

REVIEW and Herald

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In Time of Crisis

By CAROLYN HALL RUSSELL

[During the recent war in the Middle East some of our overseas workers were evacuated from their homes on short notice. Among the evacuees were Elder and Mrs. James S. Russell. This account of their hasty departure from Beirut, Lebanon, came in a personal letter from Mrs. Russell to friends in Takoma Park. This is not the first such experience for the Russells. They were aboard the S.S. *Zamzam*, en route to mission service in Africa, when that ship was torpedoed in the South Atlantic on April 17, 1941. For the remainder of World War II Elder Russell was interned in occupied France, and later in Germany. In 1946 the Russells again set out for mission service, this time to the Middle East, where they have served ever since.—EDITORS.]

OUR plans are not always God's plans. . . . Often our plans fail that God's plans for us may succeed." —*The Ministry of Healing*, p. 473.

Getting ready for our 17-year-old daughter to return for a summer visit to Beirut after a year's study in Collonges, France, had been a joy. For several weeks we had been doing special cleaning, rearranging the furniture, clearing the drawers, cooking and baking. Already busy days were more than full.

We paid scant attention to other matters, even to the mounting tension in the Middle East. Personal plans seemed more pressing, including the marriage in Beirut of my husband's brother Bill to our music teacher, June Soper. Each day we prayed, hoped, worked, toward these two visits. This was to be the first time in all our 21 years of mission service for a brother to visit us.

Ardis was scheduled to arrive in Beirut on June 6, my fiftieth birthday. What a delightful birthday present!

The morning before, I arose early and defrosted our refrigerator. That was the very last job that needed to be done. I was on schedule. True, I was tired, but even more important, I was ready!

"I hope I'll be as ready for Jesus to come as I am for Ardis to come. And I hope I'll work just as hard to get ready!" Those were my words to our son Glenn, as I sighed in relief that the work was done.

But that very morning came the announcement that Israel and Egypt were at war! Other Arab nations joined. What about Lebanon? By four-thirty that afternoon we had in our hands the "alert" instructions from the American embassy. That meant making lists, packing one suitcase apiece, getting food ready. The Canadian ambassador called my husband that night, telling him to get ready.

But it couldn't be real. Surely we would not have to leave lovely Lebanon and our work.

A Canadian missionary of more than 20 years, Ruby Williams, came to spend the night with us. We prayed and worked in a partial blackout. The airport was closed. That meant our daughter would not come.

Finishing up schoolwork took most of Tuesday. At

five-thirty R. C. Mills, division treasurer, called, telling us to be ready by six to go to the American University with the national brethren and await further instructions. Not much time. There was nothing else to do but go. We registered, spread out our blankets, made the best of an uncomfortable situation, and awaited further orders. From time to time flights were announced, and we slept little, listening for our names to be called.

After five flights had been called, a list of names was read for ship departure. Included were the Derwood Chappells, June Soper, Rick Trott from Columbia Union College and Ron Booth from Union College (both had been students at Middle East College this year), and the James Russells. By 5:00 A.M. we were on our way to the harbor, escorted by armored jeep. I spent my birthday in an unusual way!

At the port we saw the American Export Isbrandtsen ship, the *Exilona*. The immigration papers were processed in a very orderly way, and some 279 passengers embarked. By 7:30 A.M., June 7, we were on our way.

When we arrived in Limassol, Cyprus, we recognized F. C. Webster, our division president, on the pier. He had come from Beirut the preceding week and had been unable to get back. With him were an Armenian worker, a man who had been born in Turkey, and a Greek woman. Symbolic of our work around the world, I thought. We are thankful for the wonderful worldwide organization to which we belong. Already we have had word of the whereabouts of all our missionaries. Our families in the homeland are concerned, but we know that the General Conference will inform them as soon as possible. We just pray that the separated families—the L. H. Cowles, W. J. Clemons, W. A. Potters, and R. G. Lorensens—will soon be reunited. Those men remained at their posts in Egypt and Jordan, and have been unable to get out yet. But our prayers are with them. Except for these and the Websters, our family units have kept together.

Our faith and courage are good. We've been praying for a breakthrough. Maybe this is what has been needed to send men to their knees. Our national brethren are well prepared to carry on, and we are confident that as they are placed in positions of trust they will rise to the occasion. We have left behind dear students whose Christian experience can be strengthened. God has ways to work of which we know nothing. He is as interested in individuals as He is in institutions, and He will lead those who put their trust in Him. What has not been done in times of peace will be done in times of trouble. (To page 4)



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HARRY ANDERSON, ARTIST

The boundless resources of Omnipotence are ours for the asking—

Why Limit God's Power?

By ALEC C. THOMSON

President, Gilbert and Ellice Islands Mission

Jesus' power to bring blessing to men and women in need was limitless.

THE mission launch was in trouble. The engine had spluttered to a stop, and seemed determined to remain that way. The rock and roll of the Pacific swell only hindered the missionary in his efforts to get the engine going again. The little ship kept on rocking back and forth as he toiled on, checking and rechecking, trying this and that. But still there was no life in the engine.

Then he became aware of the fact that he was alone. Eyes were no longer peering through the engine-room portholes and doorway. Curiosity led him to peer out, to see where the native crew and passengers had gone. They were all up forward, kneeling on the heaving deck, having a little prayer meeting. They were asking the all-powerful, all-wise God to start the engine for them: Later they explained: The missionary thought he could start the engine, but they knew he could not and so turned to God for help.

How often we become frustrated

and weary in our determined efforts to accomplish certain tasks or to solve certain problems. We wear ourselves away, when all the time God is waiting to help. We limit Him. We fail to switch on the light that would pierce the darkness and give us the power we need to accomplish the task.

We struggle on in the vain hope of getting the engine going, hoping to pass the examination, hoping to get the house built in time, or to lead the family with whom we are studying to accept the truths of God's Word. Hoping, working, straining, planning, striving—when "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525. Because we neglect to press the switch we fail to receive the light, power, and warmth God is waiting to give.

God performed many miracles for ancient Israel. He divided the Red

Sea to let them pass through on dry ground. He sent manna from heaven and gave them water from the rock. He sent a cloud shelter by day from the burning desert sun, and a glowing fire to light the encampment every night.

Then the wandering throng came to Kadesh, and God purposed for them to enter Canaan. He wanted their wanderings to cease. All was ready for the conquest of the heathen tribes. Israel was to possess the land flowing with milk and honey. But no! "They turned back and tempted God, and limited the Holy One of Israel" (Ps. 78:41). "They could not enter in because of unbelief" (Heb. 3:19).

If they had only let God help them! If only they had trusted! If they had sought His help and direction, what a wonderful climax Kadesh would have been to the Exodus story. Instead, they "limited the Holy One of Israel," and He could not do for them what it was in His power

and plan to do. Unnumbered thousands perished in the desert who might have lived in the land of plenty. But they limited God. One of the saddest stories of Scripture is the return of Israel to the wilderness to die during 40 years of ceaseless wandering.

How easy it is for us to take and voice the same attitude—"We can't; it is impossible!" You can't change John, he has made up his mind. You can't change nature; it has always been that way. And so we continue. But what about people who "let go and let God"? What about those who give God an opportunity to use His power in their lives? Joshua found the answer:

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. . . . So the sun stood still in the midst of heaven, and



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O. STEMLER, ARTIST

God's power over nature at the Red Sea.

hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man" (Joshua 10:12-14).

Hezekiah found the answer:

"And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it

had gone down in the dial of Ahaz" (2 Kings 20:9-11).

Think of these wonders—tampering with the powers of the universe! God was prepared to use a great amount of His infinite power to keep the universe in perfect balance when men had enough faith to believe that His power could do what was impossible to men.

In a Time of Apostasy

At another time apostasy had wrecked Israel. It was in the throes of a terrible drought, a drought that continued for three and a half long years—lean years, hungry years, dusty years. Someone had been tampering with nature! Elijah "prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (James 5:17). "A coincidence!" says the doubter. But listen: "And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (verse 18).

Elijah did not limit the power of God. He sought God continually to manifest His power, not for his own glory—no, but for the glory of God and the salvation of sinners.

Listen as he appeals to the assembled thousands of Baal worshipers on Mount Carmel and hundreds of demon-inspired priests and the wicked King Ahab: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21).

To the prophets of Baal, who would slay him if they had the opportunity, Elijah makes a proposition: "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God" (verse 24). Was Elijah a superman? No! James says he was "a man subject to like passions as we are." But Elijah did not limit God! See him as evening draws near beckoning to the people, "Come near unto me."

"And all the people came near unto him. And he repaired the altar of the Lord that was broken down" (verse 30). The work completed, the offering drenched with water, and the trench about the altar filled to overflowing, Elijah prays. His voice rings forth clear and melodious on the evening air:

"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God. . . . Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the

stones, and the dust, and licked up the water" (verses 36-38).

There was no wavering, no doubt. God could, and God would. This confidence had come through years of fellowship with God. Elijah was a man of decision, a man of implicit confidence in Jehovah, the living God—his God.

How often when drought comes we accept it as fate. The nothing-we-can-do-will-change-it attitude pervades the thinking of many professed Christians. This was not the attitude of the men in the experiences we have briefly reviewed. Those men believed there was no limit to the power of God. Why, then, not let that power work—if it would bring honor and glory to Jehovah?

The fatalistic attitude of today was absent in the great heroes of faith among God's people in the past. Whoever thinks of calling the pastor or the elder instead of the undertaker when a loved one dies? It was so in Bible times.

The Shunammite's Son

When the Shunammite's only son died of sunstroke, "she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God. . . . And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. . . . So she went and came unto the man of God to mount Carmel. . . . And he arose, and followed her. . . . And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. . . . And the child opened his eyes. . . . Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out" (2 Kings 4:21-37).

On another occasion when Paul was preaching late at night, "there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. . . . And they brought the young man alive, and were not a little comforted" (Acts 20:9-12).

Isn't that what Jesus promised His disciples they could do? "And as ye go, preach. . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely

give" (Matt. 10:7, 8). Why do we so often limit God in what He is willing to do? "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."

When we do ask, when we give God an opportunity to use His power, He is more willing to give than earthly parents are. Kaitu and Tekitau of the Gilbert Islands had no son of their own. Then came the opportunity to adopt a lovely baby. What a happy group they were as they came to the meetings at the mission. Then came the epidemic of Asian influenza of 1956 and the infant became ill, and after a few days his life ebbed away. The lifeless form lay still on the mat that had been his bed.

The distraught parents—unlike others—did not begin immediately to make the burial arrangements. Instead, they knelt beside the tiny, lifeless form and began to pray. How long they prayed they cannot tell, but they became aware that the breath of life had returned to the child. He was breathing again! God was glorified, for in His wonderful goodness sorrow was turned into joy and praise. Today the boy is in school preparing for a place in God's work.

"With men it is impossible," said Jesus, "but not with God: for with God all things are possible" (Mark 10:27). The Lord controls the elements—the rain, the wind, the clouds, the sunshine. He controls the heavenly bodies in their courses. He holds the wealth of the world in His hands. "He giveth to all life, and breath, and all things" (Acts 17:25).

Yes, "prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Steps to Christ*, pp. 94, 95.

There is no limit on God's part if we will trust Him, ask Him, and permit Him to work for us.

"Whatsoever ye shall ask in my name, that will I do. . . . If ye shall ask any thing in my name, I will do it" (John 14:13, 14). "Ye shall ask what ye will, and it shall be done unto you" (chap. 15:7). "The assurance is broad and unlimited, and He is faithful who has promised."—*Ibid.*, p. 96.

I have seen a downpour of tropical rain divided into two parts at the entrance to a lagoon, to permit the mission ship to enter before dark in answer to the plea of a missionary child: "Please, Jesus, help us. Make the rain go away so we can get inside before it gets dark."



Life's Great Discovery

By ADLAI ALBERT ESTEB

An Oriental bard expressed, forsooth,
What seems to be a universal truth.
I sought my soul, he said, and found it not;
I sought for God, and He eluded me;
I sought my brother whom I had forgot,
And then, to my surprise, I found all three.
If you are seeking God in vain today,
You'll find Him still along the king's high-
way

That passes through the broken heart of
man.

The secret of love's mystifying plan,
Is found when self, forgotten, seeks to find
The lost among our struggling humankind.
My love for God will match the love I show
For those I love the least of all I know.

At last, life's great discov'ry I now see:
**IT'S WHEN I WALK WITH MEN GOD
WALKS WITH ME.**

I have seen the Diesel engine of the mission ship operating for at least four minutes without fuel, while the missionary and the New Hebridean engineer worked and prayed, asking God to keep the engine going while they cleaned the fuel pipe.

I know personally a native pastor who lost half a month's wages somewhere between his home on a small island and the large island about two miles away when he was returning by canoe from the mission office. The family organized into a prayer band. Each member prayed. The youngest, too young to frame the prayer himself, repeated the words after his mother.

What hope was there of ever finding the money? The ocean was deep! In the envelope there were silver coins and paper money. The coins would surely carry the envelope down, down into the depths of the sea. The days went by and the prayers continued to ascend.

On the third day the children, playing on the beach, saw the paper money floating ashore. Four of the bills floated into the little sandy beach. One paper note and the silver were still missing, and of course the silver couldn't float!

"But look, Papa, look, here it comes!" shouted the children. And there it came, the silver on top of the half note floating ashore! The pastor and his family received their

meager income safe and sound after it had been lost three days in the ocean. It came ashore on the beach where the children were playing.

Why limit the Holy One of Israel when, having done all in our power and failed, it is our privilege to come to Him in faith? "Call unto me," is the promise of Jehovah, "and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

IN TIME OF CRISIS

(From page 1)

Where we are does not matter; our heart condition is the thing that counts. Our contact with Heaven must be sure. To be ready for anything, as we live prepared to die, is our only sure way. Material things mean little when lives are involved. Our own spiritual experience is growing, and we are glad for the opportunity of serving God. There will be some wonderful stories to tell in heaven, if not on this earth. Let us have courage.

The question comes to me again, Will I be ready when Jesus comes? Will I answer Yes when my name is called?

"Often our plans fail that God's plans for us may succeed." "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Ministry of Healing*, p. 479.

THE "PLACE WHICH THE LORD FORESAW"

By ERNEST LLOYD

ELLEN G. WHITE once wrote: "We should appreciate Loma Linda as a place which the Lord foresaw we should need, and which He gave us."—*Medical Ministry*, p. 56.

I was in the Loma Linda area at the time the property was purchased, and remember well the great faith of Ellen G. White, Elder J. A. Burden, and others in the efforts put forth to obtain the property and to raise the money for the payments as they came due. They became financially involved, but faith and works combined carried them through.

Loma Linda had been built as a

resort hotel. That project failed. Then a group of doctors in the area obtained the property with the purpose of conducting an institution similar to our sanitariums. They employed a business manager who had formerly managed a hospital in Los Angeles.

Before taking up his duties at Loma Linda, he spent two weeks at the St. Helena Sanitarium to become acquainted with the therapy treatments. He was well impressed, and obtained the cooperation of the doctors at Loma Linda to install facilities for the St. Helena Sanitarium method of treatment. His next problem was to find nurses with the knowledge and experience to administer the treatments.

Brother and Sister William Morton, early graduate nurses from St. Helena, were then conducting treatment rooms in the nearby city of Redlands, but were not at all interested in connecting with such a group as the one at Loma Linda. The manager made several attempts to induce our nurses to help him develop his project, but without success. Then he made the great mistake of employing worldly men and women without proper training to give the therapy treatments, as he remembered they should be given. Trouble developed, dissatisfaction resulted, and in a few months the patronage decreased steadily until the institution closed. Then came the Seventh-day Adventists with their long background of prophetic guidance in operating health institutions, and soon the Loma Linda Sanitarium was on its way to doing a great work for God and humanity. This was the "place which the Lord foresaw we should need" and for which He prepared the way.

We have been in touch with Loma Linda through its 62 years of growth and service and have never doubted that God led in its purchase and development. We remember when Ellen G. White spoke to the early workers on an April day in 1906, telling them she had been shown that thousands of our young men and young women would come to Loma Linda to be trained for medical service. We have now seen more than 8,000 go out from there as graduates in medicine, dentistry, nursing, and other lines of medical endeavor. More than a thousand of them are serving humanity in other lands. Let us keep on praying for the brethren in Loma Linda, that they may be guided by the Holy Spirit, be blessed with good judgment for the daily problems they meet, and witness with joy an increasing number of graduates volunteering for foreign service.

A Personal Message From Your General Conference President

HEART to HEART



*Dear Fellow Believers
Around the World:*

As a teen-ager many years ago I kept an autograph album. Most of the names and messages that appeared in this little volume have been forgotten. The album itself has long since been lost in our moving to and fro over the earth. But one message, probably the briefest of all, will never be forgotten. It appeared on a page over my father's familiar signature. There were only two words—"Coming back."

My father, a true Christian gentleman, was for many years a banker in a small Midwestern town. During the depression years of the late twenties he lost nearly every financial asset he possessed—farms, houses, everything. But my father was not the kind who sat down and quit when the going was hard. Though he was no longer a young man, he started all over again from well down on the ladder of success.

Through the years I have suspected that my father penned those two words "Coming back" in my autograph album for a purpose. Perhaps they were one of the richest legacies he left me—the knowledge that one who has suffered loss can make a comeback. This is also true when one has made mistakes. How many times through the years when reverses came or the going was rough I have been thankful for this lesson my father taught me.

In the New Testament we also find a man who came back, a man who redeemed himself. John Mark was a kinsman, a cousin, of Barnabas. Perhaps this relationship had something to do with Barnabas' selecting Mark as a traveling companion on one of his missionary journeys.

On the island of Cyprus, Paul, Barnabas, and John Mark encountered problems. A sorcerer by the name of Elymas opposed them strongly and openly. Young Mark could not stand the pressure. Taking the easiest way out, John Mark requested a permanent return and went home to Jerusalem, a failure as a foreign missionary. The apostle Paul was much upset over Mark's decision—so much so that it later caused a rift between him and Barnabas (Acts 15:36-41).

Fortunately, the story does not end here. John Mark, though he revealed a weakness in his character, was a man who could redeem himself. He "came back" and made good. Even Paul was impressed with his recovery. Later he spoke of Mark

as "profitable" to him "for the ministry." After failure John Mark made a success of his ministry.

Have you made mistakes? Have you failed your Lord or your brethren? Do not feel your case is hopeless. You can "come back." You can redeem yourself. You can start over. You can still succeed—in your Christian experience or in your secular relationships. Failure is not in falling but in refusing to rise again!

