

# REVIEW

## and Herald

★ A Witch Doctor of Borneo

—Page 2

★ Calls for Medical Personnel

—Page 14

## God Answers Prayer

By  
S. S. WILL  
President  
Kansas Conference

**E**XCEPT for eight inches of snow, there had been no moisture in Kansas since September, 1966, and before that the precipitation had been far below normal. As a result the moisture in the subsoil was virtually gone. The lakes were low, wells were going dry, and the vegetation and crops were in danger.

The Kansas Conference committee was to meet on March 9, 1967. Among other items, the brethren discussed the dire need for moisture. After some consideration it was voted to appoint Sabbath, March 18, 1967, as a day of earnest prayer and fasting for rain.

On March 17 the weather forecaster gave the following information: "The next five days will continue the dry spell. There is no rain in sight through Wednesday of next week." The next day—Sabbath, March 18—the church members participated in the appointed day of prayer and fasting.

Sabbath evening there was some rain in the eastern half of Kansas. On Sunday we had more rain. Our conference evangelist, N. W. Baker, opened a series of meetings that night in the airdome in Chanute, Kansas. It rained, and then snowed—so much that he despaired for his meetings. But the people came anyway.

On Tuesday the State received a prolonged, gentle rain, and not a week has gone by since then without moisture. On June 12 the commentator said, "We have had 22 inches of rain this year. We are now eight inches above normal." We believe that God heard the importunate prayers of His people and has favored this State with sufficient moisture.

Prayer is a precious privilege. It is a way into the very presence of God, and we are invited to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). The door is always open in the name of His Son, and His ear is always attentive to the humble and believing.

It is our privilege to converse with God, to open our hearts to Him as we would to a friend. In fact, God directs us to present our daily needs to Him and to cast all our cares on Him. "Our heavenly Father wants to bestow upon us the fulness of His blessing. It is our privilege to drink largely at the fountain of boundless love."—*Steps to Christ*, p. 94. Peter exhorted, "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

### A Little Girl's Faith

In A. S. Maxwell's missionary book of the year, *Good News*, is the following story of little Vera, who had a problem and went to God in prayer.

"While visiting New Zealand not long ago I chanced to meet Vera—a little girl of eight who had quite a story to tell me.

"She once lost three or four teeth in an accident, and a dentist replaced them with a tiny plate. Next day, as she played on the beach, a big wave knocked her down. When she got to her feet, the precious plate was

(To page 4)

*The power of the gospel transforms*

# *A Witch Doctor of Borneo*

By PAULENE MODDRELL BARNETT

**D**ARKNESS had already settled over the jungle village when the witch doctor climbed the notched log ladder to his longhouse. He exchanged words with no one. His mind was too troubled for him to want to talk. He sank wearily to his mat on the bamboo floor and wished for sleep, which would not come. For long hours he lay there worrying and thinking.

What more could he do? He had tried all of his charms, had gone through all kinds of incantations. Yes, he had called upon the spirits exactly

as he had when they supposedly brought healing to many sick in his village. Great manifestations of the power of the spirits had been seen and felt by the people in his longhouse. Yet he had tried all his powers on his own daughter with no success. As the days and weeks passed, he became more desperate.

The village people observed the growing despondency of the witch doctor and became both sympathetic and alarmed. Something must be done! The final decision came, not from the witch doctor, as would be

expected, but from the village people. Cautiously approaching the witch doctor they said, "There's one thing you have not yet done. You must make a great spirit feast. That will take the curse from your home."

The witch doctor shook his head slowly and despondently. The people understood. A spirit feast was a very expensive thing, but they had a solution for that too. Their generous offer to pay half the expense overwhelmed the witch doctor, and for the first time in weeks a gleam of hope came into his eyes. Surely he could



*The former witch doctor stands in the foreground. Completely changed, his influence now is strong for good, as it formerly was for evil.*

find the rest of the money to make the necessary sacrifice of pigs for a great spirit feast.

Preparations for the feast were made, the money was all spent, the feast was carried on with all the heathen magic they knew, the food was consumed, and all the ceremonies came to an end. But the witch doctor's daughter was no better.

Again he sat on his mat thinking over their many activities—the magic he had tried and the money expended on the great sacrifice to the spirits, yet no results. In anger he said aloud to himself, "If the spirits I call upon cannot heal my own daughter, then they are no good. I'll search for greater spirits."

Almost immediately, as if in retaliation for those words, dishes began to rattle, the charms that had been carelessly dropped in the corner of the longhouse room began to knock and clang together. The bamboo house shook to the very poles that held it high above the ground. The spirits were angry, and this was not to be their only revengeful outburst. Peaceful nights became unknown to the witch doctor. The spirits shook the house and made so much noise it was often impossible for him to sleep. Those wakeful hours allowed much time for him to think. Although the life of a member of his family had not yet been taken, as the spirits threatened, yet they had driven his daughter insane. Days and weeks miserably dragged on.

One day, as the early morning rays of the sun were shining through the tall jungle trees, the witch doctor descended the notched log ladder and made his way through the village and down the jungle trail. He consulted no one about his plan, and talked to no one along the way. On he walked, for a distance that was not long for those not accustomed to other means of transportation, but it led him to a place where he had never been before.

The movements of a witch doctor are strange and mystifying, and this day's actions were no exception. Arriving at his destination, he climbed the stairs and entered our school auditorium just as Sabbath school was beginning. Some of the students recognized him immediately. How could they forget the face of the sullen witch doctor, who for so many months had tried to drive them out of his village and out of his hearing every Sabbath afternoon when they went to conduct their branch Sabbath school? What might be his purpose in coming right into the church? Was it to cast some spell over his troublers, to rid himself and his village forever of their songs and prayers? The students watched and wondered.



**The branch Sabbath school was held on this longhouse porch every Sabbath afternoon. Many who attended are now baptized and have moved out to their new Christian longhouse.**



**The Rayong, Sarawak (Borneo) church, built by a former witch doctor and his village men.**

Even to those who knew him best, this witch doctor's strangest action took place several weeks later on a Sabbath afternoon when the little branch Sabbath school team entered his village. Contrary to their usual practice, the group arrived early and did not stop on the longhouse porch for their meeting. Instead, they climbed the notched log ladder, walked straight through the witch doctor's door, entered the very room that had for years been the dwelling place of many spirits, the same room where the dishes and charms had rattled through the night, and sat down on the bamboo floor of that same house that had often been violently shaken by the spirits.

Yes, it was the very room where the witch doctor had shouted, "If the spirits can't heal my own daughter they are no good. I'll search for

greater spirits." There the branch Sabbath school team sang, they prayed, they read from the black Book, they talked of things mysterious to a witch doctor. And all this time the witch doctor sat on his mat directly in front of them. When they had finished, it was the witch doctor who stood first and gave a command with an authority which had always brought action from his people. "Follow me," he said, as he started down the notched log ladder. Obediently, all followed down the ladder, through the village, across the stream, and up the trail through tall grass, to a clearing where the witch doctor stopped.

Indicating with his hand the little hill on which they stood, he said, "This is my land. My village men and I will gather bamboo and necessary materials for a building. Right here we must build a church so that my

people may come each Sabbath to worship. We need only the zinc roof, nails, and a little hardware. Would you help us with these?"

The now ex-witch doctor's face gave evidence enough that he had found, not greater spirits, but *the* Great Spirit. For more than two years the unwelcome songs, stories, and prayers he had not been able to escape hearing each Sabbath afternoon as he sat in his longhouse room had mysteriously been answering his search for "greater spirits." Eventually, at his own request, the charms and items of spirit worship had been removed and heavenly angels had been invited in as permanent guests. This brought peace to his home, but his troubles were not over.

The village people now looked upon his acts as strange and mystifying. Some of them became angry when he no longer performed heathen magic for them. Now they demanded the return of their money that had been spent for the spirit feast. Undaunted, the former witch doctor turned in faith to his newly found great and true Spirit who excels in strength.

Witchcraft still remains a strong force in Borneo. Many active witch doctors in hundreds of places continue to hold the destiny of souls in their satanic grasp. Far too many villages have no branch Sabbath school team to visit them weekly. But probably no other village has a fine new bamboo church standing on the witch doctor's land as a memorial to the superior power of the Great Spirit.

## GOD ANSWERS PRAYER

(Continued from page 1)

gone. She searched everywhere for it. So did her friends. But they couldn't find it.

"When her parents rebuked her for being so careless, she replied, 'Don't worry. I've asked God to help me find it, and He will.'

"Her mother told her it wasn't right to pray about something like this, and her father said it was foolish to expect to find a tiny plate like hers in the ocean, especially when it looked like a piece of broken sea shell.

"But Vera kept on praying.

"When the tide went out dozens of boys and girls came to help, tramping all over the sand and making the plate even harder to find. At last Vera's parents decided it was time to go home to eat. They were gone several hours. When they returned, the tide was in.

"By this time everybody had given up hope of ever seeing that plate again—everybody, that is, except Vera. Once more she started walking up and down in the water, looking this way and that and praying as she looked.

"Please, dear God,' she kept saying, 'send me back my little plate.'

"Then it was that another big wave came rolling in—just like the one that had knocked her over. As it crashed on the sand she saw a tiny white thing being pushed relentlessly up the beach toward her, finally coming to rest be-

tween her feet. It was her little plate!

"Rushing to her parents she cried, 'Look! God has sent it back to me. I knew He would, and He did.'

"She was all aglow as she told me the story. I checked it carefully with her mother, who assured me that it was absolutely true.

"God was very real to that child, and still is. She talks to Him and is certain that He answers her. The greatest theologians in the world couldn't persuade her otherwise."—Pages 145, 146.

## The art of living

By MIRIAM WOOD

*when you're Young*

**ON BEARING BURDENS** To be alive means to be hurt. This statement

isn't a threat, or a promise, but a realistic appraisal, I think, of one phase of living. From the most seemingly invulnerable person to the most timid and cowering, everyone is subject to life's buffetings, some of which are nearly unendurable. The art of living—the mastery of this art—makes it obligatory that we sit down occasionally at a kind of imaginary "emotional dissection table" and take the subject apart, trying to bring some order out of what often is very real chaos.

Of all the hurts to which the human being is subjected, probably none deals so bruising a blow as a "public hurt." I'm using this term to describe social humiliations, unfulfilled hopes, shattered expectations, domestic shipwreck—all the things which simply cannot be hidden. Most of us, I suppose, in the first agonies of our knowledge that this is actually happening to us—it's not a nightmare, but a horrible reality—most of us find this question on our lips: How many people know about it? And then comes the dawning realization that before much time has elapsed (the twinkling of an eye?) *everyone* will know. It's manifestly impossible to be "normal" or to act "normal," or to feel "normal" during such periods of almost unendurable stress. One just stumbles along in the best way he can.

An unfortunate reaction, though, that I've observed in some people is a kind of "I've been hurt, now I'll hurt you" attitude. Stony-faced and rigid, the sufferer apparently wants to make it absolutely and irrevocably clear to everyone that he doesn't *need* any sympathy! He's doing quite all right, and he'll thank you to remember it. To reinforce his attitude of icy composure, he manages to unleash ugly little verbal darts at others whom he's aware have suffered similar experi-

ences. Subconsciously, I suppose, he's saying to the world, "Don't look at me. Look at *him*. He had a greater public humiliation than I did. And *he* deserved it!"

It's only one step from adopting the position of Olympian untouchability ("I was blameless") to inferring that others who've suffered richly deserved what they got. It's all rather mixed up and sad, but that's how some people react.

I feel very sorry when I see someone who's been hurt wrapping himself in an impenetrable coat of emotional armor. And of course I could never let him *know* of my sympathy; that would be the *last* thing he'd accept. And I feel even sorer for the people who cross his path during these times. They'll very likely bear the scars for a long time.

There's a big difference, you see, between declaring, as the blood drips from your wounds (figuratively), that "it hurts but I'll live through it" to mouthing shrilly that "it doesn't hurt a bit." You're not fooling anyone, even yourself, with the latter statement. While floods of self-pitying tears certainly aren't called for, neither is an unrealistic bravado and worse, an ugly resentment. Warm, human sympathy put into these often-careless hearts of ours by God Himself, exists for just such occasions.

Striking out at others who've suffered won't make you feel one bit better. It will only solidify that hard lump in your throat, and make the burning of those unshed tears behind your eyes more painful. The Bible suggests that we "bear one another's burdens." If you're determined to clutch your burden so tightly that no one can wrest even a part of it from you—well, aren't you making it difficult for others to fulfill the Biblical command? And aren't you robbing yourself of a great gift—the healing strength and sympathy of your friends?

We feel free to discuss our concerns with our closest friend. In fact, we often consider it a necessity, and the friend listens and is eager to help. Be certain that God is even more eager. "Take to Him everything that perplexes the mind. Nothing is too great for Him to bear. . . . Nothing that in any way concerns our peace is too small for Him to notice. . . . No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*Steps to Christ*, p. 100.

### Property for a Junior Camp

We were searching for suitable property for a junior camp. Much time and effort had gone into this project. Finally, we found a site that seemed to fill the need. The owners were willing to sell, and the price was agreed on. We rejoiced, but as the weeks and months passed by it became obvious that the owners did not desire to part with their property. Owing to the circumstances, our committee agreed to offer them a release, which they accepted immediately.

But now we had no suitable place in mind, and returned to our homes with heavy hearts. However, we decided to pray, thinking that perhaps the Lord had an even better place for us. The very next morning our MV secretary received a telephone call informing him of a newspaper advertisement of land for sale with a lake on it.

Some of the men went to see the property, and returned enthusiastic. The following Monday the conference committee saw the land, and because it was even more desirable than the other they had given a release on, made an offer to the owner that evening. The offer proved to be considerably less than the owner had in mind. He said that our plan for the use of this land appealed to him because he had thought of doing something like this himself, but had not been able to. He asked for an opportunity to pray about it and to talk it over with his wife. These people are fine Christians.

