

REVIEW and Herald

★ Without Fear

—Page 5

★ Malamulo Celebrates
Mission Anniversary

—Page 16

Educating for Eternity

By CHARLES B. HIRSCH

Secretary, GC Department of Education

BILLIONS of dollars are being poured annually into the American educational system from local, State, and Federal taxes—taxes that are paid by all residents of the country.

Millions of dollars are being poured annually into the Seventh-day Adventist educational system from conference, union, and General Conference funds—funds made available by your financial support as a member of this church.

The local and State schools from elementary through higher education are free, or at most charge negligible tuition or fees. In many instances these schools have top-flight facilities

and instructional programs. At our church-related schools not only must tuition be paid but also extra costs for books and bus fares, and in addition special offerings are solicited to help balance the budget.

Why do Seventh-day Adventists place such great stress on a Christian educational program for their children? Why do thousands of parents not only support such a program but in many cases willingly endure personal hardships in order to make it possible for their children to attend one of the denomination's schools?

Certainly they are expecting educational advantages not obtainable in surrounding public schools; they are

expecting the standards to be decidedly higher; they are expecting that in customs and fashions the extremes of the day will be avoided; they are expecting the highest possible type of education; they are expecting methods of teaching that will be Christian in approach; and they are expecting aims and purposes that would not be found in secular schools. Yes, these are high expectations, high goals, high aims, but no higher than parents have a right to expect from a Christian school.

Educating for eternity cannot take the pattern or form of training that is common to the secular school. It is true that while many of the methods and much of the general information imparted will be the same, there will be a different philosophy and approach; a different purpose; a different preparation for service, because it will be in the context of world mission; and a different quality of education.

Today, with strong emphasis being placed on education, we must be more concerned with quality than ever before. Our schools must not be inferior or out of date. We have been instructed that "we are not to elevate our standard just a little above the world's standard; but we are to make the line of demarcation decidedly apparent" (*Fundamentals of Christian Education*, p. 289).

Often the statement is made that "the poorest church school is better than the best public school," frequently with the implication that this idea comes from the Spirit of Prophecy. There is no evidence to support the implication. On the contrary, instruction has been given that "we cannot afford to separate spiritual from intellectual training" (*Counsels to Parents and Teachers*, p. 167), and that the church (To page 10)



H. M. LAMBERT

It is important that our children be educated in a school where the Bible is a textbook.

MORE than any other religious group Seventh-day Adventists should give attention to justification by faith. Why? Because they have been commissioned to proclaim the third angel's message, and justification by faith is the third angel's message in verity, also because the revelation of the priceless gift of Christ's righteousness is the glory of God, which brings the finishing of the work (*Testimonies*, vol. 6, p. 19).

When the message of righteousness by faith was brought to the forefront at the 1888 General Conference session at Minneapolis, Minnesota, the question naturally arose, What is the relationship of this doctrine to the third angel's message? Inquiries brought the following reply from Ellen G. White:

"Several have written me, enquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—ELLEN G. WHITE, in *Review and Herald*, April 1, 1890.

If you were asked to explain how justification is the third angel's message in verity, how would you do it? Not too many understand it. This is a profound truth. But when understood, it brings much encouragement.

We need first to take into account that Adventists often use the terms "the third angel's message" and "the threefold message of Revelation 14: 6-12" synonymously. The threefold message is "the everlasting gospel" for this closing age (Rev. 14:6). It is the final phase of the one true gospel of the ages.

Some have thought that God ordered different gospels to be proclaimed at different points in history. But this is not the case. There is only one true gospel from the time that man sinned until the end of time. This one true gospel has been presented in every age in the form appropriate for that time and in harmony with the progressive unfolding of God's eternal purpose for humanity. In every case the gospel has had, and does have today, as its central teaching, Christ the only Saviour. Its saving message has always been "justification by faith."

This one true gospel was preached to Israel in the days of Moses (Heb. 4:2). It is called "the gospel of

The Third Angel's Message in Verity

Christ" (Rom. 1:16); "the gospel of the grace of God" (Acts 20:24); "the gospel of God" (Rom. 15:16); "this gospel of the kingdom" (Matt. 24:14); "the gospel of peace" (Eph. 6:15); "the gospel of your salvation" (Eph. 1:13); and "the everlasting gospel" (Rev. 14:6).

There cannot be two different true gospels any more than there could be two different true Saviours. From the beginning to the end, it is one true God, one true church, one true Holy Spirit, one true gospel, one true faith, and one true Sabbath. This is why Paul told the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

The Galatians had turned from the one true gospel of justification by faith to "another gospel." Paul declared that this so-called gospel was not another gospel (Gal. 1:7). There is only one true gospel at all times. These unauthorized teachers were urging upon the Galatian Christians a perversion of the gospel.



© 1944 REVIEW AND HERALD

FRANKLIN BOOTH, ARTIST

By J. L. SHULER

Paul equates "the word of truth" with "the gospel of your salvation" (Eph. 1:13). The everlasting gospel includes all the truths revealed in the Scriptures that have any bearing on becoming a Christian, living the Christian life, and being made fit for heaven.

The three angels' messages direct attention to certain special truths: the arrival of God's judgment hour; the worship of God as the Creator of heaven and earth; the fall of Babylon; the warning against obeying the beast power or receiving his mark. These special truths are not items *outside* the gospel of God. They are the one true gospel's special features to be emphasized in the closing period of history.

The central truth of the gospel is justification by faith (Rom. 1:16, 17). Aside from justification there is no means of salvation. Since the threefold message of Revelation 14 is the one true gospel for our day, justification by faith is bound to be the third angel's message in verity.

Some think that the giving of the threefold message must necessarily be

confined to the preaching of the message in the exact words of the three angels. This is not the case. The third angel's message is not limited to the items of the beast, the image, and the mark of the beast, or the fall of Babylon, or the judgment. It includes all the saving truths of the gospel.

"A great work is to be accomplished in setting before men the saving truths of the gospel. . . . To present these truths is the work of the third angel's message."—*Testimonies*, vol. 6, p. 11. The third angel's message, then, includes all the saving truths of the gospel.

However, the preaching of the saving truths of the gospel is not the proclamation of the special message of Revelation 14 unless these saving truths are presented in the setting of the threefold message. This helps to explain how justification by faith is the third angel's message in verity. The teaching of the truths comprising righteousness by faith in the setting of the threefold message is "the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Evangelism*, p. 191.

This everlasting gospel of the third angel's message is the same gospel by which men have been saved through all the ages. Paul and the other apostles preached the everlasting gospel in the setting of their day; Luther and Wesley in the setting of their days. Seventh-day Adventists are called of God to preach the everlasting gospel for these last days in the setting of Revelation 14:6-12.

Some may ask, If justification by faith is the third angel's message in verity, then would it not follow that when Paul, Luther, and Wesley preached justification by faith so effectively, they were preaching the third angel's message? Not at all. None of these mighty preachers could truthfully preach justification as called for in the third angel's message, because their day was not the time for it. This is reserved for the closing hour.

Ministers in other religious bodies are proclaiming justification by faith as they understand it. They are to be commended for this. But they are not preaching justification in the setting of Revelation 14:6-12. They are not preaching the special truths of the

everlasting gospel that are needed for the full experience of justification by faith in these last days. In their preaching of justification by faith, the Ten Commandments, and especially the keeping of the seventh-day Sabbath of the fourth commandment, is not given its rightful place according to Scripture.

The Bible shows that God's true followers under this final phase of the gospel, or the third angel's mes-

sage, will be distinguished as "they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This keeping of the commandments includes the keeping of the seventh day of the week, known as Saturday in the English language. It is the only day of the week that God has ever commanded anyone to observe. This will distinguish God's remnant church from other Christians, who generally keep the first day, or Sunday.



© 1959 REVIEW AND HERALD CLYDE PROVONSHA, ARTIST

The Scriptures show that the keeping of the true seventh-day Sabbath is related to the experience of righteousness by faith.

The Scriptures show that the keeping of this true seventh-day Sabbath is related to righteousness by faith. The New Testament reveals that the Lord, who created this world in six days, and rested on the seventh day, is God the Son, the Lord Jesus Christ (John 1:3, 10). After Christ had rested on the seventh day of the week at the close of Creation, He sanctified, or set apart, this last day of the week for man to keep so that man would remember Him as the Creator.

In keeping with this, the Bible declares that the Sabbath is the Lord's sign that He is the Creator (Ex. 31:16, 17) and the Sanctifier (Eze. 20:12). It takes creative power to give the believer a new heart and to save him from sin. Hence Christ is the only Saviour because He is the only Creator. The keeping of the Sabbath is a sign whereby we acknowledge the Lord Jesus Christ as the Creator and the only Saviour. This is what makes Sabbathkeeping a part of righteousness by faith.

Keeping the Sabbath does not bring, or convey, Christ's righteousness. This righteousness comes by faith alone. But "faith without works is dead" (James 2:20). So after righteousness is received by faith alone, this faith will manifest itself in the observance of the seventh day, as the sign of Christ's power to create and to re-create. Thus we keep the Sabbath not to earn salvation but because we are being saved from sin, or from transgressing the law.

Sabbathkeeping is a sign that we are willing to render to God unquestioning obedience in all matters. Thus Scripture links Sabbathkeeping with choosing the things that please God, by keeping the hand from doing any evil (Isa. 56:2-6). Also Scripture links up true Sabbathkeeping with a deeper fellowship with God—the delighting of oneself in the Lord (chap. 58:13, 14).

Keeping the seventh day is a token of the integration of one's life into God's purpose for him. Thus the keeping of the Sabbath is a sign of the justification by faith that comes when we receive Christ, and of the retaining of justification, as we by faith retain Christ in our hearts, to live His life of obedience in us. The outward observance of the Sabbath without this inner experience is nothing more than a weekly vacation. This kind of Sabbathkeeping would be an attempt at justification by works, even as it was to the Jews in the time of Christ.

The central object in the ancient sanctuary was the ark in the Most

Holy Place. The central object in the ark was the Decalogue, the supreme law of God, the foundation of His moral government. The center of these Ten Commandments was the Sabbath precept, the only command that reveals the only true God as maker of heaven and earth. And the center of the Sabbath is Jesus Christ—the Creator and re-Creator, and only Saviour.

This is why the devil has struck at the Sabbath command more than at any other commandment. He has attempted to abolish it by setting in

its place another day, the man-made Sunday sabbath. This also shows why the keeping of the seventh day by a converted person is a token of righteousness by faith.

All this illuminates the statement that justification by faith is the third angel's message in verity. A genuine understanding and appropriation of the third angel's message leads into the full work of justification by faith, as appointed by God for this closing period. This is a challenge to us for a deeper experience in justification than any other people.

The art of living

By MIRIAM WOOD

when you're Young

FORMULAS FOR FAILURE

A type of book or pamphlet much in demand nowadays is the kind which gives, or purports to give, "sure-fire" formulas for successful living. In hardback copies these books are popular with the more affluent; in paperbacks, they're carried around and pored over by the other half, in subways, at drugstore lunch counters, and during TV commercials. Certainly, no one could be criticized for wishing to research in this area of the art of living. But strangely enough, many people in their daily lives act as though they'd been concentrating on formulas guaranteed to produce failure. I've been rather interested recently in observing this phenomenon and would like to suggest the following tried-and-true formulas for failure:

Formula 1. Cultivate an attitude of suspicion toward everyone you meet. Never forget to ask yourself questions such as these: "What is he *really* after?" "What's the hidden barb in that apparent compliment?"

Formula 2. Nourish a feeling of jealousy toward the accomplishments and good fortune of others. And be sure to let it eat away at you constantly. Think about it just before you go to sleep and the first thing when you wake up. Before long the whole world will wear a pale-green color.

Formula 3. Convince yourself that you've never had a chance. Don't be misled into asking yourself what you'd have done with a chance if ever you'd had one—this can easily dilute this particular formula, and, of course, we can't have that.

Formula 4. Establish the belief, solidly and firmly, once and for always, that the world is *against* you. Nourish carefully

every snub and slight you've ever received. If you can remember back to preschool days when the child (monster?) next door took your popsicle away from you, this is splendid material. From there you can work your way through every year of school and vacations and—well, you may find it helpful to get a large, fat notebook, and write all these incidents down.

Formula 5. Document meticulously the theory that practically everyone you meet is a hypocrite. If at first glance you can't find the evidence you need, don't, I implore you, give up. If you wait long enough you're bound to encounter a flash of temper, a weakness of the flesh, a strong overtone of self-conceit. With this much to go on, you'll have no difficulty in adding to your documentary record, since you'll always be alert for the slightest deviation.

Formula 6. Appoint yourself a committee of one to judge those in leadership positions. It will be necessary for you to adopt the position that *you* are completely sincere, completely honest, and a seeker after truth. Then get out your fine-toothed comb and go over denominational leaders, teachers, and parents. If you find even a hairbreadth of variation from the standard you've set up, you're in business.

Formula 7. Keep your eyes and thoughts always, every moment, on *you*. Never let your mind dwell on Christ the Saviour, in all His purity, majesty, holiness, and forgivingness.

As I said, I can practically guarantee that these formulas will help anyone fail in the art of living. Therefore I suggest that you clip out this column and burn it, and as it burns, figuratively destroy any tendency you've ever had in the past to use any of these formulas.

*Christ is the remedy
for our anxieties
and fears*

WHILE on earth Jesus was keenly aware of His Father's love and power. He believed that His Father controlled the universe; and He was equally convinced that His Father, to whom He had unreservedly committed Himself, overruled the events that affected His daily life. Abiding in this conviction, Jesus confidently told His mother at the wedding in Cana, "Mine hour is not yet come" (John 2:4). But with like assurance He announced to His disciples immediately prior to His betrayal, "The hour is come, that the Son of man should be glorified" (John 12:23).

What is your abiding conviction? What thoughts are uppermost in your mind as you go about your daily tasks? Has the assurance that God controls the events that affect your life saturated the total fabric of your thinking? Do you realize that as you unreservedly commit your life to God, He screens whatever is allowed to enter into your life experience? Of such a person the servant of the Lord says, "Nothing can touch him except by our Lord's permission, and 'all things' that are permitted 'work together for



Without Fear

By ARNOLD V. WALLENKAMPF

Chairman, Department of Theology, Atlantic Union College

good to them that love God.'"—*Thoughts From the Mount of Blessing*, p. 71.

It was the conviction that "the Lord God omnipotent reigneth" that nerved John the Baptist to stand unterrified before Herod and rebuke his profligacy, even though the Baptist knew that Herod had power to cut short his life. This same confidence inspired Martin Luther when he stood before Charles V and the Diet of Worms; it nerved him to state that he was a prisoner of the Word of God, that he could not pursue any other course than that he had followed. Strengthened by the conviction that His Father was aware of all

that befell Him, Jesus stood calmly before His accusers and marched serenely to Calvary's hill.

The conviction that God knows our whereabouts moment by moment and the peculiar circumstances that surround us will impart calmness of mind or equanimity of soul to you and me as it did to Jesus and to the Augustinian monk in Germany more than 400 years ago. It will inevitably produce noticeable effects in our lives. In the first place, it will banish undue worry and anxiety. How can there be anxiety in your heart if you believe that God, who has all power in heaven and on earth, and who loves you so much that He gave His

only Son to die for your sins, is aware of your present situation? A conviction that your God to whom you have committed your life is fully aware of your circumstances will banish worry from your mind.

What a consolation it would be to troubled hearts if we as Christians could constantly remember that "the Lord God omnipotent reigneth," and that He is interested in our highest good. When troubles befall us, He takes even these and overrules them to our individual and ultimate good if our lives are fully surrendered to Him.

God is not helpless amid the wreckage of His plans for good. Neither

Beyond Tomorrow

By WELDON TAYLOR HAMMOND

God knows our trials; He shares our burdens;
His eyes behold each falling tear.
His plans for us beyond tomorrow
Should fill our hearts with hope and cheer.

Our precious loved ones who sleep in Jesus
Shall rise again at His command.
We must not fail beyond tomorrow
To greet them on the golden strand.

O great salvation! amazing wonder
That Christ should die on Calvary,
That we with Him beyond tomorrow
Might live in peace eternally!

Beyond tomorrow, when Christ shall reign,
There'll be no heartaches, no tears, no pain.
Beyond tomorrow no grief nor sorrow,
And those long parted shall meet again!

this world nor the universe is a derelict ship; nor are your life and mine as we commit them to His guidance. God is at the helm of the universe. He has all things under His control, even the events that affect your life and mine. There are no emergencies with God. "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision."—*Christ's Object Lessons*, p. 173.

Even though someone may try to hurt or harm us, this will contribute ultimately to our good if our relationship to God is what it ought to be. It is not primarily what befalls us in life that injures us. It is rather our relationship to God that determines whether what comes to us will harm us or help us. In other words, it depends on how you and I react to a given situation, that is, on our own attitude, whether it will be a stepping-stone or a stumbling block.