It was by keeping his eyes constantly upon his Saviour that John Mark finally fought through to victory. "As he had studied more closely the life and death of Christ, he had obtained clearer views of the Saviour's mission, its toils and conflicts. Reading in the scars in Christ's hands and feet the marks of His service for humanity, and the length to which self-abnegation leads to save the lost and perishing, Mark had become willing to follow the Master in the path of self-sacrifice. Now, sharing the lot of Paul the prisoner, he understood better than ever before that it is infinite gain to win Christ, infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. In the face of severe trial and adversity, Mark continued steadfast, a wise and beloved helper of the apostle." —*The Acts of the Apostles*, p. 455.

If you have fallen victim to temptation, do not become discouraged and give up. Begin again. On your knees make a comeback. The fact that you have erred does not make you less dear to the heart of God (*Review and Herald*, May 12, 1896). We all make mistakes. "We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. . . . We are not cast off, not forsaken and rejected of God."—*Steps to Christ*, p. 64.

You too can make a glorious comeback. With God's help try again! Don't let Satan or circumstances keep you down!

Sincerely yours in Him,

The Lure of INTELLECTUALISM

By FREDERICK LEE

disrespect for law and order, and popular acceptance of the "new morality" resulting in an upsurge of immorality, we live in a more corrupting time than any other in the world's history.

Education Alone Cannot Transform Character

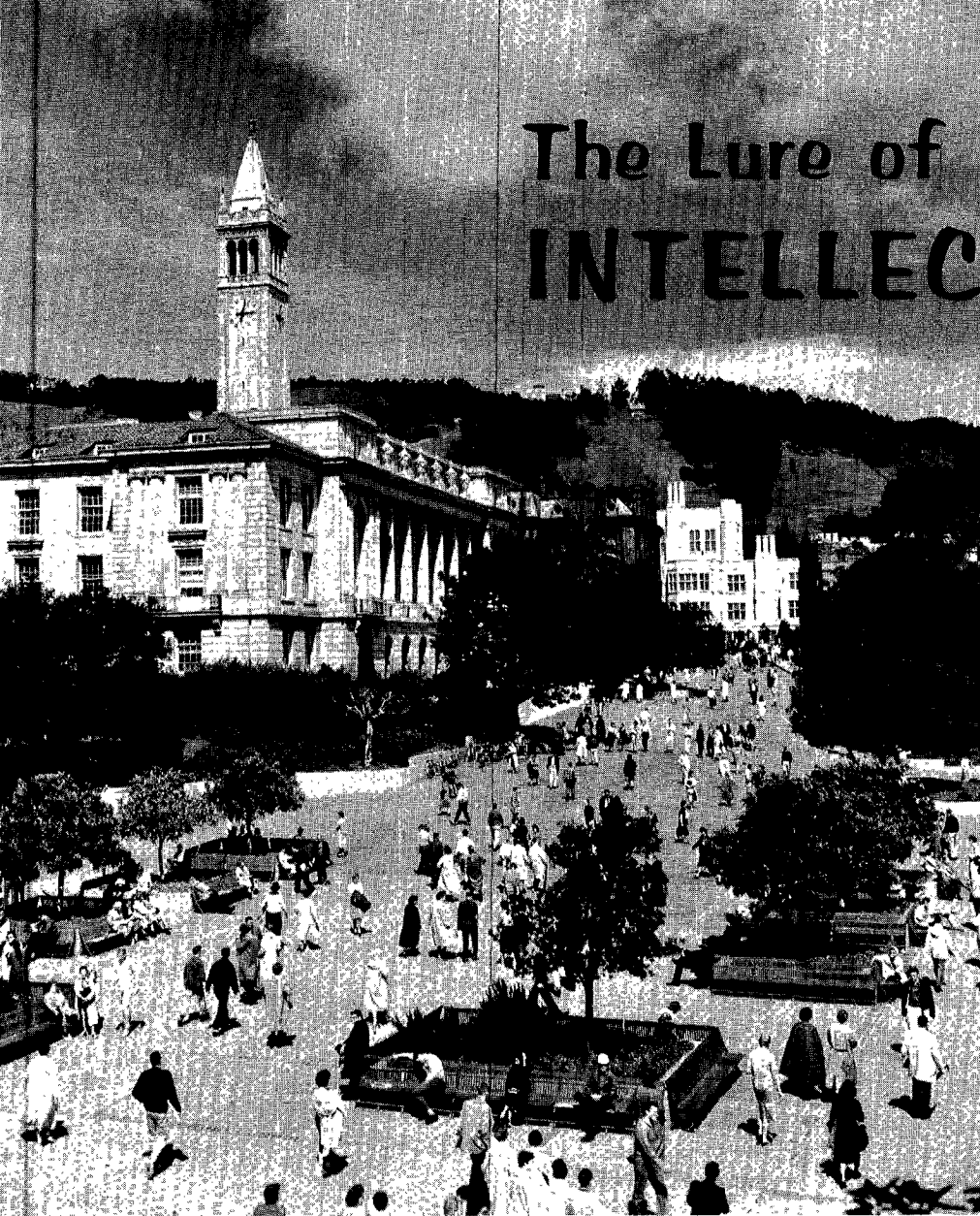
Much was once said about education being the solution to the ills of mankind. For instance, a writer in *The Atlantic Monthly* for September, 1948, echoed this idea. "Of course," he wrote, "we know that it is perfectly possible for an individual man, a very highly educated man, philosophers, scientists, intellectuals in general, to live moral lives without any religious conviction. But the question is whether a whole civilization, a whole family of peoples, composed almost entirely of relatively uneducated men and women, can do this."

"It follows, of course," he concludes, "that if we could make a vast majority of men as highly educated as the very few are now, we might save the situation."

This reasoning has proved false as literacy became more widespread, but at the same time the deep corruption of the human heart became more evident. Others with keener insight have noted this. One writer in *Harper's Magazine* for December, 1945, expressed it thus:

"The past four hundred years has turned out to be incomparably powerful in solving certain age-long problems of cold, darkness, famine, epidemics, distance, communication, transportation, and a thousand other needs which man has suffered through the centuries. Ironically, he finds himself today, perhaps partly as a result of his technological triumphs, engulfed in difficulties with his fellow men which threaten to despoil him of his enjoyment of the choicest fruits that science has placed within his reach."

Nevertheless, ignoring the impotence of mere knowledge to make men better, the great biologist, Julian



HAROLD M. LAMBERT

The University of California at Berkeley. Intellectual pursuits are desirable as a means to the end of understanding the ways of God and of contributing to the well-being of man. When such pursuits become an end in themselves they degenerate into intellectualism.

THE editor of a leading Christian journal some time ago asked a number of conservative theologians what they considered to be the false gods of our age. After commenting on the answers, he listed the "god of science" as leading the list.

Many a person with an advanced education is tempted to worship at the shrine of intellectualism. And no wonder! Think of the marvels that man has accomplished. Since the end of World War II the astounding advance of knowledge has made it possible for us to orbit the earth at will. We plan soon to go to the moon, later to inspect other planets, and perhaps, eventually, the distant stars.

This seemingly godlike power has lured some men away from the pew, where they once worshiped the Creator, into the laboratory and experi-

mental workshop where they now worship the creature—man himself. "What can God do that man cannot do, given time?" we hear them boast.

The wheels of scientific investigation are now running in high gear as men seek feverishly to learn more and more about the secrets of nature. Past breakthroughs in this area have stimulated even more activity. Never before has man been so exultant over his power to achieve whatever he aims to do.

But in all his busy life man has overlooked one thing. In spite of all his material achievement has he advanced morally? Have human relations improved along with his scientific skill? Those who have paused long enough to consider this, answer No. With great increases in crime and violence of all kinds, the mounting

Huxley, still affirms, "Man stands alone as the agent of his fate." "We have no longer any right to shift any of this responsibility from our own shoulders to those of God or any other outside power."—*Fortune*, December, 1942.

To this the noted historian-philosopher Toynbee agrees: "We are not doomed to make history repeat itself; it is open to us, through our own efforts, to give history in our case, some new and unexpected turn. . . . We cannot shuffle off our responsibility upon the shoulders of God."—*New York Times*, Sept. 21, 1947.

In view of the fearful exhibition of depraved human nature manifested in the last great war—at a time of great intellectual advancement—it seems incredible that highly educated men would continue to ignore the facts of human behavior. But the tremendous advance of scientific knowledge since then has made man's boasts of his ability even more blatant than before. Anything man can imagine he will be able to achieve, he says, even to the basic problem of changing human behavior itself.

In an article titled "The New Man" (*Life*, Oct. 1, 1965, p. 100) we are told how to breed better men and women. Biologists, anthropologists, and geneticists are now at work on this audacious project. We read: "There is the prospect that we can actually improve human beings—making them more intelligent, more talented, more virtuous—by manipulating genetic material." "When that time comes, man's powers will truly be godlike."—*Ibid.*

Concluding a long discussion of this subject, the author attempts to assure us: "So, even at a time when the daily newspapers are full of wars and riots and murders, and we despair that 'human nature' can never be different, let us not give up hope."—*Ibid.*, p. 111.

The Deceitful Lure of Intellectualism

How deceitful is the lure of intellectualism! Little man, as you look into the unfathomable depths of the universe, have you no humility? Have you no awe as you stand in the presence of the frightful forces you seek to manipulate?

How can you declare that you have no more need of God's aid, because you think you can get along very well without Him? How dare you say, "Just give us time and we can do it all"?

Pray tell, how much time do you think you will have? How far beyond the moon or the nearest planet do you think you will get in one life span? How far into the depths of the universe do you think you can travel

with your cumbersome, complicated, and costly equipment? In comparison with that which is beyond your final reach, you will not have gone so far as your front gate! You will not have taken more than an infinitesimal step into the depths of space!

No wonder Paul, himself a highly intellectual person, warned the church, "Be careful that nobody spoils your faith through intellectualism" (Col. 2:8, Phillips).^{*} Contrasting the work of the church with that of the world, he wrote: "The Greeks [seek] an intellectual panacea, but all we preach is Christ crucified" (1 Cor. 1:22, 23, Phillips). Paul knew the danger involved in the pursuit of knowledge alone, and the deceptive hope it inspires.

Jesus once exclaimed, "'How hard it will be for those who have riches to enter the kingdom of God!'" (Mark 10:23, R.S.V.). Paul, echoing this same thought, wrote: "Not many wise men after the flesh . . . are called" (1 Cor. 1:26). Why is this so? Is God partial to the poor and ignorant? Not at all. He loves the rich and the wise, as He loves all others. But it is not easy for those who have riches, or who have accumulated knowledge, to love God enough to commit their all to His use. The pride of riches and wisdom often turns the heads of those who possess them.

In former times the rich were considered the elite in society. Now the highly educated are thus recognized. Once a high school education was considered sufficient for a man to be successful. But now only those who complete college and go on to graduate study can be sure of a good position. One must wholeheartedly give himself to excellence and specialization in his studies to find a place of honor in life. Still there is no point where one can say, "I have attained." Nothing stands still. There is continual progress in every line of study.

Seventh-day Adventists cannot avoid being affected by the trend of the

times. As a church we in no wise belittle the pursuit of knowledge; to the contrary, we encourage that pursuit. It is pseudo intellectualism against which we have been warned—one that is based on false premises and goals. If the attainment of knowledge is self-centered and self-glorifying, it is dangerous. Only if it is God-centered and Christ-glorifying can its pursuit be of service to the cause we represent.

To this end we have been given instruction by the one divinely appointed to be our guide. We will do well to heed these counsels and warnings if we would avoid the pitfalls that lie ahead.

We are told, "Every one who is chosen of God should improve his intellectual powers."—*Testimonies to Ministers*, p. 199. "Cultivated intellectuals are now needed in every part of the work of God."—*Ibid.*, p. 195. Indeed, our workers were told long ago that they "might have done tenfold more work intelligently had they cared to become intellectual giants."—*Ibid.*, p. 194.

But accompanying these admonitions encouraging the full development of the intellect are cautions we should not overlook:

"Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. . . . Knowledge is power only when united with true piety."—*Ibid.*, pp. 196, 197.

The Lord "does not teach us to ignore learning or despise education; for when controlled by the love and fear of God, intellectual culture is a blessing; yet this is not presented as the most important qualification for the service of God."—*Ibid.*, p. 259.

To a certain man and his wife whose passion it was to exalt education, the messenger of the Lord wrote: "I speak the truth when I tell you that education, unless balanced by religious principles, will be a power for evil."—*Testimonies*, vol. 5, p. 587.

Let us beware of the worldly-minded reasoning that finds justification for doing that which God has forbidden. Let us humble our hearts lest through the pride of intellectual attainment we be the cause of others losing faith in the basic truths of our message. Let us be courageous and steadfast in resisting worldly pressures to conform to patterns that would nullify our appointed task. We must ever be alert to this danger and let a strong conviction concerning our special mission in the world inspire us to maintain an ever closer walk with God.

When I Reap

By INEZ BRASIER

Someday!
Oh, happy day!
I'll reap where I have sown
At His behest the life-filled seed.
My heart will know all deepest joy
When I shall bring to Him
Each garnered sheaf,
His own.

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PAUL B. REMMEY, ARTIST

The final events in the life of Jesus crystallized the rebellion in Judas' heart, and the loyalty and devotion of the other disciples.

A tale of two men—

Part I

JOHN AND JUDAS

By HELEN BOND

JOHN the Beloved opened his heart to Jesus more willingly than his fellow disciples. Most eagerly he watched Jesus and absorbed the lessons of meekness and humility that lay behind all of His actions. He grasped most fully the principle of self-denial, of complete devotion to a great cause. He learned to curb his natural tendencies, and sought to be like the One he loved.

If it were not for the writings of John, in which the love of God through His Son Jesus is so beautifully portrayed, we might still not understand how close the relationship can be between the Creator and His creature man, to whom He accords the privilege and honor of calling Him Father. The Epistles of John breathe the spirit of love. It seems as if he wrote with a pen dipped in love. How thankful we are for the tender portrayal of this love, which we so much need.

And what of the personality and life of the one who left on record so monumental a tribute? James and John were called the "sons of thunder." The pen of inspiration tells us that John was proud, self-assertive, ambitious, impetuous, resentful under injury. He did not naturally possess loveliness of character. He had an evil temper and was filled with the desire for revenge and the spirit of criticism.

When James and John asked Jesus for permission to call fire down from heaven to destroy the Samaritans—who, they felt, had insulted their Mas-

ter—they demonstrated the appropriateness of the description, "sons of thunder."

Had we been present when Jesus chose the twelve, I wonder what we would have thought—and perhaps said. One of the biggest mistakes we make is in judging character. We judge only by the outward appearance—by what we see, hear, and feel. But however correct our deductions, we cannot read the heart, as Jesus does. It is not always the one who stands high in our estimation as a candidate for heaven who will eventually enter in.

We might have despaired for the future of the church as we surveyed John, Peter, the doubtful Thomas, and some of the others. I wonder, also, if the tall, prepossessing young man carrying the moneybag might not have impressed us better? Now *there* was a disciple with a commanding appearance. It didn't take long to evaluate his personality and to tell that he had keen discernment and executive ability. It was evident in his self-confident manner and in the way the other disciples respected him.

John and Judas represent the two classes that make up the professed people of God. One exemplified true sanctification, the other possessed only a form of godliness. Each of us falls into one category or the other.

Perhaps you are thinking it unfair to compare anyone who may seem to be sincerely trying to be a Christian, to Judas. But this is a dangerous misconception. Why, let us ask, did one

become truly sanctified, and the other never progress beyond the mere form of godliness? How can we learn to follow Jesus as did John the Beloved? What warning signals will keep us from making the dismal failure that Judas did?

Both disciples had the same opportunity to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Both possessed serious defects of character and both had access to the divine grace that transforms character.

Judas felt attracted to the Great Teacher and desired to be with Him. He felt a desire to be changed in character and life and hoped to experience this through connecting himself with Jesus. When he came requesting a place among the twelve, Jesus saw that Judas did indeed have precious traits of character that might be a blessing to the church. He was not insensible to the beauty of the character of Christ, and often as he listened to the Saviour's words conviction came to his heart.

Jesus trusted Judas to do the work of an evangelist. He gave Judas power to heal the sick and to cast out devils. Judas believed Jesus to be the Messiah, and his heart must have thrilled, as did the hearts of the other disciples, when he brought the sick, the halt, and the blind to the Master for healing. He, too, felt the satisfaction that comes in service for God.

Jesus read the heart of Judas. In associating this man with Himself, He

placed him where he might day by day be brought into contact with the outflowing of His own unselfish heart. If Judas would open his heart to Christ, divine grace would banish the demon of selfishness, and he, even Judas, could become a subject of the kingdom of God and one of the chief disciples.

John and Judas both sought to be next to Jesus when He should come into His kingdom. Both held mistaken ideas about the kingdom and their relationship to it. But beneath all the thunder in John, Jesus discerned an ardent, sincere, loving, warm personality. John clung to Christ as the vine clings to the trellis. He returned the love of Jesus with all the ardent devotion of his own heart. His love for Christ led him to desire to be close by His side.

Some of the most important lessons Jesus found it necessary to teach John came about because of his selfishness and ambition. Jesus knew the motives of his heart and reproved him. He learned that the Son of man came, not to be ministered unto, but to minister, and that if a man wanted to be first in the kingdom he must follow Jesus in becoming the lowliest in service. He found that in the kingdom of God position is not gained by favoritism, nor is it arbitrarily bestowed. It is simply a result of character. The crown and the throne are tokens of a condition attained, tokens of self-conquest, through the grace of our Lord Jesus Christ.

John did not resent reproof, but examined his motives. He acknowledged his errors and accepted the reproof. Day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus and heard His lessons of humility and patience. Day by day his heart was drawn out to Christ until he lost sight of self in love for his Master. He saw strength and majesty combined with tenderness, meekness, and patience in the daily life of the Son of God, and this so filled his heart with admiration that he yielded his own resentful, ambitious temper to be transformed by Christ.

John's was the most receptive spirit among the twelve. He was younger than the others, and with more of a child's confiding trust he opened his heart to Jesus. Thus he came more and more into sympathy with Christ, and through him the Saviour's deepest spiritual teachings have been communicated to the world. Jesus rebuked John's self-seeking, disappointed his ambitions, and tested his faith. But John opened his heart to Jesus, and the Master was thus able to reveal to him that for which his soul longed—the beauty of holiness, the transform-

ing power of God's love and grace.