They took us to see the property and showed us the springs, the caves, the large formations of rocks, and other attractions. However, it was obvious that the husband did not want to make a decision at that time. As we were about to depart, looking forward to a later visit, his wife said to him, "I feel that it is God's will that we sell this to them. They want to use it for youth. You know this is what we wanted to do." Then he said to us, "All right. If you will give us what you offered it is yours."

After the initial agreement was

worked out, there in the midst of beautiful natural surroundings, and with this Christian family, we bowed our heads as we thanked God for His blessing. Then the woman said, "I am happy that you folks came along. I feel this is God's plan."

Others had tried to buy this property, but the owners had not been willing to sell. Then suddenly they decided to dispose of it. We believe that God led in the "detour" and meanwhile was preparing the way for the owners to decide to sell.

What a wonderful God we serve! He knows what is best for us, and He answers prayer accordingly. Sometimes, not knowing the future, we ask amiss.

At the control tower in an airport stands a man who may delay the take-off or landing of a plane. He knows about the other planes in the air and on the ground. At precisely the right moment he gives the word, and the waiting plane can take off or land safely.

Numerous outposts in South Vietnam are manned by only a few sol-

diers. These posts are surrounded by the enemy, and the soldiers live in constant danger. Although the men are isolated, nevertheless they have a vital link with their command post—two-way radio sets. Through this communication system they can call for reinforcements. We are surrounded by an enemy and are in constant danger, like soldiers at an outpost, and God has provided us with a two-way communication system—prayer.

"Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God."—*Ibid.*, p. 98.

Why not depend more upon prayer? E. M. Bounds said, "When we depend upon organizations, we get what organizations can do; when we depend upon education, we get what education can do; when we depend upon man, we get what man can do; but when we depend upon prayer, we get what God can do."

## The Wayside Pulpit

By HARRY M. TIPPETT

*"Whoso offereth praise glorifieth me." Psalm 50:23.*

The amen corner of our earlier churches that warmed the hearts of the worshipers went out about the time the potbellied heating stove that warmed the sanctuary gave place to central heating. Now, the last frontier of old-fashioned worship—congregational singing—seems to be yielding to the modern choir with its formal vestments.

The churchman of a generation or two ago knew his hymnal as well as his Bible, and could sing the hymns of Isaac Watts and the songs of Fanny Crosby without a book. With no derogation of our wonderful church choirs intended, should we not rescue our hymnbook from its diminishing utility?

The voice of praise is strong in David's psalms. He continually exhorts believers to sing unto God. "O sing unto the Lord a new song; for he hath done marvellous things" (Psalm 98:1). The spirit of praise grows on him until he reaches the summit chorus of rejoicing: "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psalm 103:1).

Do we need inventory of causes for rejoicing? David enumerates some chief reasons: "Who forgiveth all thine iniquities"—that's the Saviour with the sinner. "Who healeth all thy dis-

eases"—that's the Great Physician with the physically and spiritually distraught. "Who redeemeth thy life from destruction"—that's the Master who has bought a slave. "Who crowneth thee with lovingkindness and tender mercies"—that's the king making a prince of the prodigal. "Who satisfieth thy mouth with good things"—that's the Father acknowledging our sonship at His table. From sinning and soul sickness and slavery to princship and sonship with God—here indeed is cause for rejoicing. Why, then, is our praise so languid, and why do our songbooks droop!

Praise is the atmosphere of heaven. It is angels harping with their harps. It is the church militant singing her songs of pilgrimage. It is primitive peoples singing their praise for deliverance from the worship of demons. It is cathedral bells in rhythmic cadence with wooden church belfries across the fields.

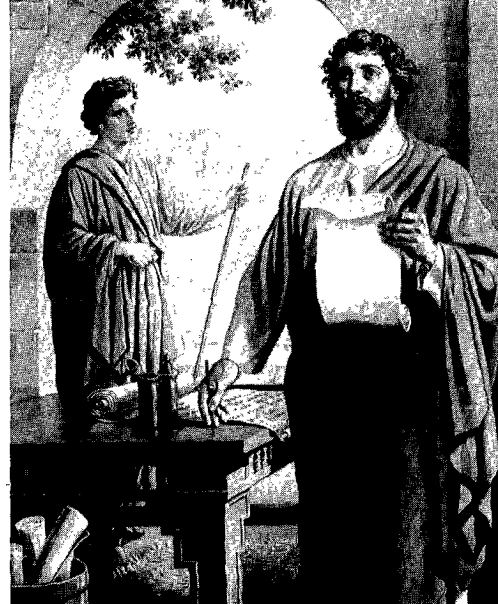
Before petition, then, let us try praise. Before intercession let us try rejoicing. When we would triumph, let us get into tune with heaven's trumpets. Let us pray for the evangelistic fervor of Wesleyan times:

"Hallelujah! thine the glory, Hallelujah! amen;

Hallelujah! thine the glory, Revive us again."

# Apparent Contradictions Resolved

By J. L. SHULER



STANDARD PUBLISHING COMPANY

In his letters Paul stresses justification.

**T**O FORM a balanced view with respect to any Bible truth it is necessary to take into account all that the various inspired writers have had to say on the subject. Distorted ideas, and sometimes extreme and even fanatical views, result from neglect to bring the entire Biblical picture into focus.

When we ask the question, How are men justified? the Bible provides us with a fourfold answer. We are justified by grace (Titus 3:7; Rom. 3:24), by Christ's blood (Rom. 5:9), by faith (verse 1), and by "works" (James 2:20-24). Grace is the *source* of justification. The blood of Christ is the *means* of justification. Faith in Christ is the *method* of justification. Appropriate "works" following conversion *testify* that justification is a living reality in the life.

Some may at first be inclined to think that works have no place in the picture, inasmuch as we are justified by faith alone. Even Martin Luther ruled out James's statement—"By works a man is justified, and not by faith only" (verse 24). This seems to be directly out of line with Paul's declaration that a man is not justified by works at all, but by faith alone (Gal. 2:16; Rom. 3:28).

But there is perfect harmony between James and Paul when we rightly divide the word of truth. Paul is dealing with the *means* of justification that launches a person upon the Christian way of life, and James with the *result* of justification as he continues in the Christian way. Paul refers to the ritual "works" required by the law of Moses, and James to the fruits of the Spirit manifest in the life of a person who has been converted. Here let us bear in mind the two aspects of justification we noted last week—the acquiring of it in an instant by faith alone, without works, when we first receive Christ as our

personal Saviour, and the retaining of it day by day thereafter by continual obedience and the good works God has appointed for the Christian.

Paul's statement about being justified by faith alone without works, pertains to the acquiring of justification. James's statement about being justified by works and not by faith only, applies to its fruitage in good works. There is no disagreement between the two inspired writers. Both are necessary to round out the picture.

## The Means and the Result

The good works of which James writes are not a means to, or basis for, acquiring justification, but the evidence or fruitage of justification in the life. His statement does not lend the least support to the idea that a person can acquire justification by any or all of the good works of which he writes. James affirms that after a man comes to Christ and is justified by faith, his faith will be manifested in appropriate good deeds done to benefit others, not in order to acquire justification but because he has already acquired it. In this sense, as he says, "Faith without works is dead." The apostle was writing to those who had already experienced justification (James 2:1).

James's emphasis is on how the experience of justification may be retained by the converted man, and how it will be manifested in the life. He declares it will be demonstrated by such acts as visiting the fatherless and widows in their affliction, by obedience to all of God's commands, by clothing the naked, by feeding the destitute, and by controlling one's tongue (chaps. 1:27; 2:8-12, 15, 16; 3:2-18). Also, the justified man will faithfully observe every one of the Ten Commandments (chap. 2:10-12).

Justification by faith alone in Galatians 2:16 and Romans 3:28, and

justification by works in James 2:24, are like the two sides of a 50-cent piece. Each side is different from the other, but it takes both sides together to make the coin worth 50 cents. Similarly, it takes the two phases of justification—its instantaneous acquirement by faith alone and its retention as demonstrated by continual obedience and good works—to complete the picture.

In Romans 3:28 and Galatians 2:16 Paul speaks of the *means* of acquiring justification. It is *entirely* by faith in Christ without any of one's own works. In James 2:24 the apostle refers to the *evidence* in a man's life that he has acquired and retains it by continual obedience and appropriate Christian conduct. Paul holds up one side of the coin, and James the other.

Paul believed as firmly in good works as a fruitage of justification as James ever did. He wrote that those who believe in God should be careful to maintain good works (Titus 3:8). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). His prayer for believers was that God would make them "perfect in every good work to do his will" (Heb. 13:21). Paul insisted on justification through a faith that works by love that obeys all of God's commands (Gal. 5:6; Rom. 13:8-10).

"Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner."—*Selected Messages*, book 2, p. 20. They say, "There are no conditions for receiving it—all we have to do is believe." This is a mistaken belief to the fatal extreme of ignoring works, of thinking that when a man accepts justification by faith in the first place he has complied with all of God's requirements.

These folks fail to take into ac-

count the statement, "Faith, if it hath not works, is dead, being alone" (James 2:17). Can any person have real faith and not have appropriate good works? No. The good works are the natural fruitage of the living faith, as a healthy apple tree naturally bears apples.

This is why God describes His true people in these last days as those who keep the commandments of God and the faith of Jesus (Rev. 14:12). They do not keep the commandments in order to earn salvation, but they keep them because faith in Jesus is saving them from sin. Any so-called faith that does not work by love in obeying God's commandments will not justify any soul.

Any person in a rowboat with two oars in the locks can pull ever so hard and long on either one of the oars by itself, but what will happen? He will be going round in a circle, not getting anywhere. So it is with those who use only the oar marked "faith," or use only the oar marked "works." But when one pulls both oars at a time, then the boat moves ahead. "Faith and works are two oars which we must use equally if we [would] press our way up the stream. . . . By faith and good works he [the Christian] keeps his spirituality strong and healthy."—*Welfare Ministry*, p. 316.

"While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works." — *Selected Messages*, book 1, p. 377. No one can ever save himself by obeying Christ's commandments. On the other hand, it is impossible for even one soul to be saved without obeying Christ (Heb. 5:9). Furthermore, a person can be lost by persisting in willful disobedience to any of God's commands (chap. 10:26).

Paul holds up the experience of Abraham as an illustration that justification is not by works alone, but by faith: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:2, 3).

James holds up Abraham's experience as an illustration that justification is by works, and not by faith only: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:21-23).

Is James blowing hot and cold on

the same subject? Not at all. Paul refers to how Abraham acquired justification—to his faith in God's promise of a son through Sarah, which was reckoned unto him for righteousness. James refers to a later experience in Abraham's life—to the offering of Isaac some years later. Abraham is thus a true example of both aspects of justification, which every Christian must possess in order to enter into heaven.

The instantaneous phase of justification is a passing from death to life. The penitent thief on the cross is an example of this first phase of justification, which requires but a moment. It took as long as it took the poor thief to believe Christ's promise. His

reception of Christ's righteousness through faith made him ready for heaven.

Christ illustrated the continuous phase of justification following conversion by the branch being joined to the vine in order to bear fruit (John 15:1-6). The continuing life of the branch and its bearing of fruit alike depend on its continuous union with the vine. He illustrated the acquirement of justification by the germination of a kernel of wheat (chap. 12:24), and its retention by the subsequent growth of the new shoot (Mark 4:28, 29).

This twofold aspect is the wide-angle lens of justification.

(Continued next week)



## OPENING DOORS—2

By HELEN KELLY

ALREADY Meg had taken a few steps on the Christian pathway. Now she must decide if she would enter the church through the door of baptism.

Would she be able to control her quick temper? Could she say No to her friends' invitations? Was she willing to be different, not only from her companions but also from the rest of her family? With Jesus' help she knew she could.

Elder Kendall suggested a visit to her home, to talk it over with Meg and her mother when Mrs. Perkins was not at work. When that day came, butterflies flitted about inside Meg at the sound of

the footsteps on the wooden stairs. She met the pastor when he came to the door.

Elder Kendall's gentle voice and pleasant manner reassured her. "We are so happy that Meg wants to be baptized," he said, shaking hands with Mrs. Perkins. They went into the parlor and sat down. Mother agreed that she was glad also.

A few weeks later, on a sunny Sabbath morning, Meg was baptized. Mother was there to witness the important event.

After her baptism Meg began to think of another door she very much wanted to open—the one to the church school. She believed it would help her in her new way of life. However, mother was not so enthusiastic. The rest of the school-age Perkinses were in public school; why should she be different?

Meg didn't say much, but she had made up her mind, and she could pray.

At the end of the summer Meg's baby-sitting earnings, along with some money dad had occasionally given her, amounted to \$65.86. This sum, which was in a savings account at the bank, might at last get her started in church school. Mother hadn't said either Yes or No to the idea.

One morning in early September, Meg again stood waiting for the bus. At Flint Street she got off and walked to the two-room church school. Evidently classes had already begun, for the corridor was empty.

Her heart began to beat faster. She smoothed her hair and felt to see that her blouse was tucked in. Taking a deep breath, she rapped on the door labeled "Grades 5 to 8."

A man opened the door and smiled at her. "May I help you?"

"I'd like to enroll in the eighth grade," she replied. Meg hoped her voice wouldn't shake.

Asking her name, the teacher led her to an empty desk, which he said would be hers. Nancy, one of the girls whom Meg had met at church, smiled at her.

Then the teacher introduced her. "We're glad to have Meg Perkins as a student this year. Welcome, Meg!"

Meg sat down, feeling happier than she had in a long, long time. Another door had been opened!

(Concluded)



Meg had not been happier in a long time.

*Cooperating with Christ,  
the Christian physician  
adds divine power to  
his own professional skill.*

**D**ECLARED the apostle Paul: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. 3:6, 7).

The great evangelist here speaks of the results that attend labors for the saving of men's souls from sin and for preparing them for heaven. His statement is equally true of a farmer's work with the earth. It is also true of the healing profession. The doctor might well say: "I have diagnosed, prescribed, and operated; the nurse has administered the medicines and the treatments, applied the bandages and provided tender loving care; but God gave the healing power."

