



Unprecedented Opportunities in the Central Pacific

By GORDON A. LEE

President, Central Pacific Union Mission

THE chairs around the walls of the union president's office were occupied by delegates to the quadrennial meeting. All eyes were focused on the blackboard as the union secretary-treasurer, A. G. Gilbert, marked the mission stations as the votes were counted. It was a most difficult decision to make, one that the new chairman, whose knowledge of the multiple needs of the fields was limited, wisely did not wish to make alone.

The allocation of the 1968 overflow

from the annual appeal for missions was up for consideration. Each president had come to present some urgent major need. How could the committee come to a decision that every member would feel represented the Lord's will and that would leave no doubt in the minds of the brethren? No one must feel cheated or be given reason to think that favoritism had been shown to any area. All must return home assured that the plan of the Infinite One had been discovered and followed, even if their request

had been denied, their hopes dashed.

The chairman suggested that all projects be listed on the blackboard and that each president be given time to speak on the urgency of the request for his field. As each of the eight local mission administrators rose to explain the need in his field it was evident that not one project listed lacked urgency. Every need seemed desperate. But which was the most urgent? Which was listed on the Lord's master plan?

After the eighth man sat down it

A native-style church on Manihiki, Cook Islands. The believers plan to build a new church edifice when funds become available.





Seventh-day Adventist members and their families stand in front of their church on Manihiki—a northerly outpost of the Cook Islands.

was suggested that the group kneel in a season of prayer. Simple but earnest heartfelt prayers rose to the Lord. Each hoped that his interest was God's special interest at that time, but each willingly surrendered to God's will. After a short period of thoughtful meditation and a re-scanning of the list, small slips of paper were handed out. Decisions were reached and noted down. When the votes were counted it was clearly evident that an unselfish attitude had prompted God's men. Almost unanimously on the first count the vote went to the fourth item on the list: "Gilbert and Ellice—Evangelistic Center—Tarawa."

What led the assembled leaders of the Central Pacific Union Mission to accept heartily the allocation of the overflow funds to this evangelistic center in isolated Gilbert Islands? Why had they refused to name their own pressing problem?

Background history provides the answer. The Gilbert Islands are small coral atolls lying north and south of the equator between 172 and 177 degrees east longitude. During World War II they were the scene of some of the heaviest fighting of the Pacific. In recapturing Tarawa, the sea lit-

erally ran with blood as thousands perished in the final two days of battle.

After the war the government planned to make the island of Abemama its administrative center. Because of this the Seventh-day Adventist mission established on this island a school and its own administrative center. But the setting up of the gov-

ernment center was delayed and eventually abandoned. Meantime little by little a center developed on Tarawa, where a good airfield was available and military installations were operational. Nevertheless, I do not believe that the church erred in establishing itself on Abemama, for through the years it has been able to operate a boarding school away from the com-

Gordon Lee held open-air meetings near this landing site, Penrhyn Island, Cook Islands.



plications of a semi-Europeanized center. Today the school and educational system are recognized as the best in the colony.

But we have no established work on Tarawa. Our church administration is further hampered because we are isolated from the communications center. The time has come for us to establish ourselves firmly where we can direct the work throughout the entire field efficiently and economically. Our purpose is to make Tarawa a strong spiritual home base, hence the evangelistic center.

The government gave us a block of land some years ago, but when a large, noisy powerhouse was built on one side and a brick works on the other the site became highly undesirable. The government officials were quick to realize this and offered us a more suitable block. In every move we have seen the Lord leading.

But this is not all. Other opportu-

nities are presenting themselves. Recently on the island of Niue, Don Mitchell, president of the Tonga Mission, speaking with a recently appointed Protestant missionary leader to the island about the moves on the part of the churches to unify under one body, posed the question, "What is your church's attitude to church unity?" The answer came as somewhat of a shock: "We have served our usefulness," the Protestant leader replied. "We are a dying organization and have nothing to lose."

The Protestant organization he represented numbers some 65 per cent of the population of the Gilberts as its adherents. Because of lack of funds from the home base, because of the organization's inability to recruit men for their mission station, they are forced to withdraw. There are other organizations that are waiting to move into the areas from which this church pulls out.

Several leading men in the Gilberts have stated that these islands have been virtually Protestant in the past. They have pleaded, "Let us keep them Protestant." We have been urged to seize every opportunity to strengthen our work on these islands.

Never before have we had such large opportunities and privileges. Every island is open to us to establish a work and schools. How long these doors will remain open we cannot say. A strong administrative center at Tarawa is a must. A representative evangelistic center is imperative. If we do not move forward now, it may be too late.

God led our committee to make the right decision. His hand moved upon the government administrators to make available a suitable piece of land. He has led us to the threshold of our grandest opportunity and privilege. We must grasp this now. We must not fail. We will not fail!



This open area on Manihiki Island provided a place for Pastor Lee to preach. He answered Bible questions until 2:30 in the morning.

The MYSTERY of Godliness and the MYSTERY of Iniquity

By R. CURTIS BARGER

Associate Secretary, GC Sabbath School Department

MOST of us were born with a good-sized curiosity bump. It is the nature of humanity to be intrigued by the unknown. Almost everyone loves a mystery. Infants are fascinated by fingers and tantalized by toes. Later the developing child may become entranced by the mysteries of an opening rosebud or a flaming sunset. Millions of supposedly mature persons spend much time and money to be mystified through indulgence in the make-believe of novels, movies, and the like. Even the most sophisticated philosopher or scientist will admit that there is much in human life and experience that is unexplainable and mysterious at our present level of knowledge. Perhaps this serves to give added zest to life.

It is significant that the Holy Bible speaks of mysteries. In the New Testament the term "mystery," from the Greek *mustērion*, refers generally to plans and purposes of God that are unknown and unknowable to the unaided mind; or, especially in the writings of the apostle Paul, to something God wishes to reveal to those who will to receive light and truth. In any case, Bible mysteries are not items of knowledge God wishes to keep to Himself and hidden from His creatures. Paul says, "The mystery which hath been hid from ages and from generations, . . . now is made manifest to his saints" (Col. 1:26).

The Bible story reveals two great opposing mysteries—the mystery of "godliness" and the mystery of "iniquity." Many lesser mysteries are explained in the light of these two greater mysteries. When we deal with these two mysteries we reckon with two opposing powers, two beings, two personalities. Much in human experience that appears to be mysterious is explained in the light of this basic truth: God has an enemy! For thou-

sands of years a mighty controversy has raged between the two; a tremendous dramatic play has been enacted on the stage of the universe, the most intriguing mystery play that will ever be produced. Yet this is not make-believe—it is in deadly earnest.

It is thrilling to know that we have a part to play in this real drama. In order to understand our part we must consider the principals and the plot. To the unaided mind God Himself is a mystery. To all eternity it will be so, even though the sweep of everlasting ages will continue to bring to the redeemed of this earth and to unfallen beings of other worlds new and fresh revelations of the Godhead. In order to redeem and to reclaim lost mankind, and to ensure continued loyalty and obedience on the part of sinless intelligent beings throughout His universe, God has already revealed much of Himself. "By coming to dwell with us, Jesus was to reveal God both to men and to angels. . . . Our little world is the lesson book of the universe."—*The Desire of Ages*, p. 19.

Thirst for Knowledge of God

It would seem that God placed an insatiable thirst for a knowledge of Himself in the human heart. We suppose that thirst will never be completely satiated, for "God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song."—*Ibid.*, pp. 19, 20. It is obvious that God would cease to be God if created beings could understand all about Him.

The word *mystery* is a relative term as we commonly think of it. Much of the mystery of life may be dispelled through study and experience. From the beginning God has

sought to reveal Himself to mankind through the works of His creation. Even after suffering the blight of sin for thousands of years many things in the natural world proclaim that God is good, God is love, God is giving and forgiving. If He had not had an enemy, God could have revealed to His earth creatures more and more of the mystery of His deity.

But the mystery of iniquity enters the plot in the drama of eternity. Lucifer, a created being, but one of the highest of the angelic orders, exercised the right of choice, with which the Creator had endowed him, to indulge in self-seeking and self-exaltation. Through his actions the perfect, universal law of love was broken, and an unnumbered host of other angels were deceived and led to doubt the truth, love, and justice of God. When Lucifer and his sympathizers resisted the overtures of the Godhead and loyal angels in seeking for reconciliation, and passed the point of no return, they were expelled from the heavenly dwelling places of God. It was after this that mankind was drawn into the rebellion, and through the capitulation of our first parents to the deceptions of God's enemy a bright new world became dark with mystery. Sin must ever remain a mystery, for there cannot be any reason or explanation for it. To explain sin is to excuse it, and if it may be excused it no longer remains sin.

Now, the mystery of sin brought to light a deeper and more wonderful mystery, "the mystery, which was kept secret since the world began." Sin was an emergency that God foreknew from the beginning, even from eternity. It is strange and inspiring to discover that in the wise workings of our God we who are fallen may ultimately know the real nature and character of God better and more completely than if the mystery of iniquity had never arisen. God was in no way responsible for the phenomenon of iniquity, yet His wisdom and goodness are so great that in His providence the mystery of godliness, or Godlikeness, is more perfectly revealed as a result of the sin emergency. We must conclude that sin was not foreordained, but it was foreseen and provided for.

The two great mysteries present a striking contrast in their fundamental spirit and motivation. Lucifer, who after his fall from heaven became "the Devil, and Satan" (Rev. 12:9), proclaimed as his avowed purpose, "I will be like the most High" (Isa. 14:14). The inference in other pas-

sages referring to Satan is that he desired to be even above the "most High." Thus is epitomized the ego-centric, overweening ambition of the adversary of God. On the other hand, "God so loved the world, that he gave his only begotten Son" (John 3:16). We cannot help becoming lost in wonder as we contemplate our God!

In God's great Gift, by which He revealed His glory, another mystery is introduced which is equally baffling to the human mind, the unfathomable

wonder of the Incarnation. The writer of the Epistle to the Hebrews refers to the declaration of the Son of God: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Lo, I come . . . to do thy will, O God" (Heb. 10:5, 7). "In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate."—*Ibid.*, p. 23.

We cannot understand how God

could become man, voluntarily taking the nature but not the sinfulness of man. We can somewhat fathom the necessity for divinity to become veiled in humanity, the visible glory to be shrouded in the visible human form, in order for humanity to endure the direct intervention of Deity. But the bewildering question is: How might this be done?

The sacrificial system, with its substitutionary offerings, instituted at the very gates of the Garden of Eden and

The art of living

By MIRIAM WOOD

when you're Young

THE SLITHERING SNAKE While glancing through a professional magazine the other day, my eyes rested in horrified disbelief on an article written by a clergyman—not, I must add quickly, a Seventh-day Adventist. The article was entitled "How to Teach Young People to Read 'Dirty' Books Effectively." Smoothly and pseudo-logically the author unfolded his thesis, namely, that much benefit can be derived from an "intelligent" approach to pornography. All sorts of new insights will be developed by the young reader; vast horizons can be opened to his (formerly decent) mind.

I refused to read any further. As I pushed the magazine aside, using only my fingertips (and I'd have preferred not to touch it at all) I had the distinct impression that I could hear, very faintly, a slithering, rustling sound—the kind of sound one associates with a snake. And it didn't take me long to identify this particular reptile. He's been around a long time, having made his first spectacular appearance in the Garden of Eden. If my memory serves me correctly, this deadly, repulsive creature made the same sort of claims—identical, in fact—for the fruit of the tree of knowledge. Eat it and get "new insights." Eat it and "open vast horizons." Well, you know how that turned out.

Only a few hours after my unnerving encounter with the clergyman's (how ironic!) dreadful article, I picked up a periodical published by a large Protestant denomination. Could it have been only coincidence that almost the first thing I saw was a question that asked for help in this very area?

"How can I keep my mind pure in a world where there is such an overwhelming amount of impurity?" asked a young reader. And suddenly, the world seemed just a shade brighter to me. As long as there are young people who are deeply concerned with such problems, all is not lost, regardless of treachery on the part

of supposed leaders. At least, the deadly, slithering sound of the serpent doesn't seem quite so close.

As always, I desperately wish I could outline a program that is absolutely guaranteed to work. But few absolutes exist in programming human behavior. The starting point is, of course, the *desire* to have and to preserve a clean mind. And like everything else in the art of successful living this can't be left to chance. Therefore, it seems to me that an intelligent, earnest young Christian might need to block out some general principles—a *modus operandi*—for himself, among which could be included the following points:

1. So far as possible, avoid direct contact with mental filth in whatever form it's packaged. You can't very well hang around the newsstands, surreptitiously leafing through the rotteness, and then stalk out with a feeling of virtue just because you didn't *buy* the loathsome magazine. All that garbage on which you've fed will rise up to haunt you—ceaselessly. The same principle applies, naturally, to television, vulgar, suggestive dancing, coarse "jokes"—all those perversions linger in the mind interminably. Perhaps there's a special sort of mental glue the prince of this world applies to them.

2. Think for yourself. If someone "in authority" blindly stated to you that it wouldn't "hurt you at all" to jump out of an airplane at 10,000 feet, minus a parachute, would you promptly open the door and disappear? The fact that your "authority" might express a bit of regret at the failure of his theory while assisting in blotting you up, would be irrelevant. God built intelligence into human beings for using in just such situations as the "advice" given by the misguided clergyman.

3. Read a portion of the Bible every day, concentrating on those passages that are particularly applicable to this problem. "Whatever things are pure . . .,"

for instance. It would be an excellent idea, as a matter of fact, to memorize as many texts as possible. Not only will they provide inspiration, but the memorization will provide stimulating self-discipline.

4. Refuse to associate with people whose tongues and minds are diseased—and I'm not speaking in the literal sense. Don't think this is easy. You'll be tempted to smile weakly and say nothing when a dirty joke has been told and has been greeted by loud, appreciative, ribald guffaws. In our distorted culture, a criminal sometimes seems actually to be more easily accepted than a "square." I don't recall, though, that Jesus ever promised an easy path to spiritual achievement—quite the opposite.

5. Keep yourself busy with worth-while goals, worth-while ambitions, so that you've no "idle hands" and "idle brain" problem. So many wonderful activities present themselves to the motivated person that he wishes for several lifetimes in order to pursue them all! And there are less fortunate people to be helped, in addition to personal pursuits—and church work that needs doing.

The points I've suggested could be expanded, and many more added. The most important aspect of achieving mental cleanliness and purity is *determination*. Granted that some people are more trouble prone in this area than others, victory can still be won by relying on divine power and the cleansing blood of Jesus. "White as snow"—that's the promise, and it applies to this area of sin as well as to all the others.

Many things can be returned to in life, but never to innocence. Unpopular though the word itself may be, innocence still represents the most desirable state of mankind. And innocence is so fragile, so vulnerable. Sometimes when I've talked with young people who've lost this priceless gift, I've heard them exclaim, with almost agonized intensity, "I'd give anything in this world to go back! If only I hadn't . . ." They can, of course, receive forgiveness, but nothing will ever be quite the same for them.

The pure in heart will see God; the slithering snake cannot prevent it.

later elaborated into the types and symbols of the sanctuary service, gives an important clue to the plan of God for a fuller revelation of Himself. All along the pathway of the Old Testament we catch significant glimpses of object lessons God designed to prepare for the full display of the mystery of godliness.

Moses' encounter at the burning bush was to teach an important les-

son. The desert bush was lowly, earthly, with no outward attractiveness, yet it burned with celestial fire. Thus it might be considered a type of the humility and condescension of the divine Being "who, being in the form of God, . . . made himself of no reputation, . . . and being found in fashion as a man, he humbled himself, and became obedient unto death" (Phil. 2:6-8).

God's declared purpose in directing His people to erect a sanctuary was "that I may dwell among them" (Ex. 25:8). When Jesus came to earth in the Incarnation His name was declared to be Emmanuel, "God with us." As Emmanuel's forerunner, John the Baptist proclaimed himself to be a voice crying in the wilderness, "Prepare ye the way of the Lord." "The Word was made flesh, and dwelt among us." In fact, in all of the types, ceremonies, symbols, and ritual of the tabernacle service God attempted to reveal the mystery of godliness. A correct understanding of many features and functions of the ceremonial system of the Old Testament gives significant lessons on the majesty and glory of God's law, the equity and justice of God, the power of love, the grace of forgiveness, the greatness of humility, and the blessedness of giving.