John knew the Saviour by personal experience. The Master's lessons were graven on his soul. He began to discern that the glory of Christ was not the worldly pomp and power for which he had been taught to hope, but "the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). As John testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being.

John understood that the one who

stands nearest to Christ will be he who has drunk most deeply of His spirit of self-sacrificing love. The love that "vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil" was the love that moved John, as it moved his Lord, to give all, to labor and sacrifice even unto death for the saving of humanity. Jesus loves those who represent His Father, and John could talk of the Father's love as none of the other disciples could.

(Concluded next week)

Hebrew Temple at Arad

By SIEGFRIED H. HORN

THE Biblical city of Arad mentioned first in connection with Moses' stories of the wilderness wandering of the Israelites (Num. 21:1) lay on the fringe of the southern desert, halfway between Beersheba and the Dead Sea, about 17 miles south of Hebron. Beginning in March, 1962, excavations at *Tell Arad*, the ruin mound which still bears the Biblical name, have been carried on by a team of Israeli scholars. The citadel mound of Arad was uncovered under the direction of Y. Aharoni, of the Hebrew University, Jerusalem, and the lower city under the direction of Ruth Amiran, of the department of antiquities of Israel. During the excavations, which are not yet completed, many discoveries have been made that are of interest to students of the Bible.

The excavations have shown that *Tell Arad* contains the remains of a city which existed long before the first patriarchs moved into Palestine. By the time Abraham roamed through the southern desert of Canaan, Arad lay in ruins and was not rebuilt until the time of Solomon. After its rebuilding it was then continuously occupied until the late Roman period, although it was frequently destroyed and rebuilt during these centuries.

However, the Arad mentioned in the writings of Moses lay eight miles to the southwest of *Tell Arad*, and is represented by a ruined hill now called *Tell Malhata*. Both sites, *Tell Arad* as well as *Tell Malhata*, must have borne the name Arad in ancient times, as indicated by the text on the victory monument of Shishak, king of Egypt, who carried out a military campaign against many cities of Judah and Israel five years after Solomon's death (2 Chron. 12:1-4). In the list of conquered cities Shishak mentions two Arads: *Arad Rabat*, mean-

ing "great Arad," and *Arad of Beth Yeruhan*, meaning "Arad of the house of Yeruhan."

During the excavations a great number of inscribed objects have come to light. Among these is a bowl on which the name Arad is written, giving proof for the correctness of the identification of *Tell Arad*. In various parts of the ruins more than 100 ostraca, broken pieces of pottery containing inscriptions, were discovered. Many of them written in Hebrew date from the ninth to the fifth century B.C.; others written in Aramaic date from the Persian period.

Of interest are Biblical names that appear in these inscriptions, such as Meremoth and Pashur, the names of two priestly families well known from Biblical records. "The king of Judah" is also mentioned in one of the texts, although his name is not given. The most interesting reference is to a structure called the *Beth Yahweh*, meaning "the house of the Lord." This term evidently refers to the local Hebrew temple which was discovered in the course of the excavations.

First Hebrew Sanctuary Found

This temple, the first Hebrew sanctuary ever found in Palestine, had originally been built in the time of King Solomon. After an existence of more than 200 years it was destroyed by Hezekiah in the late eighth century B.C., when that pious king cleansed the country of sanctuaries and high places in which idolatrous practices were carried on (2 Kings 18:4, 22). We know from Scripture that Solomon erected shrines and sanctuaries in addition to the Temple in Jerusalem (1 Kings 11:7), and it seems that some of these seditious places of worship remained in use for centuries until they were in turn destroyed by King Hezekiah, while oth-

ers shared this fate under King Josiah (2 Kings 23:4-20).

Until now the remains of no such sanctuary had ever been found. The temple discovered at Arad is the first such building that has come to light. The complex consists of three rooms and a courtyard built in an east-west direction, with the entrance facing the east, just as the Jerusalem Temple did. The arrangement of the Arad temple into three rooms also resembles the division of the Temple of Jerusalem into a porch, a holy, and a holy of holies. Furthermore, in front of Solomon's Temple there were two free standing columns flanking the entrance (2 Chron. 3:17). Evidently the same architectural pattern was followed at the temple of Arad, for flanking the entrance to its porch, two round stones, evidently column bases, were found. The columns themselves have disappeared. The sanctuary room measures 9 by 33 feet. Benches lined its inside walls, showing that it was used for purposes of assembly, in which this temple evidently differed from the Jerusalem Temple. The most holy place, on a higher level than the sanctuary, was reached by a low stairway consisting of three steps.

Evidences of Apostasy in Israel

On either side of the steps was a stone altar, the highest 21 inches high. In the shallow cup holes on top of both altars were remains of burned matter, presumably the remnants of the last sacrifices. In the most holy place stood a raised platform and three upright stone pillars, the well-known Hebrew *masseboth*. In the courtyard stood an altar of burnt offerings built of undressed stones, the same as the Mosaic regulations (Ex. 20:22). Also its size, 3 by 5 cubits, agrees with the Mosaic instructions (Ex. 27:1).

It is strange to find that the Mosaic influence is noticeable in certain features of this sanctuary, while other features do not agree with the Mosaic law. For example, Moses repeatedly admonished the Israelites to destroy all *masseboth*, upright standing stone pillars (Deut. 7:5; 12:3), which were regular features of all pagan sanctuaries, but in the temple of Arad three such forbidden cult objects had been erected by the Israelites in its most holy place. In fact, the whole idea of having temples in various places, even if they served for the worship of Yahweh, was a clear transgression of the Mosaic law (Deut. 12:13, 14).

Toward the end of the eighth century B.C., this sanctuary, which had been in use for more than 200 years, was destroyed in the movement of reform initiated and carried out by Hezekiah, a pious king of Judah. The

walls of the sanctuary were pulled down and their debris covered the cult objects of the building, such as the altars in the sanctuary and *masseboth* in the most holy place. A city wall, built soon thereafter, crossed the ruins of the destroyed temple. This prevented the ruins from further destruction and preserved them until the present day.

During the excavations of several sites in Palestine, pagan high places and temples have been discovered. However, the temple of Arad is

unique, and is the first sanctuary structure found which can definitely be labeled as a Hebrew temple dedicated to Yahweh. According to Biblical statements, similar sanctuaries existed in such places as Beersheba, Bethel, and Dan (Amos 8:14; 5:5). The temple in Arad is not mentioned in the Bible, but recent discoveries show that such schismatic sanctuary buildings may have existed in many parts of the country, thus witnessing to the frequent religious apostasies of the people of Israel and Judah.

The art of living

By MIRIAM WOOD

when you're Young

NOTHING NEW

To my mind, one of the strongest arguments that man did not evolve from a lower form of life is the fact that each new generation must start from scratch. The previous generation is totally incapable of transmitting its cruelly earned wisdom to the next. If man really *were* getting better and better, and more gloriously untrammelled, able to shake off the humiliating impediments that keep him spiritually and morally chained, then one might need to scrutinize the whole fiat-Creation concept. The answer evolutionists give to this problem is that one must think in terms of billions of years. And my reply to that sophistry is—how ridiculous can you get? The credibility gap in the theory is simply too enormous.

Specifically, I'm thinking of professed Christian young people who keep themselves in a state of constant rebellion against—well, against nearly everything. Let's take just one area, that of recreation. They'll tell you that church- and school-sponsored activities are boring; why doesn't somebody think up something *new*? After all, it's an inalienable right of everyone to be entertained, amused, and cajoled—isn't it? And it's our (the young's) right to sit with arms folded, surrounded by thunderclouds of hostility, as we *dare* anyone to interest us in anything that's been done before. We are a *new* generation. There has never been anything like us before, and there never will be again. (If true, this in itself might be a cause for rejoicing!)

But look—some of the young people in Sodom must have been saying the same things and demanding something "new and different," if we're to believe history. Apparently they succeeded in putting their point across so well that God had to take rather conclusive action. We could keep tracing this sort of thing down through history, but we'd run out of column space, and the margins are inviolate.

I do think, though, that young rebellion nowadays is, in some cases, more frightening and irreversible in the forms it takes. I would hope (and expect) that Christian young people aren't ever in the category of trying "pot" parties and that sort of thing, this being the "in" mode of conduct in some quarters.

Recently a mother wrote to Mary Haworth, columnist for the *Washington Post*, suggesting that bars ought to be open to young people in their middle teens. Her teen-age sons, she said, were experimenting with "pot"; if they could drink in a bar this might satisfy them so that they'd leave dope alone. I'm not being facetious; the mother actually made this incredible suggestion.

Mary Haworth's reply was that the boys should interest themselves in YMCA-sponsored recreational activities—body-building gymnastics, political study and action groups, church groups, et cetera. She decidedly did *not* agree that the choice lay between liquor and dope.

Then another reader, even more incredibly, took her to task, declaring that "today's youth isn't ignorant of these possibilities [you mentioned]. Still they're not popular. . . . So it's time to come up with better solutions, which will require some original thinking from you."

Miss Haworth replied to her critic:

"[You are] asking . . . , in effect, that the Ten Commandments, the Sermon on the Mount, the Golden Rule, in short, the capsuled ageless wisdom of the human race, be shelved as old hat, in favor of 'original' new thinking that would get down on its knees to adolescent pot smokers, trying to woo them from their thumb-sucking self-engrossment, into doing something even more appealing to their taste, or their slacker level of do-nothingness."

"I take it you are just barely conscious of being present in a world that is forever changing, yet remaining in essence the same."

Mary Haworth said it. I didn't.

But I agree with her.



EASTERN PHOTO SERVICE

Soft and gentle, a mother's voice is the greatest comfort a child can know.

The Talent of Speech—1

Mother's Voice

By PATSY MURDOCH

NEXT to the name of our Saviour, I think *mother* is one of the sweetest. "Mother."

Webster defines the word as a "female parent." But the word means so much more! Thinking of a mother, one imagines a woman cuddling, feeding, clothing, nursing, protecting, nurturing, a young one from birth until it is ready to go out on its own. And more important—teaching it—everything from table manners to a love for its Maker.

But ever since the great mistake in Eden, Satan has been trying to tarnish this picture of motherhood. Oh, yes, there were wonderful mothers, such as Hannah, Elizabeth, and Mary. But there were the other kind too. And so it will go until Jesus comes again to take us home to heaven.

As I swept the leaves from the steps along one side of our West Virginia home, a sound in our woods attracted my attention.

A bird was singing, but what a song!—the same notes over, and over, and over again. What did his family derive from his conversation? And what of his companions?

I'm sure the bird's family and companions enjoyed his song, for it was all they knew. And I know that God gave him that song.

But what of *our* conversations as mothers? What benefit do our husbands and children derive from what we say and how we act?

Do our families cringe when we start talking because they fear a

Mother

By MYRTLE LEORA NELSON

She was a Christian to the core—
This gift of God, born to adore;
Mother in sorrow and in joy,
With empathy for girl or boy.
Her Christlike love came from on high—
A constant glow that would not die;
No heart so black to be abased,
Or deed so bad love to erase.
And when saints reach the Promised Land
They'll thrill to clasp her precious hand—
Death separated—peace enshrined;
Whose life our Lord alone defined.

tongue-lashing or some faultfinding?

In writing to the wife of an unbeliever, Ellen G. White advised, "Never let a word of reproach or faultfinding fall upon the ears of your husband. . . . Be cheerful and happy."—*The Adventist Home*, p. 349.

This could easily apply to all of us.

I often think of a sweet young woman I once knew. She was not a Seventh-day Adventist, but she was soft spoken and sweet tempered. Although her husband had a nature quite different from hers, their three children often imitated the dear little mother. She has been a lesson and an inspiration to me.

Although Mrs. White urges, "Do not, I beg of you, correct your children in anger" (*Child Guidance*, p. 245), she also says, "You may have to punish with the rod."—*Ibid.*, p. 251.

I remember the times when I have become impatient with our boys and have even raised my voice at them. I still fall into that bad habit occasionally! Oh, the shame of it!

"Speak to them just once, Patsy," my husband chides me. "If they don't obey, use some other means."

But when mother is busy in the kitchen or elsewhere, it seems so much easier to speak again and again, than to use the "other means."

"What harm is wrought in the family circle by the utterance of impatient words, for the impatient utterance of one leads another to retort in the same spirit and manner."—*The Adventist Home*, p. 439.

George sat rocking after supper. He was content and happy in his attractive little home. But his wife, Esther, had other ideas. "If only we had a piano!" she began. When George declared they had no need for a piano, Esther protested emphatically, "We want a piano!"

Then, in a pettish voice, Esther went on, "When are you going to get a camphene lamp?" After George stated his preference for what they had, Esther sharply declared that "the Morgans and Millers and many others all have them."

"We want to live within our means, Esther."

"I am sure we can afford it; we do not wish to appear mean."

Soon George left the room in a huff! (See *Sabbath Readings for the Home Circle*, pp. 127-130.)

In our homes it may not be the furniture that bothers us, but something else. However, we should act like grownups instead of children.

When we become impatient and faultfinding let us remember that this is what Satan wants. He is delighted!

Let us stop and think first and then pray, and Jesus, who is always gentle and kind, will help us.

A Story FOR THE YOUNGER SET

Thunder and Lightning

By HELEN KELLY

MOTHER clipped the blue barrette into Norma's hair and turned to Angie. "Now let's brush your hair. Then we'll be ready to go. We don't want to be late for the closing program. I told Karen, Patty, and Marie we would be by for them at a quarter to seven."

Low black clouds hid the setting sun, and thunder rolled in the distance. A few raindrops ping-panged on the metal awning over the front porch.

"I hope the rain doesn't keep many away. Thunderstorms don't usually last long. Maybe it will be over by the time we get to church." Mother smiled down at Angie.

As mother, Norma, and Angie hurried to the car, the dark clouds began pouring out their wet contents. Norma and Angie watched the rain as mother backed the car out of the driveway. They wondered whether they would have to drive in that downpour all 13 miles to the church. The lightning flashed and the thunder crashed.

Approaching cars looked like two pale splotches of light coming toward them through a dark waterfall. Although it had been raining only a few minutes, already streams of water were rushing down the highway.

"P-t-t-t-t-t-t." They went through another deep puddle. The lightning had stopped, but still the rain came down. The car lights shone on sheets of water washing across the road.

After a while they turned off the main highway. In places the curbs were covered with rushing water that reached almost to the bumper.

Several minutes later they stopped in front of Karen's house. Karen and her mother, with newspapers over their heads, dashed out of the house and jumped into the car. They took off their shoes to dry their feet, for they both had

stepped into a deep puddle before they got to the car.

Mother drove around the block to Patty and Marie's house. The girls and their mother came splashing down the path. Once they were in, the car started off again.

"It certainly is a bad night," Karen's mother remarked.

"I wouldn't want to be driving," Patty and Marie's mother added.

"We're happy you decided to come with your daughters, especially in this weather," mother said. "I know they wanted you to see what we have done at Vacation Bible School." Mother kept her eyes on the road while she spoke.

"We haven't told all the nice things we've made," Marie said. "We want to surprise you."

Norma and Angie tried to see out the back window. The rain continued to come down in torrents, beating on the car, and the swirling water made the car seem like a motorboat. All stared anxiously out of the front window where the wipers slapped the rain away—back and forth, back and forth.

As they neared Jackson Boulevard the rain slackened. Soon they were past the flooded area. The streets, reflecting the bright lights of lampposts, store signs, and cars, sparkled like Christmas trees.

"What time is it?" Karen asked, but no one had a watch.

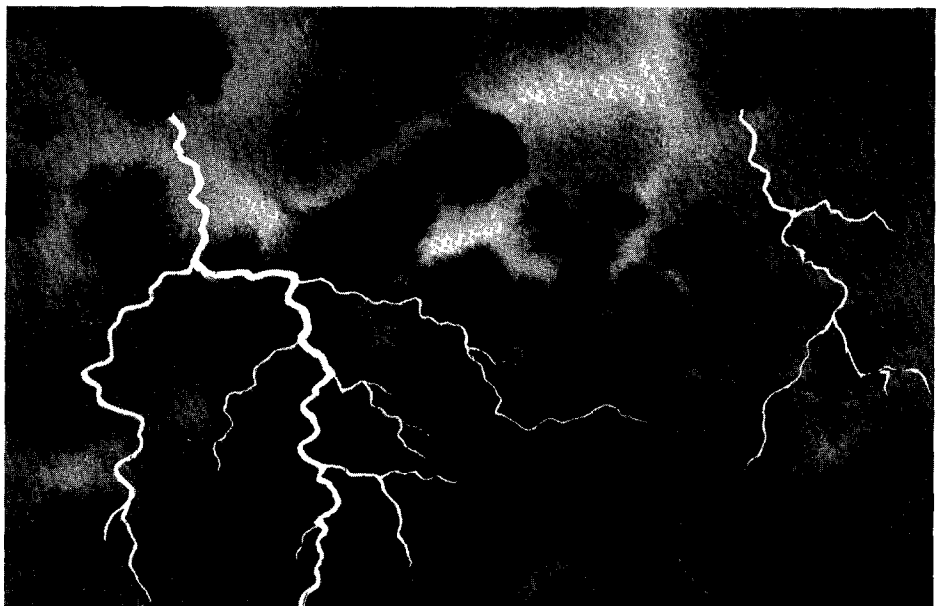
"Evidently the rain wasn't so heavy here." Mother's voice was cheerful. "We may be a little late, but I'll be thankful to get there at all."

The others nodded in agreement.

Finally they were at the church. Inside, the children were all lined up, waiting to march in. Norma, Angie, and the three girls who had come with them to Vacation Bible School quickly slipped into place in the line, while their mothers went into the auditorium. Soon the children were marching down the aisle singing, "I like Vacation Bible School."

After they were seated, the leader greeted the audience. "We're so happy to see each of you this evening. We're sorry we started a little late."

As Norma and Angie sat in the kindergarten section they knew why they were safe—their watchful heavenly Father had sent His angels to guide them safely through the storm.





THE ATTRACTIVENESS OF ROME

The possibility of establishing understanding and cooperation between American Protestants and the Roman Catholic Church gained ground last month when an Episcopalian bishop publicly declared his belief that the pope is the true pastor of the Christian flock.

Speaking to an unusually large congregation that had been drawn to San Francisco's Grace Cathedral by his promise of a startling ecumenical suggestion, Episcopal Bishop C. Kilmer Myers invited his congregation to consider the "central, crucial role of the holy see in any dialogue on the unity of Christ's church." He said that the pope should be recognized as the chief pastor of the Christian family and lead the worldwide community of Christians in exerting its massive power to halt war and conflict in the world.