In Exodus 15:26 God says to Israel, "I am the Lord that healeth thee." The psalmist calls on his people to



COPYRIGHT © 1959 BY THE REVIEW AND HERALD

JES SCHLAIKJER, N.A., ARTIST

# Science and the Miracle of Healing

By LESTER H. RHYMES, M.D.

*Staff Physician, Kwahu Hospital, Ghana, West Africa*

"bless the Lord, . . . who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:2, 3).

We are living in an age when miracles are often either scoffed at or explained away, an age when even men who pastor churches and teach in nominally Christian schools of religion espouse a theology whose message consists of the supposed "death of God." It is also an age when the accomplishments of science are a daily source of wonder. The atom has been smashed and the list of its component parts keeps growing from year to year. The secrets of the universe are being unraveled by increasingly complex instruments that bring us information from distances of thousands of light-years away, and others that enable man to journey ever farther into space.

Medical science is probing deeper into the mysteries of the human body. What I learned in medical school was adequate for forty years ago, but it would no more fit me to practice good medicine today than learning to drive a horse would fit me to fly an airplane. I have had to keep on studying and learning.

Biologists are learning how the nucleoproteins of a cell carry the code that determines what your children will look like and what natural abilities they will have. Surgeons have learned to divert the blood from the heart and stop its action for a time, so that it can be repaired, and then start it again. They have learned to trigger its beats by artificial electrical impulses when its own pacemaker fails, and to perform other feats that were impossible only a few short years ago.

Pharmacologists have discovered and synthesized the so-called wonder drugs. West Africa was once known as "the white man's grave," primarily because of the virulence of malaria. But today we can live here with little fear of malaria.

Surely no one can say that science has no part in healing today, and we would be gravely remiss if we did not apply our best powers of mind to the particular fields of medicine and nursing in which we practice. The falling death rate in the emerging nations testifies that science has had a most important part in the healing and prevention of disease.

The Old Testament prophets identified God as the One who "made the earth, and created man upon it: I, even my hands," He says, "have stretched out the heavens, and all their host have I commanded" (Isa. 45:12). "Woe unto him that striveth with his Maker! . . . Shall the clay say to him that fashioneth it, What maketh thou?" (verse 9).

No, healing is not the product of science alone. The restoration of health does not always result solely from the application of the laws of science to the care of the sick. The Supreme Being, Creator and Sovereign of the universe, may work in ways that seem to deviate from the known laws of nature. Let us consider some everyday examples of healing:

## Examples of Healing

A patient comes to me with a hernia. I make an appropriate incision and remove certain tissue planes, often making the opening through which the hernia developed larger than it was. Then I sew the tissues back together, sometimes using materials the body will absorb within a few days, sometimes longer-lasting



materials. But the repair is not really complete when I lay down my instruments. The tissues have to grow together again over a period of several weeks. The pathologist and the physiologist have found that the process follows a certain sequence, but they cannot tell why or by what power healing takes place. This process transcends our knowledge of the laws of nature. It is a miracle.

A child is in an accident and his head strikes a solid object with considerable force. He becomes unconscious but does not die. We have such a child in one of our wards right now. He also has a fractured arm and leg. The most vital processes of his life continue to be regulated by certain brain centers. He moves his muscles in a disorganized way. He does not talk. We cannot tell that he thinks.

This condition may continue for many days, but we have good hope for a complete recovery. We expect that he will gradually awaken and resume the normal activities of a child—talking, walking, playing, thinking.

What can science do to heal this child? Actually, very little. It can protect him from further injury, it can keep the broken bones in good alignment, it can provide the necessary fluids and foods. Beyond this, all that can be done is to wait for the swelling to subside and the injured cells to be repaired or replaced so that the brain can function normally. The fragments of bone will grow together in an orderly way. As a matter of fact, this whole process transcends our knowledge of the laws of nature. In this sense it is a miracle.

A man develops lobar pneumonia. There was a time when a fourth to a third of such infections were fatal. Now a few injections of penicillin are given, and he is soon well. Even the earlier sulfonamide drugs were highly successful. I remember clearly my first use of these drugs for such a case. I saw the patient in his home one evening, made the diagnosis, and telephoned the hospital for a bed. There was none. I reserved the first bed to become vacant the next day. Then I wrote a prescription for the medicine and hoped that he would not die before we could hospitalize him.

When I saw him the next morning I telephoned the hospital again, to cancel the reservation. My patient was so much better that hospitalization seemed completely unnecessary. A triumph of science? Yes, but was it not a miracle of God that led men of science to discover these wonderful agents? Is it not a miracle that the tissues recover so rapidly from the damage they have suffered?

Back in 1928 or 1929, before the days of sulfonamides or penicillin, I

was caring for a child, the son of a staff member in a hospital where I was a resident physician. He developed a middle-ear infection accompanied by a high fever. I lanced his eardrums, but the temperature did not subside. I performed an emergency mastoidectomy, but the fever continued, and he developed signs of meningitis.

It was a Christian institution and many prayers ascended on his behalf. Suddenly, after an especially earnest prayer session, his temperature dropped, consciousness returned, and he made a good recovery. Today antibiotics might have done much to prevent those severe complications, but at that time it seemed to me that only a special miracle could save his life. I still believe it was a miracle.

A man worries and broods over his troubles and fears. His blood pressure rises dangerously. His physician gives him sedatives, tranquilizers, and anti-hypertensives. Do they cure? No, they simply control symptoms. But if his doctor, his minister, his nurse, or his friend introduces him to God and leads him to put his trust in God, in

God is, at all times, the Christian physician's silent Partner.

many cases the drugs may be withdrawn and he will remain well—if there is no organic cause for the hypertension. This, too, is a miracle.

Then there is the patient whose days are approaching their close, and death is inevitable. The doctor knows it, the nurse knows it, and usually the patient senses it. But too often no one has the courage to say what needs to be said. If only some one of those in attendance can help the patient to die in peace and hope by speaking frankly of the inevitable, and even more important, of eternal certainties, this too can bring restoration. Another miracle, if you please.

#### Evidences of God's Power

There are many in the world today to whom the idea of a Supreme Being seems unacceptable. They prefer to think that the universe and its inhabitants have developed without plan and without direction, that all processes go on automatically from day to day and from age to age. I call the attention of such to the bright tubes that light a room at night. As I look at them I am sure that somewhere there is a machine that was designed by a man with considerable knowledge of the laws of physics.

This machine is converting energy that has been stored in a liquid

known as diesel fuel. This energy is being carried through wires to these glass tubes and here converted into light energy. I am sure that none of you would suggest that the pistons and cylinders of that machine came together by a process of natural selection and started functioning of their own accord, or that they continue to function without attention. Beyond that, we are indebted for this light to the earlier discoverers and inventors for the basic principles and to the Creator of the energy who originally sent it to us from the sun.

"It is not by inherent power that year by year the earth yields its bounties and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. . . . It is by His power that vegetation is caused to flourish, that every leaf appears, every flower blooms, every fruit develops.

"The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God."—*The Ministry of Healing*, p. 416.

I believe that God has given man the wonders of medical science in order that we may provide the setting in which God's healing power may work most effectively. The man of science may speak of this power as the healing force of nature, the natural recuperative power of the human body, or by some other phrase that avoids the mention of God's name without necessarily intending to deny God's place in the process.

We need not—we must not—deny to science the credit for its marvelous accomplishments, nor must we fail to make the fullest possible use of the knowledge that God has made available to us in this wonderful age. Neither must we deny God the praise due to Him for His wonderful healing power. I, for one, am glad to count Him as a partner, and I say so with reverence and humility. I am glad that I can bow my head beside the operating table and invoke His wisdom and skill, not only to guide my hands but to heal the wounds that are necessary for the surgical correction of my patient's ills.

Yes, the physician plants, the nurse waters, but God gives the increase. So then neither is he that planteth anything, neither is he that watereth, but God that giveth the increase.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



**R**ELATIVES! What happiness—and sometimes what sorrow—comes to mind! Webster tells us that a relative is “a person connected to another by blood or affinity.”

What do you think of when you think of relatives? Trouble with your in-laws? It’s a rare family that doesn’t have trouble occasionally. Or perhaps you think of a dearly loved grandparent or aunt who made your leisure hours happy.

I like to think of family reunions, with good food and pleasant visits. But even when we are having a good time we get fussy and tired, don’t we? It almost seems that we can’t help ourselves.

I remember watching a flock of migrating birds settle down for the night in an Iowa field. The noise was almost deafening! I could picture fussy children, tired parents, and perhaps even scolding grandparents!

“Men and women should pay all the respect and deference due to their parents; but in the matter of the management of their own children, they should allow no interference, but hold the reins of government in their own hands.”—*Child Guidance*, p. 288.

A family were dressing to go out. Mother told the children to wear certain clothes. Later she saw them wearing other garments. “Grandma said we could wear these!” the children explained.

Soon there were harsh words, complaints, and unhappiness between mother and grandma. How much better if the matter could have been settled earlier between mother and grandmother!

The book *Susan Haskell, Missionary* relates an incident in which Susan watched as an elderly Chinese woman plodded slowly along in front of a Chinese man who was laden with baskets. The man became impatient and threatened to push the woman aside. Men in the crowd who heard him were shocked and gave him a thorough whipping.

In those days, at least, age was revered, and such insults to age were not to be tolerated!

Too many times youth feel their elders know nothing. And these elders felt the same way once about their elders!

But as youth grow older they real-



The Talent of Speech—4

## THOSE ABOUT US

By PATSY MURDOCH

ize their elders were not so far wrong after all. Although we may not agree with our elders, we should respect their age and wisdom.

And what of our neighbors and friends? A friend is “one that is attached to another by affection or esteem,” and a neighbor is defined as being “one living or located near another.”

Recently I saw a flock of birds lined up on a bridge rail. A cluster here, two together there, and down the way just one. My imagination took over! Could the group be talking about the two, and the two about the one? Does this sound all too human?

### The Poison of Criticism

“How many families season their daily meals with doubt and questionings! They dissect the characters of their friends and serve them up as a dainty dessert. A precious bit of slander is passed around the board to be commented upon, not only by adults, but by children. In this God is dishonored.”—*The Adventist Home*, p. 440.

Does our conversation ever contain items such as this: “Did you see her new hat?” “Yes, wasn’t it a sight!” or “I hear that \_\_\_\_\_ is going with \_\_\_\_\_!” “Yes, I wonder what they see in each other?”

These sound harmless enough. But if you can’t say something nice about someone, then don’t say anything at all.

“The spirit of gossip and talebearing is one of Satan’s special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions.”—*Ibid.*, p. 441.

When I hear a bit of gossip I am reminded of the story of the woman who was having trouble with her husband. She confided her troubles to a friend. The friend passed the word along. By the time the story got back to the woman, she and her husband had resolved the problem. The woman was most unhappy with her “friend” for starting the tale, although she herself was originally to blame for it.

Let us remember the golden rule and practice it on our relatives and friends. We will all be happier that way.

(Continued next week)

# From the Editors



## RELATING TO THE SUPERNATURAL—2

[We introduced our discussion last week by referring to a remarkable experience related in the Review in 1955 entitled "An Angel Fills the Woodbox." We then pointed out that all experiences of this kind must be tested carefully, for Satan will use "signs and wonders" in his final attempt to take the world captive.]

Now, though we must be on guard against deception and counterfeits, we believe that Heaven is intensely interested in the salvation of man. We believe that angel activity on behalf of the honest in heart will increase rather than lessen as we approach the end. This seems clear from statements such as these: "Angels of God are now moving upon the hearts of His honest children to enlighten their understanding as to the present truth, that they may lay hold upon it and live."—*Early Writings*, p. 98. "He [God] would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan."—*Ibid.*, p. 262. "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message."—*Ibid.*, p. 277.

In this connection we should point out that heavenly messengers usually accomplish their work unseen. They work through natural means and regular channels. For example, in Revelation 14 God pictures the proclamation of the three angels' messages as if the work were to be done by angels. As a matter of fact, the preaching of the gospel has been committed to men. Angels work with men in carrying forward Heaven's program by helping to open minds to truth, and creating a spiritual atmosphere in which the soul may grow in grace. Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

### Not to Do Man's Work

But angels are not to usurp the work given to man. Only upon rare occasions do they communicate audibly with, or make themselves visible to, those whom they seek to help. Apparently they do this more frequently in territories where people have limited opportunities to know truth.

We point this out because we think there is danger that some Christians may depend more than they should on the extraordinary and supernatural. God does not intend that angels shall routinely do the work that has been assigned to men. Nor does He expect angels to make decisions for human beings. Seldom does God bypass the rational processes in dealing with men, nor does He remove the need for study, struggle, and effort. If Christians are to grow strong, they must accept responsibility, they must put sanctified reason to the stretch, they must exercise the best judgment of which they are capable.

Some Christians do not understand this. When they need special guidance they resort to devices such as opening the Bible at random, expecting their eye to fall on a relevant text of Scripture. They expect God to speak to them through supernatural means.

No doubt at times God answers people in this way. He did in ancient times. (Gideon's fleece represents a similar though not exactly parallel situation.) But let us not make the mistake of assuming that He will do this rou-

tinely. God thinks too much of us to treat us as children. He has given us mental capabilities that are to be dedicated to Him, then used in harmony with His laws. As we move forward with courage and intelligence, we shall grow strong in character and faith, better prepared for the tests which shall come upon us before the end of all things.

### A Complex and Perplexing Issue

We think we are safe in saying that the whole problem of miracles, dreams, and angels is one of the most complex and perplexing that we face as Christians. Why God works as He does—where and how—we cannot always explain. As a result, it is difficult to label as genuine or false, without possibility of error, supposedly supernatural manifestations. We dare not reject true manifestations, yet neither can we afford to accept the false. To borrow a common expression, "We must be careful lest we throw the baby out with the bath water." We do not want to be in the position of those described by the servant of the Lord in the following passage, in which she comments on part of the prophecy of Ezekiel 9:

"Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil."—*Testimonies*, vol. 5, p. 211.