Someone has said that a mishap is like a knife. For many purposes a knife is exceedingly useful. It either helps you or hurts you, depending on whether you grasp it by the handle or by the blade. On our travels as a family my pocketknife has been used to cut fruit and even spread sandwiches. But if I would sharpen the knife and then grasp it by the blade and try to drive a nail into the hard top of my desk, the previously helpful knife might even become a lethal instrument.

Joseph encountered difficulties, but he grasped them by the handle. In Genesis 50:20, we read the words he spoke to his brothers: "But as for you, ye thought evil against me: but God meant it unto good." God per-

mitted Joseph's brothers to sell him as a slave to some Midianite merchants on their way to Egypt. His brothers did this to ruin his dreams of supremacy over them.

When this incident occurred, Joseph was a mere boy whose character had been impaired through his father's indulgence and partiality. When he left for Egypt with the Midianite merchants, and the hills of home, among which lay his father's tents, disappeared in the distance, Joseph at first gave himself up to uncontrolled grief and terror. Then his thoughts turned to his father's God. Then and there he gave himself fully to God and prayed that the Keeper of Israel would be with him in the land of his envisioned exile.

As Joseph made this dedication to God, "his soul thrilled with the high resolve to prove himself true to God—under all circumstances to act as became a subject of the King of heaven. He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity."—*Patriarchs and Prophets*, p. 214. As he made this dedication to God, rancor and bitterness toward his brothers for their dastardly deed were swept out of his soul.

The assurance that "the Lord God omnipotent reigneth" will protect and preserve you and me too from hatred and a spirit of retaliation, for when a man is sure of God's power, justice, and love, and has surrendered himself to Him to be molded by that power and transformed by that love, then his soul is swept clean of bitterness. Such a person realizes that punishment for perpetrated wrongs and

retaliation for suffered injustices are not his responsibility. He remembers that the Lord says, "Vengeance is mine; I will repay" (Rom. 12:19).

It takes a great person to forget injustices. But a man or a woman acquainted with God forgets suffered wrongs. Joseph manifested this kind of largeheartedness or magnanimity. It is on such largeheartedness that your future and mine often pivots. A man with this spirit cannot be hurt. He lives as it were in the face of God Himself. As he thus lives within the perimeters of God's will, God Himself will assume the responsibility for the experiences that enter his life and transmute even intended calamities into blessings. This He did in the case of Joseph.

If you think that you have been dealt with unfairly, or hurt by someone, then take time to look up into the face of God and realize that He is still in charge. As you do this you will regain your spiritual bearings, and life's experiences will assume their correct relationships.

It was well said, "'Tis looking downward that makes us dizzy." From personal experience I know this to be true. As a boy I used to climb tall spruce trees in search of crows' nests. At the top of the spruce in which the crows had built their nest the trunk would be no thicker than my forearm. At every move the tree would sway. But I cannot recall having any particular fear in climbing up.

After I had reached the nest and began to descend, fright would overtake me. More than once as I glanced down to the ground from my elevated position I became afraid, and in my fear I would cling to the trunk of the tree. From that moment on there were no more downward glances. Henceforth my feet had to grope blindly for support. It is looking down that makes a person afraid and dizzy.

Friends, do not look down into the miseries and infidelities of life, but look up and see God on the throne of the universe still holding His hands on the controls of your God-committed life. As you do so, your spiritual dizziness will vanish, for the assurance that God is still in charge means freedom from the fears of life.

All of us have been afraid at some time. The only difference between us is the manner in which we meet fear. If we permit our fears to rage on until they turn into terror, panic, and chronic anxiety, then we shall ultimately reach an impasse and our personality and usefulness will be utterly splintered and ruined.

An old story tells of a ship that was being tossed in a raging sea. Frightened, the passengers huddled in their cabins as the ocean lashed against the

portholes. In one cabin a father, a mother, and little Mary hovered in fear. Suddenly Mary was gone, but in their fear-stricken state the parents did not notice her absence. She found her way up to the bridge, where the captain was.

Despite the storm and the raging sea, the captain's facial expression was triumphant and a smile played on his face. Mary hurried back to her parents in the cabin and reported, "Mother and Daddy, don't be afraid, all is well. I was up on the bridge and I saw the captain, and he was smiling."

David was often afraid, but he found a remedy for his fear. In Psalm 56:3 he reveals his remedy when he says, "What time I am afraid, I will trust in thee." He looked up and realized God was still in control. As he did, his fear vanished.

As you look up to God and see Him, you too will regain your equanimity, and all things earthly will assume their true proportions. But no man who has eyes riveted on self can see life in its true perspective. If an average man looks down at himself he will principally see his two big feet. But that is not his true picture. To see himself as he really is he must take his eyes off self and look into a mirror.

In the long ago, 12 men were sent to spy out the land of Canaan for Israel. As these 12 men entered the Promised Land they noticed its amazing fertility and luscious fruits. They also noticed its large cities surrounded with what seemed to them impregnable walls. The inhabitants of the country looked like giants to them, and they themselves appeared as mere grasshoppers in their presence.

On their return to the camp of Israel ten of the spies, after having told waiting Israel of the country's fertility and fruitfulness, fixed their gaze on its large cities with their giants and said, "It is impossible for us to capture this country."

The ten spies did not prevaricate when they told the expectant Israelites about the large cities and the giants. They faithfully reported what they had seen. Israel did face apparently insuperable hurdles. But two of the spies, who had also seen the Canaanite cities and their inhabitants, and had likewise recognized the difficulties they would encounter in trying to capture the country, focused their eyes on God. Caleb and Joshua remembered what God had done for them in the past. Their God had taken them safely through the Red Sea; their God had supplied them with both food and water in the wilderness; their God had given them victory over their enemies. On this

God, Caleb and Joshua now focused their eyes, and thus they reported to the people, "We are well able to take the country."

Where are your eyes and attention focused? Today the Lord says to you and me, "Be still, and know that I am God." Remember His omnipotence and His love for you. If your eyes are focused on God, whatever circum-

stances confront you in life, they will not permanently harm or hurt you. Remembering God in His omnipotence and love, we shall live without fear.

"Let us," therefore, in the words of triumph recorded by the beloved apostle John in Revelation 19:7, 6, "be glad and rejoice," "for the Lord God omnipotent reigneth."

LETTERS TO THE

Fellowship of Prayer

URGENT REQUESTS

EDITORS: We are most grateful for the many prayers that have ascended for my husband. His condition has improved immensely. However, he is still quite helpless. The paralysis is a real problem, but the thing that makes him the most helpless is the ataxia of his body which leaves him with very little control of the side that is not paralyzed. We request that you especially ask God to remove his ataxia.—Mrs. Reynolds, formerly of Pakistan.

EDITORS: My husband's brother is having marital problems. Please pray that God may work mightily to straighten the tangles of his home.—Name withheld.

A HOME THREATENED

EDITORS: I am at the end of my rope. Were it not for my two little daughters, I would have given up long ago. Our marriage of nine years has been a struggle all the way. My husband drinks, curses, smokes, and has no concern for setting a right example for the children. I fear a third party is involved. He blames my religion as the cause. There is no communication between us, and my faith is weak. I realize that God can perform miracles. I pray that I may be strong in faith and that my husband will be truly converted. May God guide my children and bring them through the present situation untouched.—Name withheld.

EMPLOYMENT NEEDED

EDITORS: It has been a little more than a year ago that I asked for special prayer, and it was answered. The company where I worked has been discontinued. This finds me again with the same problem—getting employment with Sabbath off. I need to go to work soon. In this rather small town it is difficult to find openings with the Sabbath off.

Again, I ask an interest in your prayers for finding employment wherever the Lord sees best. I realize the end is near, and I want to be ready for Christ's second com-

ing. I am a young person and desire to be where Christ sees that it is best and to work for Him while making a living for myself.—Miss W., of Oklahoma.

A DRUG ADDICT

EDITORS: My request is for one whose life is wrecked unless God helps her to see her problem and need in relation to her illnesses and drugs. I have faith that God can and will heal her. I ask your earnest prayers for her. She is a church member, but is no longer able to live a normal life because of her acute problem.—Name withheld.

IMMEDIATE RESULTS

EDITORS: Thank you for your prayers for our family. As soon as I sent in my request the attitude and behavior of our two boys showed marked improvement. The oldest boy was baptized not long ago, which step thrilled me.

My husband is an excellent welder. He has been out of work for two months. Please pray that if it is God's will he may find employment with an Adventist shop, so that he can get out of the union. He feels it is wrong for him to belong to the union.—Mrs. D., of California.

NEEDS EMPLOYMENT

EDITORS: I am soon to leave the military service after eight years. I do this in order that my family and I may truly follow the teachings of the Advent message. Please pray that we will be strong in the Lord, faithful to our responsibilities, and ever demonstrating that we have been with Jesus. Especially do we ask you to pray that we may find employment that permits Sabbathkeeping. Thank you in advance for your prayers on our behalf.—Captain D.

SHOULD ATTEND THE ACADEMY

EDITORS: Please pray for my son, my only child, who is 17, that he will give his heart to the Lord and be willing to attend our academy. May the Lord bless every one of you.—Mrs. W., of Tennessee.

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

The Spirit-filled Christ

By DALLAS YOUNGS

"John had been deeply moved as he saw Jesus bow as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, 'Behold the Lamb of God, which taketh away the sin of the world.'"—*The Desire of Ages*, p. 112.

The sinless Jesus set an example for us in both the fact and the mode of baptism. But the most important facet of Jesus' baptism was His anointing with the Holy Spirit. It was the Spirit that gave Him the mighty power to preach the gospel, heal the sick, and raise the dead. Peter spoke of it to Cornelius:

"That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:37, 38).

When Jesus healed the infirm woman and the woman with the 12-year issue of blood, when He raised Jairus' daughter from the dead, and when He cast the devils out of the two men from the country of the Gergesenes, He did it through the power of the Holy Spirit (see Luke 13:11-13; 8:43-48; 49:56; Matt. 8:28-34). He commanded His followers to do the works He did and even greater works than His.

"By this, Christ did not mean that the disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the agency of the Holy Spirit."—*The Acts of the Apostles*, p. 22.

That Jesus would be empowered by the Holy Spirit to carry forward His ministry is an Old Testament prophecy. Isaiah foretold it: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim lib-

THE first 30 years of Jesus' life are called the hidden years. He preached no sermons, performed no miracles, called no disciples. Until the time of His baptism He lived quietly in the Galilean village of Nazareth, working in Joseph's carpenter shop during the week and going to the synagogue on the Sabbath. He was quiet and industrious, attracting little attention to Himself.

But in the preaching of John the Baptist, Jesus recognized the work for which He had come to this earth. He went to the Jordan River and was baptized by John. "And Jesus,

when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him. . . . And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

The three members of the God-head were present at Jesus' baptism. The Father spoke in an audible voice to His praying Son. The Spirit rested upon Jesus in the symbol of a dove. Such a scene never before had been enacted upon this planet. John the Baptist, standing nearby, observed the scene.

COPYRIGHT © 1949 BY THE REVIEW AND HERALD

HARRY ANDERSON, ARTIST

erty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isa. 61:1, 2).

Jesus read this scripture in the Nazareth synagogue one Sabbath. He had returned to the place of His childhood following His baptism and the 40 days of fasting and temptation in the wilderness.

"Jesus returned in the power of the Spirit into Galilee. . . . And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written . . ." (Luke 4:14-17).

Jesus read the prophecy and, when He had finished, "closed the book, and gave it again to the minister, and sat down. . . . And he began to say unto them, This day is this scripture fulfilled in your ears" (vs. 20, 21). At first the people marveled at His gracious words, but then they remembered that He was known as Joseph's son and they recalled the circumstances surrounding His birth 30 years before. They were "filled with wrath." In their anger they "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (vs. 28, 29).

Encouraged by the devil, the townsfolk sought to destroy Jesus by casting Him over the cliff, but His time had not yet come. He had but begun His ministry, and He vanished out of their sight.

The Spirit never left Jesus: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him" (John 1:32). The Spirit, divinely bestowed upon man, will remain unless He is grieved by wrong conduct. The Spirit cannot abide with one who is self-centered or impure and corrupt. The Spirit will be grieved and finally leave the disobedient person. But the Spirit will remain with the man who is yielded and submissive to the Spirit's leading.

In His anointing at Jordan, Jesus was given the Spirit without measure: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). This outpouring was the power that Christ needed for His ministry. This "power of Pentecost" was given earlier to the Author of Pentecost.

"When we have entire, whole-

hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—ELLEN G. WHITE in *Review and Herald*, July 21, 1896.

Christ's mission on this earth was to save lost men. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "For the Son of man is come to save that which was lost." (1 Tim. 1:15; John 3:17; Matt. 18:11.)



Paul's Long Prayer

By ENID SPARKS

"CHILDREN," called mother, "I'm going to visit Mrs. Lee for a while this afternoon. I want you to play quietly and not leave the yard. Daddy will be home soon."

Paul's lower lip began to quiver. "I want to go with you!" he wailed. "I don't want to stay at home."

Paul was seven years old. He knew better than to act like a spoiled baby by begging to go with mother. Even Kay, who was two years younger than her brother, knew better than to worry mother.



"We will have a nice time," Kay said, trying to comfort Paul. "We can color in our coloring books and try out our new game."

"Of course you can," agreed mother, smiling at Kay as she kissed the children good-by.

Hoping to make Paul feel better, Kay began to hum a little song as she took the pieces of the puzzle game out of the box. But instead of helping Paul, she made him feel even more unhappy.

The game wasn't any fun to Paul. He didn't want to think about the puzzle, and Kay began to find more answers than he did.

"I wish you would stop humming!" he cried suddenly. "You sound like a fly buzzing!"

Christ, anointed with the Holy Spirit, was an effective soul winner. The saving of souls brings great joy to heaven. "Joy shall be in heaven over one sinner that repenteth" (Luke 15:7). The Godhead, angels, and all heaven rejoice that another soul for whom Christ shed His blood has accepted that sacrifice and is now a citizen of the kingdom and a son of God.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (chap. 4:18). As Jesus needed power to preach the gospel, so did the disciples need it. We too need that soul-saving power.

(Concluded next week)

Kay laughed as she exclaimed, "That was funny! I think I'll be a fly and buzz some more. I like to hum. You would too if you would just try it."

Kay's coaxing only made Paul more angry and unhappy. "Stop humming!" he shouted, and slammed the puzzle box hard against Kay's hand.

"Oh-h-h-h!" moaned Kay as she held her hurt hand against her face. "Why did you hit me?" she sobbed. "I was only trying to make you happy."

Paul wanted to cry too. How sorry he was that he had hurt his little sister. He ran to her and put his arm around her. "I'm sorry, Kay!" he cried. "I didn't mean to hurt you."

But Paul had hurt Kay badly. By the time daddy came home Kay's hand had begun to swell.

Daddy took one quick look and carried Kay to the car. "I hope Dr. Cooper is in his office," he said grimly.

The doctor was in, and he took a long time to examine Kay's hand. He placed her fingers in a machine through which he could see the bones. Then he told daddy that several bones were broken and that Kay would have to wear a cast for a while until the bones would be healed.

Paul was very sad on the way home. Daddy knew that he was sorry he had hurt Kay. Daddy said to him gently, "Sometimes Satan leads us to have a bad temper and makes us do things we shouldn't. That's why we must always ask Jesus to help us."

Paul nodded. Then he told daddy, "I'm going to ask Jesus to help me not to have a bad temper. I'm going to ask Him to help Kay's hand get well, too."

Part of Paul's prayer was answered right away. Jesus took away his bad temper. But it was a long time before he found out whether Jesus had answered all of his prayer and healed Kay's hand.

At last the day came when Dr. Cooper took off the bandages. Then he smiled at Paul and said, "Your sister's hand is completely well."

Paul was so happy his throat hurt. "I'm glad that I prayed so long!" he exclaimed. "Now I know I'll never have a bad temper and hurt my sister again."

And Paul never has.

A Wondrous Living Thing

By CLIFFORD B. HOWE

Love's gracious language is a wondrous living thing;
It melts the hardest heart and makes the dumb to sing.
It takes a part of me and makes it part of you,
My thoughts, my character, my aims and spirit too.
And you become a living, vital part of me,
An interaction lasting as eternity.

Men often use a tongue we cannot understand,
As when they use the silent signs of face and hand
To move and lift the mute to highest thoughts sublime
And breathe into his soul new life from heaven's clime.
Our astronauts have their own jargon, doctors too;
And scientists are understood but by a few.
World statesmen have their double talk, a dialog
Sometimes as clear as ancient Greek or Tagalog.

But the most gracious tongue—of being always kind
And lovable—is understood by all mankind.
Its magic power calms and charms the savage breast,
Lets in the light, gives him the upward look and rest.
It's God's own tongue through all His vast celestial spheres;
It speaks now unto earth to drive away its fears.
Yes, Love's sweet voice is a most wondrous living thing;
It melts the hardest heart and makes the dumb to sing.