Immediate reaction to such proposals was mixed. Bishop Edward R. Wells, of the West Missouri Episcopal diocese, who is a member of the National Joint Commission on Anglican-Roman Catholic Relations, said, "I fail to see anything controversial in this." And a Catholic clergyman who is a member of San Francisco's Christian Unity Committee, Rt. Rev. Msgr. John Scanlin, said: "We think this sermon represents a magnificent and historic appeal for Christian unity to which there must be a far-reaching and significant response."

However, the immediate past president of the National Council of Churches, Bishop Reuben H. Mueller, of the Evangelical United Brethren Church, said he did not believe that American Protestants are "ready for such a drastic step at this time." One of the laymen who heard the sermon, Dr. Paul F. Goercke, wrote the bishop a note asking him, "Who designated the Pope pastor of the World? . . . The Scriptures tell us, 'Call no man father.'"

In his sermon Bishop Myers also faulted the plan by which 20 million American Protestants will unite under a "time-tabled schedule." He said, "It is the wrong target. The right target is a kind of tactical union of all Christians under the powerfully symbolic leadership of the Holy See as the visible center of that unity."

These statements have prophetic significance and also teach us an important lesson regarding truth. The significance is that under the symbol of Babylon the great, the apostle John in Revelation 17 forecasts the great threefold religious union of the papacy, apostate Protestantism, and spiritism. Any move by Protestant leaders away from the separating principles that sprang from the Reformation and toward recognition of the Roman Church is a partial fulfillment of John's prophecy.

The important lesson regarding truth is this: A passion for unity and a love of truth cannot exist together. Truth leads to unity, but unity does not automatically produce truth. Protestantism today desires unity, for it believes that all Christ's followers should be one. That belief is correct; Christ's followers should be one, even as Christ and His Father are one (John 17:17-23). But its leaders seem willing to accept unity *despite* truth, disregarding God's express commands for the sake of organizational unity. But unity in Christ can only follow reform, conversion, submission to the will of God and His revealed truth. Unity in Christ follows acceptance of the truth about Christ.

The same principle ought to guide all Protestants

today as guided those who stood faithful during the great apostasy in the early Christian church: "They dared not tolerate errors fatal to their own souls and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle."—*Story of Redemption*, p. 324.

Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). Among completely dedicated Christians there will be unity, harmony, and peace; but between real and professed Christians—between those who make the Bible supreme and those who do not—there can be no peace, no harmony, no unity. And to force unity where scriptural truth does not exist is like trying to attract marbles with a magnet.

We marvel how the dearly won battles for truth that marked Protestantism's early history hold little significance for today's churchmen. We marvel also how the pen of prophecy continues unerringly to trace the fulfillment of God's prophetic patterns.

F. D. Y.

PERSUADERS FOR EVIL AND GOOD

Vance Packard, in his first best-seller, *The Hidden Persuaders*, documented the fact that to an unbelievable extent the thoughts, tastes, and attitudes of the American public are being manipulated by advertisers. He pointed out that through a variety of methods the consumer is persuaded to buy certain products. At times the method is so subtle that the buyer is entirely unaware that he is being brainwashed. So indirect or clever is the approach that the potential customer is won over without realizing that he has been "had." Over a period of time even sharp opposition to a product may be overcome or neutralized.

Recently we came across an example of this continuing effort to influence the public mind. As we thumbed through the 1967 Photo Annual of the Michigan Press Photographers' Association we noted an advertisement on page 46 sponsored by the Cigar Institute of America. The advertisement was announcing the Institute's twenty-first American Press Photo Contest. According to the ad, the purpose of the contest is to encourage press photographers to take pictures that will include "a cigar presented in a favorable and interesting manner." The contest was "conceived in the belief that, under the proper circumstances, the inclusion of a cigar can often add greater impact to a news photo." The first prize was \$1,500.

We do not accept the stated purpose of the contest. We do not believe that the cigar manufacturers hope to make news photos more effective. We think they hope to sell more cigars.

That the industry will profit by every picture that appears in the public press showing "a cigar presented in a favorable and interesting manner," we do not doubt. Impressionable minds, seeing well-known athletes, politicians, scientists, and others with a cigar clenched between their teeth or held lightly in the hand, will inevitably be led to the conclusion that a cigar is a companion of success. Moreover, we have no doubt that other pictures in the public press—pictures of celebrities drinking cock-

tails, smoking cigarettes, or wearing the latest extreme fashions—also have a strong influence. Probably a large share of these apparently unposed pictures have been created and planted by advertisers.

Whether we like it or not, this kind of program exists. It is a part of twentieth-century civilization.

Be on Guard

Christians need to recognize this and be on guard against it lest over an extended period of time it destroy good attitudes and create bad ones. They need to be careful lest step by step their deep convictions concerning right and wrong are weakened. They need to be on guard lest gradually they adopt a more tolerant attitude toward various evils in society. "Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, will be swept away by the worldly current."—*Fundamentals of Christian Education*, pp. 288, 289.

Satan's current intensive effort to capture the world should serve as a tremendous challenge to God's people. It should point up sharply the fact that the cause of truth and right must have wholehearted commitment from every one of God's people. Each one must exert a strong, positive influence for good. "Ever bear in mind that we are accountable for the influence that we exert. Our influence gathers with Christ or scatters abroad. We are either helping souls in the narrow path of holiness or we are a hindrance, a stumbling block to them, turning them out of the way."—*Testimonies*, vol. 2, pp. 47, 48.

The great controversy between Christ and Satan is nearing its end. At this time let the followers of Christ not merely watch in fascination and horror as Satan marshals his forces to deceive and destroy. Let them apply sanctified ingenuity to their task of saving the lost. Let them employ every legitimate means to reach minds with the gospel. Time is running out. K. H. W.

"IN THE BEGINNING . . ."—2

Last week we reaffirmed the unanimous Seventh-day Adventist belief (1) in a fiat Creation *ex nihilo*, (2) in the Creation record of Genesis being a true account in simple, nontechnical language, (3) in the six days of Creation week being literal 24-hour days, and (4) that, rightly understood, the facts of the natural world accord perfectly with the statements of Inspiration, also rightly understood.

We addressed ourselves to the subsidiary question as to whether the basic substance of our planet was brought into existence in connection with the first day of Creation week, or whether it existed in an amorphous, unorganized state before—possibly long before—day one. We then asked, Do the Bible and the Spirit of Prophecy provide an inspired answer to this aspect of the problem? and suggested that the four key words of Genesis 1:1—"beginning," "created," "heaven," and "earth"—may cast light on the question.

The opening statement of the Creation record reads: "In the beginning God created the heaven and the earth." If this terse declaration stood alone, we should be quite at a loss to know which of the various shades of meaning that might be attached to each of its key words was the one intended by the inspired writer. Fortunately, the statement does not stand alone; it introduces the Creation narrative recorded in chapters 1 and 2. In this narrative the word "beginning" appears only once, "create" six times, "heaven (s)" seven times, and "earth" 26 times.

The narrative context specifically defines two of these four words and uses synonyms for three of them.

"Earth" and "Heaven"

Let us begin with the last of the four, "earth." According to verses 9 and 10, God Himself defined "earth" as meaning the "dry land" portions of the planet's surface, in contradistinction to its water-covered surface areas. In three instances (chap. 2:11-13) the same Hebrew word is translated "land" instead of "earth." Verses 11, 12, 15-17, and 25 of Genesis 1 also use the word "earth" in a way that plainly restricts its meaning to the surface of the planet. In no instance is the "earth" equated with the planetary sphere itself as a member of the solar system.

A similar picture would emerge if we were to trace the Hebrew word usually translated "earth" throughout the 2,407 instances in which it occurs in the Old Testament. To the ancient Hebrew people, for whom and in whose tongue the Creation narrative was originally written, this word always denoted the surface of the earth.

Next let us take the word "heaven (s)," which the Hebrew people always used in its plural form. According to verse 8, God personally assigned the name "heaven (s)" to the "firmament," whose Hebrew counterpart means an extended surface or an expanse. Verses 9 and 20 identify this firmament as the expanse above the water surface of the planet (and thus, by implication, above its land surface as well). Heaven is said to be the great expanse in which the birds fly (v. 20) and where the sun, moon, and stars are (vs. 14-17). Evidently the inspired writer is describing things as they *appear* from the earth's surface.

The couplet "heaven (s) and earth" occurs often throughout the Bible, and wherever the words are thus linked together, and the context defines them, reference is always to the atmospheric heavens and the surface of the earth. Noteworthy examples are Hebrews 1:10, 11 and 2 Peter 3:7, 10, which declare that the heavens and the earth will be "burned up" and "shall perish." Numerous other passages could be cited (for example, Ps. 102:25, 26; Isa. 51:6; 66:22; Rev. 21:1). To our knowledge, no one holds that the starry universe will share the fate of our planet in the great conflagration of the last day, nor does anyone hold that any part of the universe other than our own planet will be involved in the great future act of re-creation foretold in Revelation 21:1. Hebrews 1:10, 11 deals specifically with "the earth" and "the heavens" mentioned in Genesis 1:1 and declares that both "shall perish." Thus, in Bible usage, the couplet "heaven (s) and earth" in Genesis 1:1 refers to the surface of our planet and to the atmospheric expanse above it.

"Created"

The Creation narrative opens with the declaration "In the beginning God created the heaven and the earth" (Gen. 1:1) and closes with the summary conclusion, "Thus the heavens and the earth were finished" (chap. 2:1). This repetition indicates that both statements refer to the series of creative acts recorded in the intervening verses, and that the heaven and earth of the former are the heaven and earth whose formation is therein described.

The word "create" may connote either the bringing into existence of something that previously did not exist or the formation of materials that already exist, into a new and distinct product. Which sense is intended in Genesis 1:1? It is worthy of note that all living things mentioned in Genesis 1 were produced out of material already in existence at the time they were created—plants from the soil (v. 11), fish and fowl from "the waters" and "the ground" (chaps. 1:20, 21; 2:19), land animals and man from "the dust of the ground" (chap. 2:7, 19).

Of the creation of the birds and the fishes, the words

"created" and "formed" are used synonymously (chaps. 1:21; 2:19). The land animals were "made" and "formed" (chaps. 1:25; 2:19). Of man, the words "created," "made," and "formed" are used synonymously to describe the same creative act (chaps. 1:26, 27; 2:7, 8, 18, 22). It would therefore appear that in Genesis 1 and 2 the word "create" means to "form" or "make" something entirely new by rearranging previously existing matter and injecting into it the element of life. This would in no wise deny creation *ex nihilo*. Far from it, for this fact is explicitly set forth in Hebrews 11:3. It is simply to note that the creative acts described in Genesis 1 and 2 involved another divine activity than creation *ex nihilo*.

In view of (1) the contextual implication in chapters 1:1 and 2:1 that reference is to the creative acts described in the intervening verses, and (2) the synonymous use of the words "create," "form," and "made" to describe the same acts, the context of the Creation narrative itself thus defines the word "created" in Genesis 1:1 to mean the rearrangement and organization of pre-existing matter, not creation *ex nihilo*.

"In the Beginning"

Finally, "in the beginning" is the time when the creative acts involving the surface of this planet and the living things upon it took place. In other words, context limits "in the beginning" in Genesis 1:1 to Creation week. The Creation narrative is altogether silent about the bringing into existence of the substance from which the surface features and living things of Genesis 1 were

formed. It does not pinpoint the time when God brought these basic elements into existence, whether as a part of the creative work of day one or immediately prior to day one or before—possibly long before—day one.

The original unpointed Hebrew of Genesis 1:1, 2 may, with equal fairness to the text, be translated either as in the K.J.V., "in the beginning God created the heaven and the earth. And the earth was without form and void; . . ." et cetera, or as in the new Jewish translation, *The Torah*: "When God began to create the heaven and the earth—the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—God said, 'Let there be light.'"

We have already given sufficient attention to the traditional translation, which is based on the Masoretic text. According to the alternative translation from the original unpointed Hebrew text, when God said, "Let there be light," this planet was already in existence, but its elements had not been formed into the surface features with which we are familiar, and it was completely void of life. Both translations leave the time of origin of the basic substances that compose our planet an open question. The Bible seems thus to be silent with respect to whether the original creative act took place on day one of creation week or immediately preceding it, or possibly long before that day.

Next week we will consider the Spirit of Prophecy statements that have a bearing on this question.

R. F. C.

(To be concluded)

LETTERS

From Readers

CALL TO PRAYER

EDITORS: I wish to echo, and re-echo, the "amens" to Elder Pierson's "Call to Prayer" in the REVIEW of January 12, 1967. This call could not be more timely. This same call, "Watch and pray," Jesus left with His disciples while He was yet with them in person. It reminds us to examine ourselves, and be on guard lest, like Peter, we become too sure of ourselves, and fall.

MRS. H. CHAPIN

Brookville, Florida

EDITORIALS ON DRESS

EDITORS: The good editorials on the subject of dress remind me that for some time I have wanted to write concerning this problem and others that are related to it.

It is certainly true that "the dress question will never be solved apart from conversion." However, do we have to wait for the majority of our academy and college students to be converted before we can see them decently clothed?

When we attend a musical program at one of our colleges, why are we confronted with a row of knees exposed to view as the young ladies are seated on the platform? Why, especially when the rules of the school plainly state that the knees must be covered at all times?

The editorial mentioned a student in a Catholic school who quoted their dress regulations. She sounded as though these regulations were really enforced.

We are speaking about dress, but there are other areas that might be mentioned, such as music, entertainment, et cetera. Isn't there something that can actually be done? For example, why can't girls be sent home if they insist on dressing improperly?

What will be the result if our schools lower their standards to meet those of the worldly element in our church? This is a sobering thought when we consider the fact that from our schools will come the SDA mothers, fathers, teachers, pastors, and church leaders of tomorrow.

RUTH CLIFTON

Waterford, California

EDITORS: Your able editorial in March 23 calls forth a hearty Amen from every Christian heart, I am sure. How true is the statement, "When the heart is converted, everything that is out of harmony with the Word of God will drop off."

LULU M. ANDERSEN

Albuquerque, New Mexico

EDITORS: None of us can logically argue that we must wear immodest clothing just because it is today's style. I know women who wear good-looking dresses that are full enough and long enough to cover their knees while sitting, and these women are members of other churches or no church at all. As one refined woman, a nonchurch member, said to me: "I wouldn't be caught dead in some of the outfits the gullible public wear today."

Whatever has happened to the great American girl—that lovely feminine creature with an air of wholesomeness, innocence, and loveliness, devoid of that self-consciousness that is so plainly revealed in the faces of so many girls who really know they should not appear

in public as they do, but do so because "it is the style"?

It is indeed refreshing today occasionally to see true wholesome femininity, a virtue that is rapidly disappearing from off the earth.

The irony of it all is that we send our hard-earned money and missionaries to faraway lands to teach the heathen to put on some clothes, while we here in America are taking ours off. It just doesn't add up.

E. MALOTT

Placerville, California

EDITORS: I enjoyed your editorials on dress, but you left me with the impression that you were afraid really to speak out.

EARL L. SHEPARD

Great Falls, Montana

SDA TV PROGRAM FOR CHILDREN

EDITORS: I wonder why our denomination has not taken advantage of the huge audience of children who watch television, by promoting a program of Bible stories for children. Recently I read an article that stated that grade-school-age children have the fewest agencies seeking to reach them with the gospel. It suggested that radio and TV programs directed to specific age groups might be fruitful.

I would very much like to see this area of evangelism explored. We have our Vacation Bible Schools and Story Hours, but need the larger audience of TV. If this has been attempted I'd very much appreciate learning about it.

Incidentally, I believe many adults would watch such a program, for who can resist a fascinating story presented by someone who really knows how?

MRS. PAULINE COTA

La Puente, California

South Sea Islands Museum

By M. G. TOWNEND

Departmental Secretary, Australasian Division

The South Pacific's tragically colorful heathen past is linked with the challenging developments of today at the South Sea Islands Museum, opened recently at Avondale, New South Wales, Australia.

Located one mile from Avondale College and in the grounds of Ellen G. White's Australian home, Sunnyside, the denominationally owned museum contains many heathen emblems and idols of wood and stone, together with ceremonial items and artifacts used in pagan worship in the South Pacific Islands.

At one end of the museum life-size wax figures of island natives, dressed in ancient pagan regalia, stand before a 20-by 8-foot full-color island scene.

Of modest design and proportions, the building is already proving to be too small and before long will have to be extended. Such items as a large Solomon Islands war canoe and a tall devil-wor-

ship image must remain outside the building.

The items on display have been lent or donated by the families of pioneer missionaries to the Pacific or by the missionaries themselves. Contrasting with the symbols and vessels of sin-darkened heathen worship is the graphic record of the way the gospel has lifted thousands of these people from the depths of degradation to the heights of Christian living.

Many non-Adventist visitors to the museum have stated that without question the museum houses one of the finest collections of its kind to be found anywhere. Located as it is so near to the college that has trained hundreds of missionaries for overseas and island service, this museum will be a challenging link with the past that will inspire young men and women to "go forth to them that sit in darkness."



A devil mask from the Sepik River area of New Guinea. Such masks hang in the places of devil worship and are a part of worship.



Saula Ratu (Fiji) and Vailesi Punj (Samoa), seated in the entrance to the museum, demonstrate the Polynesian uses of the Kava bowl.

Filipino Statesmen Aid SDA Temperance Efforts

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

The Philippine National Committee for the Prevention of Alcoholism has held five ten-day institutes since 1961 and now has a roster of some 400 graduates all over the country, representing a cross section of the country's educated class. Some of these alumni have in turn been instrumental in sponsoring seminars on the provincial, regional, or district level.

In endorsing a seminar of the Federation of Chiefs of Police, the Bureau of Public Schools and the Negros Occidental Medical Society in Bacolod City recently, the executive secretary of President Ferdinand E. Marcos said in a memorandum that the activity was "in line with the administration's policy of combating all forms of vice and crimes. Its importance to the social and economic well-being of the Visayan region cannot be overemphasized." He urged all city and municipal mayors and superintendents of schools to attend. President Marcos, by the way, is a nonsmoker and a nondrinker.

The department of education of the Philippine Government is behind the movement. Dr. Carlos P. Romulo, education secretary and president of the University of the Philippines, in a memorandum to the directors of public and private schools and vocational education, said that he had felt himself called upon to start an educational program for the prevention of alcoholism "at least among the youths in our schools, colleges, and universities—and perhaps, through them, among the people in all of our communities."