Old Testament Perversions

As the mystery of godliness worked, even in Old Testament times, so the mystery of iniquity also worked. Satan devised various ways to misrepresent God's law. He led God's people to pervert the typical services of the sanctuary system. The chosen nation lost all sense of mission and became exclusive and uncharitable. The precious lessons inherent in the types were lost sight of. Religion degenerated into blind dependence upon form and ritual. Mysticism in subtle guises led to dependence upon human works as appeasing God and meriting salvation. Thus the mystery of godliness became obscured by the mysticism of self-righteousness.

The religious system of the chosen people degenerated into a hopeless maze of galling exactions resulting from perversion of God's requirements. Human pride was exalted; justice and equity were forgotten. God had purposed that the mysteries of redemption should first be revealed to Israel, and that the Israelites in turn should reveal them to the Gentiles. It was the design of God that the "Gentiles should be fellowheirs." That truth is also called a mystery (see Eph. 3:3-6). Israel failed miserably in the role God had chosen for them.

"In the fullness of time" Christ came to sojourn among men. In Him the world received a complete and perfect demonstration of the nature and character of God. In His virgin birth, sinless life, vicarious death, triumphant resurrection, and glorious ascension to His heavenly home, Jesus revealed the essence of the mystery of godliness. But the lesson for the universe was not finished. By Christ's incarnation and atoning death God's government was vindicated. Satan's

LETTERS TO THE

Fellowship of Prayer

A WONDERFUL ANSWER

EDITORS: I wrote you about two and one half years ago regarding my granddaughter who was about to marry a non-Adventist young man. You had prayer for her, and I called in two of the dear church sisters and we had special prayer here in my home. While we were kneeling, this young man called my granddaughter to tell her he had to have an operation and therefore the wedding would be postponed. While he was recovering from his surgery, she had time to see her mistake and broke the engagement. Since then she has married an Adventist who plans to be a worker for the Lord after finishing school. How thankful I am that you prayed and that the Lord answered your prayers.

I have two other grandchildren who need prayer. Their mother is struggling to keep them in church school. The boy will soon be old enough to go into the service, and he has not given his heart entirely to the Lord. Will you please pray for him and his sister and for their mother that she may have strength to work and keep them in church school? I believe in your prayers with all my heart. I read the REVIEW through and through and share it with my neighbor.—Mrs. R., of Texas.

A CHANGED LIFE

EDITORS: Several years ago I requested prayer for my oldest son, who was a wayward teenager. That prayer was answered "exceeding abundantly" above all that we asked or thought. How wonderful God is in His love and interest in our children in spite of our mistakes in dealing with them. I certainly give God all the credit for the wonderful results. Today that son is having a joyous Christian experience. It has been thrilling to see the working of the Holy Spirit in his life. Through God's leading he is now working for the denomination. Truly, "prayer changes things" more than we can hope or dream.

My heart is burdened now for a teenage daughter. Her heart is still tender toward the Lord, but the world is beckoning. A non-Adventist boy is earnestly seeking her affections. I know that prayer is the only

answer. Satan is working desperately to prevent her from becoming a worker for God. Please pray that I may be in close connection with God, that He may work through me to save this child for His service and for His glory. Thank you for past prayers and their marvelous results. I know of no greater work than the saving of our own Adventist youth for the cause of God.—Mrs. P., of Tennessee.

DEPRESSION HEALED

EDITORS: My husband and I want to thank God and your group for the prayers sent up for his recovery. The Lord has answered your prayers and the prayers of many others. My husband is grateful to God and to you for the healing power that brought him out of his mental depression. My only hope is that this will bring him closer to his Lord. God answers prayer if we are faithful and obedient to His will.—Mrs. H., of California.

NOT MUCH TIME LEFT

EDITORS: I am writing to ask help in praying for a sister and her husband who have left the truth they know so well. They were reared in SDA homes and attended our schools. But they drifted away and are now growing old. Do pray earnestly that they will soon realize how much they need their Saviour.—Mrs. S., of California.

SMOKING CONQUERED

EDITORS: I am happy to tell you that a few years ago I asked you to pray for my eldest son. He has given up smoking and one of our ministers is studying with him every Thursday evening. I thank you for your prayers on his behalf.—Mrs. L., of South Africa.

QUICK RESULTS

EDITORS: I want to tell you that one of the boys for whom I requested prayer has been marvelously converted. He is in the White Coats in the Army and is what I would call a guinea pig. His mother and I thank you and all who have been praying for him.—Mrs. C., of California.

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

charges were refuted and his malicious character unveiled. It was made certain that rebellion would never again spring up to become a blight in God's fair universe.

But now it remained for what had been wrought out to be accepted and applied by faith. And this is where all who accept Christ enter the picture. This is the point at which each of us can play a part in the mystery drama. The apostle Paul speaks of the ministers of Christ as "stewards of the mysteries of God." In a very real sense all who believe in the Son of God are stewards of the mystery of godliness. Millions in our world are deceived by the enemy of God. The mystery of iniquity still works to malign the character of God. The law of God is especially downgraded and denied by new and virulent forms of godless religion and science, falsely so-called.

Stewards of the Mysteries of God

What an astounding privilege is ours in this time of materialism, modernism, atheism, and fatalism to be called to be stewards of the mysteries of God by which He is to reveal the eternal principles of His law, His love, His grace, and His essential goodness, and thus thwart His mortal enemy, and ours!

God chooses to depend upon you in this mighty battle of the mysteries. In its ultimate, the mystery of godliness is "Christ in you, the hope of glory" (Col. 1:27). "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14), Jesus declared. Of His followers He says, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me" (Acts 1:8). "And other sheep I have, which are not of this fold: them also must I bring" (John 10:16). "And then shall the end come" (Matt. 24:14).

Thus in a simple but beautiful and glorious plan of operation God wills that the controversy shall be ended and the mystery of godliness triumph over the mystery of iniquity. To us He has given the commission, the command, the power, the sense of urgency, the motivation, and the assurance of unquestioned success. Such a role transcends every other human aspiration. How could we ever think of relinquishing our part in the tremendous drama of salvation? Let us make sure that in our own lives the mystery of godliness is given full and complete control. Then God can use us to hasten the climactic finale that will usher us into a calm, peaceful eternity.

REVIEW AND HERALD, April 18, 1968

A Story FOR THE YOUNGER SET

Pepita's Witness

By LOIS C. RANDOLPH

TONIO and his sister, Pepita, lived with their father, Martinez, and grandmother near an old city in Mexico. Martinez was a donkey driver. He kept a number of burros, or donkeys—six or eight of them—and used them to haul the provisions to the market.

Sometimes they had corn or potatoes to sell, or hot peppers with which to make chile con carne. At other times they would take young goats, but more often they hauled the mesquite wood needed by the cooks. Martinez and Tonio were happy when they had a lot to sell in the city.

But the fences around their garden were so poorly constructed that the goats and pigs found it easy to get into the garden. Never did there seem to be enough time to do a good job of mending the fences.

"Mother, goats and pigs have gotten into our garden plot and almost ruined the young corn," Martinez complained to his old mother one day.

"My son, I suggest that you take out one of the images of the blessed saints to guard your corn. If anything can save what remains, the saints certainly can do so."

Martinez looked relieved. It seemed like a wonderful plan. "If one image will help, I better take all our images out there. I'll dare any goat or swine to touch the field when the saints are keeping watch."

Pepita overheard the conversation between her grandmother and her father. "The images can't help you. I learned at the mission school that God says, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth

beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.' It is to God and not to the images that we should turn in times of trouble."

"Such nonsense. All our lives we have had our images. We are not likely to change now. If this is what you are learning at the mission school, I think it is time that I put a stop to your going there. That brown book of yours—I'll attend to that after I've put out the images to frighten the pigs and the goats."

The father took out three images—the virgin Mary, St. Joseph, and St. Anthony. These three he set up in a most conspicuous place. He really believed that they would put to flight every pig and goat that tried to invade his garden.

But the next morning the garden was a mess. The corn was in worse condition than ever. Even the images were damaged. The nose of St. Joseph was entirely gone. Tenderly the old grandma took home the virgin Mary. Her son placed the other two images in a tree to see if they would be more successful in protecting his corn from destruction the following night.

The words of his daughter about images haunted the father. Could it be that God, having declared His anger against graven images, had something to do with the destruction of his garden? Finally Martinez decided to bury the damaged images. He told his family, "If all our images together cannot save one field of corn, it is not likely that they can save the souls of men. Perhaps Pepita is right."

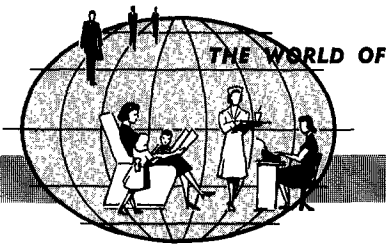
Nothing that had ever happened to Pepita made her so happy as to see her father bury the images. To her father she suggested, "Why can't we build a strong fence around our garden; then pray God to protect it from the animals? We will all help you."

After a few months of reading from the brown book there were two more converts who joined the small chapel where the Word of God was revered and obeyed. Young Pepita had won both her father and her grandmother and was praying for her brother.

In his garden Martinez grew corn and other produce, which he sold in a nearby market.

RESETTLEMENT ADMINISTRATION





The Perfect Mother-in-Law

By EDNA MAE FAIRCHILD



WHEN we go home to visit, Jack stays at his house with his folks, and I stay with my family," Margaret, my neighbor, remarked as she leaned back in the lawn chair. "It's better that way! I can't stand my mother-in-law, and the feeling is mutual. She's always trying to get Jack on her side."

"That's strange," I answered. "Don't any of you get along well, on either side of the family?"

"No, we don't. Not a bit! Jack won't stay with me at my folks' home, either. My mother never did like him. She didn't want me to marry him in the first place, and Jack can't stand her being interested in our problems and affairs. He says she is just too nosy and should mind her own business." Margaret grimaced as she reported her husband's words.

"It's a good thing all mothers-in-law aren't like that," I said. "Sometimes the articles we read make us think that all of them are problems to young couples, but I don't believe it."

"Well, it's more true than you might realize," Margaret replied bitterly. "Lots of girls I know steer clear of their husbands' mothers. They're better off that way. Of course, you wouldn't know about such things from experience. You must regard Dale's mother an angel or something, the way you talk. Well, I have to get supper going before Jack comes home. See you later."

As Margaret walked home I pondered her remark. "You must regard Dale's mother an angel or something, the way you talk." Well, no, Mom isn't an angel, but she's one of the two

nicest mothers-in-law in the world. I said one "of the two" because Dale is of the opinion my mother is tip-top too!

It isn't hard for me to call Dale's mother Mom, because it just seems that she is another mother to me. I never could figure out why some wives call their husband's mother by her first name or affix just plain Mrs. to her last name. "Mom" is a homey name, a dear name, one that helps me to feel close to her.

Mom and I have always had a close relationship. In fact, she wrote me a welcome-to-the-family letter just after Dale and I announced our engagement. The lovely cards she sends me for my birthday, for Mother's Day, and for our anniversary always point out through beautiful verses that she is glad to have another daughter, and her actions during the year prove that she means what she writes.

Mom is always cheerful. She has had more than her share of "downs" in the ups and downs of life. She has had much sickness. She has had a number of problems that have caused worry and sorrow, but through them all she has been able to trust in God and lean on Him for the added strength she has needed to keep a sunny smile. In doing things for others and in sympathizing with others who have had a "hard row to hoe" her own heart has been mended.

So many of my friends who knew her before I did told me how much I would learn to love her for her kindness and understanding. She has often been able to calm troubled waters for others. Even today as she cares for an elderly woman, she does her best to brighten her patient's last days and tries to point her to Jesus. Often she falls into bed exhausted

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



CHILLED TOMATO ACCORDION

- 8 firm, medium-sized, ripe tomatoes
- 3/4 lb. Worthington White Chik, cubed
- 1/2 cup chopped celery hearts
- 3 tablespoons chopped gherkins
- 3/4 cup mayonnaise
- 2 hard-cooked eggs chopped
- curry powder to taste (optional)
- shredded lettuce

Scald tomatoes for a few seconds to remove skin. Combine White Chik, gherkins, mayonnaise, celery, eggs, and curry powder. Mix well. Cut tomatoes into an accordion arrangement and spread filling into the spaces. Place on lettuce bed and garnish with olives. Serves 8.

from the mental strain of the day, but no complaint passes her lips.

One of the nicest things about Mom is that she has plenty of good advice—that she keeps to herself unless I ask her for it! She has always clipped articles concerning the rearing of children, both for her daughter, Jean, and for me. She is ready with timely suggestions for so many situations that call for the experience that comes only with age. I always appreciate her good counsel and know that it will work, because after all, she surely did a good job in bringing up her son, Dale! I often tell her that I will ever be grateful to her for building such a fine character into my husband. But never in her weekly letters does she tell me to do things her way. Instead, she never fails to compliment me, and tell me that she is glad that I am Dale's wife.

She often writes that she passes on to other young mothers the ideas that I find successful in bringing up our children. How nice it is to hear from Dale's other relatives that Mom tells of my good points. I'm sure she knows my faults too, but she is wise enough and gracious enough to let me work on them with the help of the Lord and refuses to point them out to others.

She loves our children, but she doesn't spoil them by giving them more toys and material things than they should have or by showering them with attention and sweet words while letting them misbehave. Although grandmothers have a reputation for coddling their grandchildren, we do not have this trouble. Mom loves David and Betty dearly, but she knows that in order for them to grow up to be the kind of young people we can be proud of, they must be disciplined with firmness as well as with love.

Little personal notes in her weekly letters are always relished by the children, and sometimes a letter in an envelope addressed only to them will find its way to our mailbox. Then what rejoicing there is! Grandma tells such colorful mission stories, and she never says No to a game with the children. She even knows how to make doll dresses, and she can find the bird nests in the evergreen tree or the dainty wildflowers in the woods.

Yes, Mom does seem like an angel. With her faith and trust in God, with the love she has for all who need her, with the word of cheer and sympathy for those in trouble, with the patience, understanding, and appreciation she has always shown me, I feel sure that one day, though she really may not be an angel, she will surely enjoy the companionship of the angels in heaven.

That Arithmetic Paper

* * *

If you think that blue eyes and blond hair necessarily make a little girl pretty, you are mistaken. Ordinarily even her teacher couldn't see anything really pretty about Jeanie. But now, her eyes alight with the my-mommy-came-to-visit-school joy that only a first-grader can know, Jeanie was almost beautiful. The other children had cleaned their desks and were storming out the door; but slowpoke Jeanie, overcome with the wonder that her mother had really come to visit, was just beginning dreamily to put away her books.

"Jeanie, don't forget to remove your arithmetic paper from the bulletin board."

Oh, yes, that arithmetic with the beautiful, beautiful A on it! Won't mommy be happy about that!

She removed a thumbtack. Thirty-two problems, 32 right! Not even one

teeny-weeny mistake! Another thumbtack. You know, maybe arithmetic isn't so bad after all. Just a little help, and I get an A! Now the green tack. Just wait till I show this to—

"Jeanie, hurry up! Daddy will be waiting! Jeanie, just look at this desk! What do you do, keep every little scrap of paper you ever get? I don't know why you have to be so messy. Books all helter-skelter, crayons scattered all over the place—Jeanie, I'm ashamed of you."

Alone in the bulletin board corner, Jeanie turned to face her mother and her teacher. No longer was there anything pretty about her—unless pain makes a child's face beautiful. Silently she removed the last thumbtack. A few minutes later, the offending desk now tidy, she and her mother left the classroom. Under Jeanie's arm was the stupid old arithmetic paper.

WOMEN IN THE NEWS



Guest of Honor at St. Helena

Mrs. Ethel May White Currow, daughter-in-law of Ellen G. White, was the guest of honor at the commemorative program (March 3) of the old St. Helena Sanitarium building that served its occupants for many decades, and which will be taken down in the near future along with several other ancient buildings.

Sister Currow was among the last residents of the old building. She is shown here, past 94 years of age, at her old organ, which she plays for her own enjoyment

and that of guests at the sanitarium. She is now rooming in Oakhurst, a building that is joined to the hospital, and the dear old organ is with her.