EDUCATING FOR ETERNITY

(Continued from page 1)

needs "young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be" (*ibid.*, p. 42).

It is important that we have a school where Bible teaching and daily prayers are common practice. However, this of itself should be provided also by the home and the church. A school, on the other hand, provides in addition instruction in how to read, write, and correctly use figures. For this to be done properly, the instructor must be academically qualified. If he has, as well, a dedication to God's service, then we have the ideal combination for a qualified Christian teacher. "Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators."—*Fundamentals of Christian Education*, p. 119.

It is this objective that school boards must keep in mind when they plan for

the needs of our schools. Both proper education and Christian commitment are necessary, basic qualifications for the successful teacher. One without the other will not produce the type of instruction that should characterize Seventh-day Adventist schools.

In addition to qualified teachers, our schools should give evidence of a Bible-centered curriculum and a strong Christian influence, which, of course, should emanate from the faculty. Last, but not least, our schools should provide an academic program whose standards, instead of barely meeting the minimum State requirements, stand out far beyond those of the schools with which they are being compared.

Educating for eternity means more than merely allowing our children to be exposed to a public education. In view of the so-called new morality that is plaguing the land and that has penetrated even the elementary school level, can we sit back and remain indifferent to the mold into which our young people are being cast? Constantly there should be kept before us the counsel that "the only safety for our youth in this age of sin and crime is to have a living connection with God" (*ibid.*, p. 232). It should be recognized that a Christian education

cannot be obtained in a public school whose function it is to present a secular approach to education and to life.

What are the eternal verities? Where should one place his main emphasis in the building of meaningful, contributory lives? What intrinsic character-building advantages do we wish for our children? With the paper-thin line between this world and the next especially transitory in this time of crisis, what training—mental, spiritual, and physical—do we demand for them?

"We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world."—*Counsels to Parents and Teachers*, p. 56. These differences have already been pointed out, but perhaps they can be best summed up in the following statement: "The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church."—*Fundamentals of Education*, p. 231. Here we have the three most important factors that will influence the mental and spiritual development of the youngster: the home, the school, and the church.

God did not give children to the school, the church, or the state, but to the parents. Thus the question of responsibility is directly between God and the father and mother. "Parents, you carry responsibilities that no one can bear for you. As long as you live, you are accountable to God to keep His way. . . . In becoming the parents of children, it devolves upon you to co-operate with the Lord in educating them in sound principles."—*The Adventist Home*, p. 187.

The privilege of operating denominational schools is still ours. It is true, in many areas the local governments are making it more difficult for us to keep our schools open, but since schools are a part of the divine plan for our church, we should continue, with God's help, to give them our full support. Let us make them the schools they should be with quality education and quality facilities.

The home, the school, and the church must combine their efforts in educating our youth for eternity. Thus souls will be prepared for entrance into God's kingdom.

There is no greater responsibility than to "teach them the good way wherein they should walk" (1 Kings 8:36).

Are we truly standing up to this challenge? Are we educating for eternity?



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



EASTERN PHOTO SERVICE

Big sisters may boss their small brothers, but if mother deals gently with these sisters, they will tend to imitate her soft voice.

Too Bossy

By ELLA M. ROBINSON

LET that doll carriage alone! Don't you dare touch it!"

"Maude, is that Sandra's voice I hear?"

"Yes, Mother, it's Sandra talking to Buster. That little daughter of mine is so bossy and she speaks so loud that it makes him angry. He won't do a thing she tells him. You'd think an eight-year-old girl would be some help in looking after the younger children. What makes her so bossy, and what can I do about it?"

"I don't know, my dear, but there must be a reason and a remedy."

Mother set herself to discover both if possible, for she wanted to help her daughter Maude, who was the mother of three. Presently she heard Maude saying in a high-pitched voice: "Sandra, you take that hoe right back this minute! Don't ever borrow another thing from Mrs. Baker if you can't remember to return it! Sandra! Sandra! Did you hear what I said? Now, go at once!"

Mother stepped into the kitchen, and selecting a sharp knife from the drawer, sat down near the table where Maude was working.

"May I help you prepare these vegetables?" she asked, and then, to her daughter's surprise, she said in her sweet, motherly way, "Maude, you were wondering why Sandra has so much trouble getting along with the younger children. If you could have heard *your own voice* just now as you spoke to her, it might have helped furnish the answer to your question."

"Do you realize what you said and the way you said it? You know that children are mirrors. They are sounding boards that echo our own words and tones. Stop once in a while and listen to your own voice, then notice how perfectly Sandra imitates you. I don't want to hurt you, dear girl, but you asked me what could be done about it. Perhaps you have the answer to your question."

Maude was hurt so deeply that, for the moment, she could make no reply. But she thought to herself, Can it be true? Do I speak to Sandra in the same tone of voice that she uses in speaking to her younger brother and sister? To her mother she said, "I never realized that I used a harsh, rasping, angry tone when speaking to my children. But I am their mother; I have a right to command them. I have always regarded it my duty to assume authority. Even so, I'll give the gentler method a trial; I really will, Mother."

"Sandra, you may sweep the kitchen now," Maude spoke with all the sweet persuasiveness that she could manage.

"Not now," came the answer. "I'm doing something else. Why don't you sweep it yourself?"

Instantly Maude abandoned all attempts at gentleness, and fired back, "Look here, little girl, you don't talk that way to me. Take that broom and go to work at once."

Later in the morning Maude complained, "Mother, it does no good to be gentle and sweet with that girl. She doesn't mind me any better, and if anything, she is more sassy than ever. I have to speak in a stern, commanding tone if I want her to pay any attention to me."

Maude's mother was not in the least perturbed at hearing this remark.

"You didn't think it would be that easy, did you?" she asked. "How many years do you think it took for my little girl to learn to say 'please' and 'thank you'? How can you expect to master the intricate art of parental guidance in one day?"

"I'm ready to keep on trying—any method under the sun—if only there is some chance of its proving successful. You certainly succeeded in making this gentle plan work with all six of us children, and we were no easy bunch to handle. Only once can I remember hearing you raise your voice or speak sharply to any of us. That was the time when Tim lighted a fire of paper and sticks under his bed. Yet, in spite of your gentleness, we seemed to know that we had to obey—and we *did*. I wish I knew how you were able to manage us all so well, Mother."

"Well, in the first place, I gave few commands. I tried never to give an

order where a suggestion would do as well. For instance, if one of you was taking baby brother riding in his wagon I would not say, 'Don't go so fast over that rough path,' but rather, 'If you would go more slowly over those bumps Benny wouldn't be afraid.' In the evening, instead of telling you, 'Go and get daddy's slippers,' you would hear me say, 'Daddy's feet must be tired tonight; don't you think he needs his slippers?' I never ordered you to go to the grocery store. All I had to say was, 'Mother needs such and such a thing from the grocery,' and you would trot off happily with the list of required articles.

"Another thing—I tried not to interrupt you when you were absorbed in some interesting project of your own, but if possible would wait until you finished what you were doing at the moment."

"I never stopped to think of such things; no wonder my children are slow to obey," commented Maude.

Mother continued, "I was careful never to give a command unless it was important; and then I saw that my instruction was carried out. The habit of giving many commands and then neglecting to see that they are obeyed is a good way to train children in disobedience. Another rule I tried to follow was not to repeat a command.

"But, above everything else, I tried always to speak in a calm, quiet manner. It was my opinion then, and it is my opinion still, that any manifestation of anger, or even irritation, lowers a child's respect for his parents and makes the securing of obedience more difficult."

"But, Mother, suppose the children don't pay any attention when you speak in a calm manner, or suppose they refuse outright to obey you?"

"Children who are accustomed to being ordered about in military fashion are usually slow to respond to the gentler method, but wise and patient application of suitable penalties for disobedience will usually, if persisted in, bring about the desired results. On the other hand, my observation convinces me, Maude, that most children become immune to harsh commands, but respond more promptly and willingly to the quieter method.

"There may be times when reasonable requests are met with stubborn resistance, and at such times some sort of punishment must be resorted to. Even inattention cannot be overlooked. Parents should decide on proper disciplinary measures and then stand together in carrying them out.

"Harshness betrays weakness; but gentleness reveals true greatness, the greatness of love."

Keeping House

IN AUGUST



By CAROLYN E. KEELER

I WRITE this on a rainy day. The rain began early this morning. I love its sound. How cozy to sleep with rhythmic patter of raindrops on the roof. I like to take a walk in a gentle shower. The flowers, the fruit, and the vegetables all seem so grateful for the rain. I see the little sparrows drink out of the puddles. In this hard-water country, where wells sometimes go dry or become dangerously low in the summer, the sound of rain filling the rain barrels makes the housewife happy, for now she will have soft water for the weekly wash.

Earlier this summer our two red-

Lord Where Is Thy Power?

By ROBERT L. LARSEN

O Lord, where is Thy power

So desperately needed for earth's last hour?

Elijah breathed but a simple prayer

To which Thy answer split the air;

Consumed the wood, the dust, the stones,

O teach us to pray in simple tones.

Then once again Thy name will stand

Exalted, honored in this land.

No more Thy law will man ignore

When at Thy feet Thy saints implore

For Thee to manifest Thy power

In this, our last, Elijah hour.

headed grandsons came to spend a week, and it was good to have some young folks around the house. Patty calls quite often, and little Carolyn Elizabeth wants to telephone now (she will be a year old this month). You wait for her to say something after you have said, "Hello, honey," and finally you are rewarded by some sweet little remark such as "Googen, awah."

By August the garden is really producing. No longer do we need to gather wild greens, such as lamb's quarters, milkweed, redroot. The Swiss chard we planted keeps us amply supplied. But we like the wild greens and always put some up in jars for winter use. In June we had two or three desserts that featured wild strawberries picked in our pasture. In July the cherries and the raspberries ripened. In August the melons and the first peaches come to market. We set out 50 Ogallala straw-

berry plants in June, also a few blackberries and several boysenberry plants. Even though we have the cultivated blackberry plants, we think it is a lot of fun to make a day of picking blackberries in a woods or pasture. But do go prepared. Blackberries have annoying stickers that scratch you. When picking wild berries there is always an element of discovery. All at once you come upon a patch of bushes just loaded with gleaming blackberries. Your pail fills quickly. Then you have the makings of a shortcake, an applejohn, or just plain (no, never just plain) berries with a bit of sugar and cream. If you cannot eat berries because of the seeds, you will enjoy them this way: Put berries in a pan with some water, bring to a boil, and then press through a strainer of some kind to remove seeds. Cool. See directions on back of minute tapioca box for approximate amount of liquid and tapioca to use. Put cooled juice, minute tapioca, and sugar or other sweetening together and let stand five minutes. Cook over medium heat, stirring constantly until mixture comes to a full boil—6 to 8 minutes. Remove from heat. Serve warm or cold.

Now the big red tomatoes appear in your garden or in the market. Tomatoes enter into the making of many a delicious dish. Our son John could make a meal of sliced tomatoes in a sandwich made with toast and mayonnaise.

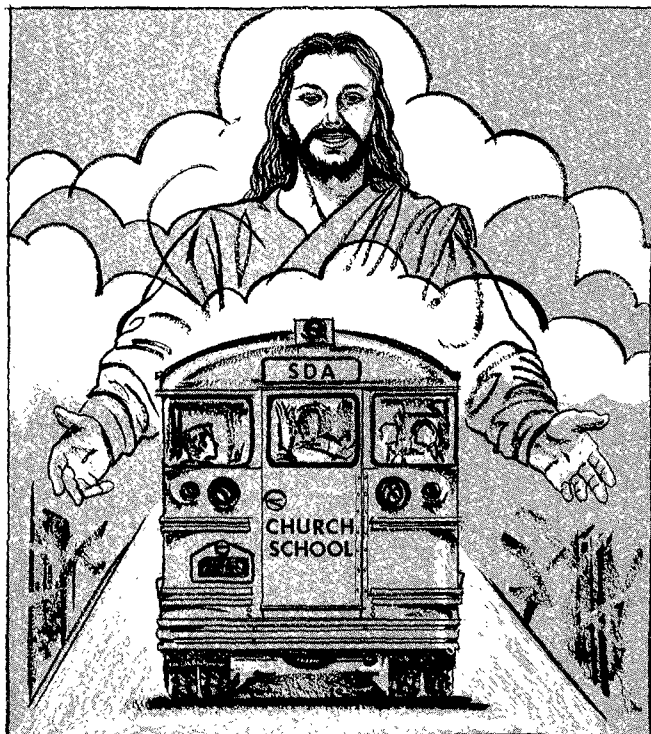
We set out 28 petunia plants the last of June in the space occupied by the tulips and crocuses in the spring by the little white picket fence. They were a delicious shade of pink, and pink and white. They have brought me so much pleasure. Another plant that brings me much delight is our lovely deep-red gloxinia. After the original four buds had blossomed three more grew. This gloxinia was started by putting a leaf in a pot of dirt and keeping it watered. It took some time for the plant to develop, but it was surely worth it. Then another thing, the two African violet leaves that I started in water developed roots, and we planted them in pots, and plants have grown from each. I want to thank the writer in the *Instructor* who gave such helpful information about growing African violets. I read this after I had started mine. We have found that an excellent place for our violets is in the south window that has some shade.

This is the month of canning and freezing fruits and vegetables for winter. Sometime maybe we could have a canning day for Dorcas. It is good to have some home-canned food to put in Thanksgiving or Christmas baskets.

From the Editors



"LET THE CHILDREN COME TO ME"



THOMAS DUNBEIN, ARTIST

Christian Education

INSPIRED LIKE THE PROPHETS—3

Last week we set forth the grounds on which we may safely abandon the New English Bible's reading of Revelation 19:10. This week we tell you what we think this passage means.

As we pointed out, the words themselves may be understood in more than one way, but by taking the context and the teachings of the Scriptures generally the number of possible meanings is reduced.

We arrived at a meaning satisfactory to us some years ago while making an analysis of this passage in the Greek New Testament, and were surprised a short time later to find that James White had arrived at essentially the same meaning. We offer his interpretation as it appears in his *Life Sketches* (1880 ed.):

"The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relative to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book upon the subject but the Redeemer himself?"—Pages 335, 336. (This *Life Sketches . . . of Elder James White, and His Wife, Mrs. Ellen G. White* must not be confused with *Life Sketches of Ellen G. White*.)

"Spirit of prophecy," then, may be understood in the sense of "nature of prophecy," "characteristic of prophecy," "the operation of prophecy," or in the words of James White, "substance of prophecy." We often speak

of a certain person's spirit, by which we mean his nature, his character—how he reacts or thinks.

"Testimony of Jesus" we here understand as meaning the testimony that Jesus bears, not the testimony someone else bears about Him.

Jesus Witnesses to the Remnant Church

Equating the two phrases we suggest the following amplified translations: "When prophecy operates it is Jesus who is bearing witness," or "The characteristic of prophecy is that Jesus is bearing witness." This is a significant observation, and while we as a people have admitted the truth of it, we may not always have realized its full implication. We often speak of what Isaiah said or of what the psalmist wrote, but it is all the "testimony of Jesus." We read what Jesus said as much in the Pentateuch, Psalms, and Prophets as in the Gospels.

Peter called attention to this when he said, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:10, 11).

Revelation 19:10 has an added significance for Seventh-day Adventists, who hold that the prophetic gift was given to Ellen G. White. When they read her writings they are reading not what Mrs. White said, but what Jesus is testifying or witnessing to the remnant church.

Nine volumes of her writings have been named *Testimonies for the Church*. They are, in fact, testimonies of Jesus for the church, for in them Jesus is witnessing. Pointing out the divine origin of her testimonies, Ellen G. White said, "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue."—*Testimonies*, vol. 5, p. 661.

An even stronger witness to the divine origin of the messages that have come to the remnant church through Ellen G. White is the following statement:

"God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil."—*Ibid.*, p. 671.

These testimonies, then, since they are the earnest witness of Jesus to His church, are not to be lightly regarded or disobeyed.

Other Meanings of "Spirit of Prophecy"

We repeat that other interpretations of the Greek of Revelation 19:10 are possible. We have presented one that we believe harmonizes fully with the Greek, the context, and Scriptures generally. We do wish to add that in Seventh-day Adventist usage the term "spirit of prophecy" has assumed other meanings, most common of which is probably the writings of Ellen G. White. The expression is also used synonymously with "gift of prophecy," or "prophecy." Ellen G. White used the term a number of

times, but she did not limit its application to her work but applied it also to that of others, for example, Enoch (*Patriarchs and Prophets*, p. 85) and Silas (*Acts of the Apostles*, p. 203).

In Revelation 19:10, therefore, the term ought not to be restricted to the work of Ellen G. White. This scripture applies to the operation of prophecy not only in the remnant church but in earlier periods as well. Revelation 12:17 says that the remnant church will have the testimony of Jesus, which Seventh-day Adventists, on the basis of chapter 19, verse 10, have held to be the operation of prophecy. And they have believed that this witness of Jesus has come through the ministry of Ellen G. White.

