It True? The**
by Carlyle B. Haynes
- Bricks for Sale**
by Josephine Cunningham Edwards
- Celestial Visitors**, by C. G. Bellab
- Certainty of My Faith**
by Francis D. Nichol
- Christ and Tomorrow**
by Arthur S. Maxwell
- Christ Forever**, by Arthur E. Lickey
- Crucified and Risen**
by Marjorie Lewis Lloyd
- David Dare**, by Earle Albert Rowell
- Doctor Prescribes, The**
by J. DeWitt Fox, M.D.
- Evolution or Special Creation?**
by Frank Lewis Marsh, Ph.D.
- Faith for Today**
by Robert Bruce Thurber
- Fellow Travelers of Spiritualism**
by LeRoy Edwin Froom
- Forever Heaven**, by Arthur S. Maxwell
- Gift of Prophecy in the Seventh-day
Adventist Church, The**
by W. A. Spicer
- God and Evolution**
by F. D. Nichol
- God and I Are Partners**
by D. E. Rebok
- God and the Future**
by Arthur S. Maxwell
- God's Holy Day**
by M. L. Andreasen
- Great Beyond, The**
by W. C. Moffett
- How to Read the Bible**
by Arthur S. Maxwell
- I Became a Seventh-day Adventist**
by H. M. Tippet
- I Shall Be Satisfied**
by Mary Hunter Moore
- Light of the Ages**, by J. D. Snider
- Lord Is My Shepherd, The**
by Roy L. Smith
- Lydia: A Seller of Purple**
by Josephine Cunningham Edwards
- People of the Book**, by H. M. Tippet
- Prayer for the Sick**, by Ellen G. White
- Prove All Things**, by M. Leslie Rice
- Records of the Past Illuminate the
Bible**
by S. H. Horn, Ph.D.
- Spiritualism Today**
by LeRoy Edwin Froom
- Steps to Christ**, by Ellen G. White
- Straightening Out Mrs. Perkins**
by Reuben Greene
- Symbols of Salvation**
by Merwin R. Thurber
- This Thing Called Fear**
by Marjorie Lewis Lloyd
- Virgin's Psalm, The**
by Ardice Branson
- Way to Christ, The**
by W. H. Branson
- When a Man Dies**
by Carlyle B. Haynes



Price 50¢ each

2 or more copies
your choice of titles
to same address

Only 30¢ each

Plus insurance and postage—8c single
books, 15c each package of 10 to one
address.

Please send titles as checked of the Back to God Series.

_____ @ .50 each
2 or more copies @ .30 each, your choice
Postage and Insurance
Sales Tax Where Necessary
TOTAL

Name _____

Address _____

City _____

State _____ Zip _____

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

The leaders of the Seventh-day Adventist Church have thrown out a challenge for
A GREATER FORWARD THRUST IN SOUL WINNING.

Good News for You

1967 - Again a Full-Color

\$1.00

MISSIONARY SPECIAL

Of all the interest-compelling books by **Elder Arthur S. Maxwell** this is indisputably his best!

Good News for You has a message

- FOR YOU
- FOR THOSE YOU LOVE
- FOR THE STRANGER WITHIN YOUR GATE

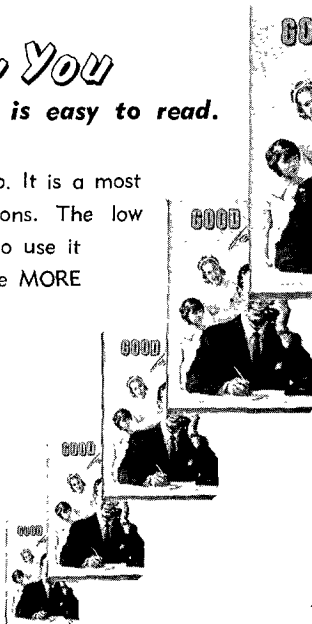
Good News for You is easy to read.

Its teachings are easy to grasp. It is a most attractive gift for all occasions. The low \$1.00 price will enable you to use it by the scores in 1967 and see MORE SOULS WON FOR CHRIST.

POSTAGE FREE on orders of 24 or more copies to one address.

Postage—less than 24 volumes, add 20c first volume, 5c each additional volume same address. Add 12c each book postage and insurance Canada and foreign.