The new sanitarium wing is also joined to the large hospital and soon the 50 rooms for coming guests will be finished. The removal of the old building will dispense with a long-endured bottleneck and will provide parking spaces, and room for the new store and post office.

ERNEST LLOYD

The Elevation of Tradition

By C. MERVYN MAXWELL

WHAT excitement the Vatican Council created by giving new status to the Bible in the Roman Church!

However, tradition still holds a cherished place in Catholic theology. The adoration of Mary, for example, occupies a higher official status today than it ever has, even though it is based almost entirely on tradition. Just the same, there is a genuine shift of emphasis in respect to Bible and tradition that is an encouraging aspect of Catholicism's current "renewal." Some writers are even saying, with ample justification, that there is more reverence for Bible study in some Catholic circles today than in many Protestant.

But, we may ask, how did the Catholic Church come to place tradition above the Bible in the first place? At the same time we may ask how it came to be that Catholics everywhere attach so much importance to the belief that the Roman pope is the successor to the apostle Peter. Like so many other characteristics of the Catholic Church, these beliefs arose very early in the story of Catholicism.

Last week we studied how persecution, the great external problem that confronted the early church, led to a controversy over what to do with backsliders, and how this in turn led to the codification of the "power of the keys." Even more serious than pagan persecution, however, both in fact and in effect, was the internal problem of Christian heresy. Tertullian could rejoice that "the blood of Christians is seed," because martyrdom produced new converts; but if heresy was the seed of anything, it was the seed of still more heresies. The greatest enemies of the church have always been

those of its own household. "Of your own selves," warned Paul, "shall men arise," "not sparing the flock" (Acts 20:30, 29). And arise they surely did, bringing Docetism, Montanism, Marcionism, Elkesaism, dynamistic and modalistic monarchianism, and worst of all, Gnosticism, right into the church.

As we have reviewed in the past two articles, even orthodox mainstream Christianity of the second and third centuries was far from being in perfect harmony with the New Testament. The "heresies" were much farther removed from the gospel.

The Montanist Christians were perhaps the best of the sectarians. Vexed by creeping secularism in the church they prayed for spirituality and preached about the Second Coming. But they erred in stressing fasts, celibacy, ecstatic prophecy, and the expected descent of the Holy City on two little towns in Asia Minor.

The Elkesaite Christians, on the other hand, were almost entirely bad. They claimed a marvelous and complicated baptismal formula that was

Faith Unquestioning

By JOHN R. REAVES

Faith unquestioning,
What eye hath not seen nor ear heard,
Clings to the Rock of Ages
Within the fortress of the Word,
Grounded deep in the substance
That is of the tree of life,
We shall know when hope has
triumphed,
Past earth's sorrow, sin, and strife.

good for much more than the new birth—even for mad-dog bite.

But of all the heresies, Christian Gnosticism was the most perplexing and the most destructive. No one knows how many thousands of early Christians were drawn into it.

Gnostic teachers sprang up everywhere. Saturninus flourished in Antioch. Basilides in Egypt. Cerinthus in Asia Minor. Cerdo, Valentinus, and Marcion in Rome. Each teacher had his own theories but all agreed on this, that *gnosis* (Greek for "knowledge") is salvation. And what was the particular "knowledge" on which the Gnostics based their hopes? The belief that the God of the Old Testament was evil!

Christian Gnosticism had roots in pagan philosophy as well as in Christianity. It accepted the notion that matter is evil, that this earth and all the bodies that inhabit it are inherently bad, and that it follows from this that the God who created matter and men must Himself be bad. This is blasphemy, of course; but we can never hope to understand the world in which the early Catholic Church was molded unless we come to recognize that untold thousands of early Christians thought that such an idea as this was very reasonable indeed.

Gnostic Christians did not worship the Old Testament God. How could they? They had two Gods, and the one they worshiped was the gracious Father-God of the New Testament, the one with whom the Creator-God of the Old Testament—whom they dubbed "the Demiurge" or Craftsman—was in open conflict.

Gnostics' Use of Bible

Strange as it may seem, Christian Gnostics made considerable use of the Bible to prove their points! To enable themselves to do so, most of them rephrased the Bible into a luxuriance of words: "In the invisible and ineffable heights above there exists a certain pre-existent Eon, and him they call Proarche, Propator, and Bythos, and he is invisible and nothing is able to comprehend him." On the other hand, one outstanding Christian Gnostic, Marcion by name, was a strict literalist. He rephrased nothing. What he didn't like he discarded.

The only New Testament books that Marcion accepted were the writings of Luke and Paul. The rest he rejected. Even ones he kept he revised, removing as spurious interpolations all sentences that seemed to favor the God of the Old Testament. He was the first Christian higher critic, and he "edited the New Testament with a knife." He had no use at all, of course, for any of the Old Testament. It was the book of the

Creator-God, in particular of the law-giving God. Out with the law, cried Marcion, and in with grace alone. Out with Matthew and James, and in with Paul and Luke.

And how the early Christians loved it! Marcion was so attractive to his fellow Christians that only 15 years after he began his work (in A.D. 140), Justin Martyr wrote of him that he had followers all around the world. In the course of time, prominent church leaders wrote major works against Marcion, in Gaul in the west, in Antioch in the east, in North Africa to the south, and in Rome.

Marcion was born in Pontus. In his alarm Tertullian wrote of Pontus that "the fiercest nations inhabit it. . . Their women . . . prefer warfare to marriage," and the climate is as rude as the people. "Nothing, however, in Pontus is so barbarous and sad as the fact that Marcion was born there." (*Against Marcion* I.1 in *ANF* III, 271, 272. Italics supplied.)

This deep concern expressed by the orthodox Christian leaders was amply justified. By denying the God of the Old Testament, Gnostics denied the Ten Commandments, and with them, the New Testament concepts of sin and grace and the atonement. By calling matter, including the body, evil, they disparaged Christian marriage and either espoused unnecessary asceticism or developed extreme libertinism. They vitiated the incarnation of Christ by saying that since the Son of the Father-God would not possibly have taken upon Himself a body made by the "evil" Creator-God, Jesus actually did not have a real human body. And as for the Sabbath? What Gnostic Christian would have observed a weekly memorial to the handiwork of an evil God? As the influential Gnostic Valentinus said, "All the prophets and the Law spoke from [the inspiration of] the Demiurge, a foolish God; they themselves were fools who knew nothing" (Grant, *Second-Century Christianity*, p. 26).

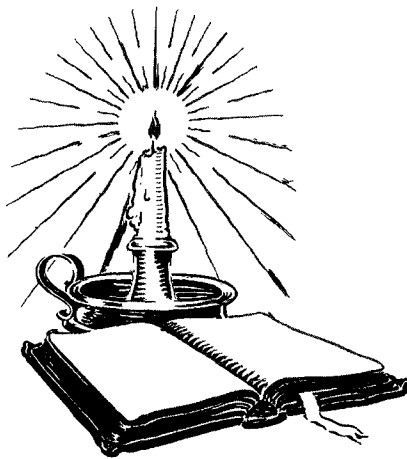
Tradition Placed Above Scripture

But how did the presence of heresy in the early church lead to the doctrines of tradition above Scripture and of apostolic succession? In this way: Gnostic Christians used the Bible! They claimed, in fact, that they were the only true interpreters of it. And they had their own rules of interpretation; either they allegorized it all away, or they declared every New Testament text that favored the law to be an interpolation. In arguing with them, what could a person do?

If an orthodox pastor, visiting in the home of a church member, tried to argue with a visiting Gnostic con-

vert, what could he say? Every time he quoted a scripture, the Gnostic would say either that it meant something different or that it didn't belong in the Bible.

Every error of Gnosticism could, of course, be refuted through Bible study, but this took time and patience. It was quicker and easier to cite the church as authority than to study Scripture under such circumstances. And this is how the custom arose of appealing to tradition as authority instead of to the Bible. In refuting heresies, even in the second and third centuries, it was found to be more efficient to say, "It must be our way because the church has always believed it to be so," than to work everything out again and again from the Bible.



The heresies were new, too; younger than orthodox Christianity. So it was convenient to add the argument that they must be false because they were not old; not so old as the churches that had been founded by the apostles, nor as holy, either, because their leaders were self-appointed men who could not trace their ordination back through a succession of bishops to the apostles (apostolic succession).

In the early third century Tertullian challenged the Gnostics: "Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning." He reflected the attitude of many Christians when he claimed that only the orthodox had a right to use the Scriptures, anyway: "They [the Gnostics] have acquired no right to the Christian Scriptures. . . Indeed, Marcion, by what right do you hew my wood? By whose permission, Valentinus, are you diverting the streams of my fountain? . . . I possessed it before you. . . I am the heir of the apostles." In exasperation he declared,

"We are therefore come to (the gist of) our position. . . We oppose to them this step above all others, of not admitting them to any discussion of the Scriptures." And his final counsel of despair: "Our appeal, therefore, *must not be made to the Scriptures.*" (*On Prescription Against Heretics*, 32, 37, 15, 19 in *ANF* III, 258, 261, 250, 251. Italics supplied.)

The Problem of Apostolic Origin

But what about those Christian churches which, though thoroughly orthodox, could not claim to have been founded by an apostle? (Though Paul and John are known to have founded many churches in Asia Minor and Greece, there is no record that any apostle ever visited France, for instance.) If orthodox Christians were challenging the heretics to prove that apostles had founded *their* churches, what could the orthodox do who could not prove that apostles had founded their own churches?

Irenaeus, who lived in Gaul and so was faced with this problem, came up with a solution: They could attempt to prove, he asserted, that what they believed in their local churches *agreed with* what was being taught by the bishops of an unquestionably apostolic church. The chief "apostolic" church in Western Europe was, of course, the church in Rome; and this is how the custom arose of giving so much importance to the apostolic succession of the pope of Rome and to the traditions to which he held. Irenaeus himself, as early as around A.D. 185, gave a list by name of all the bishops of Rome from the days of the apostle Peter in order to prove their apostolic succession, and accompanied the list with this famous statement:

"It is a matter of necessity that every Church should agree with this Church, on account of its pre-eminent authority, . . . inasmuch as the apostolic tradition has been preserved [there] continuously." (*Against Heresies* III.3.2 in *ANF* I, 415, 416.)

The shadow that hung over sixteenth-century Inquisition courtrooms where Protestants were told to forget their scriptural defense and simply recant or perish, was a very long shadow indeed. Likewise, the debate at the Second Vatican Council over the relative authorities of Scripture and tradition involved practices that go back to the very beginnings of the story of Catholicism.

Thus, as early as the second and third centuries, Christian leaders found it easier to combat heresy with apostolic succession and long-cherished tradition than by patient exposition of God's Word.

(Continued next week)



God's Will . . . and Us—2

THREE WAYS GOD REVEALS HIS WILL

How can the Christian discover God's will? How can he determine what God wants him to do in a particular situation?

"There are three ways in which the Lord reveals His will to us, to guide us. . . . God reveals His will to us in His word, the Holy Scriptures. His voice is also revealed in His providential workings. . . . Another way in which God's voice is heard, is through the appeals of His Holy Spirit, making impressions upon the heart. . . . If you are in doubt upon any subject, you must first consult the Scriptures."—*Testimonies*, vol. 5, p. 512.

Let us note how God reveals His will to us through the Scriptures.

Christianity is unique in that it is rooted in history and geography. One of its chief strengths is that it is based on actual events and places. "Its inspired messages are anchored to the hills and valleys, the deserts and rivers, of the ancient world, and to literal men and women who once walked the earth."—*The SDA Bible Commentary*, vol. 4, p. 37. Intricately interwoven with the entire Christian message is the story of God's involvement in human history—that He communicated with men, that He revealed standards of conduct, that He punished men for disobedience, that He gave His only-begotten Son to save the human race.

To a great extent the Bible tells the story of God's dealings with men. This story has been placed on record that we may know God's will. When confronted with situations similar to those of people who have preceded us, we may know what God expects. Wrote the apostle Paul: "All these things happened unto them for ensamples; and they are written for our admonition" (1 Cor. 10:11).

If the temptation comes to us to disobey any of God's commands, all we need to do is review the experience of Adam and Eve. In the story of Eden lost we can understand clearly the appalling results of disobedience. If we are tempted to deceive and misrepresent, all we need to do is contemplate the story of Ananias and Sapphira. In the terrible penalty visited upon this man and wife we can see clearly God's attitude toward prevarication and false dealing. If we are tempted to deviate from the path of virtue, we can review the story of God's dealings with Israel at Peor. If we find ourselves tending to blur the distinction between the sacred and the profane, we can look again at the experience of Nadab and Abihu, and observe the swift judgment that was meted out to them.

Few if any situations that we face do not have parallels in the Bible. Today's social culture may be different from that in which God's people lived anciently, but the principles revealed through the experiences, and the lessons taught, are eternal.

In addition to the experiences that reveal God's attitude on various issues, the Bible contains the Ten Commandments, a succinct statement of God's will covering, in principle, every aspect of man's life. "The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven."—*Thoughts From the Mount of Blessing*, p. 109.

Contrary to much contemporary thinking, norms for

morality are not to be established by consensus. Moral standards have been revealed by God—on Sinai—and are to be accepted as authoritative. "The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition."—*The Great Controversy*, pp. v, vi.

This concept is not popular. It is out of harmony with the independent, proud, reason-is-king spirit of this age. Even some theologians resist the idea that moral standards are imposed on human beings by a personal, transcendent God. Nevertheless, people who are truly seeking to do God's will will not look within themselves for the standards and principles by which to govern their lives. Nor will they look to their fellow men. They will look to God and His Word.

"The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—*Ibid.*, p. vii.

Clearly, the Word of God is a primary means through which God reveals His will. But it is not the only means, as we have already pointed out. The Holy Spirit is another important agency. Said the Master: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "When he is come, he will improve the world of sin, and of righteousness, and of judgment. . . . When he, the Spirit of truth, is come, *he will guide you into all truth*" (chap. 16:8-13).

Word and Spirit Work Together

Some people endeavor to ascertain the divine will by studying the Bible as they would any other book—merely by applying their mental faculties diligently and objectively. Others hope to be led of God independently of the Word, primarily by impressions of the Holy Spirit.

Neither group is correct. The fact that the Bible is available does not render unnecessary the impressions of the Holy Spirit; neither does the Holy Spirit lead independently of, or contrary to, the Bible. The Word and the Spirit work together.

"The Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.

"The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. . . .

"Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin."—*Ibid.*, pp. vii, viii.

Christians who truly desire to know God's will will stay close to the Bible, ever praying that the Holy Spirit may "illuminate and apply its teachings" and guide their minds to right conclusions.

The importance of this is illustrated by an experience in our early ministry. At one time we studied the Sabbath question with a woman in California. Step by step we set before her the Bible teaching on the importance of keeping holy the seventh day. She seemed deeply impressed, although she wanted time to think the matter over.

Several days later we visited her home to discuss the matter further, and find out if she had made her decision. After a brief exchange of conversation she reported cheerfully, "I've been praying about the matter, and the Holy Spirit has shown me that I don't need to keep the Sabbath." How dangerous it is to heed subjective experience when it contradicts objective revelation! God is not divided against Himself. The Holy Spirit does not contradict the written Word.

This experience also illustrates the fact that the major problem with many people is not that they find it difficult to discover God's will; rather, that having found it, they are unwilling to follow it. With few, if any, exceptions, when a matter of principle is involved an individual can discover God's will by studying the Bible and praying that the Holy Spirit may guide the mind to right conclusions.

The third method by which God reveals His will, listed at the beginning of this editorial, is "providential workings"—events and situations being arranged by God. Pharaoh of old could hardly have failed to know that it was God's will for Israel to leave Egypt. Through providence after providence, God had made this clear. But *knowing* God's will and *doing* His will are sometimes poles apart. This was true in the case of Pharaoh. Through miracle after miracle God had underscored His message, "Let my people go." But even though Pharaoh knew God's will, he resisted it. He refused to do it.

Providential workings were a factor also in revealing God's will to Israel at the Red Sea. The very fact that Israel was trapped—by the mountains, by Pharaoh's pursuing army, and by the waters of the Red Sea—made action necessary. When God, in His providence, opened a dry path through the Red Sea, Israel could hardly have been in doubt concerning God's will. With three routes available, and two impossible, Israel knew that God wanted them to cross to the other side of the Red Sea.