Returning to the New English Bible translation of Revelation 19:10, we state that those of us who testify about Jesus are not, as this version would have us believe, inspired like the prophets. Such inspiration belongs only to those divinely called and entrusted with the gift of prophecy. The rest of us may discover the testimony of Jesus in what these prophets have left us in their writings. Let us highly regard Christ's messages and obey them.

D. F. N.

A LOOK AT OUR GREATEST PROBLEM

A flood of problems sweeps over the human family—problems of housing, of food, of delinquency, of war; problems large and small, personal and international. To list them is futile; to attack them is to engage in a never-ending task. The difficulties of life appear to be interrelated so that no problem can easily be separated from its neighbors for concerted attack, and new problems emerge while we are engaged in solving present ones.

Although the word *problem* does not occur in the King James Version, the Bible is not silent on the subject. The book of Ecclesiastes is devoted to a discussion of several universal issues, and other portions of Scripture portray the effects of such problem-starters as avarice, greed, pride, lust, and stubbornness. It is often said—and said truly—that the Bible is the most complete and most helpful source of solutions to human problems.

When men think of freedom from problems, they think of "heaven," whatever that word may mean to them. In fact, the various notions men have of heaven share this characteristic: it is problem free. The correct concept of heaven, as revealed in the Bible, upholds this notion. Notice the striking description of life in the new order: "Now at last God has his dwelling among men! . . . He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!" (Rev. 21:3, 4, N.E.B.).* Heaven is a place where everything that is vile, cowardly, and faithless will have no place (verse 8), and where man will be at home with God his Maker (verse 7).

The essential problem of humankind is that we are not in heaven. We are, on the contrary, separated from the very One who caused us to want a heaven—our Maker. Each one of us longs to be able to single out for attack our most vexing difficulties and come off victorious. But we soon learn that no problem of home or nation stands alone, but is rather interwoven with smaller and larger problems in an entangling web. Our every effort to disengage from the snare meets with only the most limited success. Heaven, at the end, seems farther away than ever.

The essential solution for humankind is simply to end our separation from our Maker. Man's search ought not

to be primarily for a trouble-free heaven but for reconciliation with heaven's King. If we could now demonstrate to our Creator, whom our forefathers snubbed, that we are willing to obey Him, could we not succeed in again linking earth with heaven? If we proved that we are now ready to realize the full potential He placed within the human family when He populated this planet, would we not be reinstated fully as sons and daughters of God? If the separation that followed Adam and Eve's initial disobedience could be ended, would not human problems cease?

Finding a Practical Solution

Now, such a program of rehabilitation for the human race would be most commendable if it were found practicable. It does seem logical that the first move be made by the prodigal world, but logic is not our guide here. Too many "heavens" have only logic for their foundations. By direct personal messages to the human family, God made it clear long ago that there is nothing man can do to change his condition, to find a solution to his problems, to bring himself back into harmony with his Maker. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). "A man can receive nothing, except it be given him from heaven" (John 3:27). "It is impossible for us, of ourselves, to escape from the pit . . . in which we are sunken."—*Steps to Christ*, p. 18.

God has said to the human family, in effect, "You will have to rely entirely upon Me. I have the only practicable plan for ending our separation, for effecting a reconciliation."

God's plan is revealed only in the Bible; no other sacred book accurately describes His attitude toward His separated children nor His plan for their reinstatement. For mankind to initiate communication with God is as impossible as for a person to make a telephone call without any equipment. God is the one who has set up the communications system.

God's approach to the problems of the human race was not to look for the perfect man but to provide one. God knew full well that no man, having once become the subject of an alien government, could of himself satisfy the claims of His government. But He could provide someone who, as a human being, could actually succeed where our first parents failed. This One would become a member of the human race, not symbolically or ceremonially, but actually and irrevocably. He would live the perfect life necessary to reinstate the lost world; He would forever end the separation caused by disobedience by being perfectly obedient, "obedient unto death, even the death of the cross" (Phil. 2:8).

God Considered No Cost Too Great

Our Creator considered no cost too great to achieve His purpose for His alienated children. Neither the complexity of human problems nor the inestimable cost of the undertaking deterred Him. He emptied heaven. He "did not spare his own Son, but surrendered him for us all," "that everyone who has faith in him may not die but have eternal life" (Rom. 8:32; John 3:16, N.E.B.).*

We have found now the singular means God has chosen to solve all human problems, complex and interrelated though they may be. We may now take the additional step of identifying the central problem, the core problem from which all others stem. We have called it separation. The Scriptures have yet another term for it—sin. Sin is our greatest problem. When we recognize that fact frankly in both our personal and our public lives, we take the long first step toward the ultimate solution to these problems—reinstatement, atonement, salvation.

F. D. Y.

* The Bible texts in this article credited to N.E.B. are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

LETTERS



From Readers

TOO "PREACHY"

EDITORS: Maybe it is I, but a few of the articles recently have been a bit on the "preachy" side, using very few Bible texts. They are good, but somehow I always like to have Bible texts scattered through these articles so that all know the Word of God is the source of our knowledge.

CLARA THOMPSON

Athens, Georgia

NEW MORALITY

EDITORS: Many people are in great danger of being deceived by the sophistry of the "new morality," with its emphasis on "situation ethics." Human love cannot make a true and adequate moral standard for itself, but in the ten-commandment law of God, divine love created a perfect and all-sufficient moral standard for human conduct in all situations and under all circumstances.

Editorials on this vitally important subject, which appeared in the REVIEW on December 15, 1966, and February 16, 1967, will do much to save our workers and people from the deceptions of the "new morality" and its "situation ethics."

OTTO B. KUHN

Loma Linda, California

UNIFORMS—PRO AND CON

EDITORS: Please, let's not turn our school children into a bunch of puppets. I believe God approves and likes variety. He made red hair, brown hair, black hair, yellow hair, straight hair, curly hair; blue eyes, brown eyes, green eyes; red skin, brown skin, white skin—and all this on people.

When it comes to flowers, trees, birds, animals, and fish, He made such a variety that we never cease to enjoy all the beauty.

What if all the birds were white, or if all the flowers were navy-blue iris? Beautiful, yes, but not the same by any stretch of the imagination.

Now, for the practical side; I've seen children that wear the navy uniforms come home from school with dirty smudges on their dark gabardine clothes. What about the dry cleaning bill? Or what about the perfectly good but outgrown clothing sent from cousin Ann or sister Sue? Would we have to say No Thanks and then scrape up enough money to go purchase uniforms?

Any mother who can sew (and we all should learn) knows how much she can save by shopping around for material remnants in various fabric stores. If one *must* buy a certain kind of material, that is a different story.

A chubby girl may look very becoming in one style and color while her thinner sister would look better in a different style and color.

Do we want the whole world to look at us and say, Look who is the first to reach their hands across the gulf as a result of our ecumenical movement? (This may have nothing to do with the matter of principle,

but look at it through their eyes and think about it a few minutes.)

Certainly we should have a "Whoa" point when it comes to length and tightness of clothing, and certainly we should not vie with one another to see who can spend the most money on clothes for our children, and certainly we should not spend precious money on such items as jewelry (1 Tim. 2:9) when there are starving millions in the world—starving for food and starving for the gospel of our Lord.

We may need a "new heart" but that comes from the surrender of our "old hearts." We may need a better outlook on life, but that comes from a better "inlook" at ourselves.

Are we not to be stewards for the Master? Then we as parents should teach our children the Word of God and show them by our own example that we love the Lord with all our heart and soul and mind. Then we wouldn't have the problem of clothes that some people seem to have.

MRS. ARLENE DEWEY

Tafton, Pennsylvania

EDITORS: I was pleased to read in the May 25 REVIEW that someone is suggesting uniforms for our schoolgirls. I have said many times how much better for them all to dress alike. It would put them all on an equal basis.

I might add that the skirts should be down to the knees or below.

CLARA DRIGGEN

Wagnerville, North Carolina

EDITORS: At one time I, too, favored dress regulation for our students. Then I read the following in the *Testimonies*, volume 5, pages 89, 90:

"Both by precept and example the young should be taught simplicity of dress and manners, industry, sobriety, and economy. Many students are extravagant in expending the means furnished them by their parents. They try to show themselves superior to their associates by a lavish use of money for display and self-indulgence. In some institutions of learning this matter has been regarded of so great consequence that the dress of the student is prescribed and his use of money limited by law. But indulgent parents and indulged students will find some way to evade the law. We would resort to no such means. We ask Christian parents to take all these matters under careful, prayerful consideration, to seek counsel from the word of God, and then endeavor to act in accordance with its teachings."

MARJORIE K. WATSON

Portland, Oregon

► This statement was made regarding college-level students at Battle Creek.

EDITORS: Re: uniforms in our schools. I believe that this practice should be inaugurated immediately. I believe it should be done before another school term begins—at least in the academies. This is why I believe it:

I had two daughters who went through the eight grades of school in our local church school. We had always dressed them simply and inexpensively. Then came academy. They were shunned and snubbed—mostly because of their clothes, although

we had bought quite a few new things—still in the simple, inexpensive category, and well within the church standards of modesty. It was several months before I realized what was happening. If I had to do it over again, I would buy them lovely things I couldn't afford rather than to have them hurt like this.

I fear that many nice young people go to the academies expecting friendship and fellowship and end up bitterly disappointed, and some turn completely against the church because of their unhappy academy experiences. The wearing of uniforms would be a big stride to reducing this (in my opinion) biggest stumbling block in our academies.

I'm hoping and praying that my daughters will forget the hurts they suffered in the academies and not turn against the church; but for those who will soon be going—let's do something for them. It wouldn't only be helpful for those parents who must struggle to make every cent count, but it would help to keep those other children from becoming haughty; and contribute to the humility of spirit that Christians should have.

MARY JANE EAKLOR

Penrose, Colorado

EDITORS: In response to the one who wrote against uniforms in our schools, I would like to say this. I wore them all four years of my academy life, and I'm all for them. If practical colors and styles are chosen, as well as a durable fabric, they are a boon to both parents and students. In the days when we wore them we didn't have the synthetic materials, so there was much more care involved in keeping them presentable, but then, it was so with any clothing. Looking at us as a group, a stranger might think us "faceless" or anonymous, but our teachers knew us at a glance, as well as our classmates. Individuality shines through in many ways.

One thing I think was especially good: When we were in public places, our uniforms reminded us of what we represented, hence we conducted ourselves accordingly. Some young people of today want anonymity, and seem to have nothing to represent, nothing to honor. I believe school uniforms promote school spirit and other good traits. Lastly, there are always those who can and do wear more expensive clothing than others, and a barrier is sometimes created, causing undesirable cliques. I recall that even in grade school, where uniforms were not worn, this was the case, and where friendships could have existed, there were snubbings and criticism. Clothes can be a status symbol, even among children.

Today's uniforms can be very attractive. We have seen many. One school has designed a plaid pleated skirt in well-chosen colors, as well as a jumper or weskit (waist-coat), to go with the white blouse. The boys wear blazers and dark trousers. The conduct of these young people is a joy to see, for clothes do influence our thinking.

NAME WITHHELD

EDITORS: I have read all the letters about school uniforms, and notice that one point has been missed. What are we all going to wear in heaven, and in the new earth? Won't those white robes be a sort of uniform?

ARTHUR W. GRIFFITH

Battle Ground, Washington



During the anniversary services Dr. Stecker and students demonstrated some treatments.

Service Traces History

By S. W. YOUNG
Principal, Malamulo College

The story of Malamulo Mission's growth through 65 years unfolded at recent anniversary services there. By description and pantomimes its medical, publishing, and educational successes were reported to a capacity audience in the mission church.

Situated in the heart of Malawi (formerly Nyasaland), Malamulo Mission has for years held a warm place in the hearts of Seventh-day Adventists the world around as stories of its medical and educational work have been reported. Since 1902, when 2,000 acres of land were purchased, Malamulo has served as a "mother" mission, where workers have been trained for ministerial, medical, and teaching work throughout the Southeast Africa Union.

S. W. Young, principal of Malamulo College, began the anniversary program by depicting the growth of our educational work as it progressed from a one-room mud-and-pole hut to a current training program that involves more than 500 students from grades one through 12, as well as a two-year teacher-training course. Many of the early experiences were related by Ruth Foote, who has served as a teacher at Malamulo for 28 years.

The history of the mission was presented in pantomime by the students and workers as a narration was read. One of the scenes depicted showed how our early missionaries traveled through the country by machila, a large wooden stretcherlike device with a chair in the center and one wheel underneath, supported on the corners by four husky men.

Dr. Elton Stecker, acting medical director, and his staff portrayed the work of the hospital and leprosarium. Tens of thousands of Malawi's people have benefited from the medical work centered at Malamulo, and many hearts have been turned to Christ through the medical ministry. In another part of the pro-

Malamulo Mission Celebrates 65 Years of Service

Mission Press Expanded

By HERBERT D. INGERSOLL
Manager, Malamulo Publishing House

An intensive two-year rehabilitation and building program at Malamulo Mission in Malawi has transformed the old Malamulo Press to the Malamulo Publishing House, the church's forty-fourth publishing house. Despite two small additions to the building during this time, the press now has to turn away work, for it has far more than it can presently handle.

This publishing house might not exist today were it not for the vision of such men as Norman Doss, president of the Southeast Africa Union, and George Huse, former Publishing Department secretary of the General Conference. In the early 1960's the board had voted to close the Malamulo Press, and its future seemed doomed, but a number of leaders in that part of Africa sensed the need for the continued printing of our literature, and a plea was sent to the General Conference requesting someone who could nurse the sick, almost dead press back to life. In June, 1963, this request found me and my wife at Adelphian Academy in Holly, Michigan, and within three months we were on our way to Africa.

Housecleaning and repairs were the first task. Some of the equipment was rearranged. New and better methods

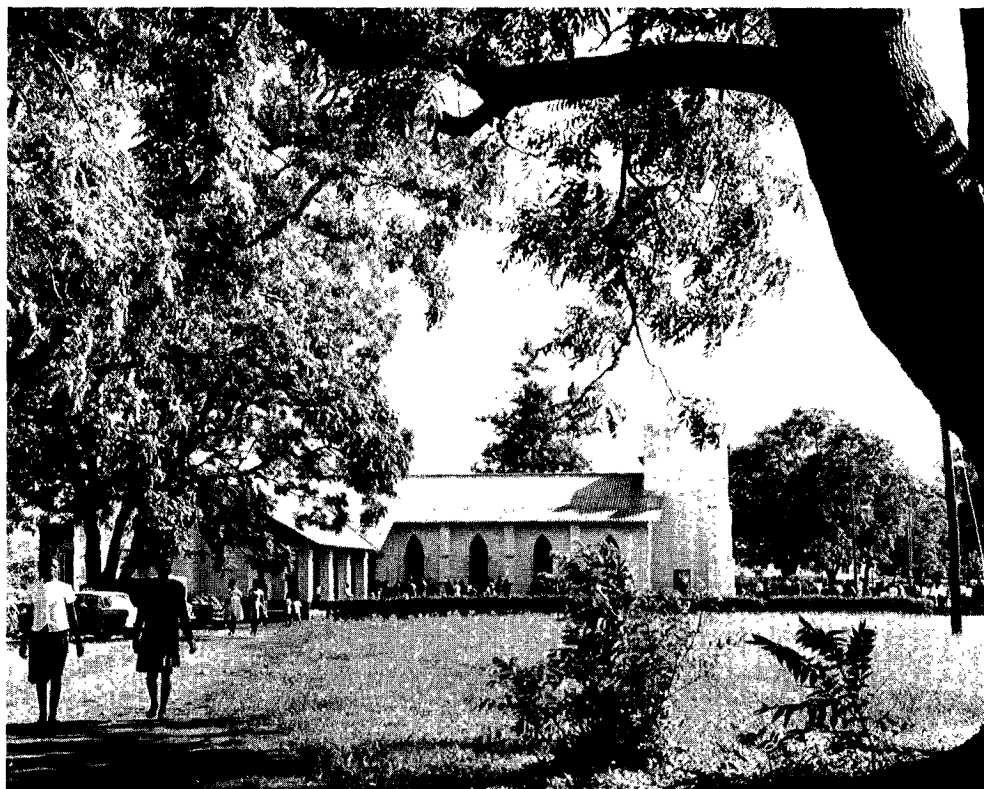
gram Herbert Ingersoll, manager of Malamulo Publishing House, with his staff vividly portrayed how streams of light have issued from the press through the years. One of the men who first started working when the press opened 40 years ago was present.

The machine on which literature was first printed is still in use. The press has grown to a fully equipped modern publishing house with a great potential for helping finish the work of the third angel's message in Malawi. [See other story on this page.]