ORDER FROM YOUR BOOK AND BIBLE HOUSE



GOOD NEWS
for You
ARTHUR S. MAXWELL



NEW LARGER SIZE
256 pages — 17 full-page, full-color illustrations. The striking cloth cover is a new painting by Harry Anderson created especially for this 1967 missionary special.

Good News for You presents the great truths of the Advent faith "all wrapped up in the love of God!"

SOME OF THE FASCINATING CHAPTERS ARE—
 NO NEED TO DESPAIR (The state of the dead)
 NO NEED TO BE SO WEARY (The true Sabbath)
 YOU HAVE A FRIEND IN COURT (The judgment)

All nineteen chapters make Advent truth so reasonable, so attractive, so appealing—that it becomes irresistible.

WHAT YOUR GENERAL CONFERENCE LEADERS SAY—



This book presents Bible truths Seventh-day Adventists cherish and believe, in easy-to-understand, modern-day speech, and under titles that answer questions about which people of our day are concerned. I recommend this book filled with "good news" to you for your personal reading and for sharing with your non-Adventist friends.

—ROBERT H. PIERSON, President, General Conference



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

—THEODORE CARCICH, Vice-president General Conference



Everywhere men and women . . . are desperately seeking relief from apparently insoluble and frustrating problems. This book offers satisfying solutions to these universal problems and concerns. Those who read this volume as I have done will discover more than simply a book filled with hope and enjoyment. They will find the way to Christ, the source of all happiness, true fulfillment, and eternal well-being.

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



"I have good news for you!" When you use this approach with your relatives, friends, and neighbors what a welcome you will receive. As they read this appealing book, brimful of Scriptural good news, their minds will be satisfied, their hearts will be stirred, and their lives changed.

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

CONDENSED NEWS

(Continued from page 25)

Between July 1, 1965, and December 31, 1966, these mobile missionary units helped nearly 220,000 persons and saved more than 210 lives. M. S. NIGRI
Secretary, South American Division

Keflavik, Iceland, Congregation Begins Services in New Church

Members of the Keflavik, Iceland, congregation had Conference President Julius Gudmundsson as their guest speaker April 22 when they worshiped for the first time in their new church.

Formerly the services were held in the home of a member and then for the past five years in an upper room of a restaurant. However, two years and one month ago the members broke ground for their own church building. Because practically all the work was done by the members themselves in their spare time, this project has cost less but has taken longer than under normal circumstances.

Although much remains to be done before this monument of sacrificial giving and consecrated labor can be dedicated as the house of God, enough has been completed to enable the members to move in and conduct their services there.

REG BURGESS

Publishing Secretary, Iceland Conference

North Brazil Dorcas Society Sponsors Weekend Youth Rally

The Fortaleza, Ceará, Brazil, Dorcas Federation, under the direction of Mrs. Aurea Soares, recently sponsored a weekend of youth activities, demonstrating the value of interaction among the various departments of the church.

The principal attraction at the meetings was the music provided by a male quartet from Northeast Academy. With their music these four future workers for North Brazil inspired other youth to put forth special effort to attend our schools. Their ministry in song was also heard by many non-Adventists in their homes listening on radio or television.

The Fortaleza Dorcas Federation, like others throughout the North Brazil Union, has amplified the real Dorcas spirit by organizing such programs and by caring for clothing needs of needy students.

MELVIN E. NORTHRUP
*Departmental Secretary
North Brazil Union*



Josias Castro, Carlos Alberto, Raimundo Gonzales, and William Soares, Jr., of North-east Brazil Academy sing at the youth rally.



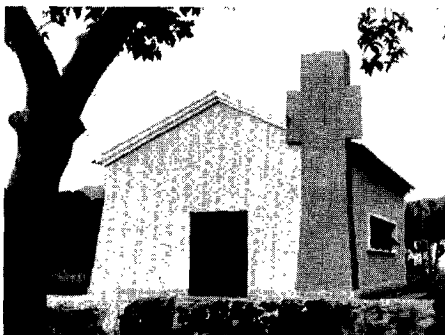
Fiftieth-Anniversary Class Honored

Loma Linda University School of Nursing alumni honored the fiftieth-anniversary class, the class of 1917, at their annual homecoming June 1.