We live in a boastfully scientific age, an age of incredulity as regards things supernatural. We also live in an age in which every wind of doctrine is blowing, an age in which Satan is doing his utmost to deceive even the very elect. To distinguish the false from the true, the genuine from the counterfeit, is no mean task. But it must be achieved, and it can be, by those who place their trust in God and test all things by His Word. The master pilot will steer each dedicated soul safely between the Scylla of rejecting all supernatural manifestations, on the one hand, and the Charybdis of attributing false manifestations to God, on the other. Thus the redeemed shall reach safely the heavenly harbor where the visible and invisible worlds shall merge, where faith and reason shall nevermore seem to conflict.

K. H. W.

(Concluded)

## FOUNDATIONS OF BELIEF

One of the most frustrating experiences we ever had was a series of conversations with a university acquaintance a few summers ago. Although a nominal Christian, he centered his life in his work as a teacher of literature and scarcely entertained a religious thought. When he learned of our work and faith, he asked questions, and we tried to answer them.

He had accepted the evolutionary theory, so we had no common ground for discussing the fall of man. He thought of the devil more as a device in drama than as a cause of evil. So he had only vague notions about sin. In the end, we could agree only on this: one of us gave the

Bible pre-eminence in answering the great questions of life and destiny, and the other did not. The gulf that separated us even in casual conversation was so vast that explanations of Adventist beliefs could rest on no mutually comprehended foundation.

This man represents, we believe, a majority of educated men and women today. They do not understand religious thinking nor the expression of religious thought. They operate on a different frequency. They live in a different culture.

The difference between us and them is belief. We believe the Bible. They do not. We build our lives, our ideals, our hopes, upon the Holy Scriptures. They do not. Every beam, every joist, of our system of religious thought depends for its bearing and its plumb upon the squareness of the foundation, the Bible. They measure themselves by themselves.

In trying to explain our beliefs and ideals to someone who does not believe in the Bible, we encounter frustration. All he needs to say when presented with a convincing scriptural argument is, "Perhaps that is what the Bible says, but that's not what some contemporary philosopher says." And there the discussion grinds to a halt. We do not believe in the contemporary philosopher, and he does not believe in the Bible. There is no further common ground for discussion.

We are tempted in situations of this kind to resort to discussion without Scripture. This kind of approach has some merit, but it has many dangers. If we are well versed in Christian philosophy we may be able to thread our way along some line of reasoning and bring the discussion to the point where God can be introduced and His Word referred to. However, the moment a Christian attempts to fight a battle for the Lord without the backing of the Scriptures he is on shaky ground. Like his opponent, he is relying on his own reason rather than on higher authority.

Some people of intellect today enter into discussions with Christians on the topic of truth. Like Pilate they may inquire, "What is truth?" Their point of view, soon expressed, is that there is no absolute truth, only temporal truth; no universal truth, only personal truth. They say in essence: "Whatever works for me, whatever brings me comfort and increases my efficiency—that, for me, is truth."

Again the Christian is held at bay, for he holds that in God resides all truth, and God has revealed truth to mankind through the Bible. These revelations, made by God for man's benefit, constitute an unerring guide by which man may find God and thus satisfy the deepest longings of his soul for companionship, security, and development.

We have painted a rather bleak picture of the chasm that exists between the believer and the unbeliever. Can we ever convert such self-reliant skeptics to a childlike belief in Christ?

The probability seems small when we choose the purely intellectual approach, for on the intellectual level the skeptic feels the greatest self-confidence. The probability appears greater on what we would call the spiritual level and he would call the psychological level. Men vary greatly in mental capacity and in wealth, but all men suffer heartache and personal defeats that no amount of reasoning will assuage. At such times we can say to the skeptic, "Come thou with us, and we will do thee good" (Num. 10:29).

When the unbeliever sees the believer passing through the deep waters of trial, yet rejoicing in the Lord, he cannot but ask himself, "What does that Christian have that I do not have?" When he sees the Christian standing at the portals of death, having bade farewell to a dear one, yet not overwhelmed with grief or despair, he

then will begin to see that above all intellectual power is the power of the soul to grasp the hand of God.

In addition, when the unbeliever sees how Christians treat one another, he will realize that only a power outside man could produce such harmony, such understanding, such love. "Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist."—*Testimonies*, vol. 5, p. 167.

Let belief and trust so bind us to Heaven and to one another that unbelievers, seeing us, will declare, "They have found the secret. We must find it too."

F. D. Y.

## ARMAGEDDON

With every major clash of arms in the Middle East the query is raised, "Is this Armageddon?" or, "Could this lead to Armageddon?" The recent conflict in this historic area again has directed attention to the Biblical Armageddon.

We feel that when dealing with unfulfilled prophecy the observation made by that founder of the church and one-time editor of the *REVIEW AND HERALD*, James White, is still good counsel: "In exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy."—*Review and Herald*, Nov. 29, 1877.

In the identification of the Biblical Armageddon, perhaps the most essential point to note is that the events of Armageddon are introduced under the sixth of the seven last plagues (Rev. 16:12-16). Seventh-day Adventists have always held that these plagues are future, and that they do not fall until after the close of human probation. By contrast many Protestant interpreters of earlier years held that the plagues represented a series of consecutive historical periods similar to the seven churches, the seven seals, and the seven trumpets.

Seventh-day Adventists have also held that these plagues fall in sequence. That is the way John saw them poured out in vision. Therefore we may safely assume that the prophetic imagery John saw when the sixth angel poured out his vial represents events that will take place after the events represented by the symbolism of the fifth plague have occurred.

It seems clearly evident, then, that we cannot label as Armageddon any historical event that precedes the close of probation or, for that matter, that occurs before the fifth plague has been poured out.

When there were some who, early in the Civil War, declared that the battle of the great day of God was beginning, James White pointed out in the *REVIEW AND HERALD* that "preparations for that battle do not commence until the time of the pouring out of the sixth vial" (January 21, 1862).

When hostilities broke out in 1914, A. O. Tait warned: "The furious way in which this European war has broken out, and the rapidity with which it is spreading from one nation to another, is causing many people to ask the question, 'Is this the beginning of Armageddon?'"

"To this question we can clearly say, No, the war of Armageddon has not commenced; for it will be observed, in the prophecy already quoted, that that war of Armageddon takes place under the pouring out of the sixth of the seven last plagues, and these plagues have not begun to fall, as every one knows."—*Signs of the Times*, Aug. 18, 1914.

There was the same understanding concerning World War II.

However, while in the recent Middle East conflict, or in other present-day military conflicts, we may not see

the Armageddon described in Revelation 16:12-16, which comes after the close of probation, this does not imply that these events are not omens of the coming day. Certainly they fit into the prediction, made by Jesus, that shortly before the end there would be upon the earth "distress of nations, with perplexity" (Luke 21:25). He said also, in response to the question, "What shall be the sign of thy coming?" "Nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7).

This is no time for complacency or for putting off preparation for the day of the Lord. The perplexing national and international problems presage that the end is near. Now is the time to make our calling and election sure.

## LETTERS



### GENEROUS OFFER

EDITORS: It was with great interest that I noticed that two women wrote to the REVIEW wanting to knit bandages for the leprosarium in Sierra Leone, West Africa, as a result of an article by Mrs. Gerald Turnbull. Since both the Turnbells are graduate nurses from Madison College, I would be glad to assist with the project. Some time ago Mrs. Turnbull sent a duplicated sheet of instructions. Since the bandages are so large, there would be postage to pay that those who knitted them might not feel like paying; so if they care to send the bandages to the Madison College Alumni office, Madison College, Tennessee 37115, I will see that they are sent overseas, and bear the expense.

MABLE H. TOWERY

Madison, Tennessee

► *An effort is being made by the General Conference Health and Welfare Service to assure an adequate supply of bandages for every leprosarium. There is hardly a limit to the quantity needed, so any group or individual wishing to help with this may participate. For a sheet of instructions and a name and address to contact, write Miss Maybelle Vandermark, General Conference of Seventh-day Adventists, Washington, D.C. 20012.*

### FAVORS WORK-STUDY PROGRAM

EDITORS: I have always been very deeply interested in education, having spent a number of years as a teacher and more years providing employment for students. At one time, when I had 60 students working their entire way through school, I asked the management of the school to make a survey of their scholastic standing. It was found that on a percentage basis twice as many boys who were working approximately 25 hours a week were on the honor roll than were those who did not work. The student who must work his way, or most of his way, is indeed fortunate. The experience not only aids scholastically, it also serves as a real stimulus to self-respect. Training in handling one's own finances is invaluable too.

In the last few years student loans have become easy to obtain. While this has been good in some ways, it has been unfortunate in others. It seems to me that encouraging our students to borrow money, when with

some effort they might be able to pay their way by working, is very definitely a wrong approach and has disastrous consequences. "The borrower is servant to the lender" (Prov. 22:7).

The national debt of the United States is astronomical. The combined debts of the various States almost equal the national debt. The combined debts of the municipalities almost equal the combined debts of the States. And the combined personal debts of individuals are almost equal to the combined debts of the municipalities. America is living way beyond her means, and our schools, instead of encouraging this type of living, should be training our students to live within their means.

In our schools and also in many branches of our work, many times we lose sight of the individual in trying to promote the program, when we should remember that the program is only a tool to save the individual. When the program seems more important than the soul of the individual, we have lost our vision, and are hindering the cause of God instead of helping it. I am well aware that to run a school is made easier by having all the money come in at the beginning of the school year, but the training of the individual students who are thus trapped in debt is entirely wrong.

The end result of this program is that when the student finishes school he is so deeply in debt that he feels compelled to seek employment for the highest income possible in order to pay this debt; and since denominational workers are not and should not be the highest paid, our work suffers, and to a large degree the purpose of our training schools to train Christian workers is nullified. As this program continues we will find it increasingly hard to recruit the necessary workers for denominational work, and undoubtedly it will result in demands that the denomination assume these debts as a means of holding these trained Christian workers. In either case the work of God will suffer from this debt program.

"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3).

R. E. BASCOM

Keene, Texas

### MORE ON UNIFORMS

EDITORS: In a recent REVIEW AND HERALD Roselyn Edwards, in the Letters to the Editor column, proposed the wearing of uniforms by our church school and academy students. This is an excellent and most practical suggestion! Through the years I have heard many parents express themselves in favor of uniforms, espe-

"Soon grievous troubles will arise among the nations,—trouble that will not cease until Jesus comes. As never before, we need to press together, serving Him who has prepared His throne in the heavens, and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him. The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war."—ELLEN G. WHITE, in *Review and Herald*, Nov. 24, 1904.

D. F. N.

cially with girls in our academies. As a church school teacher with a daughter who went through our schools, I can verify every point Roselyn Edwards made in favor of uniforms. I feel it is high time that we made this subject a matter of real and prayerful concern.

Our children's character development is suffering shamefully from our affluence, and anything that will stem the tide of pride of dress must be for our children's benefit. Because my daughter had only 17 blouses and ten skirts when she entered academy, she felt inferior to many girls who had more than twice as many. "And if you wear the same dress more than one Sabbath a month, you are an absolute hick," she complained.

The wearing of uniforms would put every child on the same level, as far as dress is concerned. It would then become necessary for each one to work to excel in other fields, such as scholarship and Christian character development.

What action could be taken to implement this change? Perhaps we could, as parents and teachers, write (or talk in person, if possible) to our educational secretaries on the local, union, and General Conference levels. No doubt if these good leaders were to receive many letters urging this change, they would see fit to at least study the matter.

I truly believe that the wearing of uniforms encourages a wholesome respect for school on the part of our children, and it would be a definite help in developing a good school spirit. Witness a group of neatly uniformed Pathfinders!

REVA I. SMITH

Chicago, Illinois

### WHERE SIN ORIGINATES

EDITORS: Compliments on the sensible approach to "Internal v. External Sins" in the May 25 REVIEW. Both types of these sins apparently have their origin in one place—the heart. *The Acts of the Apostles*, page 523, reads: "In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness."

H. W. PRITCHARD

Amarillo, Texas

### NEARING HOME

EDITORS: I opened my (May 18) REVIEW this morning, and I am so touched by the article from the pen of our General Conference president. We must be nearing home! Christ is coming soon. It is not a fable. With thankful tears do I rejoice this day and pray that we may not falter.

IRMA CAMPBELL LOFTFIELD

Tecate, California

# So Many Calls to Be Filled!

By PHILIP S. NELSON, M.D.  
Assistant Secretary, GC Medical Department

In the 136 Seventh-day Adventist hospitals around the world, doctors are doing emergency or scheduled operations or working over desperately ill patients. In one part of the world nurses are making their morning rounds; in another it is midnight, and nurses are going quietly about the halls in their never-ending watch. Think of these activities going on this very moment. This is the unending service of our hospitals both in the homeland and overseas.

An operation as large as this calls for many overseas physicians, dentists, and nurses. With such a number in service it is to be expected that there would be many on furlough or returning home for educational or other reasons. Replacements are needed and we are continually searching for personnel to provide uninterrupted service. In spite of our best efforts, too often there is a lapse of time before we can find them.

The real problem, however, is the long wait of month upon month for certain calls to be filled. Just now we have several such urgent calls, and they come with a special appeal to our doctors. Pusan, Korea, has been calling for a doctor for more than a year. One national doctor is there struggling to keep up the program. Is there not one in America or Australia who would be willing to go to this most rewarding field? "Whom shall we send, and who will go for us?"

Our hospital in Ranchi, India, was opened in 1949 by Dr. Robert Shearer. This frontier hospital of about 70 beds is presently operated by Dr. and Mrs. Eric Moser, graduates of Vellore Medical College. They are doing well, but they need to have an experienced overseas doctor with them. The climate is pleasant. The staff is well trained and cooperative. The patients are appreciative, and the whole situation inviting. Yet we ask, "Whom shall we send?"