Present for this anniversary were A. A. Muwalo and his wife, representing the President of Malawi. Mr. Muwalo is the Minister of State and is secretary-general of the Malawi Congress party. He expressed great satisfaction over what he saw and showed himself keenly interested in the work of our church in Malawi. He brought gracious words of greetings from the President of Malawi, Dr. H. Kamuzu Banda, to the assembled representatives from all of our districts in Malawi, who were gathered for the third quadrennial session.

Climaxing the panorama of the mission's 65 years of growth, three older workers representing the three phases of the work carried on at Malamulo, passed their lighted candles to three younger workers, symbolizing the growth of the work in Malawi and the need for younger men of strength and vision to lift the torch of truth.

Sixty-five years of glorious Adventist mission history have transpired on these grounds. The Malamulo Mission church was the scene of a recent colorful anniversary celebration.





Loading dock and extension to the stockroom at the Malamulo Publishing House.

were introduced for more efficient operation. When the machinery had been repaired and was no longer dripping oil on the floor, the work areas could be cleaned and paint could be applied to the machinery where necessary. The workers began to take a new pride in their work. But still all the type was being set by hand, one letter at a time, and all the work was being done by letter press. There was no litho or offset equipment.

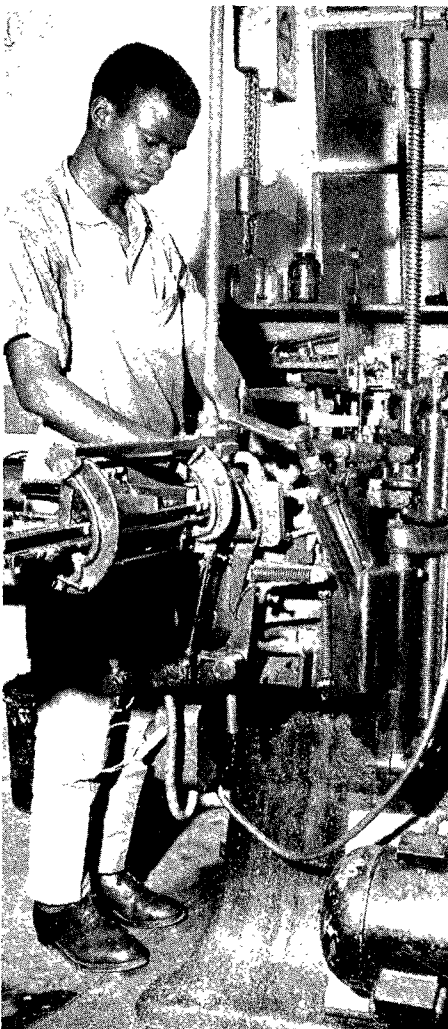
When Mr. Huse visited the Malamulo Press in April, 1965, he saw the progress that had been made thus far and could foresee the potential of this press. The leaders of the work seriously discussed what should be done, and finally voted that Malamulo Press should not be closed, but should become the Malamulo Publishing House.

Since that time there have been no backward glances. With the help of rehabilitation funds, we have installed better equipment—a type-casting machine, a paper cutter, and a folder. In December, 1965, a reconditioned Model C-3 Intertype with side magazines arrived. At the same time a 42-inch Krause guillotine paper cutter was installed.

The first job set on the newly installed typesetter was the *Sabbath School Quarterly* in the Nyanja language. This job, which previously had taken nearly a month to prepare, was now ready for printing in less than a week, and the quality of the work was superior. For the first time the *Quarterly* had smoothly trimmed edges.

At first the African employees showed concern as the new equipment arrived, for they feared their jobs would be taken away. Now they are learning that the new equipment has only increased their ability to do better and faster work and thus increased the output of the publishing house.

Today the Malamulo Publishing House stands proudly beside other institutions on this famous mission in the former colony of Nyasaland, taking its place alongside the college, the hospital, and the leprosarium. It employs 15 full-time workers and provides employment for ten students on a part-time basis. Its sales are setting records. With God's help Malamulo Publishing House will continue to be a bright star rising from the heart of Central Africa.



Above: Isaac Sindie, who has earned his school expenses for seven years by working at the press, operates a Monotype machine. Below: Andrew Ben Kasankha and Herfoid Kapindula have been employees of the Malamulo Press for 31 and 22 years, respectively.



First Adventist Airstrip Opens in New Guinea

By COLIN M. WINCH

Director

Upper Ramu District, New Guinea

An isolated village on the West Irian border of New Guinea, the first in its subdistrict to accept the Advent message, now possesses the first Adventist-owned airstrip in New Guinea.

Built entirely by nationals, who lack such simple tools as wheelbarrows, the strip now is graveled so landings can be made after heavy rains. I have flown Les Parkinson, president of the Sepik Mission, and the late Keith Ballard (REVIEW, June 1, 1967) into Sumumuni for mission work, saving them days of hard walking. Sick nationals have been flown out to the care of modern hospitals. This is a new day for the national Adventists of Sumumuni and for our work in that area.

The village nestles at the base of the Bewani Mountains, deep in the rain forest, and is reached only after two full days of steady walking through swamps. When I first walked into the village, I suggested to the people that they build an airstrip, for there was a suitable site running through the center of the village. I could offer them no financial assistance; my only help would be in teaching them how to build it. The villagers met and decided to try.

Some five months later I again trudged through the swamps, and upon arriving at Sumumuni, I was pleasantly surprised to find the construction of the strip well advanced. The whole village had been completely demolished and rebuilt 150 yards farther upriver to clear the suggested site. The people had cut down the rain forest with axes and had hauled off large logs by hand, using jungle twines

for ropes—an enormous task in itself. When the roots and stumps had been burned out, the resulting holes were filled with river stones. Finally the area had been leveled with primitive digging sticks and old shovels.

Having no wheelbarrows, the people hauled river stone and earth on bark sleds drawn with bush vines. Women with babies cradled on their backs hauled the river stone with the help of young children while the men dug and leveled the site. Toiling under the blazing tropical sun, the people planted grass on the strip to complete the project. It was a community effort of the first order.

When I arrived I paced out the length of the strip and found it to be only 1,050 feet. This was sufficient only for landings and take-offs with light loads; because of the altitude and the tropical heat, it would not be adequate when we carried heavy loads. We spoke to the village elders, explaining that the strip would have to be lengthened and that they would have to fell a considerable amount of rain forest at each end for approach paths. I promised that when this work was completed, I would come and attempt a landing.

Our national worker was then instructed how to know whether the strip was suitable for a landing after rain. I would have to rely on him to inform me by a system of signals whether the strip was too soft. I showed him how to dig his bare heel into the surface of the airstrip to test its ability to bear the weight of the aircraft. If his foot sank below a specified level, he was to signal me not to land by waving his arms above his head. If he felt it was suitable for a landing, he was to stretch his arms out like the wings of an airplane. I impressed him with the fact that it could be embarrassing for the pilot if the aircraft flipped over on its back.

When I received word some months later that the airstrip had been completed, I made application to the Department of Civil Aviation to make a test landing. When approval was received, I



VH-SDA and its pilot, Colin Winch (left), landed successfully at the Sumumuni, New Guinea, airstrip, which the Adventist villagers had worked months to prepare. Others shown (from left) are Donny K., the national worker who gave the landing signals; his wife; the late Keith Ballard; and Pastor C. T. Parkinson, president of the Sepik Mission, New Guinea.

flew to the border area with Allan Butler, an accountant from our headquarters office, and we landed at Pagei, a government patrol post airstrip. Here Allan and the supplies were off-loaded, for I wanted the plane as light as possible for the first landing.

After prayer for God's protection, I flew VH-SDA, a Cessna 180, the seven minutes to Sumumuni and advised the Air Traffic Control that I would make some test runs first and would report when I was ready to make a landing. I had done several airdrops of welfare clothing previously, so I was fairly familiar with the strip, but I decided to make several test runs above the strip for safety's sake.

The first run was at 100 feet to check for obstacles not otherwise visible. From this height I observed that the approach path at the western end had not been cut long enough. This was confirmed as I did a sweep at 50 feet. The approach path at the eastern end was good, so I

chose to make my landing approach from the west, leaving the eastern cut as an exit should I find it necessary to abort the landing.

As I flew across the site I could see the national teacher standing in the middle of the strip with his arms outstretched, the sign that I could land. The next time around I set up my approach as if I were going to land. I flew along the strip at about 10 feet and then climbed out through the eastern approach. There was clearly room for an abort should this be necessary. The worker was still standing on the airstrip with his arms outstretched.

As I made another approach I noticed the teacher had moved to the side, so I did a low run with the wheels almost touching the grass and had a good look at the surface. The strip was dry and appeared to be firm. Satisfied that everything was O.K. for a landing, I called Air Traffic Control.

"Madang Control, this is Sierra Delta Alpha (the "SDA" registration of our mission plane). Have completed test runs over Sumumuni airstrip. Will now attempt a landing."

The cabin speaker crackled to life as Madang Control answered, "Sierra Delta Alpha. Roger. Report on the ground after landing."

I acknowledged, and again did my pre-landing check, which included a word of prayer. My heart was thumping hard against my ribs, and my mouth was dry. No pilot is callous about landing a plane where no one has ever landed before.

Airspeed back to 70 knots; 20 degrees of flap (air brake) selected. Onto final leg. Power back to 15 inches of manifold pressure. Propeller pitch O.K. and 30 degrees of flap. The trees rush past, and then the river. Power off now and 40 degrees of flap. The plane descends quickly with the airspeed indicating just under 60 knots, and decreasing rapidly. The runway threshold rushes up to meet me, and I flare out. The stall warning buzzer shrieks in my ears comfortingly as the wheels rumble on the grass.

University Club in Ethiopia

Adventist students of the Haile Selassie I University in Ethiopia—about 20 at present—have formed the Adventist Addis Ababa University Club.

Purpose of the club, sponsored by Pastor O. DaCosta, minister of the Addis Ababa church, is to provide Christian fellowship and encouragement. These young people have constant problems with Sabbath examinations, and it will probably not be long before the university institutes Sabbath classes because of the increasing enrollment.

Shown here are five of the club members (from left): an unidentified member; Paulos Berhane; Paul Conner, who has led out in club activities; Alazar Dessie; and Yacob Negassa.

MURIEL CONNER



The strip feels good for the first 20 yards, but as I brake, the wheels dig into the soft ground and the tail wheel lifts. I haul back on the control column to keep the tail down and to stop nosing over. The plane comes to a stop with still a third of the short strip unused.

A silent prayer of thanks goes up to a merciful God, and I call up Air Traffic Control to report that all is well. As I taxi back along the strip, noting the soft patches, I can see the nationals of Sumumuni performing what appears to be a war dance. They are literally jumping for joy. It is a wonderful day for them—the reward for all their months of labor. And it is a wonderful day for God's work in this remote and difficult land.

Two Sabbath School Institutes in Congo

By F. G. CLIFFORD
*Departmental Secretary
Trans-Africa Division*

Congo Union Sabbath school secretaries conducted two institutes in April. The first was held at Rweze, the headquarters of the North Congo Field. The second met at the headquarters of the East Congo Field, just north of Lake Kivu, near Masisi.

On Sabbath, the last day of the institute at Rweze, the delegates were divided into groups, each of which visited a branch Sabbath school in the area. In some instances the group conducted the Sabbath school program, putting into practice the principles learned during the institute.

The Sabbath vesper hour took the form of a dedication service, at which course completion certificates were handed out. The appeal for greater dedication was made by F. G. Clifford, Sabbath school secretary of the Trans-Africa Division. D. H. Thomas, Sabbath school secretary of the Congo Union, offered the dedicatory prayer.

Many who attended the East Congo Field institute had suffered trial and persecution, but their faith was strong. Fifty-five participants received certificates and stated their determination to see the work of God finished in their area. These men, who had been through much difficulty and hardship, chose as their closing song, "Oh, there'll be joy when the work is done," a fitting climax to an inspiring institute.

Branch Sabbath Schools Win 13 Near Poona

By J. B. TRIM
*Departmental Secretary
Western India Union*

A baptism of 13 people resulted from nine branch Sabbath schools held in the vicinity of the Southern Asia Division headquarters, in Poona, India.

Sparked off some months ago by the Marathi church members and supported by the adjoining Salisbury Memorial church, a regular program of activity was soon in full swing. Some groups were conducting up to three branch Sabbath schools in one afternoon, walking or cycling between places. After each children's branch Sabbath school program a study group is held in which young people and parents study Voice of Prophecy Bible lessons in their language.

E. G. Conley, church pastor, arranged weekly sessions Wednesday evenings after prayer meetings so that participants could be briefed, difficulties ironed out, new material distributed, and all efforts coordinated.

Meanwhile, seven miles away, Spicer Memorial College students are operating an additional 20 branch Sabbath schools in another area of Poona. A public evangelistic effort will soon climax the soul-winning Sabbath schools.

Students of Lasalgaon, the union boarding academy, conduct three branch Sabbath schools in nearby villages.

Iran Builds New School With Overflow Offering

By KENNETH HARDING
President, Iran Section

The second largest second-quarter Thirteenth Sabbath Offering overflow ever—\$81,432.57, collected June 25, 1966—came to Iran for a new elementary school in Teheran and for improvements at the Iran Adventist Academy. The major portion is being used to build the new elementary school. The remaining portion has been set aside for a multipurpose building at the academy, to be built as soon as additional funds are available.

After a two-year search a desirable property for the school was found about a kilometer from headquarters. The large site is in an easily accessible residential section near to the city's business area.

Plans call for a two-story building with eight large classrooms, multipurpose room which can be used as an auditorium seating 300 to 400 persons, a dining room accommodating up to 200 students, and an indoor play area. Provision has been made for a library, administrative offices, and a teachers' lounge.

Anoosh Keshishzade, principal of the school, now conducts classes in a rented building. Under her are four full-time and three part-time teachers. The enrollment of 75 students in grades one through six is expected to exceed 100 next year. Lessons are taught in Farsi, but English and Armenian are taught as foreign languages beginning with the first grade.

Incapacitated Preacher Has Goal of 50 Baptisms

By R. S. WATTS, JR.
*Sabbath School Secretary
Far Eastern Division*

A worker in the North Celebes Mission who is partially paralyzed as the result of a stroke has pledged the Lord that he will win 50 persons to the message during 1967. Twenty had already been baptized by the middle of June.

The stroke that Hein Sondakh suffered in May, 1965, at the age of 39, completely paralyzed the left side of his body. This came as a tremendous blow not only to his family but to the mission, for he was one of the most productive workers in the field. Would he ever walk again? Would he ever have full use of all of his faculties?

Pastor Sondakh believed without any doubt that God had a definite purpose for his life and that he still had a work to do. With this conviction and with a deep, vibrant faith in God's plan for him, he preached and conducted Bible studies in his bedroom.

Last September, a year and four months after his stroke, Pastor Sondakh was still unable to walk. However, he felt a great burden to hold a series of public

The Sabbath morning service at the Congo Union session, with Elder M. L. Mills speaking.



evangelistic meetings. The church rallied behind him and pledged full support. Each evening he was carried onto the platform, the pulpit was moved aside, and Pastor Sondakh preached the message from a chair. At the conclusion of the meetings 12 were baptized. As a result of his soul-winning activities during 1966, 25 joined the church.

Recovery has been very slow. Yet 1967 offered a greater challenge. He would attempt to win 50. With 20 already won to the third angel's message, he is well on his way to that high objective. With a sparkle in his eye and a faint smile on his lips, Pastor Sondakh says, "I love the Lord; I love my work; and I know that God will give me these 50 souls."

Jamaica Receives Thrust for Future Evangelism

By M. G. NEMBARD
Secretary, Ministerial Association
West Indies Union

Nearly 100 administrative workers, departmental secretaries, pastor-evangelists, and Bible instructors met together in the Mandeville, Jamaica, church in May for a two-day evangelistic workshop.

Each night there was an evangelistic meeting with E. E. Cleveland, associate secretary of the Ministerial Association of the General Conference, as the speaker. The public meetings brought approximately 1,000 eager listeners, and the church proved to be inadequate for this large crowd. In addition to his lectures at the workshop, Elder Cleveland spoke at the West Indies College chapel exercises. That same day he motored to Montego Bay, nearly 100 miles away, for a mass evangelistic meeting. This was but the beginning of a week of evangelism and revival in the West Indies Union.

Spanish Town, the central church of the Central Jamaica Conference, heard Elder Cleveland on Sabbath morning, May 13. In the afternoon he addressed a large group of ministers from the Central Jamaica Conference. The last speaking appointment for the day was at the North Street Temple in Kingston, where more than 1,500 believers listened to the message of this servant of God.

On Sunday evening the spacious National Convention Hall was filled with more than 6,000 members and friends. At least 50 ministers attended, and music was provided by a combined choir of more than 100 voices. Pastor Cleveland presented the subject, "What Must I Do to Be Saved?" comparing the physical birth with the spiritual.