Members of the class of 1917 are (front row, left to right): Grace and Birtle Allen, Loma Linda; Kathryn J. Nelson, Denver, Colorado, former dean of the School of Nursing, associate medical secretary of the General Conference from 1921 to 1940, and organizer of the School of Nursing collegiate program; and Harold Cornell, M.D., Bremerton, Washington, also a 1925 School of Medicine alumnus. Back row (left to right): Esther Bergman, deceased, former missionary to Ethiopia; Ellen L. Davie, Lancaster, California; Thomas Ching, deceased; Mary R. Thompson, Ventura, California; and Jessie Allen, deceased.

Cordelia P. Reynolds, School of Nursing 1924, was the featured speaker at the homecoming banquet. She discussed her current world tour of mission stations where School of Nursing alumni are serving.

PHYLLIS PFEIFFER



First Church on Principe

The first Adventist church on the island of Principe was dedicated April 19. This island, along with its sister island of São Tomé, is off the coast of West Africa, south of Nigeria. Seating capacity of the new church is 180; present membership is 70.

JOAO I. M. CHAVES
President, Saint Thomas Island Mission

ANSWERS TO

Your Denominational IQ

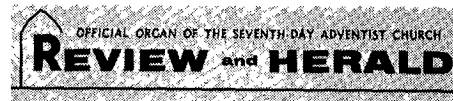
(Page 8)

ANSWERS: T 1, 3, 5; F 2, 4. Kenneth H. Emmerman is treasurer and O. A. Blake undertreasurer; Neal C. Wilson is vice-president for North America.

Church Calendar

Thirteenth Sabbath Offering
(Northern European Division)
Medical Missionary Day
Church Missionary Offering
Midsummer Service and Offering
Pioneer Evangelism
Church Missionary Offering
Oakwood College Offering

June 24
July 1
July 1
July 8
August 5
August 5
August 12



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

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

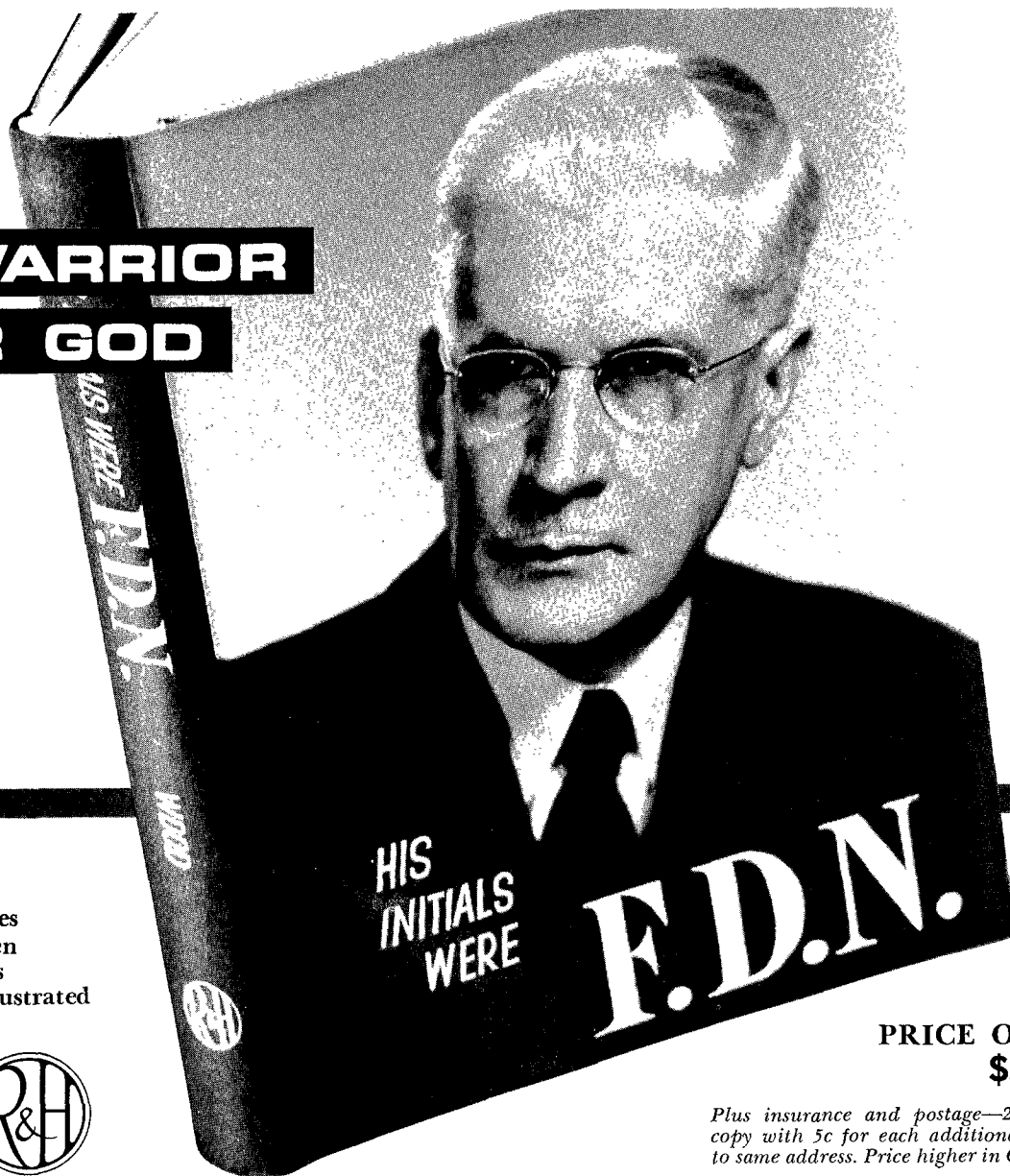
TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The *REVIEW* does not pay for unsolicited material. Copies of manuscripts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