In turn, the director of public schools recently suggested the observance of a Prevention of Alcoholism Week for public schools, with a suggested program of activities for the week. Furthermore, he enjoined the organization of a committee on the prevention of alcoholism on the division (provincial) level and enclosed an organization guide furnished by our union temperance office. The two other directors have likewise followed up Secretary Romulo's suggestions in their respective bureaus.

One proof of increased temperance consciousness is the fact that B. G. Mary, PNCPA executive secretary and union temperance secretary, and other members of the PNCPA have been unable to cope with requests from different parts of the country for them to speak at seminars and convocations. We are grateful for the leadership of two of the most respected persons in the Philippines: General Basilio J. Valdes, a famous surgeon and former cabinet member, is chairman of the PNCPA, and Dr. Juan Salcedo, Jr., chairman of the National Science Development Board, is vice-chairman. In *Gospel Workers*, page 384, Ellen G. White said: "Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."



Above: Native workers pose with Layman C. Edwards in the war costumes they wore before conversion. The museum's drum-idol is in the background. **Below:** The same men talk with Mr. Edwards, dressed for their work in the island mission field. **Left to right:** Pastor Tamangei from Mussau; Pastor Sam Dick from the New Hebrides; Pastor Kala Uali from Central Papua; Mr. Edwards; Mr. Dedili from the Western Solomons; (not visible) Pastor Pulepada, evangelist from the Bismarck-Solomon Union Mission; and Pastor Joshua Lapo, assistant president of the Malaita Mission, Solomon Islands. These men were all delegates to the Australasian Division session held on the campus of Avondale College.



Eight Students to Serve Inter-American Division

By C. L. POWERS
President, Inter-American Division

The Inter-American Division is benefiting from an extension of the student-missionary program. Now some youth are leaving college after their junior year to serve overseas not for only one summer but for nine to 12 months. Working under this arrangement, David L. Rathbun, of La Sierra College, is teaching French in Colombia-Venezuela Union College, Medellín, Colombia. David spent a year studying in France and comes to the field well prepared for his assignment.

Under appointment to spend a year in Puerto Rico are Tim Berry and Dick Duerksen, senior theological students from La Sierra College, who will begin their service under the direction of the Bella Vista Hospital chaplain. Also coming to work at Bella Vista Hospital for three months are two student nurses from Loma Linda University.

Central America will host two student missionaries this summer: Leslie Weaver, of Southern Missionary College, is to work among the Guaymi or Choco Indians in Panama, and Karla Krampert, of Union College, will teach and give simple medical aid to the needy among the San Blas Indians, who live on islands off the coast of Panama.

From Southwestern Union College, Harriet Carite plans to work as a Bible instructor in Port of Spain, Trinidad, for three months.

Inter-America appreciates the spirit of service which prompts these students to spend their vacations and energy in mission service. And the results are worth while both to the field and the student. For example, Daniel Patchin, M.D., a



Church Dedication at Nürnberg

More than 300 members and friends gathered March 18 for the dedication of the refurbished Nürnberg-North Seventh-day Adventist church. The featured speaker for the dedication was K. F. Noltze, president of the South German Union Conference, in Stuttgart. The music of Franz Schubert and J. S. Bach played on the new organ framed the feast. M. Woysch, secretary-treasurer of the South German Union Conference, offered the prayer of dedication.

Through the efforts of our architect couple, the Tr. Kiefs; the pastor, M. Gloeckner; and the active cooperation of 55 church members and Missionary Volunteers providing 3,000 volunteer working hours under the instruction of the contractor, A. Ostermayer, the church stands today renovated as a monument of God's power in the center of Nürnberg.

SIEGFRIED V. LUDEWIG

President, North Bavarian Conference

former student missionary, is now under appointment to return to the Inter-American Division to serve there in one of our hospitals.

South Vietnam Believers Receive GC Visitor

By RALPH E. NEALL
Vietnam Mission President

The first General Conference representative to visit colporteurs and church members in Danang, Vietnam, in many years was Carson Adams, associate secretary of the Publishing Department. He spoke in the church there April 15, accompanied by E. A. Brodeur, and V. L. Bretsch, publishing department secretaries of the Far Eastern Division and Southeast Asia Union Mission, respectively.

Sixteen colporteurs work out of Danang in the cities and mountains of the northern part of South Vietnam. Most of them are refugees who have fled insecure regions in the countryside and built new homes for themselves in a little Adventist settlement near the Danang air base.

A few weeks ago mortar shells and rockets fell on the air base and on this new refugee settlement. Although 150 homes were destroyed and fires burned to within 50 feet of our members' homes, not one of our colporteurs lost his life or his property.

This is also the area where five colporteurs were arrested by unknown forces



Ordination in East Nigeria

Five men were ordained to the gospel ministry not long ago at the headquarters of the East Nigerian Mission in Aba. Those ordained are pictured in the front row (left to right): I. Ochulo, P. Wogwugwu, J. Wabeke, N. Nwankpa, I. Nwaobia. Those participating in the service (second row, left to right) were Z. N. Imo, president of the East Nigerian Mission; Th. Kristensen, president of the West African Union; P. E. Onwere, former president of the East Nigerian Mission; and R. O. Wosu, principal of the Voice of Prophecy Bible Correspondence School in East Nigeria.

T. W. CANTRELL
Secretary-Treasurer, East Nigerian Mission

three years ago. Two of the five have returned and are continuing their work. Another two have never been heard of again and are believed to be dead. The fifth is still missing, but his wife sometimes receives news from him.

These workers continue their valiant service despite daily dangers and extremely unstable conditions.

Congo Reports Progress Despite Frustrations

By J. T. KNOPPER
Departmental Secretary
Congo Union Mission

The workers' meeting and quadrennial session of the Congo Union held at Rwese mission in March was the first since 1959, when Rwanda and Burundi were still a part of the Congo Union. Not long after Rwanda and Burundi became the Central African Union, political troubles prevented the Congo Union from having its session at the regular time. And the 1967 session nearly had to be canceled because of problems that arose at the beginning of this year.

At last the Congo Union was in session with 35 delegates representing the Trans-Africa Division, the Congo Union, and the four fields of the Congo, and as an addition to this group the workers from East and North Congo.

During the difficult months of turmoil the union staff could not function as such, so after its return to the headquarters in 1963 most of the work and departments had to be reorganized or start anew completely. So what has been accomplished is a miracle from God and is due to His blessings only.

In 1963 we had a membership of 12,680; at the end of 1966 there were 16,190 baptized church members, an increase of 28 per cent. For the Sabbath school these figures are: in 1963, 27,312 members; in 1966, 44,714 members. The hearers' and probation class had 20,464 members by the end of 1966. The total number baptized from 1963 to 1966 was 6,414.

The treasurer gave a good report, showing a steady increase in tithes, missions offerings, and Ingathering. In spite of devaluation Ingathering had tremendous success through the years: in 1963 it was \$363.69, and in 1966, \$19,999.80. The publishing department shows also a tremendous increase. Deliveries in 1963 were \$246.70 and in 1966, \$34,599.45.

In 1963 there were 3,935 applications for Voice of Prophecy lessons, and in 1966, 15,150 applications came in. In 1963 there was no radio broadcast in the Congo, but by the end of 1966 we had five local stations broadcasting the VOP programs in French. Just recently we had a sixth station beginning VOP programs in Swahili, and soon we hope to have a seventh station broadcasting our program.

This was a solemn occasion of praise and thanksgiving to God, and at the same time a restudy of the ways and means to bring the Advent message to the many unentered areas of this great land. There

A Church That Grows and Grows

By R. H. WALALANGI
As Told to A. M. Bartlett

This is the story of a church at Tondano, Celebes. But more than that, it is the story of the entire Seventh-day Adventist Movement as it grows.

One day 45 years ago Mrs. Pandelaki, on her way to market, noticed a group gathered around a man who appeared to be either selling or giving books away. Being attracted by the crowd, she went over to investigate and found that he was selling a book called *Steps to Christ*. She was interested, but by this time the man was closing his case, for he had already sold his last book.

Mrs. Pandelaki was disappointed, but went on about her shopping. That afternoon, however, another man came to her home with *Steps to Christ*, as well as several other books. This man, a Seventh-day Adventist colporteur, gave his name as Mr. Kumendong. Mrs. Pandelaki purchased four books: *Steps to Christ*, *Our Times*, *These Changing Times*, and a health book.

Before leaving, Mr. Kumendong asked if the Pandelaki family would appreciate receiving Bible studies. The offer was accepted, and that very evening the colporteur returned and gave a study of the prophecies of Daniel 2. The Pandelakis were greatly impressed with this study and requested him to give a whole series of studies in their home.

At the end of one month he invited them to go with him for a weekend visit to Menado. There they were well received, and stayed in the home of a Mr. Laloan. They attended the Sabbath services and were introduced to Pastor Albert Munson. The Pandelaki family were thrilled at what they saw and heard. Back at home in Tondano they continued to study Bible truth for several more weeks, and then made another trip to Menado to be baptized, together with a large number of other candidates.

This time when they returned to their home in Tondano they were determined to bring the truth to their relatives and friends. Little by little they were able to encourage others to take Bible studies, and frequently Pastor Munson or his helper, Pastor Samuel Rantung, came to visit and encourage them, and present some of the more difficult topics. It was not too long until Mrs. Pandelaki's mother was baptized, and soon afterward the father and a young brother of Mr. Pandelaki followed in giving themselves to the Lord. Others joined them, and soon quite a company was meeting every Sabbath for Sabbath school and church services.

The day finally came when Pastor Munson organized a church in Tondano, the second largest city of North Celebes and the seat of government for a district known as Minahassa.

At first this new church met each week in the Pandelaki home, but before long this was too small, and they began meeting in the garage where Mr. Pandelaki worked as a mechanic. This place also soon proved inadequate, and they rented a large house which they were able to remodel a bit and use for a church. Some years later Mr. Pandelaki purchased a piece of land in the suburb of Rerewokan. When this was later presented to the mission, everyone began working to raise money for the new church.

By 1932 enough money was in hand actually to begin work on the church. By this time Pastor Munson had returned to the homeland and his place was taken by Pastor W. J. Kölling. With a spirit of sacrifice the members all worked together, and in 1934 the building was completed. During this time Mr. Pandelaki had been made a Bible worker by the mission committee, and he remained a faithful worker in the vineyard of the Lord until his death during the forties.

In 1938, as the clouds of war were gathering, this aggressive church launched out by faith again and started a church school, which was held in the basement of the church. The first teacher was A. T. Siong, who was later ordained to the gospel ministry and has served in various capacities through the years. In 1940 Mrs. Walalangi was the principal of this growing school, and now, 27 years later, her son holds this position. The elementary grades are now housed in a separate building and an intermediate school is being conducted in the church basement.

With a strong church school program and aggressive soul-winning endeavor, this church has continued to grow, and the church building has been much too small for the congregation for a number of years now. They have started branch companies several times, and now there are four separate churches in Tondano. Each time a new group is formed many members are encouraged to move their membership, but the parent church continues to grow larger with each passing quarter. A larger church building is an absolute necessity. So once again the members are sacrificing and working hard to build an addition to their church home and to complete and properly furnish their church school.

Here, as elsewhere in the Adventist world, we work and we sacrifice and we grow, but there are always new and more pressing needs. The more we do for the Lord, the more doors are opened and the more work there is to do.

Condensed News

First Seminar for Bible House Managers Meets in Philippines

The first Book and Bible House managers' seminar held by Seventh-day Adventists convened recently in Cebu City, Philippines.

After four days of classwork the men returned to their fields determined to enlarge their service to our churches and members throughout the three large unions they represent. This first school was the climax of many months of planning and preparation by E. A. Brodeur, publishing department secretary of the Far Eastern Division.

In attendance were the Book and Bible House managers and their assistants, the union and local publishing department secretaries and their assistants, and a majority of the officers of the unions.

CARSON F. ADAMS
Associate Secretary
GC Publishing Department

Home Study Institute Opens Branch to Serve Latin America

A new branch office for Home Study Institute is now operating in the South American Division.

Located at River Plate College, Puigari, Entre Ríos, Argentina, this branch is directed by Alcides J. Alva, division educational secretary. It will conduct all its work in Spanish and will serve students in both the South American and the Inter-American Division.

Purpose of the branch is to provide in-service training in religion and education courses for the Adventist ministers and teachers of Latin America. It will also provide Bible courses on both the secondary and the college level for students, as well as adult-education-type courses for laymen.

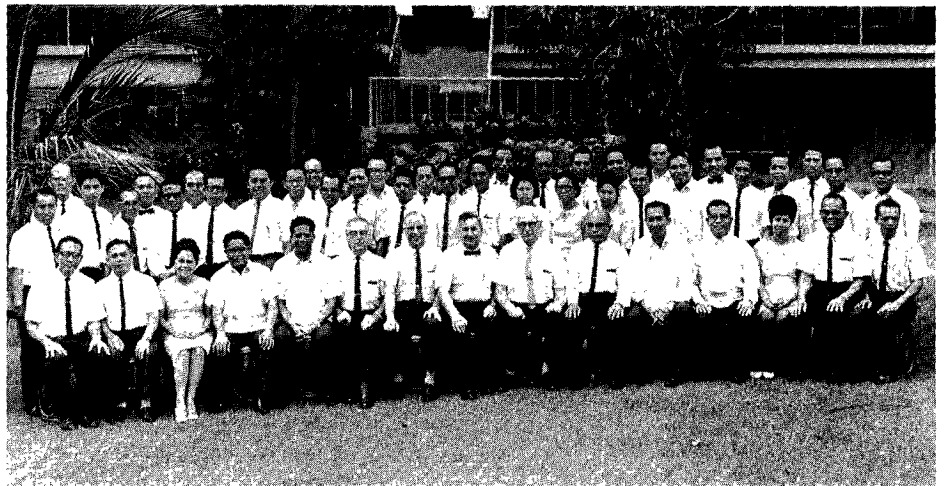
Dr. Alva is supported by Prof. Jose Tabuenca, president of the River Plate College; Prof. Rolando Itin, academic dean of the college and assistant director of the new correspondence organization; and Mrs. Elena Olmedo, registrar for the branch.

D. W. HOLBROOK
President, Home Study Institute

Music Conservatory Opened at São Paulo Academy, Brazil

São Paulo Academy, Campinas, Brazil, inaugurated a new music building on March 5, the first such building to be constructed at an academy in South America. This brick-and-stucco conservatory was completed in seven months, being built entirely by industrial arts students, who work to pay all their school expenses. It contains five teachers' studios, six practice rooms, and an auditorium seating 120. Six new pianos and a Schober electronic organ were scheduled to arrive in June.

During the first week of school, 102



Local workers joined union men at the recent seminar for Book and Bible House managers held in Cebu City, Philippines. The conference included a four-day publishing school.

students were matriculated for private lessons, and four choirs, a band, and an orchestra were organized. There are two full-time and four part-time teachers.

Present enrollment at São Paulo Academy, including the elementary school, is 420.

ROBERT D. BENFIELD
Music Department Director

Legion of Honor Adds 1,000 Youth of Central American Union

More than 1,000 youth of the Central American Union took the MV Legion of Honor pledge recently during ten MV Diamond Jubilee youth rallies conducted by George W. Brown, MV secretary of the Inter-American Division, and Ira M. Nation, Central American Union MV secretary.

In connection with these rallies and an MV youth camp at Managua, Nicaragua, more than 60 non-Adventist young people made decisions for Christ and enrolled in Bible classes.

JOHN H. HANCOCK
Associate Secretary
GC Missionary Volunteer Department

Bombay, India, Five-Day Plan Results in Many Victories

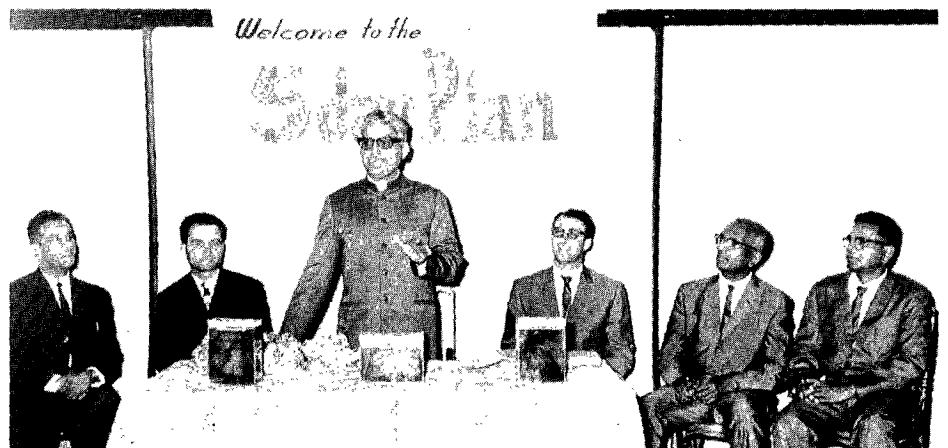
Bombay, India, was introduced to the Five-Day Plan on April 24, when Dr. Rafiq Zakaria, Maharashtra State minister for public health, declared the first Five-Day Plan open to a standing-room-only crowd.

Dr. Zakaria was introduced by S. James, Southern Asia Division temperance secretary, and the vote of thanks was proposed by I. K. Moses, of the National Temperance Society of India. V. P. Muthiah, president of the Western India Union, chaired the opening function.

During the Five-Day Plan, Dr. E. W. Witzel, of the anatomy department of Loma Linda University, who has been on loan to Christian Medical College, Vellore, presented the physiological aspects of the smoking habit. This was Dr. Witzel's seventh Five-Day Plan since coming to India. The psychological aspects were presented by J. B. Trim, temperance secretary of Western India Union and director of the Bombay Five-Day Plan.

J. B. TRIM
Departmental Secretary
Western India Union

State minister for public health Dr. Rafiq Zakaria opens the Bombay Five-Day Plan. Also participating are: S. James, J. B. Trim, E. W. Witzel, I. K. Moses, and V. P. Muthiah.



"Northern Light" Launched in Vancouver Bay

New \$70,000 Ship to Serve British Columbia Indians

A new mission ship, the *Northern Light*, was launched in Vancouver Bay, British Columbia, May 19. The ship is 49 feet long by 14 feet nine inches wide. Powered by a Murphy Diesel engine, which will generate a maximum of 225 horsepower and maintain a continuous horsepower of 166, the boat is capable of coping with ocean swells encountered in Queen Charlotte Sound. Total construction cost was \$70,000.