Others who participated in this week of services were B. L. Archbold, ministerial secretary of the Inter-American Division; C. H. Lauda, president of the Potomac Conference, who made Jamaica his last stop in his visit through the Inter-American Division; and Dr. Walter Ost, who accompanied Pastor Lauda.

On the island of Jamaica we now have more than 40,000 baptized Seventh-day Adventists and 300 organized churches.

Buried in the Trees

By A. M. BARTLETT
President, Indonesia Union Mission

The Toradja, or "people of the mountains," are perhaps most famous for their cliff burials. The mountains of Central Celebes are precipitous, with sheer limestone cliffs rising thousands of feet. In these cliffs the people carve their graves. Sometimes families will use the same burial place from generation to generation, and large caverns have been carved.

In front of the graves a balcony is cut from the stone and a statue of the dead person, dressed in clothes of the deceased, is placed to watch the tomb. It is not uncommon to see these balconies crowded with ten or more statues. The condition of the clothing tells the approximate time of burial. Most of the statues are draped in rags, indicating that the burials were years ago.

Recently, while itinerating in the South Celebes Mission, I visited our academy at Rantepao in the heart of Toradja-land. In talking with the people on this occasion, I learned that they practice other types of burial. The local elder took me to see some of these other tribal graves.

After walking along the main road for perhaps two miles we left the road and began a steep climb. At times we climbed from terrace to terrace on the dikes of rice fields. Sometimes we entered the forest and were forced to climb almost on hands and knees.

Finally, after an exhausting climb, we came to a small clearing, and I got a new understanding of the phrase "mountain people." We found three great ancestral homes, the only homes these people have ever known. These buildings have been standing for hundreds of years. They cling precariously to a little level spot on the steep mountain. In the clearing, children were playing.

We struggled on up the trail after a few minutes' rest at the edge of the clearing. When we rounded a huge outcropping of rock the trail leveled off for a short distance. Here were gardens and we picked our way between the hills of sweet potatoes. At the farther edge of the garden we passed a row of tall tapioca plants, then climbed into the steep jungle again.

Mountain climbing in the tropics can be very strenuous work, and I was nearing exhaustion from scrambling over stones when my guide stopped. As I came puffing up beside him, he pointed to a boulder and stooped down, motioning me to do the same. There was a cave under the rock. Formerly the cave had been nearly closed, with only a small entrance hall, but now the opening was much wider, making it more a sheltered ledge than a real cave.

Gradually shapes became visible, and I realized that I was looking at a grave-



Prize Day at Skodsborg

A class of 23 physiotherapists completed four years of training and celebrated Prize Day, April 27, in the Skodsborg, Denmark, church.

These young men and women are now able to go out as the "right hand" of our message, either in one of the 170 private health clinics in Scandinavia established mainly by Skodsborg-trained physiotherapists, or in one of our sanitariums at home or abroad. Two are called to go to Greenland and work in the Skodsborg Clinic and in Queen Ingrid's Hospital at Godthaab.

The closing feast as always was beautiful and solemn, and the church was well filled. The administrator of the sanitarium, H. Westerlund, and the chaplain, Johs. Jensen, challenged the graduates. The president of the school, Senior Physician Eskild Hansen, distributed the diplomas, and the matron gave flowers.

After four months' internship these 23 authorized physiotherapists are able to work in our own institutions, as well as in government service at public hospitals.

H. WESTERLUND, Administrator

yard. Human bones were lying on the ledge, and here and there a skull was visible. My guide told me that years ago this had been the regular burial place for the small village we had just passed. Since the ledge had become uncovered it had been abandoned. He said many poor people look for such ledges or caves rather than going to the expense of having a more elaborate burying place carved in a cliff.

My guide began climbing again, and when I reached his side I found that I was standing by a huge tree with a large hole cut in the trunk about three feet from the ground. The hole had been covered by boards and tied securely with ropes. Evidently the hole had been made and covered quite recently, because the tree had not begun to heal. My guide said we were looking at a tree sepulcher. And then he told me why children are sometimes buried in a living tree.

Usually when an infant under two dies, he is buried in the ground. However, if the next child born into the family also

dies in infancy, the parents conclude that the spirits are not happy with the way they buried the first child, and the family goes to great expense to have the second child buried in one of the elaborate cliff burial areas, complete with wooden statue. If a third child dies in infancy, the parents are sure that the spirits are unhappy and that they must try another method of burial. This child is buried in a tree.

A large jungle tree is selected and an opening just large enough to hold the body in a standing position is carefully cut in one side. The child is buried in the tree, and the opening is secured with rough boards. Above the hole a coconut shell is placed where the mother daily presents an offering to the spirits.

If the mother becomes pregnant again, the parents are afraid to try to rear a fourth child. Immediately upon its birth the child is given to a relative or guardian, in the hope that it will escape the spirits' anger.

As I stood looking at the tree, sadness swept over me. I realized that this hole in the tree represented the hopeless fear of heartbroken parents. Here was their third baby, taken by death. I looked in the coconut shell and found some rice. The mother was still bringing her offering to the spirits several months after the burial. What a hopeless condition! What despair must be in the heart of this mother as day by day she makes her way to the tree, hoping to appease the spirits' wrath.

What a glorious hope is ours! We know that when Jesus comes the resurrection will take place. We are sure that loved ones laid to rest in Christ will be raised. In the jungle, mothers bury their babies without hope of a resurrection, and in fear and despair.

The glorious message of the resurrection must be preached in all the world. It must be preached in the mountain jungles of Central Celebes. No sacrifice would be too great to bring the hope we have to the people of Toradja.

Condensed News

SDA Students at Medical School in Brazil Plan to Serve Church

Nineteen Seventh-day Adventist young people are now attending the University of Belém Medical School in Brazil, South America.

Most of these students work part time in our Belém Hospital in exchange for their room and board. Upon graduation each one will work for the church a minimum of five years. While training, all are active in medical missionary work, in health education programs, in home visitations, and in helping with mobile clinics and rural health programs.

These young people are all dedicated Adventists, holding as their objective "Service for the Church" upon graduation from their school.

RALPH F. WADDELL, M.D.

Secretary, GC Medical Department

Eight U.S. Student Missionaries to Serve Far Eastern Division

The Far Eastern Division will soon have eight student missionaries from colleges in the North American Division. This is the highest number the division has had at one time since the inception of the student missionary program. They are:

Atlantic Union College: Charles Eusey, summer tour in the Sabah Mission of Borneo.

Andrews University: Bruce Bauer, Osaka Evangelistic Center, Osaka, Japan.

Pacific Union College: John Merth, Korean Union College, Seoul, Korea, instructor in music; Darrell Vaughan and James Pappas, Osaka Evangelistic Center, Osaka, Japan; Darryl and Audrey Benson, teachers at the Ubon School,

Ubon, Thailand; and Frank Anderson, teacher at Ekamai Mission School, Bangkok, Thailand.

During this past school year the division has had six student missionaries. Three served in Taiwan and Hong Kong, two in Japan, and one in Southeast Asia. The sponsoring colleges were La Sierra, Union, Columbia Union, and Pacific Union.

D. A. ROTH

Assistant Secretary

Four Men Ordained at Three Polish Conference Sessions

Three separate conferences were held in Poland during May and June, in the cities of Warsaw, Breslau, and Cracow.

Three men were ordained at the West Polish Conference session: G. Pacewicz, K. Tomczyk, and F. Micherda. A. Olma was ordained at the South Poland meeting. The four newly ordained ministers have together won 240 persons to Christ.

Between 600 and 1,000 persons attended each of the sessions. Division workers were present, and W. D. Eva, Northern European Division president, presented the keynote addresses.

J. P. SUNDQUIST

Departmental Secretary

Northern European Division



Miroslawa Paluskiewicz directs the choir at recent Western Polish Conference session.

Six Ordained at Malamulo

Six men were ordained at the Malamulo church in South-East Africa in connection with the third quadrennial union session: R. S. Mazunda, G. M. Kavaloh, H. R. Fisher, G. S. Moyo, M. U. Mhone, and W. D. Nkosi.

The sermon was delivered by A. E. Cook, secretary of the Trans-Africa Division ministerial association. H. P. Longwe, union evangelist, offered the ordination prayer; B. B. Nkosi, president of the North Lake field, gave the welcome; and A. K. Phillips, principal of Mombera Seminary, presented the charge.

Delegates were present from three fields and six union institutions, representing 24,000 baptized members. For 65 years Malamulo has served as the main medical, educational, and publishing center for the South-East Africa Union.

N. L. Doss, President
South-East Africa Union

Davao Mission in Philippines Holds First General Session

More than 4,000 delegates and members attended the first general meeting of the Davao Mission held recently at Southern Mindanao Academy, in the Philippines.

The session began with a message by V. M. Montalban, president of South Philippine Union Mission, and greetings by the mayor of Matanao. Present from the Far Eastern Division were Paul H. Eldridge, president; R. C. Williams, ministerial, radio, and religious liberty secretary; and R. S. Watts, Jr., Sabbath school secretary. All the departmental secretaries of the union attended the session.

The report of the mission president shows that 1,363 persons were baptized during the past two years, and nine churches were added to the mission. The meeting was climaxed with a baptism of 75.

A. A. VILLARIN, President



The Adventist optometrists who met not long ago in Eugene, Oregon. Seated are (from left): Drs. Bond, Randolph, Stumpf.

Adventist Optometrists Hold Retreat in Oregon

The association of Seventh-day Adventist optometrists, meeting June 30 to July 4 in Eugene, Oregon, elected Dr. Herbert Moore, from Toppenish, Washington, as their new president. The ninth annual retreat was held in Eugene immediately after the American Optometric Association's annual congress met in Portland, Oregon.

The 27 O.D.'s were welcomed in the Eugene SDA church by their host for the weekend, Dr. B. W. Bond. D. G. Matthews, pastor of the Eugene church, conducted the Friday evening vespers. Dr. C. E. Randolph, of the Medical Department, was the official representative from the General Conference and had the Sabbath morning worship service.

For Sabbath evening vespers, held at Dr. Bond's mountain home, Sunny Liu, singing evangelist, gave a half-hour concert followed by W. J. Hackett, president of the North Pacific Union, speaking on science and the Bible. Business meetings followed on Sunday and Monday.

CLARENCE D. OMANS, O.D.

Atlantic Union

BRIEF NEWS

JOHN MILTON, public relations director for the New York Conference, joined with the local pastor, C. M. Christianson, in a series of meetings not long ago at the Herkimer, New York, church.

APPROXIMATELY 250,000 Christmas cards have been sent to the Far Eastern Division by churches in the New York Conference.

THE Southampton Chorale recently presented DuBois' "Seven Last Words of Christ" to a capacity audience at Hamilton, Bermuda. The chorale was trained by Mrs. Winifred Rivers, but her sister, Mrs. Doris Burton, was guest conductor for the performance.

A NEW nonprofit retirement home will open in Sterling, Massachusetts, September 1. Set on a 70-acre site on a hilltop with a picturesque view of Mount Wach-

sett, this facility will operate not in the typical institutional fashion, but rather as a family-type Adventist retirement home, operated under the principles of the church. Arthur A. Joseph, owner and manager, reports that the home is now being renovated to house a limited number of retired persons who are able to care for themselves.

THE BERMUDA INSTITUTE has been upgraded to a full secondary school. Sessions will begin September 4.

EMMA KIRK, *Correspondent*

Columbia Union

BRIEF NEWS

A NUMBER of Adventist students participated in a Silver Spring, Maryland, Rotary dinner featuring foreign costumes and foods. Four CUC students and President Winton Beaven were speakers.

MORTEN JUBERG, *Correspondent*



Ohio Church Built by Members

The Bellefontaine, Ohio, church was dedicated May 13. Participants in the dedicatory service, which was organized by Pastor Paul Horton, included: Cree Sandefur and T. R. Gardner, president and treasurer of the Columbia Union Conference, and F. W. Wernick, then conference president. Clifford Robbins was pastor during the construction program, largely carried on by the church members.

CHARLES R. BEELER, *Departmental Secretary*



Three Ordained in Pennsylvania

Three men were ordained July 1 at the Blue Mountain Academy camp meeting. Pictured (right to left) are Orville D. Wright, Pennsylvania Conference president, presenting ordination certificates; Mr. and Mrs. Canosa; Mr. and Mrs. Gordon A. Kainer; Mr. and Mrs. Fred K. Hyde.

Also participating in the service were Theodore Carcich, GC vice-president; T. R. Gardner, Columbia Union treasurer; J. A. Toop and E. M. Hagele, of the Pennsylvania Conference; Horace C. Reading, of the Philadelphia Chestnut Hill church; and Walter E. Haase, of the Harrisburg District.

LOUIS CANOSA, *Departmental Secretary*

Lake Union

BRIEF NEWS

THE MOLINE district churches in Illinois have held three baptismal services and baptized 20 persons since February. February 12 three persons were baptized and joined the Moline church; April 23 eight were baptized and joined the Kewanee church; May 13 six joined the Aledo church and three the Moline church.

MILDRED WADE, *Correspondent*

North Pacific Union

BRIEF NEWS

JAY AMYX, mayor of Boise, Idaho, was the principal speaker June 26 at services dedicating the new welfare center there. Others who participated in the special services included Harold Gray, Idaho Conference lay activities secretary; George Crofts, Boise lay activities leader; Mrs. Stewart Merrill, president of Treasure Valley Dorcas Federation; and Franklin S. Fowler, Boise pastor. Mrs. Donald Mack is Dorcas leader.

KENNETH J. MITTLEIDER and Sunny Liu, of the union conference ministerial department, will hold a series of meetings in Walla Walla, Washington, October 7 through November 3, in the junior college auditorium.

A SPECIAL educational survey committee composed of General, union, and local conference representatives has been studying the establishment of a four-year day academy for the Greater Seattle area of the Washington Conference. It would relieve crowded conditions at Auburn Academy. The hope is that such a school could be in operation by 1970.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

LITERATURE evangelists of the Northern Union met at the North Star Camp at Brainerd, Minnesota, July 2-8 for their annual institute. William Nordgren, of St. Paul, was chosen as colporteur of the year, and Mrs. Mardelle Dufort reported the highest record for weekly sales: \$1,539.65.

THE four churches in the Beach, North Dakota, district sent every boxholder in the district the tract "Wake Up, America." Some inquiries have already been received from the 5,200-piece distribution.

L. H. NETTEBURG, *Correspondent*



Glendale Field School of Evangelism

Ten southern California churches and their pastors and 12 ministerial interns from Andrews University united this summer in a 22-night series of meetings and field school of evangelism. Don Doleman, conference evangelist for the Southern California Conference, led out. Attendance was as high as 1,400 for this Glendale series, and at present more than 300 are attending the follow-up series. Baptisms are being held periodically for those who made their decisions for Christ during the series.

Stories and pictures in the Pacific Union section this week are by S. A. Yakush, departmental secretary, Southern California Conference.



Church Dedicated in Los Angeles

A week of special services preceded the dedication of the Los Angeles Berean church June 17. Pastor Dennis T. Black, who led out in the dedicatory services, had directed the construction of the \$600,000 edifice.

G. N. Banks, secretary of the Regional department of the Pacific Union, spoke at the morning worship service, and Helmuth Retzer, president of the Southern California Conference, gave the dedicatory sermon that afternoon. Plans are being made to build a youth chapel.



New Southern California Congregation

The eighty-ninth church of the Southern California Conference was organized July 15 in Camarillo by Helmuth Retzer, conference president, and Harold Calkins, conference secretary. More than 50 joined the church as charter members.

The church is in a thriving community and has all the potential for rapid growth. Edwin Zackrison will serve as pastor.

Watts Area Boys Among 250 at California Welfare Camp

The third annual Good Neighbor Camp was conducted by the Southern California Conference June 25 to 30 at Cedar Falls Camp.

Nearly 250 junior-age boys from needy homes in Los Angeles, Ventura, and Santa Barbara counties overflowed the camp, which in past years had an attendance of about 100. Many came as a result of the word spread by previous campers.

Although the boys learned to canoe, ride horseback, swim, hike, and work at crafts, they showed the keenest interest in the dining room. Many came from homes where they had only one meal a day. The absence of flesh food was no problem, for many rarely had meat to eat at home.

Jim Melancon, pastor of the Miramonte Boulevard church in Los Angeles, served



A boy of the streets has fallen in love.

as camp pastor. His daily messages led many of the young men to decide to study their Bibles and to learn to pray with groups in the sponsoring churches.

At present, day camps are being held in the Highland Park and Watts areas by eight college students. These men are visiting in the homes, teaching the Bible, and helping with the community recreational program.

Southwestern Union

BRIEF NEWS

ELDON WALTERS, ministerial secretary of the Southwestern Union, and Charles O'dell, pastor of the Baton Rouge district, recently completed a series of meetings in the Baton Rouge Seventh-day Adventist church. Forty-one persons made their decision to follow the Lord, and thus far 28 of these have been baptized. Elder Walters also conducted a field school of evangelism that was attended by ministers of nearby churches.