Jonah's experience is another illustration of how God leads through providential workings. Jonah rebelled against God's command to preach to Nineveh; yet, as the result of the storm at sea, his experience in the belly of the whale, and being cast up onto dry land, he could hardly doubt that God was unwilling to release him from his assignment. Providential workings provided a stern undergirding to God's command to preach to wicked Nineveh.

Christians today may wonder, at times, what God's will is in a particular situation. But when God eliminates all options save one, the individual can hardly be in doubt as to what course to pursue—and to know that it is God's will.

Not always, of course, is the matter so clear. What then? This we shall discuss next week. K. H. W.

MAKING THE GOSPEL RELEVANT

Sometimes we wonder how far modernization of religion will go. Recently the Religious News Service reported the following from Kitchener, Ontario: "Children in Sunday schools of the United Church of Canada will be praising God for chewing gum, baseball bats, sidewalks, and traffic lights as a result of a new song and hymn book published by the denomination.

"The songbook, designed primarily for children in

Kindergarten through Grade 3, not only includes new songs of praise for everyday objects, but also excludes some of the standard traditional songs—for musical and theological reasons.

"Miss Olive Sparling, the church's children's work secretary explained, for example, that the song 'Jesus Bids Us Shine' was rejected because 'what kid wants to be a little candle burning in the night?'

"'And who wants to go to a heaven on high, especially when children are flying all over the place?' she continued. 'The imagery (in many of the old hymns) is quite outdated—and that's not saying anything about the theology.'

"Miss Sparling said that 'Jesus Loves Me' was dropped from the new book because of its reference to death ('pretty devastating' to raise the possibility of the child's dying, she commented), and because it has 'a drippy tune and is egocentric.'"

While we recognize that it is necessary to present the Christian message in a form that will make it appear relevant to modern man, we recognize distinct dangers in efforts to make it meaningful and applicable to present-day life circumstances.

If making the Christian message relevant means the elimination of all those elements offensive to modern man, then what we have left is a travesty of true religion indeed. But we fear that modernization has often followed such a course.

The idea of a vicarious atonement—that is, of someone dying in the place of another for the sins of that one—may appear repulsive to modern man and contrary to his sense of justice, but that is no reason to stifle the doctrine or to eliminate it from the body of Christian teaching. Who is to be the judge as to what is relevant and what is not? Fickle modern man?

Without Christ's death on the cross for the sins of men, Christianity loses all its meaning. It becomes nothing more than a moral philosophy, and, unfortunately, much of present-day Christianity is just that. Only the power of a crucified, risen, and ministering Saviour can transform men and enable them to attain to high moral excellence. Moral philosophy has long ago proved its impotence to correct the evil heart of man.

Paul was not deterred from preaching the fundamentals of Christian doctrine by contemporary man's philosophic ideas. Before the intellectuals of ancient Greece he boldly set forth the doctrine of a personal God intimately connected with affairs on this earth, seeking to draw all men to Him. He preached repentance, a term seldom heard in current liberal theology. He preached the coming judgment in which all men would be judged. He preached the resurrection of Christ. When he got through, "some mocked" (see Acts 17:22-32). If he had taught only what was "relevant," he doubtless would have been applauded. But his message would not have changed the lives of his hearers.

Writing to the Corinthians some years later, he boldly confessed, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:17, 18).

Paul was well aware that the doctrine of the cross would be unacceptable to many. Nevertheless he preached it. To the Corinthians he wrote, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (chap. 2:2).

Instead of singing, "Jesus loves me, He who died, Heaven's gates to open wide," Canadian children using the new hymnbook will sing "Chewing gum and play-

ground swings Bless the Lord! Skates, boats, and skipping ropes Bless the Lord! Sidewalks and traffic lights Bless the Lord! . . . All you city dwellers Bless the Lord!" Although the sentiment of this song designed to put the emphasis on joyful things may not be too different from that in some of the psalms, the tragedy, we feel, is the omission of the essentials of the gospel, a lack of putting the emphasis where the Bible puts it. Heaven, the future life, is a constantly recurring theme in the Bible. It ought not to be brushed aside with a flippant "and who wants to go to a heaven on high, especially when children are flying all over the place?" The Biblical view of heaven can be made highly appealing to children.

And so while we are attempting to make the gospel relevant to modern man, let us not water it down, let us not omit any of its essential elements. Let us follow Paul's motto, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (chap. 1:23, 24).

D. F. N.

ONLY ONE LIFE TO LIVE

A man has no control over the color of his skin or how tall he is, but he has full freedom to decide what kind of man he will be or will appear to be.

As far as outward appearances are concerned, he can choose whether he will be clean or dirty, neat or unkempt, attractive in his attire or repulsive in his disregard for the conventions of dress and behavior. He is free to choose whether he will wear a beard or be clean shaven.

Women have an even greater choice, for their styles of clothing and hairdos, of manner and of speech, seem to be unlimited. With such a wide range of opportunities

for choice, isn't it a pity that most people make no choice at all but tumble unwittingly into a category of appearance and behavior without any plan or purpose?

We saw a television ad not long ago that went something like this: "If I have only one life, let me live it as a blonde." Such a declaration, skillfully composed by an ad writer, alludes to a concept taught for years by movies, books, and the theater: blondes have more fun. Naturally, any woman who wants to have fun in life would be encouraged to use the hair preparation advertised and become a blonde. The implication is that the exterior is all that matters. Whatever kind of personality the typical blonde is supposed to have will automatically be hers when she changes her hair color!

We prefer to look beyond the exterior of a man or woman to see what kind of character he has. Here also man has a choice. He may be rude or kind, gruff or gentle, grudging or forgiving, spiteful or gracious. It's his choice.

As Christians we are not looking for fun in life but rather contentment. We will not pursue happiness but let it be ours through service, unselfishness, and thoughtfulness. We believe that the surest way to obtain happiness, pleasure, and contentment—by-products of a useful and satisfying life—is to be a Christian.

We might change the color of our hair and might dress in the latest fashions, whether conservative or mod, but we would only be focusing attention on ourselves. We cannot agree that this approach produces the greatest satisfaction in the long run. Only when self-centeredness falls in complete surrender before Christ-centeredness will lasting satisfaction be ours. One person might say, "If I have only one life, let me live it as a hippy," another, "let me live it as a redhead," still another, "let me live it as a playboy." But we say stoutly: "If I have only one life, let me live it as a Christian."

F. D. Y.

LETTERS



From Readers

PAINED BY SKIRT LENGTHS

EDITORS: I am pained at my heart when I see pictures in our church papers of some of our sisters—some middle-aged—with their skirts above their knees. . . . Instead of standing firmly for the right they are weakly following the fashions of the world. Women of the world with high standards of dress look with astonishment at our women and girls who make a high profession of godliness and yet cater to ridiculous fashions. I think it is time some of our sisters gave this serious thought.

DORA ROGERS MARTIN

Indianapolis, Indiana

VOICES ON GYM

EDITORS: I have had the good fortune to spend several weeks at Blue Mountain Academy during the past three years. The school runs a very large farm, and also has a splendid dairy herd. Not all the young people can work on the farm; hence the school's gymnasium fills a real need. Nowadays we must have recreational facilities for our children or else they will look to the world for their amusements. I realize the gym required a large sum for its erection, but it is both

beautiful and practical, and also may be used for camp meetings. I have seen academy buildings out West that were put up cheaply and in a few years repairs and remodeling costs almost equaled the original investment. So let us be proud of our new academy buildings and stand behind our academy leaders. And, by the way, talking about crops—I saw the students at BMA go out on their own and haul several tons of hay *after supper* because they did not want it to get wet. Rain was forecast for the next day.

JAMES CHOSKE

Pendleton, Oregon

EDITORS: I realize it is hard for some people to understand why we can spend \$460,000 for a gym at one of our academies when there are pressing needs elsewhere; however, we must remember that while we should expect Christ's return at almost any time, we should build well, for we do not know when the Lord will come. The builders of Emmanuel Missionary College years ago built well and have not regretted doing so through the many years that their buildings have served the church. Today we are living in an age when officials have the power to close down our schools or cause them to lose accreditation if they are not up to standard. Our schools should be *above* standard, even though it means sacrifice for us to provide the best for our children, sacrifice by all church members, whether parents or not, because these children are the most valuable human asset the church has. With them in

this adverse time, rests the future, yes, the very life, of our church. I doubt that many members can honestly say they have been asked over and over again for funds for an academy and have given until it really hurt. In some conferences it has been years since an earnest appeal for funds for our boarding academies has been made conference wide.

Blue Mountain Academy has a gym that meets State requirements and is suitable for many uses. Is this not better than erecting a building costing say \$50,000, that resembles a barn and has the facilities of a barn and is a gym in name only? One such as this will not meet the State requirements or the needs of the school.

When it comes to school farms, they are practical and teach fundamentals of the art of labor. I value the time I spent on an academy farm, yet times are different today. Few of our students become professional farmers; hence there is need for more and diversified industry while retaining the farm as a valuable adjunct to the school and its program. So often the sole difference between a successful academy farm and a failure is the choice of a good farm manager, backed up by a helpful school board. While farming is a wholesome work that allows students to see nature at work, there still is need for other industry. Ofttimes farming helps provide work for students under the age of 16, while other industry fills the work program for older students. Today industries can be obtained for our schools that cost the school not one cent and that build their

own buildings on land they pay rental to the school for. They even provide their own bookkeeping, et cetera.

School industries do help stem the tide of rising school costs, but great care needs to be exercised when choosing school industries, for too often a school-oriented industry, in order to maintain production standards, requires the student to work at the school in the summer and many times during other vacations. This may keep the students from a very important and necessary molding influence in their lives—their parents' association, and at a time when they badly need parental loving attention and advice.

Yes, I say let's have *both gyms and farms*, and also other well-chosen and regulated school industries. Let's have the best *now* for our fine young people.

CHARLES M. WILSON

Laurel, Maryland

EDITORS: I wholeheartedly agree with Wilton Wainwright's letter on "Gyms and Farms" (January 4 REVIEW) and wish more industry could be inaugurated in our schools. Many of us are thankful for the opportunity we had to work while attending school.

DANIEL WUERSTLIN

Riverside, California

EDITORS: I have read with interest the Letters From Readers. Surely the reader who wrote "Gyms and Farms" must realize that not all schools are located where there is fertile, tillable land. Perhaps people can make a living on small farms in his area, but not so everywhere. We lived on 120 acres for more than 25 years, and it got to the place that we were getting farther behind each year, as far as the farm income was concerned. So we sold out before we lost everything. In this area almost all farmers supplement their farm income with some other job.

I feel that the public schools tend to go to extremes as far as sports are concerned, but "all work and no play makes Jack a dull boy" (and Jill, too!) and from experience I know a farm is all work. There's no play for a teen-ager in hoeing. I agree there's plenty of hot sunshine, but there might be a question about how fresh the air is nowadays in some areas.

Maybe the State of Washington is different, but the State Board of Education in Ohio has specifications that a school must meet in order to keep its charter. There are several small public schools that have been forced to consolidate with larger schools. To keep the school charter, Adventists must have an adequate gym to accommodate the students. If they have to build one, I'd think when doing so they should allow for further expansion. I believe our academy has outgrown its gymnasium.

Not all who attend our schools go into denominational work. (Where could they all be placed?) Those who work in the world (and give their tithes to support the work) need a diploma from a school with a charter.

If Blue Mountain Academy didn't have a gym probably they would not be accredited by the State. Then, if a student planned to be a doctor and graduated there, he'd probably have to look for a college with a farm for a gymnasium, as he'd probably not be

accepted at an accredited college. Then when he wanted to go to Loma Linda, he undoubtedly couldn't go there either. And if he could, would he be able to practice when he finished if his schools were not recognized by the States? Probably he'd never be able to be a doctor, because he hoed onions instead of working out in a gym for exercise.

Perhaps this isn't freedom to do as one wants to do, but in the world today that's how it is.

I think the schools need more industries to help students earn part of their expenses, but I don't think a farm is the entire answer. Neither do I think the industry work should replace the physical education required by the State.

HILA L. SHULTZ

Jackson Center, Ohio

MISPLACED COMMA

EDITORS: The observations on "Translators Are Human," by A. L. Lutz, Sr., in the February 15 REVIEW were both timely and interesting.

Some years ago a gentleman in Sweden was on the verge of accepting the three angels' messages. A translator's rendition of Revelation 1:10 in a certain Swedish Bible led him to change his mind. It read: "I was in the Spirit on Sunday."

Brother Lutz stated that only one in eight of the translations listed gave the following wording to Luke 23:43, "Truly I tell you today, You will be with me in Paradise." I have in my possession a translation of the Four Gospels According to the Eastern Version, in which Luke 23:43 reads: "Jesus said to him, Truly I say to you today, You will be with me in Paradise." Of special interest is the fact that in a subsequent translation of the entire Bible from the Aramaic into English, the same author had changed the comma to har-

monize with the King James Version. He did add the following footnote, however: "Ancient texts were not punctuated. The comma could come before or after *today*."

From personal correspondence with the author, I learned that "Several denominations insisted that it should be changed." His action is understandable when one considers his personal interest in the widest possible circulation of his translation. To his credit, however, he did not completely surrender his position but included an enlightening footnote. When I wrote the publishers for another copy of his translation of the Four Gospels in which the comma was placed after "today," I was informed that it was no longer available.

The admonition of Brother Lutz that "we must exercise care in using various translations of the Bible," is well taken.

C. A. EDWARDS

Tryon, North Carolina

MINISTERS AND PHYSICIANS

EDITORS: At the monthly staff meetings of any accredited hospital, each physician must be prepared to discuss in detail the cause of death of any of his patients who expired during the preceding month. His treatment and management are described and defended as he is questioned by his colleagues, who feel no hesitation in being critical. The question that must be satisfied is this: "Was all done that could have been done to save the life of this patient?" This stimulates a conscientious physician. "Why should a lesser standard prevail for ministers—to whom the eternal destiny of souls is committed?" (Editorial, Dec. 28, "Ministers, Mythology, and Malpractice"). Perhaps apostasy conferences would sharpen the diagnostic and therapeutic acumen of the physicians of the soul.

R. A. BETTLE, M.D.

Brunswick, Maine

Does It Bother You?—I

Careless Dress

By C. L. PADDOCK

Some things bother me that others do not notice, and some things annoy others that I do not worry about at all. There are some things that bother most of us.

Very few Sabbaths in my lifetime have I missed being in an Adventist church somewhere. On the Sabbath about which I am writing we were in a church of about 400 members. The people were exceptionally friendly, the program well organized. The singing was above average, the atmosphere unusually reverent.

There were four of our brethren officiating on the platform, and they performed their tasks extremely well. Three of them were comfortably seated while the speaker gave us the message of the morning. Evidently when these three brethren sat down, their trousers moved up a bit, and between the bottom of their trousers and the top of their hosiery there showed up very prominently about three or four inches of bare skin. At a football game or a picnic I might not have noticed this, but in the house of God at divine worship it just did not help me at all in my worship. It bothered some of the members that day, for they wanted to talk to someone about it. I think it detracted a bit from the good sermon.

We sometimes criticize our sisters for their dress, and perhaps a few do get a bit extreme. This time it was just a thoughtless little something the brethren had done, or failed to do, that bothered some of the worshippers.

That seems like a very small thing about which to get concerned. But if it bothered someone, it is worthy of thought. When we invite God to be with us in our worship we cannot be too particular about how we look or what we do and say.

North Philippine Union Reports Growth

By B. B. ALSAYBAR
Departmental Secretary, North Philippine Union

The first Adventist worker, a literature evangelist by the name of R. A. Caldwell, came to the Philippines in 1905. He was soon followed by J. L. McElhany, L. V. Finster, and others. By the end of 1920, 42 churches had been organized, with a total of 2,177 members.

Today, after 63 years of labor, the work is administered by three unions with more than 1,100 churches and more than 106,000 baptized members. In the Philippines the church operates ten academies, two senior colleges, four hospitals, and a publishing house.

Recent reports from the North Philippine Union indicate that the church is still growing. This union includes Luzon and Mindoro islands and adjacent islands.

Sabbath School

Special emphasis has been given to the work of the Sabbath school for young people. Child-evangelism materials have been developed over the past few years, and these are in use throughout the Philippines, as well as other parts of the division and the world.