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

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

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

A WARRIOR FOR GOD



256 pages
Seventeen
Chapters
Well Illustrated



PRICE ONLY
\$3.95

*Plus insurance and postage—20c first
copy with 5c for each additional book
to same address. Price higher in Canada.*

HIS INITIALS WERE **F.D.N.** by Miriam and Kenneth Wood

You saw him—you heard him preach—you read his editorials, his articles, and his books—but what was he really like? At home? As a father? A husband? As an administrator and editor? ● Francis David Nichol was an extremely complex man. He had a brilliant intellect—yet did not retreat into the world of the mind. He had a keen sense of humor. ● From the viewpoint of “insiders” the co-authors have captured with warmth, humor, and perception the essence that was Elder F. D. Nichol, in a compelling word picture of a pastor, evangelist, author, editor, and staunch advocate and defender of the faith. ● Here is no ordinary biography, but a literary portrait of a man whose influence touched the life of nearly every Seventh-day Adventist for a generation. ● **Reading the life story of this outstanding church leader will challenge you to make more of your own life.**

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

News of Note

Editorial Staff Changes for Review Are Announced

At the recent quadrennial constituency meeting of the Review and Herald Publishing Association a new board was elected and a committee was set up to nominate book and periodical editors. The committee of ten was evenly divided between representatives of the General Conference and the publishing house. On May 25 the report of this committee was accepted unanimously at a joint meeting of the General Conference Committee and the Review and Herald board.

The report included two changes that will be of special interest to REVIEW readers. Raymond F. Cottrell, for nearly ten years an associate editor of the REVIEW, was elected an associate book editor, and Don F. Neufeld, an associate book editor, was elected an associate editor of the REVIEW.

Elder Cottrell has made a large contribution to the REVIEW, and his weekly editorials will be missed by our readers. We have his assurance, however, that even though he will no longer be on our staff, he will contribute articles from time to time. Owing to the fact that the transfer of responsibilities from Elder Cottrell to Elder Neufeld will be made gradually, and because we work well ahead on our production schedules, editorials signed R. F. C. will continue to appear for a month, through the July 13 issue. Editorials signed D. F. N. will begin with the July 20 REVIEW.

Elder Neufeld, like his predecessor, is well known to Adventists everywhere. For seven years he was a pastor-evangelist in Canada; then he taught at Canadian Union College for another seven years. He spent nearly five years as an associate editor of *The SDA Bible Commentary*. When the *Bible Commentary* project was completed he edited the *SDA Bible Dictionary*, the *SDA Bible Students' Sourcebook*, and the *SDA Encyclopedia*. He is a faculty member of the Home Study Institute, and for the past year has been doing graduate study in Semitic languages at Johns Hopkins University. Elder and Mrs. Neufeld have six children, two of whom are married.

We welcome Elder Neufeld to our staff. We believe that his work and messages will be appreciated by our readers, even as are those of Elder F. Donald Yost, who continues as an associate editor.