J. N. MORGAN, Correspondent

Andrews University

Professor Studies Soybeans As Possible School Industry

Rudolf E. Klimes, president of Korean Union College, is a visiting professor in the education department of the Andrews graduate school this summer. His specialty is educational finance, but he also has an interesting avocation.

While he is in the United States, Dr. Klimes is studying soybean production, hoping to set up a soybean industry at the Korean college.

Koreans have long depended on soy



The Andrews University Summer Institute of World Missions was attended by 61 students. On the left (front row) are two of the faculty members, M. O. Manley, institute director, and G. Oosterwal, visiting professor from Philippine Union College. Also shown are 38 mission appointees, left to right: Mrs. Warren Shultz, Mrs. James Rector, Mrs. Edward Norton, Mrs. Jon Green, Mrs. Glendon Korkum, Mrs. George Babcock, Mrs. R. A. George, Miss Lynette Spencer, Mrs. John Dovich, Mrs. Janis Lindfors. Second row: Pastor Warren Shultz, James Rector, Pastor Edward Norton, Pastor Jon Green, Glendon Korkum, George Babcock, R. A. George, John Dovich, Jerrold Aitken. Third row: Mrs. David Taylor, Miss Carol Wreed, Mrs. William Van Schiek, Mrs. John Carter, Mrs. Charles Schultz, Mrs. Leslie Anderson, Mrs. George Johnson, Mrs. Albert Parker, Mrs. V. Martin Robeson, Mrs. Esperanza Benavides. Fourth row: David Taylor, Don Lane, John Carter, Charles Schultz, Leslie Anderson, George Johnson, Albert Parker, V. Martin Robeson, Pastor Eliezer Benavides.

milk and cheese for their protein requirements, but the current yield in Korea is eight bushels an acre, compared with the American production of 30 bushels. According to Klimes, agronomists claim it should be possible to get at least 50 bushels an acre.

Loma Linda University

BRIEF NEWS

THE first Doctor of Philosophy degree conferred by Loma Linda University in the field of biology was awarded in June to Donald W. Rigby, chairman of the biology department at Walla Walla College. Currently five graduate students in biology are working on the doctoral level, according to Dr. Ariel A. Roth, chairman of LLU's department of biology. Four hold appointments with SDA colleges.

Two recent graduates are returning to the La Sierra campus to teach. William J. Keyes, class of 1961, will teach business and economics; Erling Anderson, class of 1964, will teach German.

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

IF YOU are interested in simple mathematics, here is a practical problem. If you are an average reader, you can read 4,500 words in 15 minutes. At that speed in a year of daily quarter hours with books you would read more than 1.5 million words. That could mean 20 books a year, depending on the sizes of the books. That is four times the number of books read by the average public-library borrower of books in America.

Many of the busiest people of the world are on an organized program of reading. There is too much casual reading, not enough of the planned and purposeful kind. Surely you can find a quarter hour each day for something besides the newspaper.

Someone in our plant stopped me the other day and asked, "Have you read Dr. Norval Pease's book *And Worship*

Him. I confessed it had eluded me. "Get the book and read the last chapter," he said, "and you'll want to read the rest of the book." Following his advice, I procured the book next day. I was edified by the strong insistence upon better preaching if our spiritual faith is to be revitalized. The sermon as the heart of worship finds accent here. So beginning at the beginning I found the true meaning of worship, how to achieve it, and how to avoid spoiling it. Many preachers will find this volume a faithful mirror of their own pulpit and church service procedures. Many congregations are dying of stereotyped liturgy. Here is the diagnosis and the remedy. 96 pages, hard gold-stamped cover, \$2.95, Southern Publishing Assn.

Comes now a pair of paperback storybooks for varying ages currently off the presses of the Pacific Press: *Scrapbook Stories*, compiled from the scrapbooks of Ellen G. White many years ago and teaching lessons of truth and good conduct, selected by Ernest Lloyd; *Animal Heroes*, by Ernest Lloyd. The following verse appears on its title page:

"Stories here you never heard,
Stories true, word for word,
Stories new and stories old
For boys and girls are here retold."

Pictures highlight these 160 pages. \$1.00.

A new series of paperbacks by Judy Heinrich has been designed for little folks. Exciting pen drawings of Noah, Moses, and Jonah, by Mary Firestone Pitts, are accompanied by their stories told in brief outline. Each book portrays a separate character. For the restless child in church and at sleepy time these 30-page booklets will be a quieting diversion. They have the Southern Publishing stamp on them. Order from your Book and Bible House under the title *Big Stories for Little Folk*. 50 cents each.



Delicious new Soyamel Banana beverage, a soy milk with a delightful flavor of real bananas. A taste treat for boys and girls... grown-ups, too! • Soyamel is available four additional ways... Instant Malt, Instantized, Fortified, and All-Purpose Soyamel... each one delicious and health-



ful. It's easy and quick... just add water and stir. • For a complete selection of vegetarian foods, look for the Big W. Send for **SOYAMEL**® recipe booklet.



Tomorrow's Foods Today!

Worthington Foods, Inc. Worthington, Ohio 43085



W. C. De Haven, Missionary Volunteer secretary (Central California), formerly associate MV secretary (Southeastern California).

Richard Winn, Bible instructor, Mountain View Union Academy (Central California) from Southern California.

Richard C. White, pastor, Pacific Grove church (Central California) from Texas.

Herman R. Trout, associate field representative (Central California), formerly secretary-treasurer (Arizona).

Don A. Nelson, youth pastor, San Diego area (Southeastern California), formerly Bible teacher, Laurelwood Academy (Oregon).

(Continued on page 30)

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

Good News for You

1967 - Again a Full-Color

\$1.00

MISSIONARY SPECIAL

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

Good News for You has a message

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

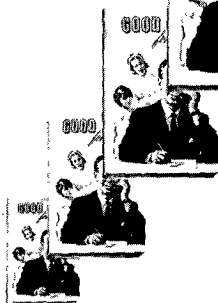
Good News for You
 is easy to read.

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

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

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

ORDER FROM YOUR BOOK AND BIBLE HOUSE



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

—ROBERT H. PIERSON, President, General Conference



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

—THEODORE CARCICH, Vice-president General Conference



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

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



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

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

GOOD NEWS
for You
 ARTHUR S. MAXWELL



GOOD

GOOD

GOOD

GOOD

GOOD

GOOD

GOOD



NEW LARGER SIZE

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

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

SOME OF THE FASCINATING CHAPTERS ARE—

- NO NEED TO DESPAIR (The state of the dead)
- NO NEED TO BE SO WEARY (The true Sabbath)
- YOU HAVE A FRIEND IN COURT (The judgment)

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

WHAT YOUR GENERAL CONFERENCE LEADERS SAY—

Games for Family Enjoyment

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.



*...families
that
play
together
stay
together*



Select several from this list:

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

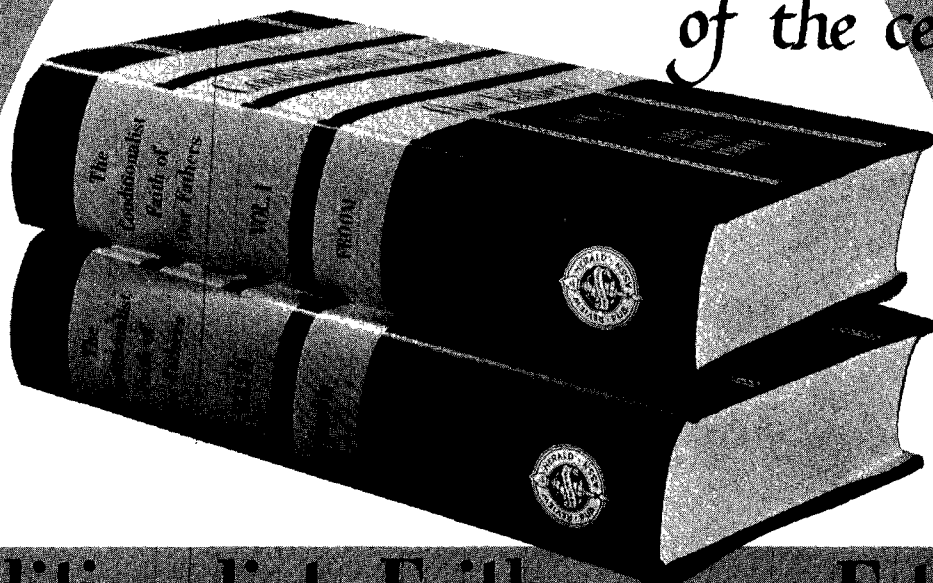
A fascinating pageant covering the

Sweep

of the centuries

by
LeRoy
Edwin
Froom

VOLUME I
and
VOLUME II



Conditionalist Faith of our Fathers

The age-old conflict over man's nature and destiny



Eight years of intensive research in the greatest libraries of both the Old and New Worlds has enabled the author to trace the consistent teaching of conditional immortality from Bible times to the present.



Volume 1—Origin, Development, and Penetration of Innate Immortality (900 B.C. to A.D. 600)

The innate-immortality teaching, springing from Oriental, Egyptian, and Persian origins, brings about the age-old conflict that reaches its peak under pagan Greek Platonism; then penetrates and splits the Jewish faith. Later it penetrates and splits the Christian faith into three conflicting schools—(1) Conditionalism, (2) Eternal Tormentism, and (3) Universal Restorationism. An unparalleled theological trilemma results. The stage is thus set for relentless conflict compassing the Christian Era. Leading lights of history are involved.

Battle of the Centuries Revolves Around These Three Concepts.

(Volume 1 also includes priceless comprehensive presentation of the Bible truth thereon, as the norm for distinguishing between truth and error in the perpetual struggle.)

* *Fully documented — impressively illustrated*

* *Based on unassailable evidence summed up by tabular and pictorial charts*

* *Authoritative — scholarly — convincing*

\$15.00

Price each volume

\$28.95

Complete set

Please add 30 cents each volume for postage and insurance.

A must for preachers, teachers, church officers—a priceless tool for every student of the Bible.

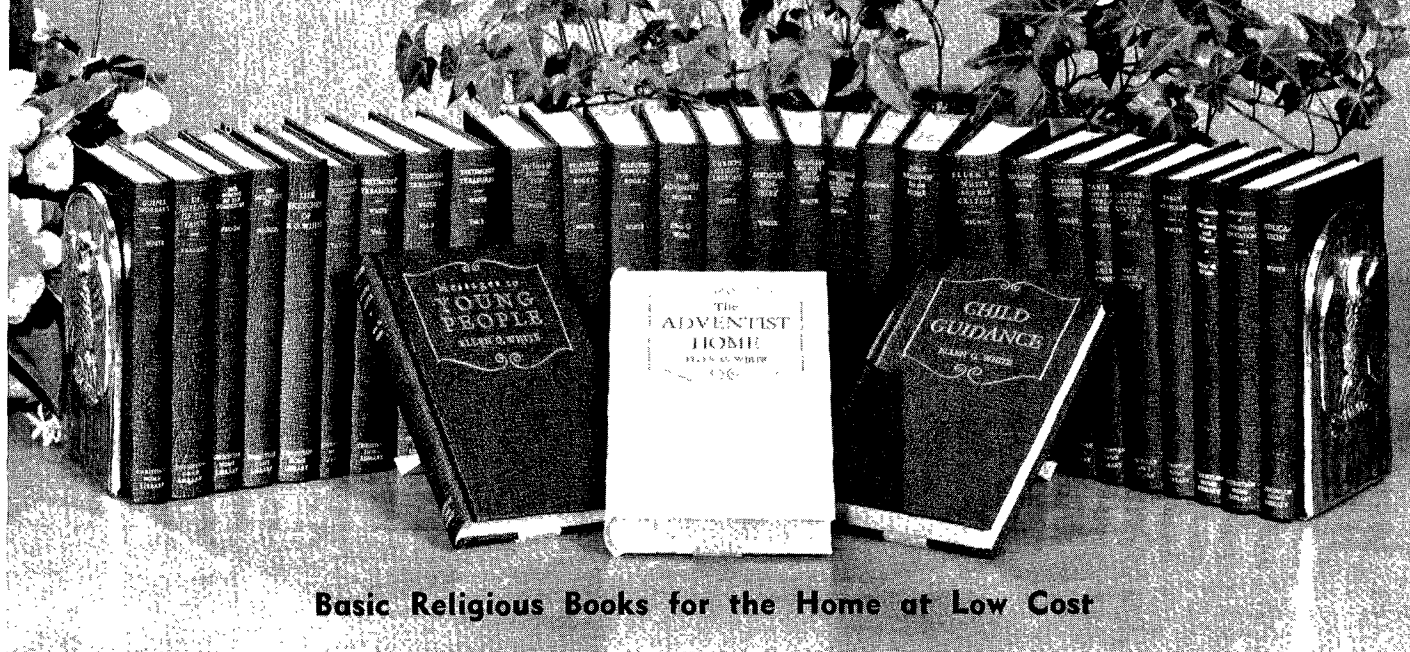
Volume 2—Revival and Restoration of Trampled Conditionalism (A.D. 600 to 1963)

From the bleak and silent centuries of the Dark Ages, with the papal position dominant (stressing universal innate immortality and eternal torment of the wicked); through the scattered early Protestant Conditionalist revival; past aspersion, ostracism, and persecution; then to toleration, investigation, and growing acceptance, we are brought to the nineteenth- and twentieth-century restoration and widespread adoption of Conditionalism truth. Every denomination now contributes spokesmen.

Also lays bare the sinister intrusion of modern Spiritualism, with its Eastern occult affiliates, as it penetrates Protestantism and Catholicism, leading to an impending climactic clash.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

The Christian Home Library Series



Basic Religious Books for the Home at Low Cost

THE CHRISTIAN HOME LIBRARY SERIES is composed of books of abiding value that were good yesterday, are good today, and will be equally good tomorrow. Each is worthy of a permanent place on your library shelves.

EVERY SEVENTH-DAY ADVENTIST HOME should have the complete set for reading, study, and reference. From time to time other fundamental volumes will be built into this series.

Choose a volume for your study need or your reading mood.

For the Study Hour

- ☐ ANSWERS—Charles D. Utt
- ☐ COUNSELS ON SABBATH SCHOOL WORK—Ellen G. White
- ☐ COUNSELS ON STEWARDSHIP—Ellen G. White
- ☐ COUNSELS TO WRITERS AND EDITORS—Ellen G. White
- ☐ DANIEL AND THE REVELATION (2 VOLS.)—Uriah Smith
- ☐ DIMENSIONS IN SALVATION—W. R. Beach
- ☐ ELLEN G. WHITE AND HER CRITICS—F. D. Nichol*
- ☐ EVOLUTION, CREATION, AND SCIENCE—Frank L. Marsh
- ☐ GOSPEL WORKERS—Ellen G. White
- ☐ LIFE SKETCHES—Ellen G. White
- ☐ MIDNIGHT CRY, THE—F. D. Nichol
- ☐ OUTLINE STUDIES FROM THE TESTIMONIES—C. L. Taylor
- ☐ WELFARE MINISTRY—Ellen G. White

Home and Health

- ☐ ADVENTIST HOME, THE—Ellen G. White**
- ☐ CHILD GUIDANCE—Ellen G. White**
- ☐ COUNSELS ON DIET AND FOODS—Ellen G. White
- ☐ EDUCATION—Ellen G. White
- ☐ FUNDAMENTALS OF CHRISTIAN EDUCATION—Ellen G. White
- ☐ MEDICAL MINISTRY—Ellen G. White*
- ☐ MINISTRY OF HEALING, THE—Ellen G. White
- ☐ STORY OF OUR HEALTH MESSAGE, THE—Dores Eugene Robinson
- ☐ TEMPERANCE—Ellen G. White



Devotional

- ☐ CHRISTIAN EXPERIENCE—Ellen G. White
- ☐ CHRIST'S OBJECT LESSONS—Ellen G. White
- ☐ COMING OF THE COMFORTER, THE—L. E. Froom
- ☐ EARLY WRITINGS—Ellen G. White
- ☐ PRAYER—M. L. Andreasen
- ☐ SELECTED MESSAGES (2 VOLS.)—Ellen G. White
- ☐ STORY OF REDEMPTION, THE—Ellen G. White
- ☐ TESTIMONY TREASURES (3 VOLS.)—Ellen G. White

Inspirational

- ☐ BELIEVE HIS PROPHETS—D. E. Rebok
- ☐ CHRISTIAN SERVICE—Ellen G. White
- ☐ EVANGELISM—Ellen G. White
- ☐ I LOVE BOOKS—J. D. Snider
- ☐ IN DEFENSE OF THE FAITH—W. H. Branson
- ☐ MESSAGES TO YOUNG PEOPLE—Ellen G. White**

* Indicates new titles in this series.

** Indicates titles available also in white binding.

All De Luxe Bindings
PRICE **\$3.75** EACH

Please add 20c first book, 5c each additional book, for postage and insurance.