During 1968 two items will be added to the list of available Sabbath school supplies. The first is new youth quarterlies planned on a four-year cycle and aimed at the 12- to 16-year-olds. The lessons are written in simple English and will be used by the students in all the academies, as well as the youth classes in the churches. The response of the missions to this new plan was shown when orders for the first-quarter issue soared past the anticipated 1,500 to almost 4,000 copies.

Another new item is quarterly devices for the Sabbath school. On-time, Memory Verse, offering, Investment, and birthday devices are being made available to the various missions. These are

inexpensive and simple, but they are attractive to the children.

Plans for the future include a three-year-cycle lesson for the younger children. This will be translated into various languages.

Special workshops are being held for the workers' wives to help them in Sabbath school work for the children. They in turn will hold workshops in their districts.

Large Graduation

"Historic not only for the Philippines, historic not only for the Far Eastern Division, but historic also for the world field" were the words of Robert H. Pierston, president of the General Conference. He was speaking at the parent-and-home-education graduation held in the auditorium of the Philippine Union College last November. More than 1,000, most of them parents, graduated.

The program was planned by Amy Sherrard, assistant educational secretary of the union for parent and home education. Classes had been conducted in the five Manila churches and in many other churches. The course of study followed was Christian Home Series C, "Character Building in Childhood." Also present for this graduation from the education department of the division was Nellie R. Ferree, assistant for parent and home education.

This was the biggest graduation ever to be held in Adventist circles in the Philippines.

Addition to Office

The growth of the work in the union has created the need for more office space. Ground was recently broken for an extension to the union office building in Pasay City. The cost of this annex will be 75,000 pesos.



T. C. Murdoch (right), president, North Philippine Union Mission, welcomes Salvador G. Miraflores into the gospel ministry. At the left are Dr. E. A. de Leon, who acted as sponsor, and Mrs. De los Santos Miraflores.

Biennial Report

At the time of the eighth biennial session of the union last December, T. C. Murdoch, union president, gave a progress report. At the close of the third quarter the membership stood at 38,138, making this the largest union in the Far Eastern Division. The tithe increased by 21 per cent over the previous biennium.

Bible studies and missionary contacts by the laymen have more than doubled, and two and a half times as much literature was distributed during the two-year period. Ingathering showed a 27 per cent increase, and in 1967, 105 per cent of the Ingathering goal was reached in the first week.

Sabbath school membership showed a 30 per cent increase. Investment offerings from January to June, 1966, amounted to 8,569.61 pesos, but reports for the same period in 1967 showed a total of 12,042.21 pesos. Child-evangelism leaders have been appointed in every mission.

Three new academies have opened in the North Philippine Union in three years: Naga View, Tirad View, and Palawan Adventist Academy. There are now eight academies with 1,336 students. Elementary enrollment is 3,217. Philippine Union College enrollment has increased from 999 in the college in 1966 to 1,332



Eighth North Philippine Union Mission biennial session, held at Philippine Union College. Center, front row (from left): E. L. Longway and P. H. Eldridge, division field secretary and president, respectively; and T. C. Murdoch, president, North Philippine Union.

in 1967. There are 41 in the graduate school.

There were four temperance rallies in 1966, with an attendance of more than 2,000. In 1967, 12 rallies had approximately 9,000 in attendance. Sixty-four Pathfinder Clubs with 1,440 members is double the figure for the previous period.

Voice of Prophecy graduates for three quarters numbered 3,832. Plans are being made for a graduation service in 1968 with more than 2,000 candidates. This will coincide with the visit of H. M. S. Richards, Jr., and the King's Heralds quartet.

Plans for the future include radio work. A new 15-minute daily broadcast in Tagalog is now on 35 stations. A broadcast in the Bicol dialect is planned. At the Manila Evangelistic Center baptisms are held every month, and one of the new converts pays more tithe than the total received by one of our smaller missions. The union has asked for 21 ministerial interns for 1968 instead of the usual six or eight a year.

There were 50 evangelistic campaigns in 1967, and 225 are being planned for 1968. This number will include a large campaign in Manila, five campaigns each by the five mission evangelists, and two campaigns for every district pastor.

Elder Murdoch said in concluding his report to the session: "We thank God for all these things. We know He will do greater things in 1968 if we move forward with greater faith."

Priests in Spain Hear About SDA Beliefs

By WINIFRED C. WILD

"Have you heard my recent experience in sharing our faith in a Catholic Seminary?" the pastor of the Zaragosa, Spain, church wanted to know. I begged him to relate the episode.

"Early this year," began Luis Bueno, "a professor of sociology of one of the important institutions of the city heard the last part of one of my lectures. He was favorably impressed, especially by the closing prayer.

"He waited for me until I had shaken hands with everyone at the door. When we were seated he expressed his desire that I should tell him and his colleagues the principles of the Adventist faith and offer one of our memorized prayers such as I had used at the close of the service. 'We do not pray as well,' he confessed. I accepted his invitation, and we set the date for the following Wednesday. I explained that I never used a memorized prayer.

"At the appointed time I arrived at the Basilica, where I was met by the director of public relations—the one who had invited me—and he introduced me to the father superior of the institution, who in turn introduced me to a group of bearded priests. Surrounded by the group, I was led through an intricate network of passageways and stairs to the classroom where about 50 young seminary students were gathered. Respect-

fully they all stood as we entered the room. We walked down the center aisle to the front, where they invited me to occupy the center chair. After my host had made a brief but cordial introduction, I began my presentation. I had been advised they would want to ask questions at the close.

"I took advantage of our denominational name to weave together a series of studies that covered the essence of our message, especially emphasizing the soon coming of Christ and the need of our preparation for that event. Then I spoke on the importance of the Sabbath, and on the state of the dead, the punishment of the wicked, and the reward of the righteous.

"Naturally all this was based on corresponding texts of Scripture. God helped me to recite them all from memory, giving the exact reference for each one. In this way I was able to give the whole message in only an hour and a half.

"One of the members of our church is a personal friend of my host and so was able to be present. At the close, moved to the point of hardly being able to speak, he said as we left: 'Never before have I heard God speak through a man as clearly.' I say this for the glory of God, who upheld me and gave me what I had so earnestly prayed for before going; and He did not forget me. I felt the sustaining power of God, who gave me the wisdom and words to present scriptural truth.

"The impact that this message produced was best measured by the silence that followed my exposition. I realized that they were astounded, so much so that the questions that they had planned to ask at the close evaporated completely. No one said a word in spite of my invitation to ask what they wished. After this silence the father superior felt obliged to ask one so as to fulfill their request. He wanted to know about our general organization. With an explanation of our worldwide work from the General Conference down to the church, he was satisfied. Then my host invited the audience to applaud, which they did with all their soul. I closed with a prayer, as he had requested when the invitation had been extended.

"At the close they handed me an envelope containing their offering of gratitude, which I accepted for the benefit of the church.

"I have since learned that the conference was taken on tape, and three days later they had already heard it four or five times and were analyzing it carefully. In order to complete details that could not be covered in that limited time, I have offered to return."

At the same time, a similar experience was taking place in the vicinity of our new school in Valencia. The director of the school, José López, responded to a request for an account of our doctrines, and a cordial interview followed. Daniel Basterra, pastor in Calahorra, and Pedro de Antonio, a colporteur, have had similar experiences.

A new religious awakening is being born all over Spain. The people there

need churches for sincere searchers who are finding long-forgotten truths in His Word. They are permitted to read the Bible, which is being sold by Catholic colporteurs from door to door. Could any moment be more auspicious for sharing the light that will cause the earth to be "lightened with His glory"?

Puerto Rican Youth Decide for Ministry

By MANUEL ROSADO

Chairman, Theology Department
Antillian College

A Ministerial Emphasis Week was celebrated at Antillian College, January 21-26. The work of the Seventh-day Adventist ministry was presented during the worship and chapel periods. Subjects discussed included "The Minister as a Spiritual Counselor," "The Minister and His Health," "The Minister as an Administrator," and "The Minister, a Friend of God."

All the church pastors on the island of Puerto Rico were invited to attend for the weekend and bring with them every



Britain Ships Welfare Clothing

More than 100,000 articles of clothing were given away by British welfare secretaries during 1967, according to Kenneth Gammon, lay activities secretary of the British Union Conference.

Adventist young people who collect clothing from house to house each week so impressed a local council that they presented a welfare truck (formerly an ambulance) to the church to assist in the collection. They also plan to provide a storage hut for furniture and clothes.

In addition to local welfare work the federation recently sent 800 pounds of clothing to Lebanon and 400 pounds to Madeira. Handling one shipment are Mrs. Vera Cowley (right), president of the newly formed Chiltern Welfare Federation at Luton, Bedfordshire, and local welfare officer Mrs. Doris Olney.

VICTOR H. COOPER

Secretary

British Union Conference



Antillian College ministerial students and their wives with Elder and Mrs. Rafael Bracero (seated), veteran workers in the cause.

young person whom they considered a potential minister. The church was full to capacity, with some unable to get in.

Raul Villanueva, Puerto Rico conference evangelist, was speaker for the final evening meeting. He challenged the youth present, and 104 made known their decision to join the ministerial ranks. Letters containing the names of young men and women who wish to prepare themselves for the ministry are still received.

A high light of the evening was a torch-passing ceremony. Rafael Bracero, a veteran of 61 years in the work, marched in with his wife and delivered the lighted torch to a senior ministerial student, who accepted it on behalf of the ministerial students and visitors present. Pastor Bracero said that although he was passing on the torch, he was not planning to stop preaching the gospel.

B. L. Roberts, ministerial secretary of the Antillian Union, preached a sermon on the subject "The Minister as an Evangelist," and made a call to those present to commit their all to the Master.

Government Aid Offered West Nigerian School

By W. DUNCAN EVA
President
Northern European Division

The Ede Secondary Grammar School in the West Nigeria Mission faced a critical church-state problem as delegates convened at the recent mission session.

The school was opened in February, 1960, by G. M. Ellstrom, now president of the Congo Union. A. C. Boram was its first principal, and Myron Cross, then serving in Nigeria, was associated with him. Plans for the school included hoped-for government grants to assist in the costs of operation. However, those funds were not available, and the union, the mission, and the churches rallied to support the new school. A purpose began to form in the hearts of those connected with the institution to make this school a strong center of Christian education, a place that would leave its mold upon the lives of all educated there.

Leaders Hold Firm

Rising costs of education made it extremely hard at times to follow the course that had been chosen, but in faith the leaders held to their purposes despite

problems. In accordance with the master plan, good buildings were erected as funds became available. Although at the moment only half the project has been completed and much still remains to be done, the school is developing into a strong institution, under the guidance of E. O. Dare. Its outstanding characteristic is the firm Christian influence exerted on the lives of the youth who attend. There are regular baptisms.

The real decision confronting the delegates in session was whether, after eight years of service, the school should accept generous operating grants from the government or continue to be wholly supported by the church. It often takes a larger proportion of the slender resources of our believers in Africa to keep their children in denominational schools than is the case in the homelands. Furthermore, most mission societies in West Africa accept government grants for their schools. As we faced that vital question we wondered what the session would decide.

Trojan Horse an Example

The first speaker was Sister Marke, a lawyer from Lagos. She spoke earnestly of the dangers of allowing the school to pass completely out of denominational hands. She recalled in a few graphic sentences the story of the Trojan horse and exhorted the session to have faith in God and to make the right decision with the future of the church's youth in mind.

The next speaker was Garth Till, a missionary's son who had grown up in Nigeria. He reminded the believers of the Otun teacher-training school, which had been closed by the Nigerian Government a few years before in connection with a program of consolidating teacher education. About 20 other small training schools have also been closed. Earnestly he appealed that Ede be kept in denominational hands and supported by denominational finance lest it should meet a fate similar to Otun.

The third speaker, an earnest Christian who is an instructor in the *Post and*



The classroom block of the Ede Secondary School, located at Ede, Nigeria, West Africa.

Telegraph's training center in Lagos, told the story of his two boys, whom he had sent to a worldly school. Choked with emotion, he spoke of evil influences upon their lives that had gone far to change their characters. One had been withdrawn from the school and sent to Ede and after a year or so had been baptized. The spiritual future of the other was still uncertain, and this father pleaded that Ede be held as a refuge for Adventist youth.

A fourth speaker pleaded that the facilities of the school for accepting girls be enlarged so that parents could do justice in Christian education to their daughters, as well as their sons.

A Decision Is Reached

All sensed the deep movings of the Spirit of God on the minds and hearts of the delegates. When the vote was taken, it was unanimous in favor of declining the offer of government grants and keeping Ede as a truly Christian school.

No one can predict the future, but as long as we have men and women who do not lose the vision of Christian education, who understand the significance of the Advent message, we need have no fears, despite the storms that come. The West Nigeria Mission is growing in Christian maturity and stability. The delegates' historic decision will certainly bear its fruit in hearts and homes in Nigeria and in the kingdom to come.

"I Am Blind—That's All"

By NICOLAS CHAIJ, Publishing Secretary, Inter-American Division

One morning Austin Ramsey, of West Jamaica, saw a man leaning on a cane, with his face down. Ramsey canvassed in a nearby shop, and when he came out he saw the man with the cane still in the same sad position.

With compassion the colporteur asked him, "Sir, what is wrong with you?" "Nothing."

"But you do not look happy. Tell me, what is wrong?"

The man, about 60 years old, said: "I am blind. That's all. Who are you?"

"I am Ramsey."

"I've heard about you. I have been eager to talk with you and hear about your faith."

Then Ramsey opened the Scriptures, read some promises to the man, and gave him good encouragement. The man's spirits revived, and they made arrangements for Bible studies. Later this man was baptized, and the colporteur started a Sabbath school in his home. In time three more persons were baptized.

Kindness won them all.

Condensed News

British House Reports Increase in Literature Sales for 1967

Literature sales for the British Union showed a 12.8 per cent increase in 1967 over 1966. In his report to the British Union literature evangelist council, E. L. Southey, circulation manager of the Stanborough Press, compared the amount of literature sold in 1967 to the height of the London Post Office tower.

He had a model of the 620-foot tower. The total literature sold, if stacked up piece by piece, would be almost 22 times as high as the tower, or two and a half miles high.

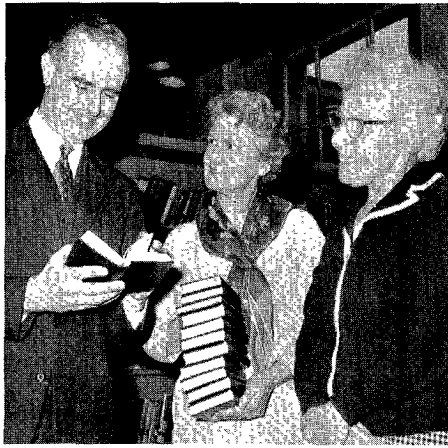
A picture of the model and story of the report were published in the local newspaper, and from there were picked up by the post office newspaper *Courier*, which is circulated to every post office in the British Isles.

W. J. NEWMAN
Manager, Stanborough Press, Ltd.

Early Advent Books Donated to Newbold College Library

Mrs. Carlyle B. Haynes recently donated to the library of Newbold College an assortment of small books, which she said her late husband had valued more highly than all the rest of his library.

The volumes proved to be a set of



A. J. Woodfield, chairman of the Newbold College library, discusses a gift book with Mrs. D. R. Throssell, assistant librarian, and Mrs. Carlyle B. Haynes (right), the donor.

publications known as the Second Advent Library. They were published more than 120 years ago by Joshua V. Himes and they are collections of sermons and writings by and against William Miller. On these age-stained pages walk all the excitement and controversy of the great days of the Advent re-awakening. It was a big day for Newbold when Mrs. Haynes made this gift to the college library.

Elder Haynes, who died in 1958, was an evangelist, administrator, and author in the United States and South America.

A. J. WOODFIELD

Brief News

FAR EASTERN DIVISION

✦ Lawrence Eldridge, associate professor of New Testament at the Philippine Union College school of theology, was recently awarded \$250 by the Christian Research Foundation of Cambridge, Massachusetts. The award recognizes his groundbreaking work on quotations from the Greek text of the four Gospels found in the writings of Epiphanius, champion of Nicaean orthodoxy on the island of Cyprus. The foundation awards two prizes each year for scholarly work of significance to Christianity.