This ship, which will ply the narrow inlets and harbors of the 1,000-mile coastline of British Columbia, was made possible by the 1964 second quarter missions overflow. Members around the world gave a Thirteenth Sabbath Offering to the North American Indian work, and the British Columbia project received \$30,329. From the jungles of Peru a missionary wrote, "The Indians of Peru send their greetings, their offerings, and their love to their Indian brethren in North America."

The *Northern Light* slid into the bay in a ceremony attended by 400 persons. Sam Matsumoto, president of the shipyard that built the launch, presented the keys to Conference President G. O. Adams, who handed them to Skipper Clyde Gildersleeve. J. W. Bothe, union president, and Neal C. Wilson, General Conference vice-president for North America,

likewise participated in the ceremonies.

Elder Wilson said, "Seventh-day Adventists use every kind of transportation in carrying out their worldwide mission. Christ Himself made it evident that a boat was a very effective way in which to do healing and preaching."

Also present at the ceremony were A. S. Maxwell, editor of *Signs of the Times*; N. R. Dower, secretary of the GC Ministerial Association; Carl Klam, union secretary-treasurer; W. E. Kuester, union lay activities and Sabbath school secretary; L. H. Davies, conference secretary-treasurer; and E. L. Green, former union treasurer.

The new boat replaces the first *Northern Light*, which was sold to help finance its successor. Before the transaction the old ship's name was changed to *Sea Quest* so that the mission launch could carry on the traditional name indicative of service.

Each summer Mr. and Mrs. Gildersleeve and their son will pilot the launch to nearly inaccessible places, carrying evangelistic and medical endeavors to the 20,000 Indians along the British Columbia coast. Additional medical personnel will often join the Gildersleeves. Nursing schools in Portland, Oregon, and Toronto, Ontario, will use the ship as one of their field schools. The launch will serve isolated loggers and fishermen, as well as Indians.

WESLEY AMUNDSEN
North American Missions Committee



The Gildersleeves: Clyde, Nancy, and Darby.

Launch Serves as Evangelistic Center, Floating Apartment, School

A skipper's wife can't have potted plants. In case of rough water or storm encountered by the mission launch *Northern Light*, Mrs. Gildersleeve must hurry to secure projectors, screens, navigational aids, and other valuable equipment. Potted plants would be smashed.

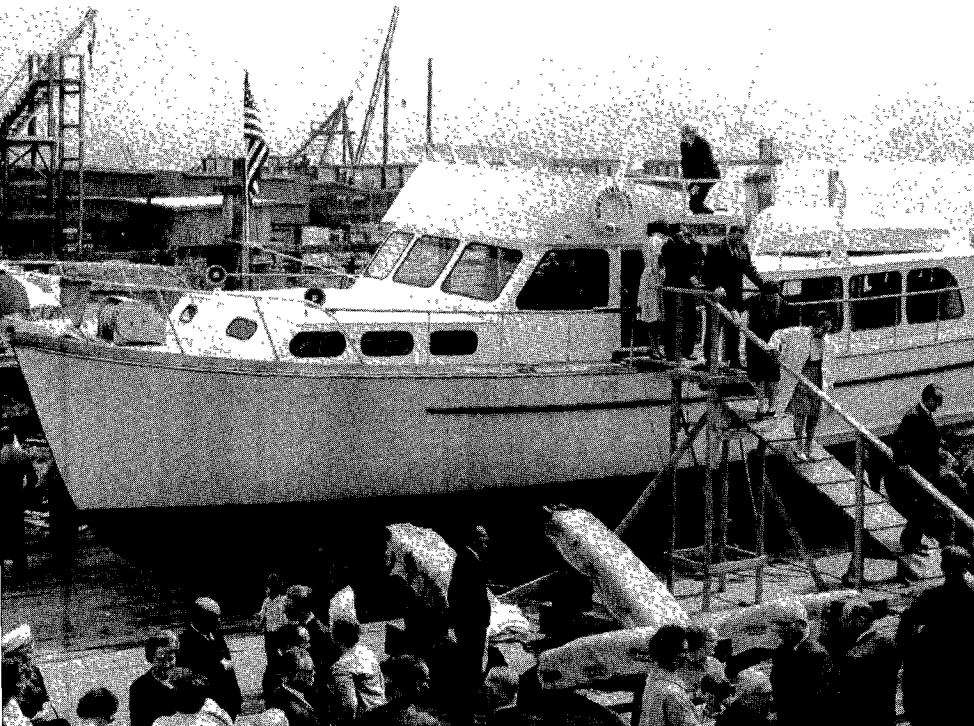
The *Northern Light* is a snug little floating apartment. Two staterooms accommodate up to eight persons, and a ninth can bunk in the salon. The salon is large enough for small meetings, pictures, or Bible studies and is fully carpeted and draped. A stereo sound system can amplify music out from the boat as it approaches a village. The galley is equipped with a refrigerator and oil stove. Mrs. Gildersleeve's grocery shopping is limited, but supplies can be restocked at occasional community stores.

Mrs. Gildersleeve has more to do than just keep house for her husband and ten-year-old Darby—much more. She too is licensed to pilot the boat and takes her turn at the watches. Her job is to navigate, read chart books, and keep the log. She's Darby's fifth-grade teacher. While on the launch he studies through a correspondence school, then when the family winters in Port Hardy he joins his classmates. He is an enthusiastic assistant in handling the launch.

The mission family visits isolated homes, conducts evangelistic services and Bible studies, and holds medical clinics. Occasionally Mr. Gildersleeve is called to perform a funeral service. Passing out literature is an important function too.

Port Hardy is winter base for the Gildersleeves. There they pastor a company of believers and diligently work on Dorcas projects. But as soon as spring comes they move back on board and once again begin the mission work of the *Northern Light*.

THEDA ILES KUESTER



The mission ship *Northern Light* was launched in Vancouver Bay from the Matsumoto shipyard. A ceremony attended by 400 persons preceded the launching. The \$70,000 ship, which will serve 20,000 coastal Indians, was partly financed by Sabbath school offerings.

Atlantic Union

Welfare Workers Feed 650 in Minutes as Demonstration

A mock disaster demonstration of mass feeding was held in South Lancaster, Massachusetts, June 7. More than 650 persons were fed in seven minutes. Sponsored by the Atlantic Union Conference, the demonstration concluded a three-day union health and welfare council. Forty Dorcas Federation leaders from conferences within the union participated in the training program.

Local and State civil defense and Red Cross personnel cooperated in the demonstration. Elder and Mrs. Marenus Jensen of the Woodside, New York, depot directed the exercise, which gave health and welfare leaders practical experience in preparing an emergency meal for a large group.

The meal, which consisted of hunter's stew, buttered bread, cookies, and milk, was prepared on the grounds of the Southern New England Conference and cooked on three field ranges furnished by the National Guard.

Representing the General Conference Lay Activities Department during the council was Miss Maybelle Vandermark. The over-all program was under the direction of Henry W. Peterson, union lay activities secretary, and local conference lay activities secretaries helped in the teaching program.

MARY BARNETT
Office Secretary



Atlantic Union welfare workers prepare for the mass feeding held at South Lancaster.

Central Union

BRIEF NEWS

CHAPLAIN Alten A. Bringle of Boulder Memorial Hospital was recently elected president of the Boulder, Colorado, Ministerial Alliance. Previously he had served as treasurer and vice-president.

MRS. VERNAL WILKINSON, health and welfare leader of the Shiloh church,

Leavenworth, Kansas, led the members in sponsoring a health food banquet to raise money and acquaint the public with the aims and services of the Adventist welfare program.

OF THE five high school youth participating in the local Voice of Democracy contest in Loveland, Colorado, Karen Affolter, of Campion Academy, placed first, and David Glenn, from Campion, was grand champion runner-up. In the Young America Speaks and Acts contest four high schools competed. David Olson, from Campion, won first prize, and Russell Hansen won second place.

DR. L. D. KATTENHORN and Elder C. Ray Wyatt held a Five-Day Plan to Stop Smoking in Powell, Wyoming. The average attendance was 24, and 19 indicated that they had broken the habit. Several nurses attended the clinic. Two weeks later Mr. and Mrs. Lyman Miller, from Worthington Foods, conducted a cooking school, and those who had attended the Stop Smoking clinic were invited to attend.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

BRIEF NEWS

Two new academy principals have come to the Columbia Union Conference. Dean Holmes, Maplewood Academy, Minnesota, is assuming principalship of Highland View Academy in Maryland. Mount Vernon Academy, Ohio, is gaining Dr. Richard Figuhr, formerly president of Canadian Union College in Alberta, Canada.

MORE than 75 servicemen and their guests recently participated in a servicemen's retreat at the Blue Ridge Youth Camp near Montebello, Virginia. Featured speakers were E. M. Peterson, MV secretary of the Columbia Union, and Rudy Torres, a former serviceman who is pastor at Staunton, Virginia. Sabbath afternoon a soldier was baptized in the lake.

ADVENTIST opposition to proposed Sunday-closing legislation now before the Delaware House of Representatives has aroused the interest of legislators. *Liberty* magazine was used by a non-Adventist attorney at a recent hearing in Wilmington, and several legislators have written requesting copies of Adventist briefs presented at the hearings.

PASTOR and Mrs. Daniel Kubrock of Danville, Pennsylvania, presented a lecture-demonstration on vegetarianism to the Garden Spot Natural Food and Soil Association of Lancaster, Pennsylvania. They were invited by association president Roy Erb. More than 100 club members attended, and several Adventist cookbooks and copies of *LIFE at Its Best* were sent to the club library.

APRIL was evangelism month in Washington, Pennsylvania. Robert Taylor, Pennsylvania Conference evangelist, and

R. Lenbert Cheney, district pastor, teamed up to bring the March of Truth crusade reaping series to the southwestern corner of Pennsylvania. Fifteen were baptized April 29 and five more followed May 6. Another baptism is planned this summer. Two husband-and-wife pairs and 12 youth were among those baptized.

MORTEN JUBERG, *Correspondent*

North Pacific Union

BRIEF NEWS

NEARLY 400 persons took advantage of the free diabetes and glaucoma screening tests given Sunday, June 11, at the Upper Columbia Conference camp meeting. The tests were sponsored by the conference medical department. Dr. John Potts, an authority in the field of diabetes, was in charge of the diabetes tests, and Dr. and Mrs. Orval Patchett and Dr. and Mrs. Frank Wendell gave the glaucoma tests.

MORE than 100 residents of the island district of the Washington Conference came from the resort islands of San Juan to a camp meeting May 20. W. J. Blacker, conference president, delivered the Sabbath sermon.

IN THE Plentywood district of the Montana Conference, Pastor and Mrs. Harold E. Dawes concluded nutrition classes May 24. In Fort Peck, 150 miles from Plentywood, classes were also conducted.

Six classes in health and nutrition were taught by Mrs. John W. Boyd in Twin Falls, Idaho, with an average attendance of 85 each evening. Pastor Boyd assisted his wife. A Five-Day Plan and a newspaper article and picture of the cooking class attracted notice.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

ONE THOUSAND "Wake Up, America!" tracts have been passed out in Nelson Rima's district in the lake region of North Dakota.

THE young people of the St. Paul SDA churches combined their efforts to promote an evangelistic crusade for Christ in a series of ten meetings. Each night five young people proclaimed the gospel. A corps of junior youth, ranging in age from ten to 12, served as ushers.

THE Rapid City, South Dakota, church concluded a series of meetings May 28. As many as 50 nonmembers attended, including several complete families, and two people were baptized May 6. R. R. Patzer is pastor.

L. H. NETTEBURG, *Correspondent*

Pacific Union

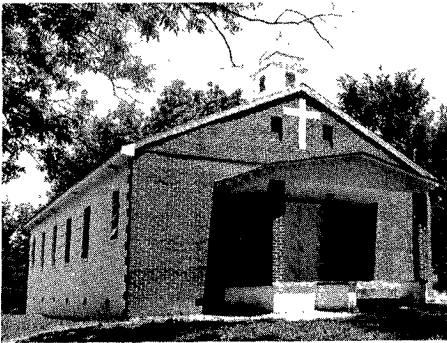
BRIEF NEWS

YOUTH in the Lancaster, California, church recently raised more than \$165 by giving an Investment banquet. The young people planned the banquet, prepared and served the food, and decorated the stage. Special guests taking part in the program included two professors from the La Sierra music department—Alfred E. Walters and Alan B. Crawl.

A MEMBER of the San Francisco Central church, Specialist Six Gordon E. Green-tree, medical soldier stationed at Letterman Hospital in San Francisco, has been cited and given a medal for "outstanding meritorious performance of duty while assigned as Senior Clinical Specialist."

MARGARET FOLLETT, *Correspondent*

Southern Union



Dedication in Georgia

The Athens, Georgia, Mount of Olives church was dedicated free of debt May 6. W. S. Banfield, president of South Atlantic Conference, gave the dedication message.

This church was raised up by W. A. Darby in 1957. Elder Darby was serving as Book and Bible House manager of the South Atlantic Conference and went out in the summer with a tent.

The present pastor, Fred R. Nealy, led out in the final work of finishing the building and purchasing the furnishings.

F. L. JONES

Departmental Secretary

BRIEF NEWS

APPROXIMATELY 250 young people participated in the Kentucky-Tennessee spring elementary-intermediate music festival held at Highland Academy. The festival was directed by George Yost, conference superintendent of education.

THE first "fly-in" camp in Adventist history took place at Camp Kulaqua, Florida, May 12-14. Fourteen planes and 80 flying enthusiasts came from Southern States. An official license to operate an airport

at the camp was presented by the Florida Aviation Division during the camp.

THE new Shepherd Drive Seventh-day Adventist church, Columbus, Georgia, seating 300, was opened recently. F. L. Jones, secretary-treasurer of the South Atlantic Conference, gave the Sabbath morning address for the opening meeting. E. J. Lewis is pastor.

L. H. DAVIS, youth director of the Northeastern Conference, conducted the spring youth Week of Prayer at the Atlanta Berean church. Theme of the week was "Challenge of Moses."

THE 1967 Southern Missionary College *Southern Memories* was dedicated to C. N. Rees, president of the college from 1958 until he suffered a stroke in December, 1966. The first copy of the yearbook was presented to him in special ceremonies at the college.

ROY CHAMBERLAIN, associate union publishing secretary, chalked up sales of \$2,052.05 during Big Week, selling packets of 13 one-dollar books.

CELIA YOUMANS, registrar of Georgia-Cumberland Academy, Calhoun, Georgia, gave a copy of *The Desire of Ages* by Ellen G. White to every student in the school, 200 in all. She recently wrote about her Project *Desire* to the Ellen G. White Publications office, saying, "My prayer is that these books may introduce Jesus to some who may have never really known Him and the beauty of His character."

O. L. HEINRICH, *Correspondent*

Southwestern Union

BRIEF NEWS

FOURTEEN persons were baptized recently as a result of spearhead evangelism in the Ephesus church, of Covington, Louisiana, and the Emmanuel church, of Hammond, Louisiana.

A. C. RAWSON, currently conducting an evangelistic series in the San Pedro Play House, San Antonio, Texas, was invited to be guest speaker on the Allendale "Talk of the Town" radio program. Topics discussed included: "Adventist Belief on Sunday Blue Laws" and "Armageddon." The editor of the *Alamo Messenger*, a Catholic newspaper, published a 48-inch article quoting the pastor on Sunday blue laws. In connection with this meeting the San Antonio *Light* is carrying a consecutive 15-day series, "Beliefs of Seventh-day Adventists."

GUEST speakers participating in graduation exercises at Jefferson Academy, May 25, included Dr. I. V. Stonebrook, of the General Conference Department of Education; W. D. Welch, educational secretary of the Arkansas-Louisiana Conference; and Jerry McGill, Bible instructor of Valley Grande Academy.

FOUR hospitals in the Texas Conference have admitted more than 5,000 patients

during the past year and rendered more than 27,000 patient-days of professional and medical care. During the same period, three nursing care homes rendered more than 42,000 patient-days of nursing care to persons 65 years of age and over. These institutions have operated successfully with a combined gain of more than \$70,000 in income.

J. N. MORGAN, *Correspondent*

Loma Linda University

Recent LLU Research Links Diet and Alcohol

Recent animal studies at Loma Linda University show that tea, coffee, and condiments, along with certain poor foods, create an appetite for liquor.

As Adventists we cannot use the Spirit of Prophecy writings to convince those who do not believe in the gift of prophecy, but we can use such evidence as these studies provide that lends scientific support to what Mrs. White wrote years ago. This should increase our own faith in the Spirit of Prophecy and encourage those not of our faith to take a deeper interest in these special messages.

At the fifty-first annual meeting of the Federation of American Societies for Experimental Biology, attended by more than 20,000, Dr. U. D. Register, biochemist at Loma Linda University's School of Medicine, presented the results of these animal studies, which are being done under the auspices of the Pacific Union Conference, the Lassen Foundation, and Loma Linda Foods.

Laboratory animals were fed a diet consisting of doughnuts and coffee for breakfast; sweet rolls, coffee, and candy bars for between-meal breaks; hot dogs with mustard and pickle relish, soft drinks with apple pie and coffee for lunch; spaghetti and meat balls, French bread, green beans, chopped salad, chocolate cake, and coffee for dinner. Given a choice of water or a solution of 10 per cent alcohol, the animals chose to drink about five times more alcohol than a group of animals on a milk-vegetable menu.

The animals on the typical American diet craved 60 per cent of their total fluid intake from the alcohol solution. This would be the equivalent of a 154-pound man's drinking a quart of 100-proof whisky a day. But when coffee and spices were eliminated from the diet, and a nutritious menu substituted, the animals' thirst for alcohol dropped rapidly to practically zero.

"The long-range objective of this study was to discover possible factors in the diet of man that might aid in preventing the progressive onset of alcoholism in problem drinkers," Dr. Register said.

The spices used included black pepper, ginger, cloves, red pepper, and mustard. Without the spices and coffee the animals drank little alcohol. However, when the coffee and spices were added, the alcoholic

consumption increased as much as four-fold.

The team of scientists conducting the study includes U. D. Register, Sylvia R. Marsh, C. E. Thurston, M. D. Horning, J. E. Crowder, and M. G. Hardinge. Their interest in such a study was based on statements from *Counsels on Diet and Foods* such as this: "Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible."—Page 123. Similar statements also appear on pages 233, 339, 340.

J. H. MEIER
Executive Secretary
Lassen Foundation

BRIEF NEWS

THE new Loma Linda University Hospital plans to accept its first patients July 9. The official dedication is scheduled for September 24. In the three years since groundbreaking more than 70,000 cubic yards of concrete have been poured to form the 2,050-room hospital and medical center. It will be opened with 320 beds, 190 short of its future capacity when the two top levels are completed.