ORDER BLANK

Please send me volumes as checked above—De luxe
@ \$3.75 each

Total for books \$

Mailing and insurance, sales tax where necessary

Total enclosed

NAME

STREET

CITY

STATE

ZIP CODE

ORDER FROM YOUR BOOK AND BIBLE HOUSE

ANSWERING THE CALL

(Continued from page 25)

Myron Voegele, district pastor, Wahpeton (North Dakota), from Nebraska.

Beverly Robinson, English teacher, Sheyenne River Academy (North Dakota), from New England Memorial Hospital.

Patricia Horst, English and journalism instructor, Upper Columbia Academy, Spangle, Washington, from Union College.

Joe Fisher, health and physical-education instructor, Upper Columbia Academy, from Walla Walla College.

Bill Fisher, teacher, and assistant dean of men, Upper Columbia Academy, from Andrews University.

Jim Brackett, mathematics and physics instructor, Upper Columbia Academy, from Madison Academy (Kentucky-Tennessee).

Don Parks, Bible instructor and pastor, Upper Columbia Academy, from Southern California.

Mr. and Mrs. Dick Whisenhunt, faculty, Upper Columbia Academy, from Rio Lindo Academy (Northern California).

Rodney Green, assistant farm manager, Upper Columbia Academy, from Portland, Oregon.

Mrs. Avis Furman, food service director, Upper Columbia Academy, from Monterey Bay Academy (Central California).

Dennis Hauner and Budd Leadbetter, furniture factory, Upper Columbia Academy, from Colville, Washington.

F. W. Foster, educational secretary (Potomac), formerly departmental secretary (Kentucky-Tennessee).

S. E. Gooden, MV and educational secretary (South Atlantic) from East Nigeria.

Samuel Thomas, lay activities secretary (Allegheny) from the South Atlantic Conference.

Clyde W. Smith, business manager, Auburn Academy (Washington), formerly principal of Mount Ellis Academy (Montana).

Mrs. Orley Olson, dean of girls, Auburn Academy (Washington), from Loveland, Colorado.

Irving E. Gray, secretary-treasurer (Upper Columbia), formerly associate manager, Loma Linda University Foundation.

Fred M. MacDonald, assistant manager of Loma Linda Foundation, from the trust department of the Seattle National Bank of Commerce.

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Elaine North, who has been serving in the South New South Wales Conference office in secretarial work, left Sydney on June 9 for New Guinea. She will work in the office of the Bismarck-Solomons Union Mission at Rabaul.

F. Skeers has served in carpenter work

in the Coral Sea Union Mission for a short term. He left on June 9 for the Bismarck-Solomons Union Mission for a term of two years. His first location will be Rabaul.

Mr. and Mrs. W. H. Stokes and child sailed from Auckland, New Zealand, on the *Moana Roa* for Suva, Fiji, June 13, after furlough. Brother Stokes will resume service at Fulton Missionary College in teaching and accountancy work.

Pastor and Mrs. E. C. Lemke and one child left Sydney on June 17, after furlough, for Rarotonga, in the Cook Islands. Pastor Lemke was recently president of the Central Papuan Mission and has been invited to transfer to the staff of the Central Pacific Union Mission as president of the Cook Islands Mission.

North American Division

David D. Dennis (UC '60), Mrs. Dennis, and two children, on furlough after service in the South American Division, left San Francisco July 2, for Djakarta, Java. Before marriage, Mrs. Dennis' name was Charlotte Eloise Morris. Mr. Dennis is to be treasurer of the West Indonesia Union Mission.

David H. Unsell, M.D. (CME '30), of Billings, Montana, left New York City on July 3 for Ghana. He will serve as a relief physician in the Kwahu Hospital.

George S. Haley (EMC '57), Mrs. Haley (WWC '54), and three children, returning after furlough, left Los Angeles July 5, for Seoul, Korea. Mrs. Haley's name was Barbara Jane Ritonen before marriage. Mr. Haley will continue as director of industries at Korean Union College.

D. Kenneth Smith (LSC '52), Mrs. Smith (LSC '50), and four children, left Los Angeles July 5, returning to Bangkok, Thailand, after furlough. The maiden name of Mrs. Smith was Marjorie Jean Venden. Elder Smith will resume his work as chaplain of the Bangkok Sanitarium and Hospital.

Herschel R. Hendley (AU '64), Mrs. Hendley (PUC '63), and child, of San Diego, California, left New York City on July 6 for West Africa. Mrs. Hendley's name was Betty Jo Sandoval before marriage. Elder Hendley has accepted a call to teach Bible in the Peninsula Secondary School in Sierra Leone.

Donald E. Robinson (Helderberg College '61), Mrs. Robinson (Helderberg College '59), and child, returning after furlough, sailed on the S.S. *African Comet* from New York City on July 7 for Rhodesia. Mrs. Robinson's maiden name was Elaine Allison Coetzee. Mr. Robinson will continue service as an accountant in the Trans-Africa Division.

Dean O. McDaniel (AU '64), Mrs. McDaniel (WWC '60), and three children, of Salmon, Idaho, sailed from New York City on the S.S. *Raffaello*, July 8, for Italy, en route to Cyprus. Mrs. McDaniel's name, prior to marriage, was Valora Louise Mechalke. Elder McDaniel is to serve as a pastor and evangelist in Cyprus.

Clyde E. Ondrizek (WMC '56), Mrs. Ondrizek (WMC '56), and child, of Keene, Texas, left New York City on July 9, for

Rhodesia. The name of Mrs. Ondrizek before marriage was Lettie Mae Wilkin. Mr. Ondrizek will be normal director of the Lower Gwelo Training College.

R. R. FRAME

NOTICE

Correction

In the June 15, 1967, issue of the REVIEW, the caption on page 18 incorrectly gave the name as Cannon. Beryl Gammon was the soloist at the Sabbath morning congregation at the British Union session.

Church Calendar

| | |
|---------------------------------|----------------|
| Educational Day | August 19 |
| and Elementary School Offering | September 2 |
| Literature Evangelism Rally Day | September 2 |
| Church Missionary Offering | September 9 |
| Missions Extension Day Offering | Sept. 9-Oct. 7 |
| Review and Herald Campaign | September 16 |
| JMV Pathfinder Day | September 30 |
| Bible Emphasis Sabbath | September 30 |
| Thirteenth Sabbath Offering | September 30 |
| (Southern Asia Division) | October 7 |
| Neighborhood Evangelism | October 7 |
| Church Missionary Offering | October 7-13 |
| Health Emphasis Week | October 14 |
| Sabbath School Visitors' Day | |

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 K. OKUNO |

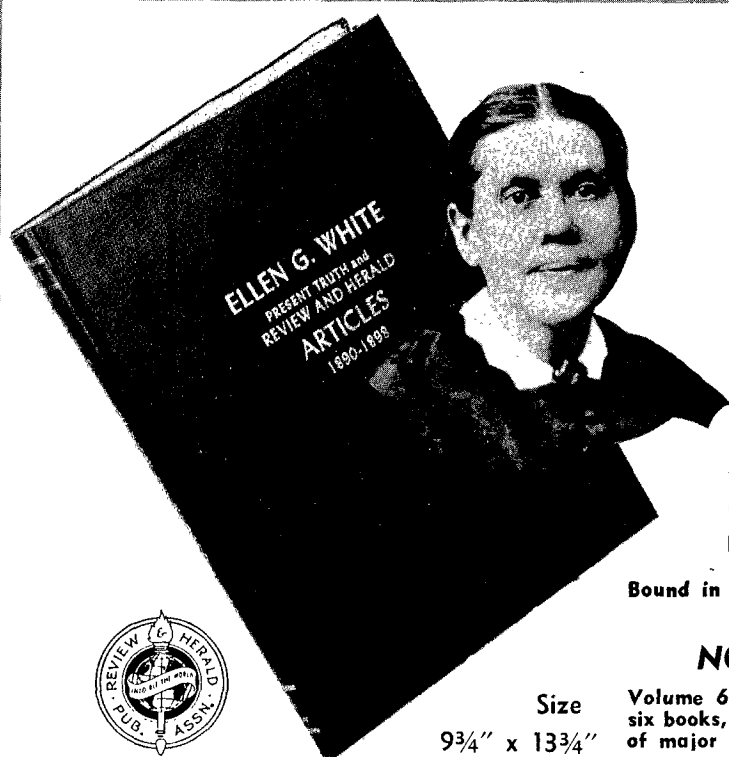
TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material. Lay members should 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.

for READING and RESEARCH



Ellen G. White

PRESENT TRUTH and
REVIEW AND HERALD

Articles

The week-to-week Spirit of Prophecy messages to the church over a span of 65 years.

These 2000 much-in-demand articles are photo copies of the original pages and carry notations as to the use of selected portions appearing in her current books. Approximately 85 per cent of the material has never appeared in any other form

Bound in six handy reference volumes in the finest library buckram.
Each contains a table of contents.

NOTICE: IMPORTANT FEATURE

Volume 6 carries a combined alphabetical listing, from each of the six books, of all article titles, key words in titles, plus special groupings of major subjects, sermons, and biographical accounts.

Size
9¾" x 13¾"

Price \$20⁰⁰ each

The Six Unique Volumes

are of rare value—containing

Only \$99⁹⁵ Complete Set

Plus 50 cents per volume postage and insurance in U.S.A.—75 cents per volume outside U.S.A.
Ask for details regarding our divided-payment plan.

★ SCORES OF SERMONS

Practical counsel presented from the public platform on three continents.

★ DOCTRINAL EXPOSITION

Basic historic doctrines reviewed and illuminated.

★ BIOGRAPHICAL ARTICLES

Telling of her travels and labors.

★ VITAL INSTRUCTION AND ENCOURAGEMENT

to the church

★ MESSAGES OF ADMONITION AND REPROOF

as pertinent today as when they were written.

Ellen G. White discussed the same issues and expounded the same principles many times, but in each case in speaking of what she saw, she presented matters in different settings and with different phraseology.

BONUS FEATURE—In addition to the Ellen G. White material, the full pages of facsimile reproduction provide thousands of incidental articles on many subjects by pioneer denominational writers.
Each contains a table of contents.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

ORDER BLANK

..... Church Missionary Secretary
..... Book and Bible House

Please send me a complete set of Ellen G. White articles, or volumes as checked.

..... Ellen G. White Articles—Complete Set @
\$99.95 each

☐ Vol. 1, ☐ Vol. 2, ☐ Vol. 3, ☐ Vol. 4, ☐ Vol. 5,
☐ Vol. 6, @ \$20.00 each

Postage and insurance
State sales tax where necessary
Total

A divided-payment plan is available.

Name

Address

City State Zip Code

News of Note

Adventist Meetings Approved During Recent Congo Strife

Evangelistic meetings in Butembo, Congo, would have been closed down by government order recently because fighting had broken out, but the police came to the tent and said, "Do not stop your meetings."

Two meetings a day were being conducted by workers of the North Congo Field, one for young people and one for adults. Despite warnings from opposing clergymen, 700 hungry listeners filled the tent. When civil disorder erupted in July, the government ordered all public meetings discontinued and specified that no more than five persons could gather in a group.

When the police came to the tent, however, they did not order the meetings to be called off. They said, "Your meetings bring peace and quietness to the people. Please continue your meetings and try to conduct the same kind in other places."

Much encouraged, the workers enthusiastically continued their work and now look forward to a great harvest of souls.

J. T. KNOPPER

First Pathfinder Fair Held at Kambubu, New Britain

The first Pathfinder Fair in the history of Jones Missionary College in New Guinea was held July 23. Under the direction of Pathfinder Director Kevin Silver, the club's 100 members built camp furniture and shelters with native materials. Each unit also cooked a tasty dinner of *masi masi* and *mu mu*, which was spread out in banquet style on banana leaves and quickly devoured by the hungry boys and girls.

During an itinerary of the Bismarck-Solomon Union Mission, Pastor John R. Lee, union mission MV secretary, and I invested 383 young people in JMV classes at Kukudu and Batuna in the Western Solomons and at Kambubu in New Guinea. At the Betikama School on Guadalcanal we presented 47 Leadership certificates, and at Jones Missionary College 79 finished the Pathfinder Counselor Training Course.

JOHN H. HANCOCK

Three Educational Groups Convene at Walla Walla

Walla Walla College recently hosted three educational groups: the Educational Advisory Committee, the Commission on Graduate Education, and the presidents and board chairmen of North American colleges and universities.

The Educational Advisory Committee serves both the world field and the North American Division. Boyd Olson and C. H.

Tidwell, educational secretaries for the Far Eastern and Southern Asia divisions respectively, participated in the sessions along with the following officers of the General Conference: Neal C. Wilson, W. P. Bradley, and M. E. Kemmerer.

Following the meeting of the advisory committee, the Commission on Graduate Education met for a day. One of its actions recommends that all graduate education should be offered through the two universities. Colleges in States that require fifth-year programs could be given permission to offer a graduate teacher-education program. The commission also recommended that its work be merged with that of the Commission on Higher Education.

One of the main items considered by the presidents and board chairmen of the colleges and universities in the North American Division was the holding of a meeting of college and university teachers and administrators, scheduled for August 20-27, 1968, at Andrews University. The last such meeting was held about 30 years ago.

Recommendations made by these three bodies included: a new format for the *Adventist Home and School* and a new name for the *Journal of True Education*; a brochure for all SDA academy and high school seniors, listing the special programs of each of the colleges; an educational registry and placement service; an Association of SDA Educators, as well as a special publication for SDA graduate students, teachers, and scholars; standards in our schools; and preschool education.

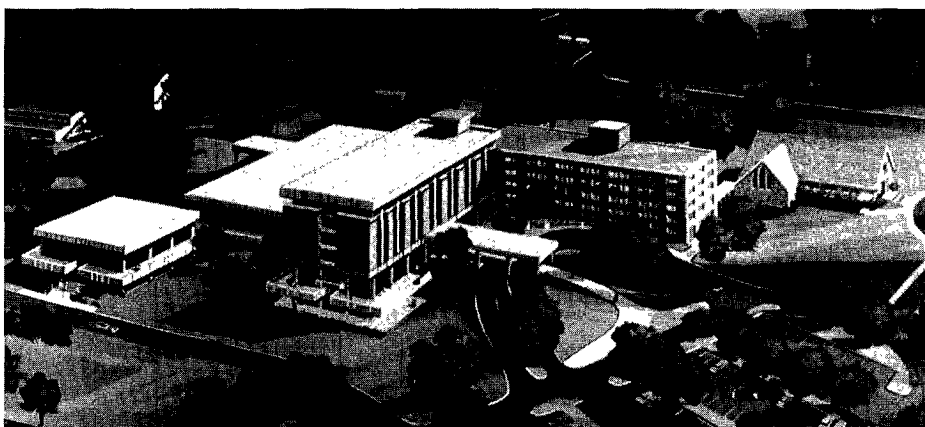
Throughout all the meetings there was a constant awareness of the responsibility of the schools to the church and of the task of educating and training our young people for a place in God's service.

CHARLES B. HIRSCH

Death of J. A. P. Green

Elder J. A. P. Green, former associate secretary of the General Conference Publishing Department, passed to his rest July 30 at Azusa Valley Sanitarium, Azusa, California. He was 88.

Most of his 35 years' service in the literature ministry was spent in Latin American countries, where he held positions of leadership in both unions and divisions. When he retired in 1942, he was publishing department secretary of the Southwestern Union.



New England Hospital Breaks Ground for 160-Bed Addition

Groundbreaking ceremonies August 6 at the New England Memorial Hospital, Stoneham, Massachusetts, launched a \$5.5 million building program that will add 90 new beds and provide other needed services. Governor John A. Volpe of Massachusetts gave the keynote address.

The first stage of a proposed ten-year master plan is a seven-story structure (center) that will be built westward in front of the central lobby entrance of the present facilities.

The first three floors of this addition will provide space for physical and occupational therapy, X-ray, laboratory, administrative offices, business and admitting offices, data processing, cafeteria and dietary department, laundry, and lobby. The top four floors will house 160 new beds, providing a net increase in the hospital's bed capacity of 90 and bringing the total to 285. These floors are of a double-corridor design with nursing stations cen-

trally located near all patient rooms. On the roof will be a heliport.

A professional building (far left), planned to accommodate 12 doctors and dentists, will have high priority for completion as soon as construction begins.

The second stage of construction (left center) will provide new emergency rooms, operating rooms, recovery rooms, an intensive-care unit, central service, purchasing, and stores.

Ruble Memorial wing, the newest existing addition, constructed in 1952, is the only section of the present hospital (right center) that will remain as a part of the master plan.

Among those participating in the groundbreaking ceremony were Mrs. Del Rossi, Stoneham selectwoman; F. R. Millard, chairman of the hospital's board of trustees; D. W. Hunter, of the General Conference; and the hospital administrator.

RAYMOND PELTON