## Still Waiting After 30 Years

The people of Kerala in southwest India have been looking forward for 30 years to having a hospital. They have worked hard and prayed long. Now they have erected the buildings and are ready to begin operation. For this position they must have an experienced overseas doctor. On the very verge of the realization of their goal, must they wait yet longer?

Is there not a doctor willing to sell what he has and give—give himself to hold up the standard of the Great Physician in one of the most populous areas in the world?

Unless a person has had the experience, he cannot realize the satisfaction that comes from serving in a mission hospital. He is one of the first citizens of the community. He is in a position where

his individual life touches many and carries an influence for good. This is the influence Christ would have us carry and is what He had in mind when He said, "Lo, I am with you always, even unto the end of the world."

The extent of this influence was brought home to me one day when my car broke down 150 miles from our hospital in Nuzvid. Leaving the car, I took a bus to the next town. No mechanic was to be found, but several spoke of one about 30 miles to the south in the Ghat Mountains. A bus was leaving for this place in a few moments so I boarded it and in due time got off at the desired station.

No one there could speak English, so I was unable to tell about my need. I signaled for a rickshaw and rode to town, stopping at what appeared to be a main corner. Each time an intelligent looking man came by I asked if he could speak English. No one responded.

A crowd gathered to see what this stranger wanted, but no one could understand. They looked on with an expression of helpless interest. Soon there were 40 to 50 people gathered around. They looked at me and I looked at them. I do not know what they were thinking about, but I was trying to think of a few Telugu words that I could use together with a few gestures to make them understand what I needed.

Just then a voice came from behind me, "Hello, Dr. Nelson. Can I help you?"

"Could you ever!" I replied as I turned and recognized one of the detail men who had been calling on us at the hospital. I told him my plight, and he soon had a boy running to get the mechanic.

## A GROWING NEED

The critical need for medical personnel at overseas posts is indicated by this summary of calls prepared by the General Conference Secretariat Department June 15, 1967. These are calls in process for posts that are open or will be open within a year.

Physicians	46
Dentists	2
Nurses and Physical Therapists	20
Other medical workers	5
Total	73

The present need for physicians exceeds the number sent from the United States in 1965 and 1966 combined (41). Occasionally vacancies continue for two or three years, endangering the very existence of the institutions where the needs exist.

This done, he turned to the people who stood around and who were continually increasing in number and, pointing to me, said, "This man is the superintendent of the Giffard Memorial Hospital in Nuzvid."

At this the expressions of mere curiosity on the faces of the people suddenly changed to warm smiles as though they were seeing a long-lost friend. The detail man interpreted to me the things they were saying. One had had his father at our hospital; another brought his son there for treatment; and on and on they went, telling of their loved ones who had been blessed by the treatment at Giffard Memorial Hospital.

## Wide Circle of Influence

The sudden change brought tears to my eyes—I was no longer a total stranger in a lonely village among those whom I had never before seen or did not recognize, but was given almost a hero's welcome coming from the hearts of those people. It was then that I realized the value of our hospital work in the mission field. I could understand why our ministers always identified themselves with our hospitals when they came to minister to the people in a new village.

Here, 150 miles from the hospital, many had a warm feeling for our work and had been blessed by it. How many people would be enclosed in a circle 150 miles in radius? This is a rewarding thought. How else could one's influence be so widespread?

## Indian Officials Commend Roorkee High School

By E. A. STREETER  
President, Northwestern India Union

Roorkee High School, once nearly unknown, today stands as a model to the government of India of what Seventh-day Adventist schools are. Through amazing providences God has strengthened the institution and brought it to the attention of high government officials.

For more than 30 years this small boarding academy, situated 100 miles north of Delhi, struggled against nearly insurmountable problems—a congested, 16-acre campus, old buildings, unfriendly neighbors, and little sympathy from government officials.

The school had been trying to purchase more property, but without success. Then in a remarkable way the Lord intervened. In 1963, three farmers independently offered to sell 25 acres of land to the school, including a piece which cut deeply into the center of the campus. This land was quickly purchased. Thus a rebuilding program already on the drawing board was inaugurated. Work began on a cafeteria, an industrial arts building, and an administrative/instructional block.

After most of the reconstruction work had been completed and the curriculum reorganized, the school applied for recognition to the State Department of



Science laboratory at Roorkee High School.

Education in 1965. The new state inspector had recently returned from a three-year Fulbright exchange program as the school superintendent of a district in Seattle, Washington, the deputy director had spent three months visiting universities and colleges in America, including La Sierra College and Loma Linda University.

Several months later a member of the legislative assembly, learning of our concern for the application, on his own initiative approached the chief minister of the State of Uttar Pradesh, Mrs. Kripalani, on behalf of the school. She asked the director of education to send his state inspector to visit the school and to present a report. On hearing of this, the deputy director decided that he too should visit this school that had gained the interest of the chief minister. Both these men were friendly, and have since visited the school several times, bringing with them district inspectors and principals of other high schools and colleges.

Last January the director of education himself visited the school, ordering a documentary film to be made of the work program. On leaving the campus, he remarked to the deputy director, "If the department of education had used the funds already spent since independence on building schools like this, it would not have had all the problems of student discipline and rioting. This is the kind of school we want."

## Adventist Church Meets in Indonesia Prison

By E. L. LONGWAY  
Field Secretary  
Far Eastern Division

A former Moslem who is now a servant of Jesus Christ was my companion and interpreter as I visited the Church in Prison in Djakarta, Indonesia, not long ago.

At the time of our visit the Church in Prison had a membership of about 40. Sabbath school was conducted by officers chosen by the group of criminals. Under other conditions and in another environment, no one would ever suspect that the Sabbath school superintendent and secretary were at one time lawbreakers.

Church service was convened under the

leadership of the elder of the church, Marjohan Sembiring, 33. He is serving a life sentence for murder. He was converted to Christ and baptized in prison, and is now the respected elder of that little church.

One of the prisoners at that time, but since transferred elsewhere, was Brother Maukar. Among other talents, this man is of a musical bent and has trained many of his brethren in the jail to sing the songs of Zion and sing them well. Tears ran down more than one face in that prison chapel that Sabbath morning as the "King's Heralds" of the prison sang "Pass Me Not, O Gentle Saviour." Indeed, He has not passed them by, for His Spirit was present with us through those hours. During the service another group of prisoners, led by Brother Maukar, sang that glorious old hymn "Nearer, My God, to Thee," and I'm sure that everyone felt the nearness of our Lord as these men poured out their soul in song.

Prison authorities welcome the witness of Seventh-day Adventist Christians among the prisoners, for they have seen marvelous changes take place in hardened criminals as the power of the gospel has made itself felt in the hearts of these lonely men.

## Musical Groups Assist West German Ingathering

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

West German churches feature choirs and brass bands in their Ingathering program. Sunday is dedicated to missionary service, and the members are organized into musical groups.

When this plan was initiated in one church, the largest response in their history included volunteers from ten to 70 years old. At one home the band played special numbers for the critically ill land-

lady and the pastor read to her from the Bible and offered prayer.

One family visited expressed appreciation for our "blessed work," asked questions, and are now receiving Bible studies. In Germany the harvest festival magazine is presented for a contribution of one mark.

Departmental secretary A. Patzke, of the West German Union, writes: "On that Sunday morning, with the cooperation of the entire church, we placed 410 magazines. On another occasion in a new building estate near the small health town of Celle, 120 members and youth sang and played their trumpets while young people went from house to house. Many car drivers stopped and listened to the singing and purchased the magazine. In two hours 420 magazines had found their way into the homes of the people."

## Australian Missionary Honored by Queen

By ADRIAN M. PETERSON  
Departmental Secretary  
West Australian Conference

Albert Dudley Vaughan, superintendent of the Seventh-day Adventist mission at Wiluna, West Australia, was awarded the British Empire Medal in the 1967 Queen's Birthday Honors list for his work with the aborigines. He was the first superintendent of the Karalundi Aboriginal Mission, near Meekatharra, and has spent 13 years in this work.

Pastor Vaughan began our aboriginal work in Western Australia in 1953, 35 miles north of Meekatharra. Meekatharra itself is some 500 miles northeast of Perth, out in the flying doctor country. The lease of land, with no facilities, could boast no more future for itself than what a pioneer missionary could give it. And from these humble beginnings Pastor Vaughan began a work that today is well appreciated by the Advent-



Ingathering solicitation in West Germany is enhanced by large musical groups and singers.

ist constituency in Western Australia and by the sheep-station owners and local townspeople.

Karalundi is now a two-teacher school with a large and developing farm, dormitories, and several other buildings. The annual camp meeting for aborigines is held here with an attendance of up to 250.

Later Pastor Vaughan moved to Wiluna, about 100 miles away, and began his second mission. This station has been built and also has a two-teacher school. It has a good farm and orchard, and a settlement of nissan huts for the older aboriginal families. Pastor Vaughan has been the superintendent of this mission since its inception.

A third mission station was established at Mullewa. Both Wiluna and Mullewa are well integrated with the year-round program conducted at Karalundi.

When asked as to how it all began, Pastor Vaughan tells the story of the "Voice of Prophecy Van" which was fitted out to tour outback areas of Western Australia presenting the message by film and Bible correspondence course. After it had been operating for a while, Pastor Vaughan was commissioned to take the van into the near northwest,

and to pioneer with the gospel among outback peoples. It was through contact with aborigines on these journeys that a plan to help these people began to form in Pastor Vaughan's mind.

From his 13 years of missionary experiences Pastor Vaughan tells many stories of the leading providences of God in turning these nomadic people into a race of Christians.

## Vacation Bible School Work Prospers in Brazil

By HELGA HEDY NOGUEIRA

In July, 1966, in the state of Paraná, Brazil, 1,761 children attended Vacation Bible Schools. Of this number, 888 pupils in the 47 schools were non-Adventists. Between 1964 and March, 1967, a total of 4,748 children were enrolled in 112 Vacation Bible Schools.

Antonio Nogueira, Jr., conference Sabbath school secretary, and his wife traveled 1,500 miles in two weeks organizing Vacation Bible Schools in cities and villages. They conducted miniature schools in their VW microbus and passed



Pastor Antonio Nogueira, Jr., and his wife carry a portable Vacation Bible School to many areas in the state of Paraná, Brazil.

out materials to prospective teachers.

In one city the pastor went to the local radio station to make an announcement about the coming course. The station manager postponed his vacation trip so that his children could attend Vacation Bible School. Seven hundred persons attended the closing program in that city.

Many children learn to pray at Vacation Bible School. Two sisters had attended all the sessions. The family was hurrying to prepare for the closing program and mother was serving supper. One little girl bowed her head, but father took her by the arm and said, "Come, hurry and eat—it's almost time to leave." The child remained silent for another moment, then opening her eyes, explained, "Didn't you know I was praying?"

Vacation Bible Schools are but the sowing work. Older children are enrolled in the Voice of Prophecy Bible course, which often leads to Bible studies. Branch Sabbath schools are organized. Already several children, along with their families, have joined the church.

## Haunted by Her Grandmother's Spirit

By LILLIAN FORD

Standing before the missionary's home in El Salvador one morning was a strange man with a crying baby. A Bible was clutched close to his heart. I invited him in and fed both the man and child. As he ate, Antonio Lopez began to tell the story of how his 14-year-old daughter had been haunted by what appeared to be the spirit of her dead grandmother.

The grandmother had been dead three years when her "spirit" began appearing nightly to the young girl. It would leave sweetbread, meat, milk, holy water, and a dry bone, which was supposed to be the forearm of the grandmother and which the girl was to suck in order to be strong. Sometimes money was left. This frail girl would converse with the apparition and eat the food it left.

But the family and neighbors were being disturbed by the invisible visitor. The mother left home and her baby. The girl was becoming very tired from lack of sleep and fear of the dead grandmother. Neighbors brought in images to protect the girl, but still the spirit came. Money was left, and the father was instructed to take the coins and have a mass said for his daughter. The father obeyed.

While he was gone an Adventist woman came to visit, bringing a Bible. When he returned, the distraught father refused to accept a Bible, for he had been warned not to have anything to do with Adventists and their books. The woman persisted, and finally he permitted her to leave the Bible but did not promise to read it.

That night the spirit came and brought legions. The girl was being choked to death when the neighbors came and called upon the saints and rubbed her with holy water. Just as the father feared his daughter would die, he remembered the Bible. In desperation he held the Bible to his heart and called upon the name of Christ to take the evil spirits away. Immediately unseen hands released the girl, and she was able to breathe freely again. For the rest of the night the father sat by her bedside holding the Bible and pronouncing the name of Christ. The spirits did not return.

The next morning Antonio came to the Adventist missionaries. They went with him to the house and found the place in an uproar. When Elder Ford saw the idols he explained to the people that to be free from the evil spirits they must get rid of the idols. At last they gained the courage to burn the images and the things the spirit had left.

The girl came home with us. The first night she was disturbed and awakened crying for help. I found her trembling and wet with perspiration from struggling with the power that was trying to control her. After prayer she was not bothered. Nor was she bothered for the eight days she lived in the mission house. She learned to read the Bible, take part in family worship, and pray. She began to eat and looked healthier.

Now the family has returned to normal. Both the father and mother attend the baptismal class and will soon be ready for baptism. The name of Christ today casts out evil spirits even as in Biblical times.

## Pakistan's Elementary Teachers Gather for Annual Institutes

Summer may mean vacation for students, but for teachers of the Pakistan Union it's a time to view the other side of the teacher's desk. They become pupils during the annual elementary teachers' institutes, held in connection with the college summer session.

From April 12 through May 15 West Pakistan elementary teachers met at the Pakistan Union School, under the leadership of Mrs. O. W. Lange and A. M. Arhbar. East Pakistan teachers met at Kellogg-Mookerjee High School for institute and college classes, directed by Mrs. L. F. Hardin and R. W. O'Fall.