THE Association of American Medical Colleges has awarded a \$1,364 fellowship to William E. Ashby, a junior at Loma Linda University School of Medicine. This will permit Mr. Ashby to work 11 weeks this summer in the mission hospital at Bandung, Java.

WARREN G. HARDING, III, grandnephew and namesake of the twenty-eighth President of the United States, graduated this month from Loma Linda University School of Medicine. The seventh member of his family in two generations to earn the M.D. degree from Loma Linda, he has begun a medical internship at the Ohio State University Hospital.

BUTKA.—Hersel Eugene Butka, born Dec. 8, 1894, at Columbus, Okla.; died May 11, 1967, at Loma Linda, Calif. He studied at Berrien Springs, Michigan, and at Keene, Texas, and worked as a colporteur in Texas and in Mexico. In 1912 he entered the College of Medical Evangelists and following his graduation in 1917 married Mabel Witt. To this union were born two daughters, Aileen and Jean. Dr. Butka taught in the school of medicine, operated a clinical laboratory in Los Angeles, and became medical director of the White Memorial Hospital. In 1929 they opened the Chulumani Hospital in Bolivia, where they remained until 1932. Dr. Mabel Butka died in 1943, and in 1944 he married Hazel Meyer. In 1946 they went as missionaries to Mexico, where they opened the Montemorelos Hospital. For ten years he was director of this hospital and during this time the patient air-lift missions began. The family returned to California in 1956. Survivors are his wife; their son and daughter, Gary and Brenda Jo, who are students at Pacific Union College; the two older daughters, Dr. Aileen Ludington, of Glendale, Calif., and Mrs. Jean Krohne, of Loma Linda, Calif.; nine grandchildren; two brothers, Dr. Leslie Butka, of Pomona, Calif., and Dr. Lawrence Butka, of Arcadia, Calif.; and two sisters, Mrs. Hubert Swartout, of Thousand Oaks, Calif., and Mrs. Victor Hansen, of La Sierra, Calif.

BUTZER.—Anna Carrie Butzer, born Feb. 28, 1871, at Cambria, Mich.; died April 26, 1967, at Riverside, Calif.

CANADAY.—Hilda Adelaide Canaday, born Feb. 26, 1885, at Neligh, Nebr.; died May 27, 1967, at Chadron, Nebr. Her husband, Arthur, survives.

CASALINO.—David Casalino, born March 3, 1893, died April 18, 1967, at Elmhurst, Ill.

COLINOT.—Charles Everett Colinot, born Dec. 6, 1879, in Hancock County, Ill.; died March 31, 1967. His wife, Pansy, survives.

COOPER.—Cora Ann Cooper, born June 17, 1871, at Knoxville, Iowa; died May 19, 1967, at Turlock, Calif.

COSTA.—Norbina Costa, born Nov. 27, 1891, on the island of St. Michael, Azores; died at Anderson, Calif., April 27, 1967.

DICKMAN.—Lottie Gertrude Dickerson Dickman, born Aug. 10, 1899, at Muskogee, Okla.; died April 27, 1967. She taught church schools in Arkansas and graduated from nurse's training at Madison College. Her husband, Henry, of Clinton, Mo., survives, as well as three brothers, Samuel, Robert, and Elder Albert L. Dickerson.

DRAPER.—Roger Dale Draper, born June 11, 1948, at Lodi, Ohio; died March 18, 1967.

DURRANT.—Adam Nicholas Durrant, born May 23, 1879, at Manchester, Jamaica, W.I.; died March 26, 1967. He entered the ministry in 1904, and two years later was united in marriage with Ethyl A. Gregory. In 1908 he was ordained by Elder I. H. Evans. After raising up several churches in Jamaica, he was called to Trinidad. Here he started three new churches. In 1912 he came to the Columbia Union, where he was successful in starting a number of churches. Survivors are his wife, of Paradise Valley; two sons, Judson, of Mountain View, Calif., and Norman, of Riverside, Calif.; two daughters, Mrs. R. E. Smith, of Berkeley, Calif., and Mrs. Maude Vance, of Downey, Calif.; eight grandchildren; and six great-grandchildren.

DYSERT.—Fred J. Dysert, born at Clyde, Ohio, in 1886; died Feb. 17, 1967.

EWART.—Emilie Marie Ewart, born Jan. 7, 1880, in the Hval Islands, Norway; died March 24, 1967, at Queens Village, N.Y.

EZELL.—John Thomas Ezell, born Sept. 10, 1875, at Ellisville, Miss.; died Feb. 9, 1967, in Shreveport, La. His wife, Ida Mae Perkins Ezell, survives.

FELKER.—Paul Harley Felker, born July 7, 1910, at Independence, Kans.; died Oct. 18, 1966, at Loma Linda, Calif. In 1938 he graduated from Pacific Union College, and in 1941 married Lorraine Kolstad. They began teaching at Roseville, California. He spent 27 years teaching school in the Pacific Union Conference, the last six of which were at Loma Linda Elementary School. Survivors are his wife; two children, Roselyn and Daniel; his mother; and two brothers. [Obituary received May 25, 1967.—Ems.]

FISHER.—Laura K. Fisher, born Nov. 17, 1866; died Feb. 20, 1967, at the age of 100.

GARLAND.—Clarabelle Thurston Garland, born Oct. 24, 1884, at Laguna Beach, Calif.; died at Orange, Calif., May 24, 1967.

GEE.—Mary Lena Gee, born Nov. 11, 1942, at Owensboro, Ky.; died Feb. 7, 1967, at Pensacola, Fla. She took nurse's training at Madison College, and in 1964 married Glenn Gee. They became workers at the Florida Sanitarium and Hospital. Survivors include her husband; parents, Mr. and Mrs. Charles Holder; and two sisters, Carolyn Turner and Ella Kimberly.

GIBBS.—Pearl G. Gibbs, born Oct. 9, 1899, at Verdi, Kans.; died March 30, 1967, at Denver, Colo.

GILL.—Florence M. Gill, born Aug. 24, 1890, in Washington, D.C.; died May 8, 1967, in St. Petersburg, Fla.

GOODMAN.—Fred W. Goodman, born June 24, 1913, at Frankfort, Ohio; died Dec. 15, 1966, at Kettering, Ohio. He attended Southern Missionary College. For seven years he was associated with the Ohio Conference as a literature evangelist and assistant publishing secretary. The past three years he has served as a pastor for the Kentucky-Tennessee Conference. Survivors are his wife, Evelyn; two sons, James A. Goodman, of Middletown, Md., and Phillip W. Goodman, in the U.S. Army; a daughter, Constance Trea, of Medway, Ohio; a brother, Shural, of Dayton, Ohio; three sisters, Pearl Ahrendt, Irene Hatfield, and Alice Chastain. [Obituary received May 11, 1967.—Ems.]

GRAVES.—Bessie Graves, born April 12, 1903, in Marion County, Ohio; died Oct. 6, 1966, at Ashley, Ohio. [Obituary received May 11, 1967.—Ems.]

HABERLAND.—William Fred Haberland, born Sept. 10, 1900, in Pittsburgh, Pa.; died April 16, 1967, at Orlando, Fla. His wife, Helen, survives.

HALLIWELL.—Leo Blair Halliwell, born Oct. 15, 1891, at Odessa, Nebr.; died April 19, 1967, at Vista, Calif. He accepted the message under the efforts of Elder O. O. Bernstein. Soon he organized a Sabbath school, which developed into the Charles City, Iowa, church. In 1916 he married Jessie Rowley, and in 1919 he became tentmaster for evangelistic meetings in Iowa. In 1921 he and his wife were called as missionaries to Brazil, and for six years they remained in the State of Bahia. Then they transferred to the northern part of the country. At that time there were only three other church members in the immense region around Belém, whereas now there are 1,500 members. Elder Halliwell had had electrical engineer training, and he recognized that the most efficient way of reaching the more than two million people living along the 40,000 miles of navigable rivers that form the Amazon basin would be by launch. The MV Societies of the North and South American divisions provided the funds for the *Luzero*, and for more than 30 years the Halliwells treated many thousands of persons and gave them the gospel. At present there are 16 launches serving in the South American Division. The Brazilian Government conferred their Congressional Medal of Honor, the "Southern Cross," on both Elder and Mrs. Halliwell, which is the highest award the government can grant a foreigner. The Halliwells retired in 1958. After the death of Mrs. Halliwell, Elder Halliwell married Eleanor Bailey, who survives. Other survivors are his daughter, Mrs. Raymond Ermsar; his son, Jack, of Quito, Ecuador; eight grandchildren; four sisters; and one brother.

HANKINS.—Bertha A. Hankins, born Aug. 14, 1876, at New Market, Iowa; died April 4, 1967, at Loveland, Colo.

HANSEN.—Warner F. Hansen, born Dec. 5, 1880, at Trufant, Mich.; died Feb. 28, 1967.

HARVEY.—George Henry Harvey, born April 21, 1884, at Massillon, Ohio; died May 4, 1967, at Sanitarium, Calif. After purchasing a book from a colporteur, Mr. Harvey was converted. He spent one year at Walla Walla College, then gave his 160-acre homestead to the Adventist Church and became a literature evangelist. He was successful in raising up a church. In 1920 he married Alice Maxson. In 1944 he became a worker at the St. Helena Sanitarium and Hospital, which employment he continued until 1950. Survivors are his son, Gerrit Paul Harvey, from the Wytheville Sanitarium in Virginia; his daughter, Grace, a church school teacher at Santa Rosa; and a brother, Charles, of Wooster, Ohio.

HERROLD.—Ethel Mae Jenner Herrold, born July 22, 1930, at Boulder, Colo.; died March 31, 1967, at Alva, Okla. Her husband, John, survives.

HORNYAK.—Bertha Hornyak, born Dec. 14, 1883, at Chana, Czechoslovakia; died Jan. 17, 1967, at Parma, Ohio. [Obituary received May 25, 1967.—Ems.]

JOHNSON.—Alstrup N. Johnson, born May 18, 1900, at Phillipsburg, Mont.; died May 1, 1967, in Portland, Ore. At the age of 17 he was attended by an Adventist surgeon, Dr. Thornton who gave him literature. This led to his baptism shortly thereafter. In 1925 he graduated from Madison College. After attending the University of Oregon, he went to Pacific Union College, where he obtained his B.A. in 1929. In 1935 he graduated from the College of Medical Evangelists. In 1942 he obtained the degree of Doctor of Philosophy in Public Health at Johns Hopkins University. Before studying medicine, he taught four years in Adventist church schools. In 1931 he married Esthen M. Olson, a graduate nurse. Prior to World War II, he entered the U.S. Navy and continued in this service during the war. In 1945 the Secretary of the Navy conferred on him the Distinguished Certificate of Service. He served in New Guinea and the Philippine Islands during the war. He returned to Roseburg, Oregon, and engaged in private practice. He was a bloodline descendant of the founder of Norway, St. Olaf. Survivors are his wife; son, Dr. Alstrup N. Johnson, Jr.; three grandchildren; and four sisters.

In Remembrance

ALBRITTON.—Walter W. Albritton, born Aug. 19, 1895, at Lily, Fla.; died March 6, 1967. His wife, Cora Harris Albritton, survives.

ALFRED.—Lucy Elizabeth Alfred, born June 20, 1890, at McAlester, Okla.; died Jan. 18, 1967, at Fillmore, Calif. Among the survivors is her son, Elder Max Singhurst. [Obituary received May 8, 1967.—Ems.]

BABB.—Lester Lawrence Babb, born July 13, 1892, in Wisconsin; died at Porterville, Calif.

BAINER.—Charles Bainer, born Jan. 5, 1887, near Reading, Kans.; died March 20, 1967, at Buchanan, Ga. He took his training at Keene Academy. He carried many responsibilities in the work, for a time being treasurer of the Kentucky Conference, field secretary of the South Texas Conference and of the South Brazil Union Conference. Survivors are his wife, five children, ten grandchildren, and three great-grandchildren.

BERRY.—Sadie R. Berry, born at Moline, Kans.; died Dec. 13, 1966, at Plant City, Fla., aged 78 years. [Obituary received May 14, 1967.—Ems.]

BLAKE.—Maggie Strigle Blake, died May 20, 1967, in Baltimore, Md., aged 79.

BOARDMAN.—Emma Boardman, born April 10, 1886, at Rock Island, Ill.; died March 3, 1967, in St. Petersburg, Fla.

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- Problem of Human Suffering, The
- Quiet Thoughts for Meditation
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- Supremacy of Love, The
- Testimony of the Birds, The

- Testimony of the Flowers, The
- Testimony of the Trees, The
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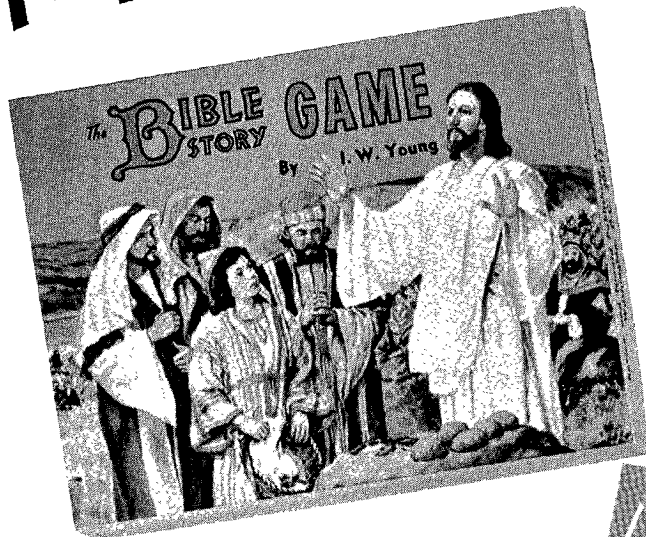
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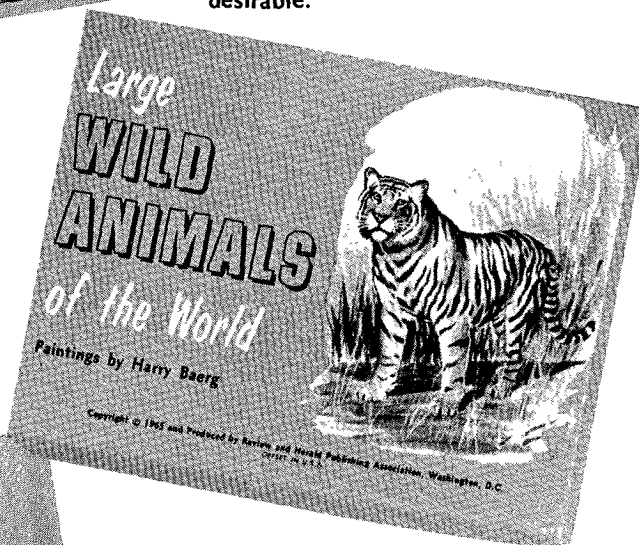
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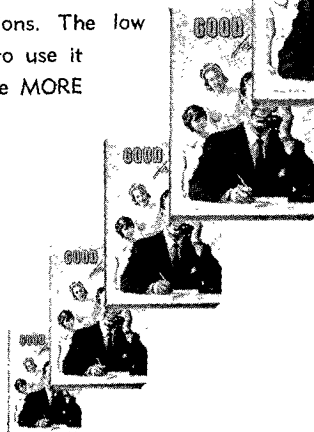
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—THEODORE CARCICH, *Vice-president General Conference*



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

JOHNSON.—Bergitte Johnson, born Oct. 8, 1881, at Trondheim, Norway; died April 18, 1967.

JONES.—Merlin Roy Jones, born Feb. 11, 1963; died May 5, 1967.

KELLEY.—Henry Patrick Kelley, born in 1882 in Colorado; died at Ukiah, Calif., May 12, 1967.

KIDD.—Mary Gene Tarver Kidd, died April 10, 1967, in Bowling Green, Ohio, at the age of 40. Her husband, Marvin, survives.

KOBYRNEC.—Mrs. Paraskewia Jakybczyk Kobrync, born Nov. 12, 1881, at Berezowychi Welyki, Ukraine; died July 20, 1966, in New York, N.Y. [Obituary received May 3, 1967.—Eps.]

LASIW.—Mary Lasiw, born Jan. 7, 1890, in the Ukraine; died Dec. 24, 1966, at Wallington, N.J. [Obituary received May 3, 1967.—Eps.]

LEE.—Carric Marie Scott Lee, born Nov. 13, 1883, at Geneva, N.Y.; died April, 1967. In 1904 she graduated from South Lancaster Academy, and the following year she studied at Washington Missionary College. Then she became a Bible instructor, serving in Washington, D.C., and Philadelphia, Pa. She entered nurse's training at the Paradise Valley Sanitarium after her father became the business manager there. In 1910 she married Howard M. Lee, and they went as missionaries to Korea, where they served for almost 30 years. For the past 15 years the family has lived in the Loma Linda area. Survivors are her husband, Elder Howard M. Lee; three sons, James, of Loma Linda; John, of Costa Mesa, Calif.; and Donald, of Berrien Springs, Mich.; five grandchildren; one great-granddaughter; and a sister, Minnie Belle Nary, of Calimesa, Calif.

LICUL.—Anthony Licul, born Jan. 26, 1891, in Italy; died at Orlando, Fla., April 15, 1967.

LOCKERT.—Alphons John Lockert, born March 24, 1888, in Vesteraalen, Norway; died at Loma Linda, Calif., May 7, 1967. He was baptized by Elder Meade MacGuire and decided to prepare himself for the ministry. In 1916, after finishing his education at Union College and at the Danish-Norwegian Theological Seminary, at Hutchinson, Minn., he was employed by the Minnesota Conference. He married Ellen Nelson in 1917. They served in the States of Minnesota, Montana, Illinois, Wisconsin, and Iowa. Survivors are his wife, of Loma Linda, Calif.; their children, Palma Carter, Sylvia Leiski, Lloyd, Pearl Vesterberg, and LaVerne; nine grandchildren; two brothers; and five sisters.

MALLETT.—Lucyle Loretta Mallett, born Feb. 28, 1881, near Swanton, Ohio; died near Swanton, Ohio, May 4, 1967. Her husband, Lester, survives.

MARSH.—Verna H. Marsh, born June 9, 1916, at Whittemore, Mich.; died April 25, 1967, at Owosso, Mich. Her husband, James, survives.

MC LAUGHLIN.—Julia Catherine McLaughlin, born April 15, 1889, at Freshwater, Calif.; died April 5, 1967, at Basin, Wyo. Her husband, Murray G. McLaughlin, survives.