✦ The Taiwan Sanitarium and Hospital, Taiwan, Taipei, has done more than provide new legs for a double amputee. It has also assisted her in rebuilding her home destroyed by shells on the island of Quemoy, near the China mainland.

✦ D. A. Delafield, associate secretary of the Ellen G. White Estate, has spent three months in the Far Eastern Division presenting the Spirit of Prophecy. He visited all major colleges of the division.

✦ The Voice of Prophecy radio group will come to the division in October and November of this year. The team will include H. M. S. Richards, Jr., and the King's Heralds male quartet. They will visit every area of the Far Eastern Division.

New Book on Vatican II Published in Poland

By S. DABROWSKI
President, Polish Union Conference



Elder Dabrowski hands B. B. Beach (wearing glasses) the first copy of the Polish edition of Elder Beach's book on Vatican II. Z. Lyko, house manager, is at extreme right.

The publication of the book *Vatican II—Bridging the Abyss*, by B. B. Beach, educational secretary of the Northern European Division, represents a first for the publishing work in Poland. This is the first time that a book written by a contemporary Adventist author in the West has been published in one of the eastern European people's republics.

Dr. Beach was in Poland when the first of 10,000 copies of the book came off the presses of the government printing house in Warsaw. This is the largest edition of any book that the church has published in Poland.

The book was officially presented to the public during a meeting at the headquarters of the Polish Council of Churches. On this occasion Dr. Beach gave a lecture on "Principles and Strategy of Catholic Ecumenism." Present among the select audience were the leaders of most non-Catholic churches in Poland, including the metropolitan of the Orthodox Church, the bishop of the Lutheran Church, the presidents of the Calvinist, Baptist, and United churches, and the director of the British and Foreign Bible Society. A few years ago such a meeting would not have been possible.

sion, climaxing with an appearance at the annual division council in West Indonesia.

✦ Students at the newest college in the division, Mount Klabat College, Menado, Indonesia, are conducting branch Sabbath schools every weekend in areas near the school, according to Chester Damron, acting president.

✦ A contract has been signed by the General Conference with Radio Free Asia for Adventist radio broadcasts to be beamed to the China mainland and North Korea. The series will be prepared by division radio evangelists.

✦ The new dining hall is fast nearing completion on the campus of Mountain View College, reports D. K. Brown, presi-

dent. The new building is the first in a series that will be constructed. This college is situated on the island of Mindanao in the Philippines.

✦ Don Jacobsen, ministerial secretary of the Southeast Asia Union Mission, will conduct a major series of evangelistic meetings in Singapore this April. The four Singapore area churches will cooperate in the three-week project.

✦ Ronald Warpole, an American student attending Philippine Union College, has been invited to be a student missionary for one year in the Sabah Mission, beginning this spring. Directing his work will be George Munson, president of the Sabah Mission, and William Smith, district leader and evangelist at Goshen, Sabah.

✦ N. R. Dower, Ministerial Association secretary of the General Conference, has completed a series of ministerial institutes throughout the division. In company with Royce C. Williams, ministerial secretary of the division, he met with ministers and other workers in every country of the Orient. A high light was the ministerial seminar conducted in the Philippines.

✦ Dr. Prospero L. Miranda, owner and director of the Miranda General Hospital in Polangui, Albay, Philippines, has been elected president of the Albay Medical Society. He is elder of the Polangui SDA church and a member of the Southern Luzon Mission executive committee. Elected as vice-president was Dr. Johnny Estevez.

D. A. ROTH, Correspondent

Pucallpa Youth Camp



Each unit has a name. These girls known as Orchids are ready for the Sabbath services.

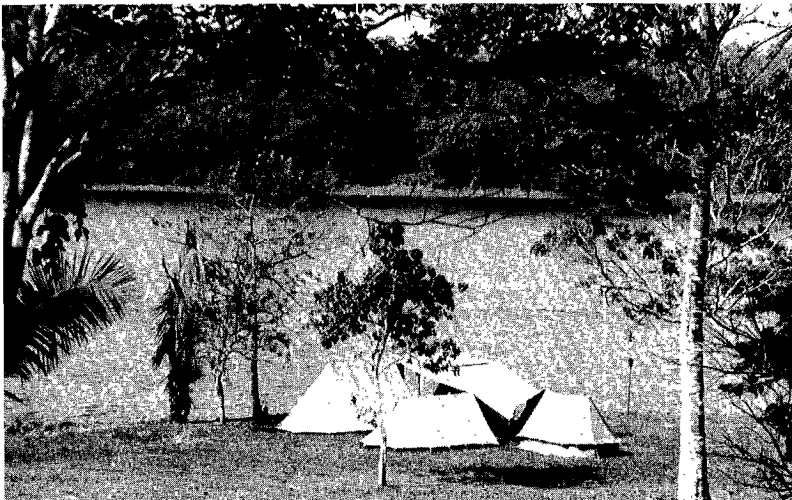
Like Adventist youth around the world, the young people of the Inca Union, South America, enjoy camping.

A Picture Story

By WELLESLEY MUIR
Departmental Secretary
Inca Union Mission



On the final day of camp a baptism is held in the warm waters of Lake Yarina Cocha.



Left: The site of the camp at Lake Yarina Cocha, Peru. Right: An MV class in Health and Healing. Linda Marsh (right), a self-supporting student missionary from Pacific Union College, provided much illustrative material. The campers earned more than 100 MV Honors.

Special Techniques Adopted for Greater New York Area

Applying historic formulas to New York City has seldom proved too effective. Reaching the inhabitants of America's most atypical city calls for careful strategy, a certain amount of experimentation, and an extra measure of faith.

A long-range evangelistic endeavor began more than a year ago with the introduction of the *It Is Written* telecast over station WPIX-TV. Batteries of telephones in Manhattan, New Jersey, and Long Island have been open each Saturday morning following the program to permit viewers to ask for the materials offered. So far, more than 12,000 have called or written in. This outreach was strengthened by close cooperation with Faith for Today and the Voice of Prophecy.

To capitalize on this growing interest, area pastors and the *It Is Written* speaker, George Vandeman, have begun to invite viewers to meet them at the re-decorated New York Center. Elder Vandeman presents two identical meetings each Sunday. This central meeting involves five local conferences—New York, Greater New York, New Jersey, Southern New England, and Northeastern.

The auditorium seats approximately 700, and the third week saw some 900 at the two services. No public advertising has been done except for a brief message at the end of the telecast for two weeks prior to the meeting. Invitations have been mailed to all who had previously indicated an interest in the television program. It is estimated that approximately 70 per cent of those attending are non-Adventists.

Immediately following the discourse, those who wish to do so remain in the main auditorium for a 15-minute study on "How to Make God Real." Roy Thurmon, evangelistic coordinator for the Greater New York metropolitan area, conducts this special study. Approximately 60 have been making up this group which is, in effect, a baptismal class.

At the same time the study group is meeting, Henry Barron, Greater New York Conference ministerial secretary, is in charge of a meeting in the downstairs auditorium dedicated to the maintenance of good health. The first few

sessions have been designed to help people with the smoking problem, and participants are being encouraged to join the next Five-Day Plan held in the area. More than 100 have been taking advantage of these health lectures week by week. Some of the presentations are made by Dr. Dunbar Smith, conference medical secretary.

The third week of the series the topic was "Miracle of Hunza," during which Elder Vandeman pointed out the advantages of a vegetarian diet. While the audience listened, a group of women was busy in the center's kitchen under the direction of Mrs. Lloyd Reile, wife of the president of the Greater New York Conference. Attractively decorated tables were spread with good foods illustrating a nonflesh diet.

When the meeting closed, those in charge watched a bit apprehensively to see if the visitors would accept the invitation to test these new preparations. There was no need for concern. The Worthington and Loma Linda food companies provided the samples, and the Greater New York Book and Bible House offered the regular packages for sale. Visitors purchased nearly \$400 worth of vegetarian foods.

As summer approaches, the effort to reach those in the New Jersey and Long Island areas will be intensified with the holding of weekday meetings. The Sunday evening meetings will, however, continue without interruption. Plans also call for a large-scale public meeting every three months in one of the city's prominent auditoriums.

Also carried on in conjunction with the present meetings is the Dial-A-Friend telephone program, which brings callers a personal message from Elder Vandeman. Designed to arouse inquiry, each day's message covers a particular facet of a general topic which changes weekly. Those who wish to learn more about a certain subject may ask for a booklet.

The New Yorker is not an easy person to reach. But those attending the meetings seem genuinely interested to learn more of the truths presented.

DON HAWLEY
Director of Communications
Greater New York Conference

tions of Chaplain Walter E. Kloss, of New England Memorial Hospital, and hospital pathologist, F. Russell Tyler, on a range of interests from "How can I quit?" to "How can I get my dad to quit?"

Usually 500 calls are recorded during this two-hour broadcast.

One fifth-grader asked whether the Stop Smoking program is available to his school, because many of his schoolmates are smoking. Another call, from a teenager, asked what can be done for his father, a doctor, who does not care to give up smoking even though his nonsmok-

ing family is imploring him to break the habit.

Because of the unprecedented interest resulting from the televised National Smokers' Test during January, 16 Stop Smoking sessions are now being conducted or organized in and around the Boston area. As of this writing, more than 1,400 persons have telephoned or written for information.

JOHN M. LEW
Public Relations Director
New England Memorial Hospital

✦ Mr. and Mrs. Alden Smalling, of the Babylon, New York, church make up an entire Ingathering team by themselves. While Mr. Smalling drives the car and plays the Christmas carols, his wife solicits from door to door. Since 1957 they have brought in \$5,280 in this manner. This past year was their most successful, when they brought in \$653 in only 15 nights.

✦ The Health and Welfare Federation of the Northeastern Conference contributed 5,273 new articles of baby clothing and 484 cakes of soap to the clothing center at Woodside, New York. The Missionary Volunteers and Junior Missionary Volunteers of the conference had a share in this project.

✦ The New York Center church has a new name: the Crossroads church. This name signifies that it is near Times Square, often referred to as the crossroads of the world. The church's rapid growth so far in 1968 would seem to mark it as a church that is moving ahead. Eight were added to its membership list in January, four in February, and three so far in March. Another baptism is planned in the near future.

EMMA KIRK, Correspondent

Canadian Union

United Evangelism Results in Baptism of Oshawa Family

The baptism of the Leslie Brown family, of Oshawa, Ontario, not long ago was a perfect example of united evangelism. Members of the publishing, medical, evangelistic, and temperance departments all had a part.

Mrs. Brown opened *The Bible Story*, by A. S. Maxwell, in the waiting room of her family physician, Dr. B. Wayne Beaton. Seeing the card in the book inviting further information, she sent it in, and literature evangelist A. B. C. Driberg called on her and took her order.

Dr. Charles Morgan, who was studying the Bible with a neighbor of the Browns, met the Brown family and invited them to attend the Ontario-Quebec camp meeting. It was at one of these meetings that Mrs. Brown requested the Gift Bible Evangelism lessons.

Dr. Beaton studied the 24-lesson course with the family, following which Pastor

Atlantic Union

Hundreds of Calls Follow Boston Broadcast on Smoking

The Five-Day Plan to Stop Smoking was featured on a talk show March 10 over WRKO, a 50,000-watt station in Boston.

Before the two-hour program was completed, more than 2,500 calls were recorded by the station. Callers asked ques-

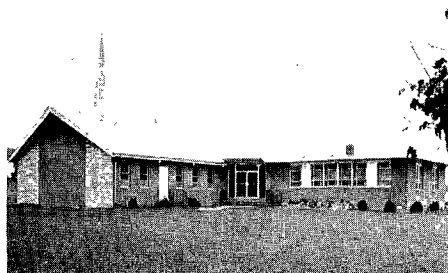
J. C. Reynolds entered the picture and studied further with the family, in company with the literature evangelist, Mr. Drieberg.

Mr. and Mrs. Brown attended some of the Five-Day Plan meetings being conducted at that time under the direction of Willard M. Gray, church temperance leader. Speakers were the pastor, Elder Reynolds, and several Adventist doctors.

About a month later the Brown family attended a series of evangelistic meetings held at the College Park church by N. C. Wilson, vice-president of the GC for the North American Division.

Baptism of the entire family followed, including the mother and father, 12-year-old Judith, and 13-year-old Leslie, Jr.

THEDA ILES KUESTER



New Jersey Church Dedicated

The Bridgeton, New Jersey, church in southern New Jersey was dedicated on December 9, 1967, and now a new program is being pressed to fully evangelize the entire territory.

Participating ministers were: Thomas Green, Jr., former pastor; Jess Dixon, conference singing evangelist; L. F. Myers, former pastor; E. F. Koch, present pastor; Wadie Farag, pastor, Chester, Pennsylvania; W. B. Quigley, conference president; Cree Sandefur, union president; A. B. Butler, union secretary; S. M. Young, conference stewardship secretary; and Ronald Rodgers, pastor, Salem, New Jersey.

R. D. STEINKE

Departmental Secretary

Central Union

✦ This semester Union College has been conducting a pilot program in vocational-technical education. A limited number of students have enrolled in four different vocational programs. The concept is to involve the group in the total social and spiritual activities on the campus. They are enrolled as a group in three life-oriented courses — communications skills, consumer business and economics, and religion and life. The over-all experiment is under the direction of Laurence R. Downing, director of counseling.

✦ Under the leadership of Richard Lange, youth minister for the Denver, Colorado, area, the young people of metropolitan Denver met at Estes Park in the Rocky Mountains for a three-day spiritual retreat.

✦ As part of a unionwide literature evangelistic crusade, our literature evangelists approached the city attorney in Sundance, Wyoming, where the Green River ordinance is in force. The attorney told them that if he received any complaints, a fine would have to be given after prosecution. The bookmen visited an Adventist doctor, Dr. Zine Kime, and he called the attorney. After a few minutes' conversation the way was cleared for our work in Sundance. This was the first literature evangelistic crusade in Wyoming.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

✦ Mrs. Constance Karr, press secretary of the West Chester, Pennsylvania, church, has been named Press Secretary of the Year for 1967 for both the Pennsylvania Conference and the Columbia Union.

✦ As a result of a series of meetings held in the Johnstown, Pennsylvania, church by Robert Taylor, conference evangelist, seven persons were baptized and 15 deci-

sions for Christ were made. Allan R. Williamson, pastor of the Johnstown district, coordinated the series.

✦ As a result of a personal acquaintance between Mrs. Winifred Wild and Mrs. Minnis Coe, the Spencerville, Maryland, Sabbath school heard an unusual mission report March 30. Through a trans-Atlantic conference telephone hook-up Spencerville (Chesapeake Conference) and Hyattsville (Potomac Conference) members heard Mrs. Wild speaking from Spain. The Spencerville primary division had raised, in a special project, \$150 for a piano for the church at Zaragoza, Spain. This and the telephone call inspired the Sabbath school superintendent, George O'Brien, to suggest that Spencerville members help build a church in Spain. Over and above the regular Thirteenth Sabbath Offering, they plan to give \$2,044.

MORTEN JUBERG, *Correspondent*

Lake Union

New Members Added at Joliet by Literature Evangelism

When the church in Joliet, Illinois, a few Sabbaths ago accepted seven persons into membership by baptism, they were again reminded of the importance of literature evangelism.

One day literature evangelist Lawrence Eattoni called on a Catholic family and sold a complete set of Arthur S. Maxwell's *The Bible Story*. These volumes intro-

duced the beliefs of the remnant church. After Mr. Eattoni had kept in contact with this home for some time, he introduced the pastor for Bible studies. The studies followed in quick succession, and when the day of baptism came, three members of the family were prepared.

Of the many that have joined the Joliet church within the past two years, seven were found by dedicated literature evangelists.