BETTY ELDRIDGE O'FALL



# Unfolding Providences

By HAROLD M. WYNNE

Public Relations Director, Hinsdale Sanitarium

In 1965 when Robert Barker and his Japanese-born wife, Konnie, visited her home island of Ishigaki in the Ryukyus after a 12-year absence, they were the only Seventh-day Adventists on the island.

Small Japanese children could be found at almost any hour of the day peering with expressionless faces over the volcanic- and coral-rock walls that surrounded the house in which the Barkers lived on this island about 50 miles east of Taiwan.

Konnie's ancestor-worshipping parents and neighbors wondered about the Barkers too. Konnie refused to pray to the spirits of her Buddhist ancestors. Bob was no longer the cigarette-smoking, beer-drinking companion that he had been 12 years before. He no longer ate meat. Even his language was different.

The Japanese islanders wondered also at the strange songs sung by the Barkers' children, who would go through the streets of the village of Ohama singing, "We've a Story to Tell to the Nations," which Mrs. Barker had taught them to sing with Japanese words.

Konnie's refusal to kneel at the family shrine was treated with Oriental patience, but the parents were deeply troubled. After all, who would pray to the spirits of the ancestors—and to the parents when they too were dead—if the younger generation was to break the chain of such worship of the dead?

The parents thought at first that the strange new religion their daughter had embraced was something her husband had forced upon her. The mother, Mrs. Wonari Maemori, waited until Bob had left the house to go into the village and

then went to Konnie to entreat her daughter to kneel before the shrine. Bob would never need to know.

Mrs. Maemori could not comprehend Konnie's explanation that acceptance of Jesus Christ as her Saviour was a personal decision, that being a Christian was not just a matter of doing what her husband told her to do.

The truth of the matter is, Mrs. Barker led her husband into the Seventh-day Adventist Church.

Bob and Konnie met in 1951 some 250 miles northeast of her home island on Okinawa Island, where she worked and where he was serving with the U.S. Army. Their marriage was opposed by Konnie's parents, and for some time the father refused to see his daughter. However, by the time Sergeant Barker was transferred back to the United States in 1953, Bob had managed to bring about a reconciliation between the parents and Konnie, and he also was accepted by them.

In the United States the Barkers lived successively in Denver, St. Louis, Boston, and New York. It was on Staten Island, New York, that Mrs. Barker became acquainted with the work and teachings of the Seventh-day Adventist Church.

An Adventist book salesman, Paul Bernet, came to the Barkers' house and sold Konnie a book when her husband was away. Later, after selling her other books in the set of Christian bedtime stories, the colporteur persuaded Konnie to attend a series of meetings conducted by Pastor W. D. Brass of the Staten Island Seventh-day Adventist church. Sergeant Barker soon observed that his wife had



PHOTO BY PENDLETON

**The Barkers, now employees of Hinsdale Sanitarium, knew nothing about Adventists when they met on Okinawa 16 years ago.**

found a church she liked. She had searched for one ever since she had arrived in America, visiting both Catholic and Protestant churches. Now she had found inward happiness, and Bob could tell it.

However, Bob was still skeptical. He too had been looking for years to find a church the teachings of which were in accord with his Bible. Nominally a Christian, he had never been a regular church-goer and had never been baptized. He would go to a church only until he found its teachings in contradiction with Scripture.

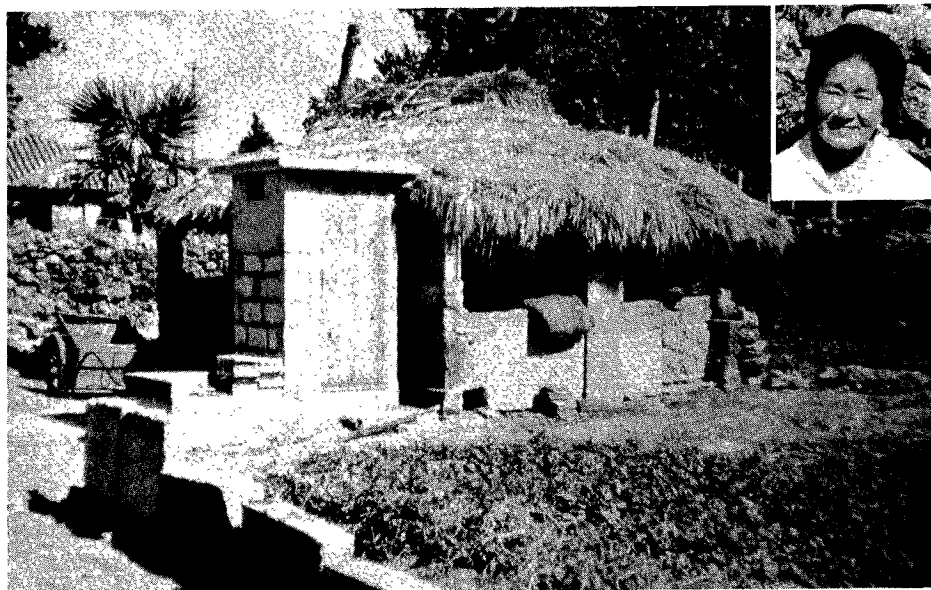
It was not long before Pastor Brass, seeing the interest on the part of Konnie, made friends also with Bob and urged him to join members of the Staten Island church on a picnic. Bob was reluctant to go on the outing. He did not think it would be right for him to join in the fun if he refused to go to church. But the pastor was so friendly and insistent that Bob finally agreed to go. With an attitude of "just in case," Bob put his golf clubs in the back of the car before leaving the house. However, he never had to take them out. He found the Adventists friendly and enjoyed the occasion immensely.

Not long afterward, Bob and his wife were going to church together regularly. For the first time, Bob had found a church that was teaching what his Bible taught.

"I have never heard anything preached in our church but the Bible," he states today.

Konnie and Bob were baptized together by Pastor Brass on September 17, 1958.

Sergeant Barker completed 20 years of Army service in 1965 without having a Sabbath problem. He held the MOS (military occupation specialty) number of a medical equipment repairman and was usually the only one on the post. Thus, he was treated as someone special



**Konnie Barker's mother, Mrs. Maemori (inset), at one time tried to win her daughter back to ancestor worship, but now is a candidate for baptism. She has had all her pig shelters (above) torn down and has made her back yard into an attractive vegetable garden.**

by units that were greatly in need of his skills.

Bob's Army career included a final overseas tour, in South Vietnam, from 1963 to 1964 with the Military Assistance Advisory Group stationed in Saigon. While stationed there, the sergeant was instrumental in helping Adventists establish a Medical Cadet Corps for training of noncombatant Vietnamese Adventists, a feat that was accomplished in the beginning without assistance from the church outside the country.

Whenever time permitted him to do so, Bob helped out at the Seventh-day Adventist hospital in Saigon. One day his Army commander told him to dispose of some miscellaneous medical supplies that were occupying valuable space required for other types of equipment. Bob took them to the hospital. As the hospital workers helped him unload the supplies, they told Bob that on that same day they had conducted a prayer meeting during which a specific appeal was made for certain equipment for which they had searched frantically from one end of Saigon to the other. Now here was the answer to their prayer.

After Bob's retirement and the visit he and his family paid to his wife's native island in 1965, they came back to America and have been at Hinsdale Sanitarium and Hospital since the fall of 1965. Bob is a maintenance engineer. Konnie is working as a nursing assistant. The couple have three children, Robert, Jr., 14; Lucille, 13; and Susan, 11.

A thrilling story is being pieced together from letters the Barkers are receiving from Ishigaki Island, as a postscript to the individual witness they gave to their faith while on the island in 1965. Konnie Barker has prayed many times that her mother would one day become a

Christian. The daughter recalls the many assurances she was given by her mother as a child that there is a God in heaven who looks after children in all that they do. Now the Lord is leading in a way that promises not only to answer those prayers but to exceed Konnie's fondest hope.

Last year Adventists from the church at Yaeyama, another island of the Ryukyus, conducted a series of evangelistic meetings in Ishigaki City. A senior high school girl from Ohama, the town in which Mrs. Maemori lives, was baptized. When she heard about Mrs. Maemori, she asked Konnie's mother to go to church with her.

The Barkers were pleased not long afterward to begin receiving letters from Mrs. Maemori and from Pastor Shigehiro Kinjo of the Yaeyama church about the progress that is being made. Mrs. Maemori is expected to be baptized soon and Pastor Kinjo said, in his letters, that she is eager to share her new faith with others.

Arthritis kept her from going to church regularly, but it was arranged that Bible studies be given in her home. The Barkers have learned that 40 persons—then 50, and now 70—are attending the weekly Bible lessons in her home. A group of 20 young people has asked that they, too, be given an opportunity to meet once each week.

After repeated urgings by her son-in-law, Mrs. Maemori, now a widow, has gotten rid of the pigs she used to raise in her back yard and has hired men to tear down the pig shelters. She is raising a vegetable garden instead.

In a recent letter to her daughter Mrs. Maemori said, "I heard it is better to have vegetables and fruits than meat or much sugar. I am very happy now."

in the world, with the exception of Jamaica. In this small area are 12,000 members in 147 organized churches. A number of companies are soon to be organized.

BY THE second week of their nine-week campaign, the children and youth of the Central Korean Mission had raised 50,000 won in their 300,000-won coin campaign to help purchase land for their new MV camp. The cost of the entire project, land and development, will amount to more than U.S. \$10,000.

THE first two Koreans to serve as foreign missionaries left this month for Africa. Soon Cha Chang and Chung Cha Cho, 1965 graduates of the Seoul Sanitarium and Hospital's nursing program, will serve in the Benghazi Hospital in Libya. They are both 23.

LYDIA SALTING, a member of the staff of the Bangkok Sanitarium and Hospital in Thailand, is on study leave at Loma Linda University. She will write the medical records librarian examination and then return to her work at the hospital.

PACIFIC UNION COLLEGE is sending six

student missionaries to the Far East this summer, some to serve into the next year. Two will go to Japan to assist in the Osaka Evangelistic Center, one will teach at Korean Union College, and three will serve as teachers in the Thailand Mission.

THE quadrennial session of the MV secretaries' council of the Far Eastern Division was held in Manila, Philippines, June 12 to 16. Representing the General Conference at this council was Lawrence M. Nelson, associate secretary of the MV Department. The meeting was chaired by Gilbert J. Bertochini, MV secretary of the Far Eastern Division.

ATLANTIC UNION COLLEGE is sponsoring Charles Eusey as a student missionary this summer to the Sabah Mission, Borneo. He arrived early in June and will spend the summer with Pastor William Smith at Goshen, Sabah, doing pioneer evangelistic work in the jungle areas. He will also assist in a major evangelistic campaign in the city of Jesselton, Sabah.

D. A. ROTH, *Correspondent*

## BRITISH UNION

DUTCH Resistance Worker John Weidner, now of California, recently told his wartime experiences to 1,200 people at the New Gallery Center, Regent Street, London.

WITHIN a few hours of completing a successful Five-Day Cure-It Clinic for Smokers, in Walthamstow, London, W. G. Nicholson, 62, a former president of the Irish Mission, passed to his rest.

FIVE THOUSAND Adventists in Britain collected £93,007 (U.S. \$260,420) in a four-week Ingathering campaign during April.

DESPITE heavy rain, 16 students of Stanborough Park School, Watford, walked 30 miles to Luton and back to raise £200 (U.S. \$560) to aid Thalidomide children. The Luton Adventist church welfare unit provided refreshments.

A 30-BED nursing home at Crieff, Scotland, has now been deeded to the denomination by Dr. Gertrude M. Brown, a former matron of the Battle Creek Sanitarium (1922-1933) and The Stanboroughs Hydro. At 86 Dr. Brown is still engaged in raising funds for the establishment of a strong health program in Scotland.

VICTOR H. COOPER, *Correspondent*

## ANTILLIAN UNION

DR. ROBERT W. WOODS, although technically retired from active service, has served this past year as director of Antillian College, Puerto Rico.

MR. AND MRS. A. L. CHRISTENSEN, who began foreign mission service in Cuba in 1928 retired May 1. Mr. Christensen worked in the building and maintenance of educational institutions in Cuba, Haiti, and Puerto Rico, and of the Bella Vista Hospital in Puerto Rico.

THEODORE G. SAMPLE, *Secretary-Treasurer*

## Brief News

### FAR EASTERN DIVISION

THE Japan Union Mission is now in its new headquarters building near Yokohama. The former building in the middle of Tokyo was crowded and not conveniently located. The new office is near the Japan Publishing House.

WORK on a new school building is nearing completion in Don Carlos, Bukidnon, Philippines. Building materials have been supplied by the Northern Mindanao Mission through the South Philippine Union Mission, and the members have provided their labor and their trucks for hauling sand and gravel at no cost. Participants in the March 12 groundbreaking ceremony were T. A. Layon and C. D. Artigas, Jr., president and treasurer respectively of the mission.

THE northern section of the island of Celebes is thought to have the greatest concentration of Adventists of any field

**Oakwood College Offering to Provide New Food Service**

**F. L. BLAND**  
*Vice-President*  
*General Conference*

During recent years the annual offerings for Oakwood College have provided the revenue to construct a much-needed dormitory for young women. This modern facility, now completed, was occupied during the school year 1966-1967. The old dormitory, Henderson Hall, is extremely hazardous for living quarters. Hence, the Oakwood board has voted that Henderson Hall be razed this summer.

One of the desperate needs of Oakwood College now is a food service facility. During many of the 71 years of the institution's history the dining area has been situated in the basement of the old girls' dormitory. Now we are inviting each member of the North American Division to give a liberal offering on Sabbath, August 12, so that a new food service facility can be provided.

*Atlantic Union*

**BRIEF NEWS**

THE publishing department of the New York Conference reports sales of \$13,000 for the month of May. The first-quarter sales were slightly under \$30,000, which is more than a 100 per cent gain over last year's figures.

V. J. ADAMSON, associate professor of biology at Atlantic Union College, received his Doctor of Philosophy degree from Boston University May 28.