MILLER.—Eleanor Rickard Miller, born May 14, 1893, at Fitch Bay, Quebec, Canada; died March 7, 1966, at New London, Conn. [Obituary received May 31, 1967.—Eps.]

MILLER.—Mark Chester Miller, born Sept. 16, 1889, at Berkshire, Vt.; died Sept. 26, 1966, at Norwich, Conn. [Obituary received May 31, 1967.—Eps.]

MITCHELL.—Lucille A. Mitchell, born Feb. 9, 1887, at Plymouth, Ind.; died March 17, 1967, at Orlando, Fla.

MORRISON.—June Shirley Morrison, born June 22, 1901, in Grand Rapids, Mich.; died Jan. 13, 1967, at San Bernardino, Calif. Survivors are her husband, Louis; son, David, a minister in Toledo, Ohio; and a daughter, Colly Chartkoff, of Canoga Park, Calif. [Obituary received May 28, 1967.—Eps.]

MORTENSEN.—Sorn Christian Mortensen, born Aug. 6, 1895, at Cedar Falls, Iowa; died May 14, 1967, at Orange, Calif. His wife, Karene, survives.

NEAL.—John Lewis Neal, born March 8, 1874, in Clarke Co., Iowa; died at Nevada, Iowa, May 17, 1967. He was a former member of the Oak Park Academy board, Iowa Sanitarium board, and the Iowa Conference Committee.

PARRISH.—Helen Jacqueline Parrish, born March 4, 1927, at High Point, N.C.; died Feb. 20, 1967. Her husband, William, survives.

PETERMAN.—Emma B. Peterman, of Bucyrus, Ohio, died March 13, 1967, at the age of 86.

PHIPPS.—Gladys Verona Phipps, born March 16, 1897, at Tonawanda, N.Y.; died May 12, 1967, in Washington, D.C. For the last six years of her nursing career she served in the Washington Sanitarium and Hospital, Takoma Park, Md.

PINES.—John Andrew Pines, born July 15, 1879, at Boone, Iowa; died March 22, 1967, at Orlando, Fla. Dr. Pines was director of the X-ray department at the Florida Sanitarium and Hospital. The survivors are his wife, Ida; two daughters, Alberta Spanos, of St. Louis, Mo.; and Sybil Ray, of Or-

lando, Fla.; and a sister, Ida Stenberg, of Boulder, Colo.

PURVIS.—James Chester Purvis, born March 20, 1889; died March 10, 1967.

RAYMOND.—Blanche Alvina Raymond, born April 21, 1889, at Clear Lake, Minn.; died April 12, 1967.

ROBINSON.—Harold L. Robinson, born July 29, 1920, at Clyde, Ohio; died March 26, 1967, near London, Ky.

ROBINSON.—Leotta Edna Bowman Robinson, born June 23, 1915, in Tennessee; died March 26, 1967, near London, Ky., in an auto accident with her husband.

ROOT.—Otho James Root, born Nov. 24, 1888; died Feb. 16, 1967, at Orlando, Fla. He was the grandson of Elder E. H. Root mentioned in *Footprints of the Pioneers*. The first camp meeting was held on the Root farm in 1868. His wife, Freda, survives.

ROSS.—William Edward Ross, born Jan. 29, 1900, in St. Louis, Mo.; died May 6, 1967, in Hot Springs, Ark. His wife, Bessie, survives.

ROWELL.—Iona Lela Thompson Rowell, born at Tenino, Wash.; died April 23, 1967, at Temple City, Calif.

RUTLEDGE.—N. Malcolm Rutledge, died April 11, 1967, at Loma Linda, Calif., aged 73 years. His wife, Verna, survives.

SCOTT.—Elizabeth Jane Scott, born March 16, 1866, in Ontario, Canada; died April 25, 1967, at the age of 101.

SPAULDING.—Walter Riley Spaulding, born March 6, 1890, at Darkesville, W. Va.; died May 5, 1967. His wife, Fannie Grove Spaulding, survives.

STUCK.—Stella Stuck, born Nov. 9, 1891, at Shawano County, Wis.; died Jan. 27, 1967. [Obituary received May 25, 1967.—Eps.]

SULLIVAN.—Harrison J. Sullivan, born Dec. 1, 1888, at DuPont, Ind.; died Feb. 7, 1967, at Lakeland, Fla. His wife survives.

TAVES.—Lena Taves, born Nov. 5, 1883; died May 3, 1967, at Fresno, Calif.

TOLLESON.—Nellie Pratt Tolleson, born Aug. 18, 1886, at Friend, Norway; died April 10, 1967, at Pomona, Calif.

TURNER.—Leona Frances Thomson Turner, born Jan. 13, 1888, in Saline County, Mo.; died April 11, 1967, at Jackson, Mich.

TWING.—Harry Eugene Twing, born Aug. 10, 1895, at Sheffield, Mass.; died at Takoma Park, Md., May 23, 1967. After working two years at the New England Sanitarium, he transferred to the Washington Sanitarium and Hospital in 1923, where he continued until his retirement. In 1924 he married Jessie Walton. Besides his wife, he is survived by one son, Harry; two daughters, Shirley and Joan Marie; three grandchildren; and a brother, Roy C. Twing, of South Lancaster, Mass.

VIGO.—Frank L. Vigo, born Jan. 4, 1888, at Terre Haute, Ind.; died Feb. 6, 1967, at Richland, Kans. His wife, Gladys, survives.

WAGLER.—Goldie V. Wagler, born May 12, 1887, at Syracuse, N.Y.; died April 27, 1967, at Riga, Mich. Her husband, Lawrence, survives.

WALEN.—Harriet Naramore Walen, born March 2, 1871, at Amherst, Ohio; died April 25, 1967, at Portland, Tenn. In 1908 she was instrumental in starting the Chestnut Hill Farm School and Sanitarium, Portland, Tennessee, where she taught until her ninetieth year.

WASENMILLER.—Jacob A. Wasenmiller, born Dec. 1, 1888, at Chervakowka, Russia; died April 29, 1967. He studied from 1914 to 1920 at Clinton Theological Seminary. In 1916 he married Olenda Olander and in 1920 entered the ministry in Boston, Mass. He held pastorates in the States of Texas, North Dakota, and Oklahoma, as well as the cities of Milwaukee, Chicago, New York, and Philadelphia, where he retired ten years ago. For ten years he has resided in Berrien Springs, Mich. Survivors are his wife; two daughters, Elenora Marsa, of Rockford, Ill., and Lora Neumann, of Berrien Springs; a son, Wilbur, of Spokane, Wash.; six grandchildren; and a sister, Mary Neuman.

WEBB.—Thula May Webb, born June 14, 1888, at Fuson, Mo.; died April 14, 1967, at Loveland, Colo.

WINTERS.—Edythe M. Winters, born March 28, 1890, at Oneida, S. Dak.; died Feb. 19, 1967, at Burien, Wash.

WOERTZ.—Carl F. Woertz, born Feb. 28, 1885, in Germany; died May 19, 1967, at Arcadia, Calif. In 1905 he came to the United States and attended Washington Missionary College. In 1911 he married Hilde Ranalter. Survivors are his wife; one son; and four grandchildren.

WOOD.—Florence Nightingale Wood, born Nov. 28, 1884, at Loup City, Nebr.; died May 12, 1967, at Temple City, Calif. She attended Union College, then worked in the Southern California Conference

office. For four years she was chief bookkeeper at the Glendale Sanitarium. In 1912 she married Elder Kenneth H. Wood, and they went as missionaries to China. They lived chiefly in Nanking, Shanghai, and Mukden and stayed until the missionaries were evacuated at the beginning of World War II. She learned the Shanghai dialect of the Chinese language and used it in her work as Sabbath school secretary of the East China Union Mission. After returning to the United States, she labored with her husband in California. Survivors are her daughter, Janet LaGourge, of Arcadia, Calif.; son Kenneth H. Wood, editor of the *Review and Herald*; four grandchildren; two great-grandchildren; and a sister, Dr. Zoe N. Bulpitt, of Santa Ana, Calif.

WOOLEY.—Coley B. Wooley, born July 26, 1886, at Trenton, Fla.; died Feb. 16, 1967. His wife survives.

YOUNG.—Mattie Young, born Nov. 22, 1872, at Crawfordsville, Ind.; died Oct. 21, 1966, at Loma Linda, Calif. [Obituary received May 15, 1967.—Eps.]

Church Calendar

Midsummer Service and Offering	July 8
Pioneer Evangelism	August 5
Church Missionary Offering	August 5
Oakwood College Offering	August 12
Educational Day	
and Elementary School Offering	August 19
Literature Evangelism Rally Day	September 2



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

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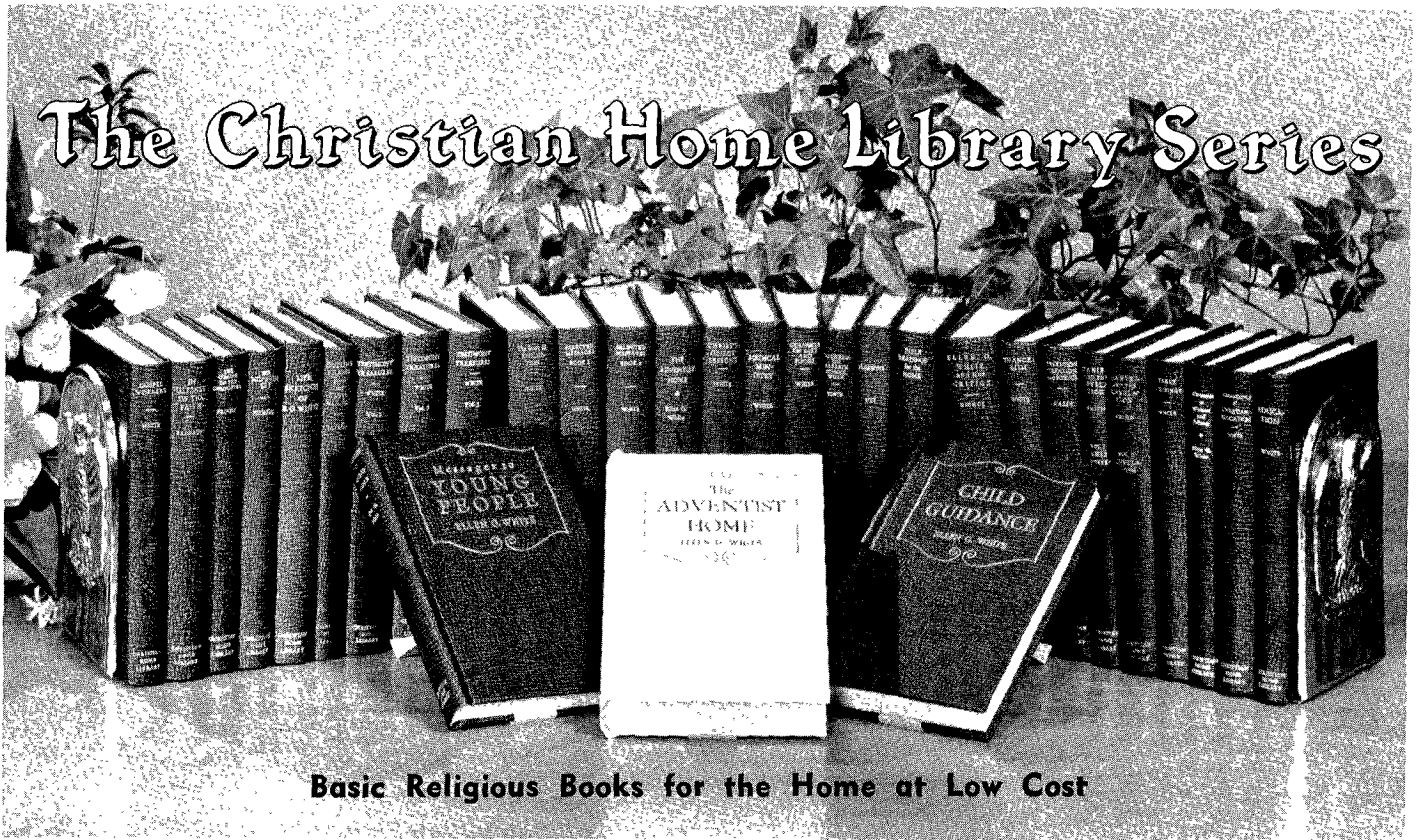
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News of Note

SDA's to Build Hong Kong's First Circular Hospital

Ground was broken June 15 for a new sanitarium and hospital in Hong Kong. It will be the first circular-type hospital in that city of 3.5 million people.

High lights of the ground-breaking ceremony included a history of our medical work in Hong Kong by E. L. Longway, field secretary of the Far Eastern Division, and a description of the worldwide medical service of Seventh-day Adventists, by H. E. Rice, of the General Conference Medical Department. Dr. L. M. Werthiem, planning officer of the Medical and Health Department of Hong Kong, spoke on behalf of the colony. Dr. Harry W. Miller, veteran medical missionary to China, gave the response.

Most of the funds required to erect this new medical center are being solicited in Hong Kong by Elder Longway, Dr. Miller, and Elder R. M. Milne. Their first contribution was a gift of HK\$1,000,000. This new institution will be the twentieth Adventist hospital in the Far Eastern Division.

Under consideration is a school of nursing, which would incorporate the educational and clinical resources of the new institution, as well as those of South China Union College.

RALPH F. WADDELL, M.D.

White Estate in Washington Welcomes New Assistant

Paul Gordon has recently joined the staff of the Ellen G. White Estate as assistant secretary. He is the son of A. J. Gordon, who formerly worked in the North Pacific Union.

Elder Gordon has served as pastor, evangelist, sanitarium chaplain, and Bible teacher. He was most recently connected with Upper Columbia Academy in Spangle, Washington.

The staff in the Ellen G. White office, located in the General Conference building, now includes A. L. White, secretary; D. A. Delafield, associate secretary; and Paul Gordon.

W. P. BRADLEY

All-Europe Alcoholism Group Meets in Zagreb, Yugoslavia

The thirteenth annual session of the All-European Institute of Scientific Studies for the Prevention of Alcoholism was held in Zagreb, Yugoslavia, June 12-23.

More than 200, including E. H. J. Steed, associate secretary of the General Conference Temperance Department, Dr. John Hyde, medical and temperance secretary of the Northern European Division, and 25 workers from the Northern, Central, and Southern European divisions participated in the institute.

Elder Steed was recently elected by the International Commission for the Prevention of Alcoholism to serve as asso-

ciate director, and Dr. Hyde was elected to serve as the executive secretary of the European Bloc. The All-European Institute was launched under the joint auspices of the International Commission for the Prevention of Alcoholism and the International Bureau Against Alcoholism in 1955.

Previous sessions of the institute were held in Geneva, Vienna, Paris, Amsterdam, Warsaw, Lausanne, London, Oslo, and Prague. The 1968 session will be held in Milan, Italy.

W. A. SCHARFFENBERG

Lake Region Conference Conducts Biennial Session

The eleventh biennial session of the Lake Region Conference, meeting June 11 at Cassopolis, Michigan, re-elected C. E. Bradford and M. C. Van Putten as president and secretary-treasurer.

The departmental staff is: R. W. Bates, lay activities, Sabbath school, and labor relations; Xavier Butler, Missionary Volunteer, National Service Organization, and public relations; C. C. Cunningham, education and temperance; J. M. Phipps, ministerial secretary; R. P. Robinson, Book and Bible House.

A call has been extended to Samuel Barber, publishing department secretary of the Allegheny East Conference to become publishing department secretary for Lake Region.

H. D. SINGLETON

Lima, Peru, Tag Day Shows 30 Per Cent Gain Over 1966

"The pastors and 1,200 members and youth of the eight churches in Lima, Peru, focused their energies on a one-day Ingathering tag day this year, receiving 150,000 sols (U.S. \$5,500). Each one averaged almost U.S. \$5. This is a gain of 30 per cent over last year's record." So writes A. Weisheim, lay activities secretary of the Inca Union.

The Inca Union has succeeded for the first time in receiving government permits for tag days in every major city in Peru. This union has set 2 million sols as its Ingathering objective this year—a quarter of a million higher than 1966.

J. ERNEST EDWARDS

Upper Columbia Re-elects; Adds Two New Positions

R. C. Remboldt was re-elected president, and Irving Gray, from Loma Linda University, was elected secretary-treasurer at the Upper Columbia Conference constituency meeting held in connection with camp meeting. All departmental secretaries were re-elected for the coming biennium.

Two new posts were created. D. Copsy is to be the statistical secretary, and H. F. Hannah ministerial secretary.

Two new churches, Pilot Rock, Oregon, and Cheney, Washington, were added to the sisterhood of churches in the conference. In 1966, for the first time, annual tithe passed the \$2 million mark, and the total tithe for the biennium, 1965-1966, amounted to \$3.9 million. Baptisms and profession-of-faith accessions amounted to 1,030.

R. S. WATTS

Education Group Meets to Study Bible Teaching

The General Conference Advisory Committee on Bible Teaching completed a four-day meeting in Takoma Park on June 1. Members of the committee represent all levels of SDA education.

Bible teaching goals and methods are being carefully scrutinized in the hope of discovering more effective approaches to the teaching of religion. The committee feels that if the Bible teaching in our schools is to result in a total commitment to Christ, students must be exposed to meaningful learning experiences through which they can express their belief in words they understand.

A subcommittee will be studying the special areas, and the results will be reported at the next meeting.

CHARLES B. HIRSCH

Sydney Follow-up Effort Climaxes 13 Campaigns

Five thousand persons attended the opening night of George Vandeman's meetings in Sydney, Australia, June 15, in the midst of wind and rain. This crusade climaxes a series of 13 evangelistic campaigns in Greater Sydney, which opened simultaneously in April. The program was televised for later release.

It Is Written has been on television for the past two years in the Sydney area.

N. R. DOWER

Nearly \$90,000 in Record First-Quarter S.S. Overflow

The Thirteenth Sabbath Offering overflow portion for the first quarter, 1967, was \$89,584.55, the largest first-quarter "overflow" offering in history.

We sincerely thank our loyal Sabbath school members in every part of the world for making this outstanding report possible. We are certain that the Far Eastern Division will rejoice over this evidence of Christian love and interest in their needs.

The division assignments for the coming four quarters are:

Third quarter, 1967: Southern Asia
Fourth quarter, 1967: Central European
First quarter, 1968: Southern European
Second quarter, 1968: Australasian

G. R. NASH