GUNNAR A. SJOREN, *Pastor*

✦ Thirty-eight Broadview Academy seniors made a ten-day trip to Puerto Rico in January. They met the students at San Juan Union Academy and the conference workers. Then they went on to Mayagüez where, under the guidance of a student missionary from Loma Linda, Tim Berry, they visited the Antillian College, Bella Vista Hospital, Mayagüez Atomic Laboratory, and went for a boat ride in La Paraguera, a phosphorescent bay. For Friday night and Sabbath morning services, several of the seniors presented special numbers for the college students and workers at the hospital. Each student earned the money for his own fare. They were accompanied by their class sponsor, G. M. Barton, and his wife; Mr. and Mrs. G. Harper and family; R. Graham; and Dr. and Mrs. R. Brown.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Dedication services for the enlarged health and welfare center of the Village church in College Place, Washington, were held March 24. Local members, community leaders, and conference officials attended. Participating in the ceremonies were D. E. Caslow, Leon Cornforth, Pastor William Woodruff, Mayor Herbert Thornton, and the center's director, Mrs. Clayton Prusia.

✦ As part of the sixtieth anniversary of the church in Eagle, Idaho, the members have set their goals for church activities through the year: placement of 60 Gift Bibles with families and 60 missionary books in motels and the enrolling of 60 at Vacation Bible School. The church plans to hold its jubilee homecoming the weekend of July 27.

✦ A unionwide health-and-welfare workshop is to be held at Camp MiVoden, Hayden Lake, Idaho, May 13-16. There will be symposiums, buzz sessions, panels, and presentations featuring the many facets of welfare work. C. E. Guenther, of the General Conference, will present a "Pictorial Review of SDA World Welfare Service." Ella May Stoneburner, also of the General Conference, will show how to develop a well-rounded health and welfare service in local communities. Shirley Burton, PR director for the Oregon Conference, will speak on "Public Relations and the SDA Welfare Service." D. E. Cas-

low will be general coordinator for the session.

✦ Ten Stop Smoking clinics have been held in western Washington since January 1. Of the 200 persons who registered to take part in the program, 78 per cent have stopped smoking.

✦ Hospital ministerial training, a five-week field school, will be held June 10 through July 12 at the Portland Sanitarium and Hospital in Oregon. According to Calvin V. Hartnell, chaplain, the new course is being offered by Walla Walla College through the sanitarium's chaplain's department. Field trips to other general and mental hospitals providing various services will be included.

IONE MORGAN, *Correspondent*

Northern Union

✦ Attendance at Sabbath services has grown to 40 at the new Indian mission station at Pine Ridge, South Dakota. The mission was formerly situated at Red Shirt.

✦ South Dakota members raised \$26,257.31 for Ingathering in 1967, the highest amount ever reached.

✦ Harlan, Iowa, church members have placed 85 copies of *The Desire of Ages* in motels in the Motel Book Project.

✦ Three different house fires in Burlington, Iowa, in less than four days led the Welfare Society members there to give a record of 100 hours' service in less than two weeks. Thirty people were helped.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Gift-Bible Rallies Blanket Southeastern California

In a series of five rallies, each covering a county-wide area of the Southeastern California Conference, virtually every church has been represented in a giant Gift Bible evangelistic crusade.

Outstanding soul-winning experiences through Southeastern's Go Tell Thy Friends evangelism plan were given at each of the area meetings. Both the laymen and the people they had helped to bring to Christ were interviewed.

Typical of the experiences related during this January series of rallies was the story of a former nun, Mrs. Pearly Denson. Her introduction to Seventh-day Adventism began after she withdrew from a convent and entered private life. Circumstances caused her to be a patient in our Paradise Valley Hospital in National City, California. There the chaplain, Willard Beamen, visited her, prayed with

her, and enrolled her in the Go Tell study plan.

As she entered into this new Bible-study adventure, she marveled at all she was learning from her own Bible. She had read the Bible many times. She thought it strange that she hadn't discovered these truths herself. But God knew when, where, and how to introduce her to a more complete knowledge of His truths.

When Mrs. Denson made her decision to become an Adventist, she wrote a letter to her former Mother Superior at the convent and stated her intentions.

The Mother Superior wrote back saying, "You are the fourteenth girl from my convent to leave the Catholic faith and go into the Seventh-day Adventist Church. Undoubtedly you have studied and sincerely prayed over the matter and feel that this is the way God is leading you. I can only say that my blessings go with you as you take this important step."

A special speaker was present at each of the five Go Tell rallies: John Osborn, Southeastern California Conference president; R. R. Bietz, Pacific Union president; Neal Wilson, GC vice-president for North America; Robert H. Pierson, General Conference president; H. M. S. Richards, Jr., associate speaker of the Voice of Prophecy; or Dave Olsen, director of lay activities, Pacific Union.

Each person present was given the new how-to-do-it booklet *Gift Bible Evangelism Guidelines* and a commitment card on which to write his own name and address and the name of the one person he knows who is most likely, after much personal work and prayer, to join God's remnant church in 1968. This card was filled out in duplicate, one card to be turned in to the conference office and the other to be kept in the church member's Bible as a reminder of his goal. More than 2,500 cards were received.

H. J. HARRIS

Director, Lay Activities

Southeastern California Conference

✦ Seventeen students of Lynwood Academy, near Los Angeles, have become semifinalists in the California State Scholarship program, reports C. M. Mulvihill, academy guidance counselor. A high score on the Scholastic Aptitude Test automatically qualifies a senior as a semifinalist. These 17 students represent a record number for Lynwood Academy—24 per cent of the graduating class.

✦ Conference and institutional leaders of the Pacific Union met recently in a four-day administrative-leadership conference held at Asilomar, California. General Conference vice-president Neal C. Wilson was the keynote speaker. Local conference presidents presented devotionals each morning on characteristics of Bible leaders. Guest speakers included Harley E. Rice of the GC Medical Department; Marvin Case, layman from Sacramento, California; Eric Ward, pastor of the San Diego 31st Street church; and union and institutional personnel.

✦ The "quilt lady" of Tucson, Arizona, is Leonia Demas. A member of the Tucson

Mountain Avenue SDA church, she has made 39 quilts for the Monument Valley Mission and Hospital since September.

✦ Ninety-one-year-old Mrs. Gertrude Park was baptized into the Redlands, California, Adventist church by Pastor Arnold Kurtz on February 17, a special Sabbath dedicated to senior citizens of the church.

HERBERT FORD, *Correspondent*

Southern Union

College Jail Bands Win Six in Tennessee Prisons

An inmate at the Bradley County jail in Cleveland, Tennessee, recently became the sixth prisoner won to Christ in two years through the efforts of Southern Missionary College students.

Ralph Ringer and David Waller, junior theology majors, had first enrolled Gene Early in a Bible correspondence course and then studied with him each week. Ronald Halvorsen, pastor of the Cleveland church, later baptized him.

Lonnie Melton, a former inmate of the Tennessee State Penitentiary who started a Sabbath school and church at the penitentiary, is now a junior ministerial student at SMC and directs the visitation program that reaches six local prisons. When he came to the college in 1964, he reactivated the Jail Bands, putting them on a firm footing with local authorities with assurance that the students would be dependable and present a good program. They have not failed.

Ralph and David have been going to the Bradley County jail each Sabbath for four and one-half and two and one-half years, respectively. They report that 12 people are taking the Bible course there now—almost 100 per cent participation. Two inmates have finished four courses.

Mr. Melton says that four prisoners from the Hamilton County jail in Chattanooga have been baptized, and one of them plans to enter SMC next year to study for the ministry. Gene Early and another convert are now at the Tennessee State Penitentiary.

NORMA YOUNG, *Student*
Southern Missionary College

Southwestern Union

✦ The It Is Written telecast was released April 14 as a public service over WAFB-TV, channel 9, Baton Rouge, Louisiana. Conference leaders are praying for this series to arouse much interest there and elsewhere throughout the conference, for 60 evangelistic meetings have already been planned for 1968.

J. N. MORGAN, *Correspondent*



E. R. Priebe, pastor, Madison (Wisconsin), formerly pastor (Minnesota).

T. Samuel Barber, publishing secretary (Lake Region), formerly same position (Allegheny East).

R. A. Thompson, conference evangelist (Wisconsin), formerly pastor (Georgia-Cumberland).

W. G. Waterhouse, pastor (Ohio), formerly pastor (Florida).

William Elder, Sabbath school and lay activities secretary (Pennsylvania), formerly same position (Arkansas-Louisiana).

Morris Rossier, pastor (Pennsylvania), formerly pastor (Arkansas-Louisiana).

Oliver Libby, pastor (Pennsylvania), formerly pastor (Greater New York).

Joseph Damazo, associate pastor, Takoma Park (Potomac), formerly pastor, Pittsburgh (Pennsylvania).

Grover Winslow, chaplain, Fuller Memorial Sanitarium (Atlantic Union), formerly pastor, Adelphi (Potomac).

Leslie R. Schultz, pastor (Northern New England), formerly pastor (Ohio).

Daniel E. Snider, associate pastor, Mount Vernon (Ohio), from Columbia Union College.

Ronald G. Yehl, assistant pastor (Ohio), a graduate of Columbia Union College.

E. B. Lundin, pastor (West Virginia), formerly pastor (Iowa).

Donald D. Stephan, pastor (Pennsylvania), formerly pastor (North Dakota).

Waldemar Ehlers, pastor, Philadelphia German church (Pennsylvania), formerly departmental secretary (East Brazil Union).

Walter R. Sherman, pastor, Wilmington, Delaware (Chesapeake), formerly pastor, Ashtabula (Ohio).

David W. Ruggles, M.D., staff member, Reading Institute of Rehabilitation (Pennsylvania), from New England.

Thomas A. Hill, pastor, Bethel (Allegheny East), a graduate of Andrews University.

Gale Gabbert, stewardship secretary (Ohio), formerly associate stewardship secretary (Oregon).

D. L. Chappell, pastor, Parkersburg (West Virginia), formerly publishing secretary, Middle East Division.

Lon Cummings, pastor, Calgary (Alberta, Canada), formerly pastor, Marion-Bucyrus-Galion-Upper Sandusky (Ohio).

Ronald W. Brett, pastor, Marion-Bucyrus-Galion-Upper Sandusky (Ohio), formerly president, Scottish Mission (British Union).

Richard A. Mitchell, pastor, Clarksfield-Lagrange-Norwalk (Ohio), formerly pastor (Greater New York).

Philip Gager, pastor, Athens-Pomeroy (Ohio), formerly pastor (Arkansas-Louisiana).

George Anderson, publishing secretary (Allegheny East), formerly assistant publishing secretary (Allegheny East).

David Hubbard, assistant publishing secretary (Allegheny East), formerly literature evangelist, Washington, D.C.

Arthur E. Harms, secretary-treasurer (Ohio), formerly same position (Southern New England).

Manley Fuller, van driver and maintenance (Southern New England) from Brunswick, Maine.

Rainey Hooper, conference evangelist (Florida), formerly same position (Kentucky-Tennessee).

Herbert E. Douglass, president, Atlantic Union College, formerly academic dean and acting president, Atlantic Union College.

Gary Patterson, MV secretary (Upper Columbia), formerly pastor, Moscow district (Upper Columbia).

G. T. Gott, business manager, Pacific Union College, formerly same position, Union College (Central Union).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

John W. Lindfors (AUC '62; AU '68), to be a teacher, Bugema Missionary College, Namulonge, Uganda, Mrs. Lindfors, nee Janice Elaine Beckwith (attended AUC '60-'62), and two children, of Hamburg, Pennsylvania, left New York City, February 26.

Charles W. Habenicht (LLU School of Physical Therapy '60), to be physical therapist, Bella Vista Hospital, Mayaguez, Puerto Rico, Mrs. Habenicht, nee Jo Ann Schoonard (LLU School of Nursing '62), and two children, of Loma Linda, California, left Miami, Florida, February 27.

Thomas A. Davis (CUC '51), returning as editor in chief, Oriental Watchman Publishing House, Poona, India, Mrs. Davis, nee Margaret Penner (CUC '49), and three children, left New York City, March 3.

Theodore R. Gilbert, Jr. (LSC '66), to be teacher of agriculture, Rusangu School, Monze, Zambia, Mrs. Gilbert, nee Patricia Dee Phillips (SUC '58), and two children, left New York City, March 3.

R. Jon Green (LSC '62; LLU '63), to serve temporarily in the Benghazi Hospital, Libya, later as church pastor Iraq Section, Baghdad, Mrs. Green, nee Eppy Hiba Hasso (LLU School of Nursing '63), and two children, of El Campo, Texas, left New York City, March 3.

William F. Zill (SMC '51), returning as teacher, Spicer Memorial College, Poona, India, Mrs. Zill, nee Mary Alice Benedict (FS&H '46), and two children, left Los Angeles, California, March 4.

Theodore T. Jones, II (OC '56; AU '58), to be pastor-evangelist, West Indonesia Union Mission, Djakarta, Mrs. Jones, nee Esther Young (attended EMC '58), and four children, of Bakersfield, California, left San Francisco March 5.

Frank Albert Koos, M.D. (AUC '56; LLU School of Medicine '60), to be surgeon, Bangkok Sanitarium and Hospital, Thailand, Mrs. Koos, nee Marcia Jean Willey (LLU School of Nursing '62), and daughter, of Los Angeles, California, left Los Angeles March 6.

Perla G. Cayabyab (Philippine Union College School of Nursing '62; Madison School of Anesthesia '67), a Filipino, returning to her home division, to be nurse anesthetist, Youngberg Memorial Hospital, Singapore, of Madison, Tennessee, left Los Angeles, California, March 11.

W. R. BEACH

A 21,000-Mile Request

By F. C. PELSER
Evangelist, South African Union

Somehow a copy of *The Marked Bible* fell into the hands of a strongly built, quiet, mature university student in Pietermaritzburg, South Africa. He read the book and found a postcard in the back. On it he stated that he wanted two more copies of the book and wanted information about Seventh-day Adventists. He affixed half a dozen postage stamps to the card and mailed it to the Pacific Press in California.

At the end of its 10,000-mile journey, the card was put in an envelope and mailed to the Sentinel Publishing Association in Cape Town, South Africa. Twenty thousand miles—now for the last lap of 1,000 miles back to Pietermaritzburg, to the Oranje-Natal Conference office. Here a series of meetings was in progress. A member of the team, W. Venter, took the card and went to the address given, saying to the man, "You wrote to us in California and I've come to see you."

When the man recovered from his surprise he accepted an appointment for studies. He began to attend the evangelistic meetings being conducted by F. C. Pelsler in the city hall. At one stage he remained after a meeting to tell the evangelist that he would not be baptized. Two months later, after gaining his degree in agriculture, he was standing in the baptistry, dedicating his life to God.

A book, a postcard that traveled 21,000 miles, a seeking heart—and the Holy Spirit had found His own. H. K. Durandt, the man who had mailed the card, set off for northern Zululand to witness for Christ among his associates in the sugar industry.