SEVEN persons recently joined the White Memorial church in Portland, Maine. W. W. Menshausen is pastor, and Donald Clark his assistant.

O. J. MILLS recently concluded a Twentieth-Century Faith series of evangelistic meetings at Hartford, Connecticut. Twenty-two persons decided for Christ, ten of whom were baptized May 14. Another baptism will be conducted soon.

A CONCENTRATED evangelistic crusade, incorporating the Bible-in-the-Hand project, Bible studies, and cottage meetings, as well as a Five-Day Plan, culminated in three June baptisms in Elmira, New York. Thirty-three persons were baptized.

TWENTY-SIX persons were honored at an employee-recognition night held May 28 at the New England Memorial Hospital, Stoneham, Massachusetts. Mrs. Ruth Deininger, chief occupational therapist, received an award and tribute for 45 years of service. Stephen Gascay was named Employee of the Year and presented an engraved silver bowl. Other awards were presented to employees of 40, 30, 25, 20, 15, 10, and five years.

GILDA TUELL and William Jones received graduation certificates and pins



**Manitoba Rest Home Opened**

A new 100-bed personal-care home was opened in Transcona, Manitoba, June 15. The Honorable J. B. Carroll, Minister of Welfare for the province of Manitoba, cut the ribbon and officially began the ceremony.

Also present were Neal C. Wilson, vice-president of the GC; Mayor H. Fuller; J. W. Bothe, union president; B. R. Wolfe, councilor of the Metropolitan Corporation of Greater Winnipeg; and R. J. Jerrett, of Central Mortgage and Housing Corporation. Park Manor has modern conveniences to enhance each patient's stay. Personal care is facilitated by intercom, nurse's-call, and ventilation systems. To add to their enjoyment, patients can use the lounges, sun rooms, recreation area, and arts and crafts department.

**BERNARD P. SKORETZ**  
*Administrator*

from the New England Memorial Hospital School of X-ray Technology June 27. The school is connected with Northeastern University.

A RETREAT will be held at Camp Winnekeag, Massachusetts, August 20-23 for Seventh-day Adventist servicemen.

EMMA KIRK, *Correspondent*

*Central Union*

**BRIEF NEWS**

SEVENTY-SIX Candy Stripers are presently working as volunteers at the Porter Memorial Hospital in Denver, Colorado. This is the eighth anniversary of the junior volunteer program there.

BY THE time he graduated from the eighth grade at San Luis Valley Central School in Alamosa, Colorado, this year, Robert Huffman had commuted a distance equivalent to traveling around the world six times!

INVITATIONS offering a Gift Bible and a set of Bible-study guides have been mailed to residents of the Harper, Kansas, area. A follow-up series of meetings by Conference Evangelist N. W. Baker is planned for this fall.

THE Kansas Conference publishing department showed a gain in deliveries for the month of May of almost \$500 over May, 1966.

THE combined service of three Dorcas workers of the Piedmont Park church,

Lincoln, Nebraska, is 96 years. Mrs. George Wright has served 40 years, Mrs. W. L. Dickerson 30 years, and Mrs. Rose Cowin 26 years. A special dinner was held in their honor.

A NEW evangelistic team has been formed in the Wyoming Conference. Robert Correia is the speaker and Ken Taylor is the singing evangelist. The team will conduct meetings in Newcastle and pastor that district for several months.

LITERATURE EVANGELIST A. R. WAGNER reports top deliveries of \$2,131.50 in the Kansas Conference for the month of May.

H. G. VENCES, pastor of the Denver Spanish church, Colorado, is holding a series of meetings July 15 to August 15 in the new Spanish church.

CLARA ANDERSON, *Correspondent*

*Columbia Union*

**BRIEF NEWS**

NINTH- and tenth-grade students at Lake Nelson School, Piscataway, New Jersey, recently purchased two Bausch and Lomb microscopes for the new science laboratory-nature center.

ROSCOE W. MOORE, West Virginia conference president, presented Salem College, West Virginia, a set of the Commentary Reference Series at the annual senior awards assembly.

AN EVANGELISTIC series held near Souder-ton, Pennsylvania, resulted in eight bap-

tisms. The new members joined the Telford and Orvilla churches.

E. F. KOCH is conducting a series of meetings near Bridgeton in the Airatorium recently purchased by the New Jersey Conference.

RESULTS of the spring testing program conducted by the Potomac Conference department of education show continuing excellence by church school pupils. Robert E. Hamilton, superintendent of education, stated that every grade level in the schools exceeded the national norms for the tests.

A CORNERSTONE-laying ceremony was held recently for the Harrisburg, Pennsylvania, church. Walter E. Haase, district pastor, states that plans are being made for an October series of meetings in the new church.

MORTEN JUBERG, *Correspondent*

## Lake Union

### BRIEF NEWS

THREE Illinois evangelistic crusades have reported recent baptisms. V. W. Esquilla, William Edsell, A. J. Graham, and D. G. Lewis baptized 18 at Alton; at Mount Carmel, R. G. Miller and D. P. Patchin baptized five; eight made decisions in Bloomington under the guidance of Roland A. Lehnhoff, Don Mock, and Joe Raineri.

A UNION-WIDE "con-fair-ee," attended by 1,700 Pathfinders, for the first time combined into one weekend a congress, a fair, and a camporee. Under the direction of Fred Beavon, of the union, and five local conference secretaries, the event was held at the Lake Region campground at Casopolis, Michigan, May 19-21. Special guest was John Hancock, associate secretary of the General Conference MV Department.

THE thirty-third anniversary of the Illinois Dorcas Federation was celebrated at a recent meeting in Aurora. Guest speakers included C. E. Guenther from the GC and V. W. Esquilla, conference lay activities leader. Students from the local church school, directed by Bruce Block, sang. Mrs. Tillie Kleist, Federation leader, was in charge of the meeting.

As a result of a contact by a literature evangelist in the Lake Region, Mr. and Mrs. Swartz and their three children were recently baptized. Now the Swartzes are active literature evangelists.

PATHFINDERS at Holly, Michigan, participated in a four-day survival camp June 15-18. Under the leadership of Mervin La Plant, they traveled 300 miles across the Straights to wilderness country, where they received valuable training in survival. To raise money for this trip, the juniors sold \$400 worth of peanuts.

THE Adelpian Academy Chorale, under the direction of Carl Ashlock, recently made a recording entitled "Behold He Cometh." Eight numbers are by the 81-member choir; other titles are sung by



At the Iowa camp meeting the State's upgraded disaster service was demonstrated by more than 20 uniformed teams. Car-top and personnel identification are being encouraged.

the senior musical groups. Another accomplishment of the chorale was disclosed at the final concert when Sandra Renee Howell received a Choral Award from the National Choral Society of Evanston, Illinois. Nineteen other seniors received honor citations.

LAVERNE BISSELL was ordained at the recent Northwest Region meeting at Clear Lake and Rice Lake, Wisconsin. Participants included E. J. Specht, from Andrews University, who delivered the sermon; LaVerne and his brothers, Ronald and David, who provided special music; Ronald Bissell, who offered the ordination prayer; and R. E. Finney, Jr., conference president, who extended the welcome.

THE Watertown, Wisconsin, church was dedicated June 10. The church building was purchased from the Christian Scientists in December, 1966. Both the exterior and the interior have been completely renovated under the direction of Duane Peterson, district pastor and Wisconsin Academy Bible teacher. Special guests at the service were R. E. Finney, Jr., conference president, and the city mayor.

MILDRED WADE, *Correspondent*

## Northern Union

### Iowa Adventists Upgrade Program of Disaster Service

Iowa Adventists have been upgrading their program of disaster service since the tornado disaster at Belmond last October. For six weeks church members supervised food and clothing centers for homeless victims, but they discovered weak points in the church's program.

The results of the reorganization were evident at camp meeting. Twenty pastors with identifying helmets and a group of uniformed women trained in health and welfare work represented participating churches.

The first step was the production of an outline, "Disaster Countdown," prepared by F. J. Kinsey, conference lay activities secretary. This procedure was adopted by the North American Division at the Banff meetings in May. Car-top and personnel identification was the second phase.

Each church is urged to select one

member to become a Red Cross first-aid instructor. This person will then conduct training classes; the goal is a first-aid-trained person in each family. Classes in mass feeding and home care of the sick and injured are also being encouraged.

F. J. KINSEY  
Lay Activities Secretary

#### BRIEF NEWS

COMPLETE renovation and remodeling has modernized the Newton, Iowa, church. A rededication service is planned for August 12.

FOUR baptisms during the Search for Truth evangelistic crusade held by Robert Whitsett added 22 new members to the Bismarck, North Dakota, church. Twenty-four others took their stand and are preparing for baptism August 5. Members distributed more than 200 Bibles and presented 4,000 Bible studies. E. R. Gienger is the pastor.

THE Legion of the Twelve plan has been adopted in the Minot, North Dakota, church to utilize all members for soul winning. Under the leadership of L. F. Johnson, lay activities leader, 12 bands have been organized covering various phases of missionary work. D. D. Stephan is the pastor.

OPEN house was held recently at the

Hinckley, Minnesota, church to acquaint the community with the Adventist program of health and welfare. As a result, the church now has a rent-free community service center in the business district. Mrs. Carl Crom is the director, and R. W. Wiedemann is pastor.

L. H. NETTEBURG, Correspondent

## North Pacific Union

#### BRIEF NEWS

MEMBERS of the Oregon Outdoor Club camped at the Lava Caves National Monument recently for their annual spring outing. More than 130 attended Sabbath school and church conducted by F. W. Baker, conference MV secretary, and his associate, G. W. Reid.

PASTOR AND MRS. JOHN KLIM conducted an eight-week Bible Speaks crusade in Wenatchee, Washington. The series featured the prophecies of Daniel and Revelation and the role of the remnant church in history. Thirty-one persons have been baptized, according to P. L. Welklin, pastor of the Wenatchee church.

MORE than 500 homemakers of the metropolitan Portland, Oregon, area

participated recently in a four-day nutrition and cooking school sponsored by Portland Sanitarium and Hospital. Under the direction of Dorothea Van Gundy Jones, of the International Nutrition Research Foundation, and Mrs. E. E. Rippey, Portland dietitian, the classes were held in the gymnasium of Portland Union Academy.

IONE MORGAN, Correspondent

## Pacific Union

### California Hospital Gives Certificates to 22 Workers

Feather River Sanitarium and Hospital, Paradise, California, recently presented certificates to 20 women and two men who successfully completed work qualifying them as nurse aids and orderlies.

Chief instructor for the course was Catherine Gearing, R.N., B.S.N.E., director of nurses; she was assisted by Mrs. Richard Haas, R.N., B.S., clinical instructor. Seventeen local physicians gave one-hour lectures to enrich the program.

The State-approved program included

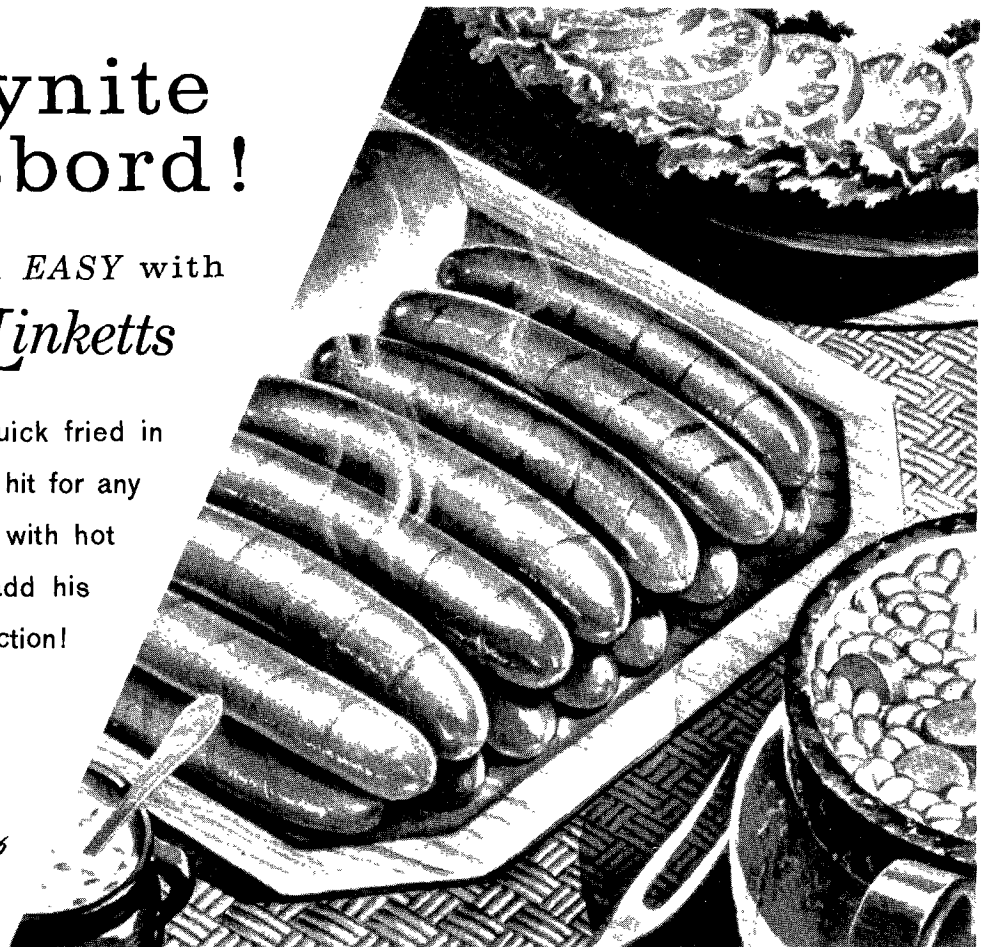
# Saturdaynite smorgasbord!

made *QUICK* and *EASY* with  
*Loma Linda Linketts*

Barbequed, broiled, or quick fried in party batter, they're a big hit for any occasion. Serve Linketts with hot buns and let everyone add his own fixin's. Sizzling satisfaction!