Another important addition to our staff is Dorothy (Mrs. K. H.) Emmerson, who shortly will take up her work as an editorial secretary. Mrs. Emmerson brings both secretarial and writing skills to her new office. Moreover, as one who has spent much of her life in Latin-American countries, she brings a knowledge of the Spanish language that will increase the international flavor and outlook of the REVIEW. We believe that her dedicated talent and energy, added to those of our other editorial secretaries, Promise Sherman and

Idamae Melendy, will contribute much to our united efforts to make the REVIEW ever more readable, interesting, and inspiring.

K. H. W.

Korean SDA's Buy Camp, Hold Servicemen's Retreat

The first Adventist-owned MV campsite in Korea was recently purchased, according to Adrian Zytoskee, MV secretary of the Korean Union. Located 50 miles north of the capital city of Seoul, it will be operated by the Central Mission. This campsite consists of six acres bordered on three sides by a river. Plans call for a coin campaign by youth of the Central Mission to provide camp improvements.

Another first is a retreat for Korean Adventist servicemen that began April 26 in Ch'unch'ŏn, near the demilitarized zone. The four-day retreat directed by Elder Zytoskee and the National Service Organization assistant secretary, Y. M. Cho, was attended by 85 servicemen.

C. D. MARTIN

GC Visitor to Southern Asia Meets Prime Minister Gandhi

Carol Hetzell, associate public relations secretary of the General Conference, on itinerary in the Southern Asia Division, met Indira Gandhi, prime minister of India, at her residence in New Delhi on May 11.

They discussed the part the Seventh-day Adventist Church could play in helping the needy in the famine-stricken areas in Bihar and other places. Mrs. Gandhi expressed appreciation and stated that the urgent need in these areas is clothes for children. Miss Hetzell presented the prime minister a copy of *Century of Miracles*, a pictorial history of the church.

Miss Hetzell is conducting a five-week writers' conference at Spicer Memorial College in Poona, ending June 19.

I. K. MOSES



From left: R. L. Varma, public relations director of the state of Delhi; S. James, PR secretary of the Southern Asia Division; Miss Hetzell; C. N. John, treasurer and public affairs secretary of the Northwest India Union; and Prime Minister Indira Gandhi.

West Africa Moves Forward in All Church Departments

A spirit of progress and a desire to learn exists among the 34,000 Adventists in the West Africa Union. Membership has more than doubled during the past ten years, and in 1966, 3,700 persons were baptized.

Our church-operated schools are overflowing with more than 35,000 students. In one school, with 300 students, there are 30 in the baptismal class.

Our doctors and nurses in the hospitals of West Africa are exerting a tremendous influence for good. Through their contacts many are turned toward Christ.

Our publishing house in Accra is producing some of the most attractive literature to be found in all West Africa. In fact, a recently published book, *Your Bible and You*, was the first book to be printed in four colors in all of Ghana.

Outstanding work is being done by regular literature evangelists as well as a large group of students who work during vacation periods. Through the efforts of O. Kanu, for example, nine persons were baptized last year. As this literature evangelist finds interested people he starts Bible studies, then turns the names over to the pastor for follow-up. Our literature evangelists in West Africa delivered \$246,000 worth of books last year, more than double the record made five years ago.

West Africa presents great opportunities for missions advance.

W. A. HIGGINS

Georgia-Cumberland Receives Double Evangelism Offering

The support that both workers and laymen are giving to the expanding program of revival and evangelism throughout the world is most encouraging. An indication of this is seen in this message received from Desmond Cummings, president, and Everett Cumbo, ministerial association secretary of the Georgia-Cumberland Conference:

"Evangelism offering taken May 20, goal \$50,000; attainment \$95,886.65. Will easily exceed \$100,000 when all reports in. Glory be to God."

N. R. DOWER

Gift Bible Evangelism Plan Laid at Netherlands Session

At the Netherlands Union session held May 3-6 at Utrecht, F. J. Voorthuis was re-elected president, J. J. Contant as secretary, and A. C. van Vollenhoven as treasurer. Pastor Contant had served as lay activities secretary of the union, and A. C. van Vollenhoven as treasurer of the North Netherlands Conference. Bold plans were laid for wide participation in Gift Bible evangelism.

W. DUNCAN EVA