Quality Foods Since 1906



90 hours of theory and 45 hours of clinical practice in the hospital. Classes are offered twice a year.

In another program of the California hospital, Gloria Christianson and Wendy Thoma received \$150 scholarships. They were members of the Candy Strippers and Medi-Stats, the teen-age classes in hospital careers. The girls were two of the 17-student group honored May 22 at a reception at the local Seventh-day Adventist church.

CATHERINE GEARING, R.N.  
*Director of Education*

**BRIEF NEWS**

THE White Memorial Medical Center, Los Angeles, recently hosted 50 Japanese nurses representing outstanding hospitals in Japan on a tour of the center. Their visit was part of a two-week "traveling seminar" conducted by the Hospital Association of Japan in cooperation with the American Hospital Association.

AS PART of continuing effort of the church to participate actively in community affairs, the Southern California Conference provided a youth camp for 40 mentally retarded children. Under the direction of Valarie Vance, Ph.D., and Ray James, conference youth leader, regular counselors at Camp Cedar Falls helped the youth, aged 10-20, in worship, games, and physical recreation.

MARGARET FOLLETT, *Correspondent*

*Southern Union*

**BRIEF NEWS**

THREE ordinations have recently been held at camp meetings in the Southern Union. John W. Fowler, Walter A. Marshall, and James Ripley were ordained at the Georgia-Cumberland Conference meetings held at Collegedale, Tennessee. Four men were ordained at the Florida camp meeting June 10—Harold L. Haffner, Vern Carner, Wayne G. Waterhouse, and Ronald M. Seeley. Paul Anderson, pastor of the Panama City, Florida, district, and Rufus McDannel, pastor of the Muscle Shoals, Alabama, district, were ordained June 3 at the Alabama-Mississippi camp meeting at Bass Memorial Academy.

AN AVERAGE of 72 persons attended the Five-Day Plan in Wilmington, North Carolina, conducted by Pastor D. P. Herbert and Dr. George Koseruba. Eighty-two per cent stopped smoking. Also well attended were the three weight-control sessions held after the five days of group therapy and lectures.

THE Tampa Mount Calvary church in the South Atlantic Conference recently purchased a sanctuary from another Protestant denomination. The practically new building, which seats 600, is fully air-conditioned and has a youth chapel for 300. J. L. Follette is pastor.

OSCAR L. HEINRICH, *Correspondent*

*Southwestern Union*

**Texas Camp Meeting Features Workshops and Ordination**

Conquerors Through Faith was the motto of the 1967 Texas camp meeting. Each day's program focused on a specific church activity—"Youth at the Helm," "The Medical Ministry," "Literature Evangelism," "Senior Citizens," "Public Evangelism," "Lay Activities," and "Stewardship."

Workshops were conducted daily in five separate areas, including cooking and nutrition classes.

Prominent church leaders joined with union and local ministers to present the meetings. Speakers included H. M. S. Richards, of the Voice of Prophecy; Kenneth Wood, editor of the REVIEW AND HERALD; Charles Case, of Loma Linda University; and B. E. Leach, union president. Representing the General Conference were W. W. Fordham and Marvin Reeder. G. C. Dart, conference president, presented a challenge for a deepening Christian experience. The evening meetings were presented by Elden Walter, union evangelist.

Two workers were ordained June 3—Jerry McGill, pastor of the Weslaco



**Shown with their wives are Jim Hoehn (left) and Jerry McGill, ordained in Texas, June 3.**

church and Bible teacher at Valley Grande Academy, and Jim Hoehn, pastor of the Rusk district. Participants in the service included Elder Richards, who preached the sermon; Elder Fordham, who offered the prayer; Elder Leach, who gave the charge; and Elder Dart, who presented the welcome.

The camp meeting was publicized by radio, TV, and newspapers. A three-minute color TV presentation was aired over WBAP-TV in Fort Worth.

DON R. CHRISTMAN  
*Departmental Secretary*

**BRIEF NEWS**

TWENTY-SEVEN registered nurses organized the Texas chapter of the Seventh-day

Adventist Nurses Association, June 4. Officers chosen are: Marilyn Halsell, R.N., president; Wanda Findley, R.N., secretary-treasurer; Joyce McCormick, R.N., and Bob Hadley, R.N., directors.

J. N. MORGAN, *Correspondent*

*Church Calendar*

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
Church Missionary Offering	September 2
Missions Extension Day Offering	September 9
Review and Herald Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering	
(Southern Asia Division)	September 30
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7
Health Emphasis Week	October 7-13
Sabbath School Visitors' Day	October 14
Voice of Prophecy Offering	October 14
Community Relations Day	October 21
Temperance Day Offering	October 28
Week of Prayer	November 4-11
Church Missionary Offering	November 4

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH  
**REVIEW and HERALD**

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

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

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

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

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

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

# Games for Family Enjoyment



*...families  
that  
play  
together  
stay  
together*

Highly entertaining games for all age groups. The happiest families are the ones that have regular periods of recreation. Provide your family with the best.



### Select several from this list:

- |                                                                                                       |        |
|-------------------------------------------------------------------------------------------------------|--------|
| <b>BIBLE BOOKS</b> —Primary or older. Any number of players.                                          | \$1.50 |
| <b>BIBLE CHARACTERS</b> —Youth and adults. Family circle or church group.                             | 1.50   |
| <b>BIBLE GEMS</b> —Juniors or older. Two to 4 players.                                                | 3.00   |
| <b>BIBLE GEOGRAPHY</b> —Juniors or older. Any number.                                                 | 1.50   |
| <b>BIBLE GROUPS and JOHN AND JUDAS GAME (2 in 1)</b> —Young people of all ages.                       | 1.50   |
| <b>BIBLE HINT-A-WORD GAME</b> —Children 10 years and older. Two to 20 players.                        | 2.00   |
| <b>BIBLE JOURNEYS NO. 1</b> —Egypt to Canaan. All ages. Two to 6 players.                             | 3.00   |
| <b>BIBLE JOURNEYS NO. 2</b> —Life of Christ. All ages. Two to 6 players.                              | 3.00   |
| <b>BIBLE SEEK</b> —Juniors or older. Any number up to 20.                                             | 2.00   |
| <b>BIBLE 7 GAME</b> —Any number of players, youth or adult. Utilizes entire Bible.                    | 3.00   |
| <b>BIBLE STORY GAME</b> —Based on Arthur Maxwell's 10-volume Bible Story series. Two or more players. | 3.50   |
| <b>BIBLE TRUTH</b> —Juniors or older. Two or more.                                                    | 1.50   |
| <b>BIRDS OF THE WORLD</b> —Three or more players. Youth or adult.                                     | 2.50   |
| <b>BLACKOUT</b> —Primary or older. Two to 8 players.                                                  | 2.00   |
| <b>DENOMINATIONAL HISTORY</b> —Juniors and seniors. Any number of players.                            | 2.00   |
| <b>FLOWERS OF THE WORLD</b> —Three or more players. Youth or adult.                                   | 2.50   |
| <b>FOUR DUZIT</b> —Approximately 10 or older. One to 6 or 7 players.                                  | 1.50   |
| <b>I HAVE A BIBLE SECRET</b> —Juniors or older. Two or more.                                          | 2.00   |
| <b>LARGE WILD ANIMALS OF THE WORLD</b> —Three or more players. Youth or adult.                        | 2.50   |
| <b>MUSICAL FUN</b> —Age 10 or older. Three to 18 players.                                             | 3.00   |
| <b>P-A-M</b> —Ages 3 to 7. One or more.                                                               | 2.50   |
| <b>SPACE FUN</b> —Juniors or older. Two or more.                                                      | 2.00   |
| <b>SPELLING GAME</b> —Juniors and younger. Any number.                                                | 1.50   |
| <b>TREES OF THE WORLD</b> —Three or more players. Youth or adult.                                     | 2.50   |
| <b>VERSE-O-GRAM</b> —Two to 8 players, any age. A Bible verse game.                                   | 3.00   |

"Let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view."

—Testimonies, vol. 1, p. 514.



### YET TO COME—4 new games:

- Answers Game
- Bookmates Game
- Benefit Game
- Minerals Game

### ORDER FROM YOUR BOOK AND BIBLE HOUSE

Please send the following games:

Quantity	Name of Game	Price
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

Total enclosed .....

Name .....

Street .....

City ..... State ..... Zip .....

Prices slightly higher in Canada. Add sales tax where necessary.

# News of Note

## Election Held in Washington; New Department Established

At the biennial conference session of the Washington Conference, at Auburn Academy, July 12 and 13, W. J. Blacker was re-elected president and W. L. Murrill, secretary-treasurer.

All other members of the conference staff also were re-elected except A. R. Lodahl, Sabbath school secretary for nearly ten years. Elder Lodahl has accepted a call to be Sabbath school secretary of the Upper Columbia Conference. The vacancy created will be filled soon by the conference executive committee.

A new department was established in the conference at the same meeting, when E. C. Beck was invited to become ministerial secretary.

G. R. NASH

## Missionaries Now in Beirut

A cable just received from the Middle East states that our Beirut missionaries have returned to Lebanon, where division headquarters and Middle East College are situated. Many were on Cyprus, where they had been waiting for conditions to improve.

EDWIN GIBB

## GC Ministerial Association Elects Assistant Secretary

Orley M. Berg has recently joined the staff of the General Conference Ministerial Association as assistant secretary and managing editor of *The Ministry* magazine. He will work with J. R. Spangler, newly appointed editor.

Elder Berg's experience in pastoral and evangelistic ministry not only qualifies him for this post but recommends his recent book, *The Work of the Pastor*, as one that will be of great practical help to our ministers. This addition to the staff places the Ministerial Association in a position to offer in-service training materials to the Adventist ministry.

N. R. DOWER

## Denominational History Tour Begins at Andrews August 18

Andrews University and the White Estate of the General Conference are offering to all Seventh-day Adventists the opportunities of a guided denominational history tour of New York and New England. The tour begins Friday, August 18, at Berrien Springs, Michigan, and ends Sunday, August 27, in New York City. Those who enroll for the tour provide their own transportation.

Stops at historical points of interest, timed to a pre-arranged schedule, will include such places as William Miller's home in Low Hampton, New York. Ellen

White's birthplace at Gorham, Maine, and her early home in Portland. Places of national historical interest in Boston, Concord, Lexington, and Plymouth will be included. The climax of the tour will occur on Sabbath, August 26, when the group meets for services in the Washington, New Hampshire, church.

Students who register with the university before August 18 will receive one hour credit for the tour. A tuition charge will be made.

The average over-all cost for each participant for the ten-day tour will be approximately \$12 a day. This includes travel, food expense, and lodging. The tourist seeks out his own hotel or motel accommodations.

This tour is open to seminary students, ministers, physicians, dentists, teachers, and any of our denominational employees or laymen who are interested in a profitable vacation. Write to D. A. Delafield, Andrews University, Berrien Springs, Michigan. An application blank and explanatory tour guide sheet will be sent without cost by return mail.

ARTHUR L. WHITE

## Vacation Bible Schools Win 145 in South India

One hundred forty-five persons have been baptized recently in the Tamil Section of the South India Union.

Workers from the union and local offices, laity, and students from Spicer College have united their efforts in soul-winning evangelism and Vacation Bible Schools. Thousands of boys and girls have attended Vacation Bible Schools, and other thousands have enrolled in the Voice of Prophecy Bible Correspondence School, reports V. D. Edward, president of the Tamil Section.

ROBERT H. PIERSON

## World Lay Activities Report Shows Middle East at Top

The world lay activities report for the first quarter of 1967 reveals that every Adventist, on the average, made about two missionary contacts, gave out six pieces of literature, and gave one Bible study during the first three months of the year.

The Middle East Division led the world in all three categories: 15.6 contacts, 25.6 pieces of literature, and 8.7 Bible studies a member. Australasia followed in contacts with 4.6; and Southern Asia in literature with 13.6 and in Bible studies with 2.3.

North America was above average in both missionary contacts and literature distribution, but below average in giving Bible studies. Reports show that North American members averaged only .7 of a Bible study during the quarter.

Over all, contacts per member were re-

ported to be down from 2.5 in the first quarter of 1966 to 2.1 in the first quarter of this year. Literature per member was up from 5.5 to 5.9, and Bible studies per member remained the same.

V. W. SCHOEN

## New US Employment Guideline Recognizes Sabbathkeepers

The Equal Employment Opportunity Commission of the Federal Government adopted a new guideline July 12 for employees who cannot work on Friday evening or Saturday for religious reasons. Under the new Guidelines the employer bears the burden of proof that it would be undue hardship for him to accommodate his employee's religious convictions.

This ruling, Section 1605.1 of Guidelines on Discrimination Because of Religion, supercedes one issued June 14, 1966, which permitted an employee to be discharged who refused to work on Saturday for religious reasons.

The new Guideline requires an employer to make every effort to arrange shifts, or to get other employees to do the task on Saturday, or to effect a transfer to another department where the religious needs of the employee can be accommodated.

M. E. LOEWEN

## Church TV Program in Japan

Our first denominational TV program in Japan will go on the air this fall in Tokyo. It will have a potential audience of 11 million people.

Dr. Yahei Koseki, from Tokyo Sanitarium and Hospital, will have charge of the first TV lectures, a series of 13 health programs.

William M. Kamoda, assistant director for the Voice of Prophecy in Japan, reports that this opportunity for service came after many months of negotiation.

JAMES J. AITKEN

## Departmental Film Depicts Dividends of Church Work

A church career film *Something More* is now being released by the General Conference Medical Department.

The objective of this 16 mm. film is to inspire young Adventists to prepare for careers in denominational service. Depicting a day in the life of Marge Bowers, a registered nurse, it shows how she finds "something more" by working in an Adventist institution.

The film will be purchased from the General Conference Medical Department and shown in academies and church schools by union and conference medical secretaries and Adventist medical institutions.

RALPH F. WADDELL, M.D.