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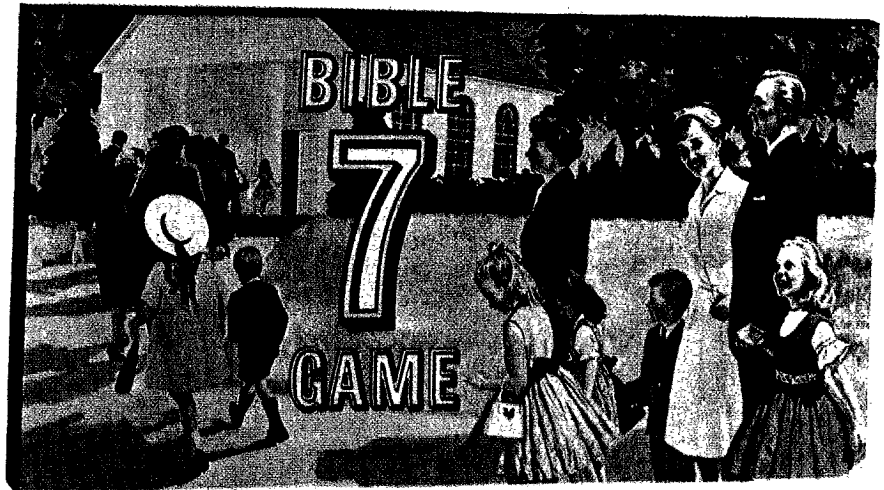
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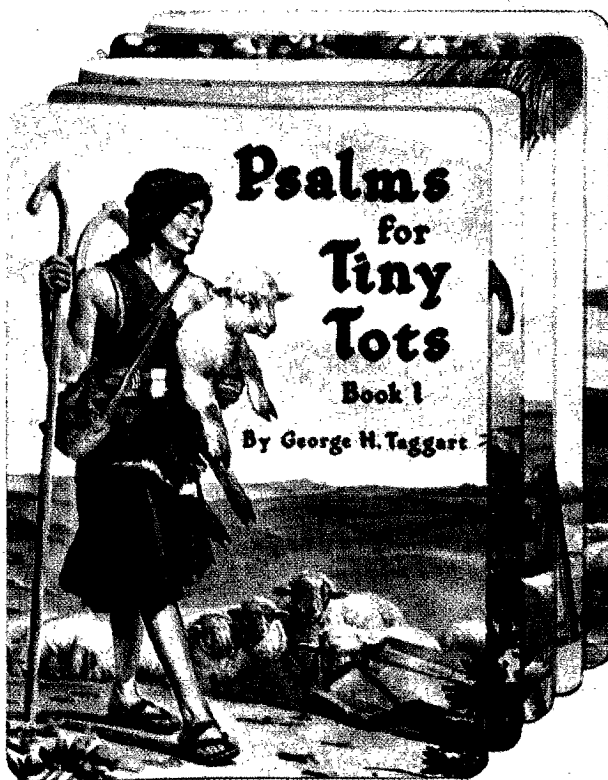
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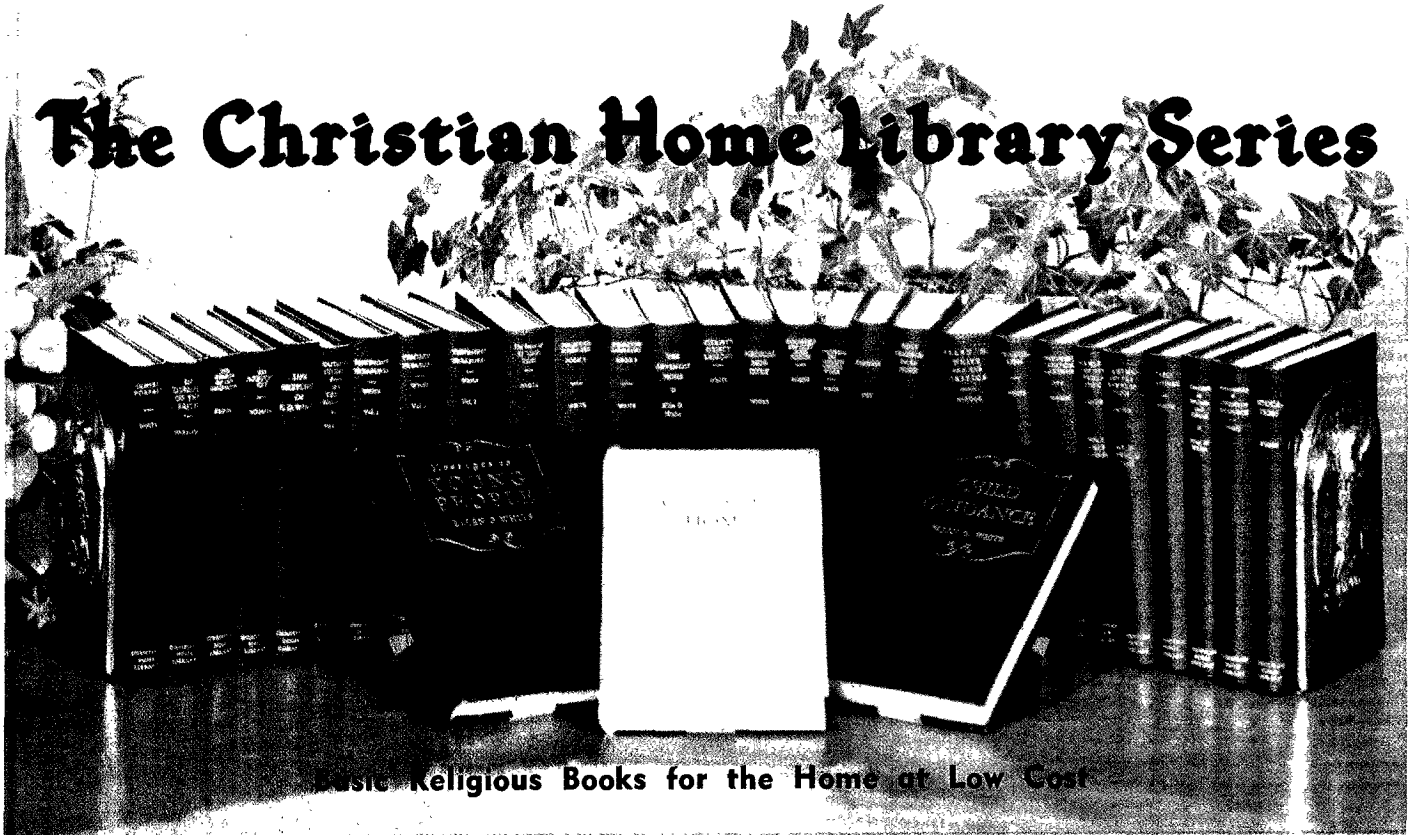
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NOTICES

The New York Center will be conducting action revival training conferences for SDA college youth: June 3-10, July 15-22, July 22-29, and August 5-12. Students will learn how to present Jesus in an effective manner with the "Action" folder and the "Four Spiritual Laws," conduct a metro survey, overcome fears and anxiety, and witness with confidence. For information on how to help bring Christ to New York City write to Henry A. Barron, New York Center, 227 West 46th Street, New York, N.Y. 10036.

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

Send only *Listen, Life and Health, Signs, These Times, and Liberty* to W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508.

J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., wishes *After a Hundred Years, Review*, and missionary papers.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, needs a continuous supply of Ellen G. White and denominational books, *Signs, These Times, Message, Hannelgraphs, Sabbath school materials, prophetic charts, evangelistic equipment, tracts, Memory Verse Cards.*

Mrs. A. G. Bennett, 5004 Yucca Pl., El Paso, Tex. 79932, needs *Guide*, and children's books.

David Mohammed, Carolina Village, Court Balmain P.O., Jamaica, W.I., desires *Review, Signs, Life and Health, Guide, Bibles, Hymnals, films, and books.*

Estrella Alquino, c/o SDA Church, Bansalan, Davao del Sur, Mindanao, P.I., wishes a continuous supply of literature including Sabbath school supplies, *MV Kit, books, songbooks, Bibles, Memory Verse Cards and greeting cards.*

G. Thang Khan Dal, Anlang Church, c/o SDA Mission, Tiddim, N. Chin Hills, Upper Burma, needs *Signs, Review, These Times, junior Sabbath school supplies, books, and pictures.*

A. Thankuma, B.P.O. Khampat, SDA Mission, Upper Burma, desires a continuous supply of *Signs, These Times, Message, Life and Health, Worker, Guide, Quarterly, denominational books, children's teaching supplies, booklets, Christmas cards, and Bible games.*

Send a continuous supply of books, periodicals and religious pictures to P. M. Diaz, Box 132, Davao City, P.I.

Send missionary literature to the following: J. L. Balacuit, Kabasalan, Zamboanga del Sur, P.I.; Demetrio A. Henry, Kalamansig, Cotabato, P.I.; Pacencia Lulab, SDA Church, Mabini, Loreto, Surigao del Norte, P.I.; Indalena Lumpay, SDA Church, Mabini, Loreto, Surigao del Norte, P.I.; Hipolito L. Rabanes, Sultan sa Barongis, Cotabato, P.I.; Betty Gervacio, Lambayong, Cotabato, P.I.; Marilyn R. Ancheta, Torre, Sultan sa Barongis, Cotabato, P.I.; Melagros Faderog, SDA Gabawan, Odiongan, Romblon, P.I.; Leodegario Gado, Batiano, Odiogan, Romblon, P.I.; Esequias Famisan, SDA Tembaon, Odiongan, Romblon, P.I.; Violet Perry, Dunbar River, Sav la Mar P.O., Jamaica, W.I.; H. V. Gayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, P.I.; Rosey B. Phriday, New Lands, Guayaquayare, Trinidad, W.I.; Ignacio P. Lumancas, Cortes, Surigao del Sur, P.I.; Francis K. Baiden, SDA Mission, P.O. Box 73, Nkawakaw, Ghana, W. Africa; Anatalio Ellar, Princesa, Rizal, Surigao del Norte, P.I.; Sherly Go, Princesa, Rizal, Surigao del Norte, P.I.; Jenetia Ellar, Princesa, Rizal, Surigao del Norte, P.I.; Elena Aranal, Madrid, Surigao del Sur, P.I.; Ignacio Parker, Bayogo, Madrid, Surigao del Sur, P.I.; Rose Balasico, Riverside, Loreto, Surigao del Norte, P.I.; Ceriaca Bernales, Riverside, Loreto, Surigao del Norte, P.I.

Church Calendar

Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering	
(Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and	
Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7

Of Writers, Articles, and Miscellany...

The Pacific islands and the work of the church there have been of interest to Adventists ever since the first mission offering of the Sabbath school was used for the ship *Pitcairn*. Our cover story by Gordon A. Lee, president of the Central Pacific Union Mission, tells of new opportunities for the cause of God in the Gilbert Islands.

"Almost everyone loves a mystery," says R. Curtis Barger, General Conference associate Sabbath school secretary, no stranger to the *Review's* regular readers. In the article beginning on page 4 he contrasts the mystery of godliness and the mystery of iniquity.

Mothers-in-law are often the subject of jokes. The article on page 8 takes a refreshing look at mothers-in-law and pays special tribute to one. Edna Mae Fairchild is a housewife in Erie, Pennsylvania. She graduated from Atlantic Union College in 1949 and taught for three years in Pittsburgh, Pennsylvania. From 1952 to 1956 she was a teacher and secretary in Rhodesia, Africa.

Tradition plays a very important role in Catholicism today. On page 10, Mervyn Maxwell, chairman of the religion depart-

ment at Union College, in the third article of his series, discusses the beginnings of tradition and how it attained its elevated position in the church.

From the ample flow of news from the Philippines we have selected for this week's issue a number of stories by B. B. Alsaybar, public relations secretary of the North Philippine Union Mission. These separate items were blended into a single news story (page 16) by Donald A. Short, who is working in the *Review* editorial offices on a ten-week journalism internship under the auspices of Southern Missionary College. Elder Short, newly appointed editor of the *Africa Herald* Publishing House in Kenya, will return in May to East Africa.

Government aid to education is a problem overseas, as well as in the United States. How the constituency of an Adventist school in West Nigeria faced the dilemma posed by rising costs and the availability of state aid is related beginning on page 18.

A publishing first for Adventists in Eastern Europe is pictorially described on page 19. Worth noting in this connection is the fact that some of our overseas publishing houses do not have their own printing facilities. The Polish Publishing House, in Warsaw, is an example. Information that came with the picture reveals that the man at the extreme left is the manager of the Government printing house, where the Polish edition of *Vatican II—Bridging the Abyss* was printed.

Review and Herald

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

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Adventist Churches Respond to Washington, D.C., Needs

Within 24 hours of the beginning of civil unrest in Washington, D.C., April 5, the First church, of the Allegheny East Conference, was in full operation as a distribution center for the Adventist churches in the area. Over the weekend hundreds of boxes of food and tons of clothing were given out.

This was an integrated welfare center with all our churches in Washington, D.C., and Maryland participating. The Dupont Park church, of Allegheny East, as well as the Sligo and Takoma Park churches, of Potomac, were set up as receiving stations. The members of these churches and members from sister churches in the area, assisted by staff members of the General Conference and union, worked together to help make this work a success. L. R. Trusty and Ethel Summers were in charge.

Pastors announced the plans in the Sabbath morning services urging their members to bring food, bedding, and clothing to these receiving stations during the afternoon. The response was tremendous. Truckloads of food, clothing, and bedding were hauled to the First church, which was declared by the mayor of Washington as a center of distribution. It was listed as such with the radio and television stations.

The New Jersey Conference lent its large welfare van, which was used at the distribution center for the delivery of parcels and for feeding Army personnel, policemen, and burned-out victims.

No church properties or institutions were harmed. The center of disturbance was about four and a half miles from Takoma Park.

C. C. WEIS

Stewardship and Development Secretaries Hold Council

The Department of Stewardship and Development held its first advisory council at the General Conference, March 26-28.

Among those attending were R. S. Watts, vice-president of the General Conference and adviser to the department; W. M. Starks and Paul G. Smith, secretary and associate secretary of the GC Department of Stewardship and Development; W. J. Hubert, Michigan; M. E. Rees, North Pacific Union; J. O. Cunningham, Pacific Union; O. L. Heinrich, Southern Union; B. Y. Baughman, Central Union; and S. E. White, Ontario-Quebec.

Other members of the advisory council in attendance at the meeting were Robert H. Pierson, president of the General Conference; N. C. Wilson, vice-president for the North American Division; H. D. Singleton, associate secretary of the General Conference and secretary of the Re-

gional Department; N. R. Dower, secretary of the Ministerial Association; and C. O. Franz, associate secretary of the General Conference.

Visiting the advisory council was Harold Lee, who is under appointment to the Caribbean Union Conference in the Inter-American Division.

W. M. STARKS

Greater New York Conference Session Re-elects Staff

Delegates to the fortieth Greater New York Conference session on March 31 heard reports of progress and re-elected L. L. Reile as president and D. E. Latham as secretary-treasurer. They met at the New York Center.

The tithe has passed the million-dollar mark for the past two successive years. The conference as a whole brought in more than the Silver Vanguard Ingathering goal in 1967 for the first time. There was a 36 per cent gain in publishing sales, and the Times Square Center saw 47 baptisms in 1966 and 1967.

Other conference personnel for the next two years are Stan Schleenbaker, conference association; W. H. Bergherm, Jr., Book and Bible House; Milton E. Thorman, educational; H. E. Voorhees, lay activities and Sabbath school; Gordon R. Brannan, M.D., medical; E. L. Taylor, Missionary Volunteer and temperance; D. T. Hawley, public relations; C. R. Shumaker, publishing; Horloni Martinez, publishing associate.

W. P. BRADLEY

General Conference Workers to Hold Public Meetings

Fifty-four members of the General Conference staff, including officers, departmental secretaries, and their associates, will be participating in the 1968 program of evangelism around the world. Many will be holding their campaigns in North America, but a number of others, including Robert H. Pierson, will be conducting meetings overseas.

This is the thrilling story of the response of the leadership of the church at world headquarters to the program of revival, reformation, and evangelism.

In 1967, 161 conference administrators in North America conducted or participated in evangelistic campaigns.

N. R. DOWER

Ninety-nine Churches Meet for Pennsylvania Session

Delegates to the second biennial session of the Pennsylvania Conference held at Blue Mountain Academy March 31 re-elected O. D. Wright as president and E. M. Hagele as secretary-treasurer. All de-

partmental secretaries were re-elected also. The delegation made several lay and pastoral changes in committee and board memberships.

Reports of progress of this recently merged conference indicated that of the 99 churches in the conference, 96 reached the Silver Vanguard Goal in Ingathering. Each of the past two years more than \$200,000 was turned in, giving this field second highest per capita in North America. *Liberty Magazine* circulation has now reached 249 per cent of its goal, highest in the world. Blue Mountain Academy enrollment is 410, making it one of the largest secondary schools in North America.

However good the past report, the workers and laity laid even larger plans, for this conference's territory has one of the largest populations of all the conferences in the North American Division. The goal for baptisms for 1968 is almost 1,000.

D. W. HUNTER

Alabama-Mississippi Plans to Develop Own Youth Camp

Four hundred delegates representing 55 churches met March 24 at Bass Memorial Academy for the eighteenth biennial session of the Alabama-Mississippi Conference.

They heard encouraging reports of soul winning, financial gains, stewardship activities, and many other facets of God's work. Five hundred seventy-three persons were added to the churches by baptism and profession of faith during the biennium, bringing the current membership to 4,455. An increase of more than \$555,000 above the previous biennium in total church contributions was reported. Plans for further activity along these lines were formulated and adopted affecting the next biennium.

One significant forward step is the plan to acquire and develop a conference youth camp of several hundred acres of wooded land, much of it fronting on Lake Martin, near Montgomery.

W. D. Wampler, president, and A. J. Hess, secretary-treasurer, and the entire staff were re-elected.

H. H. SCHMIDT

One Small Conference Grows 33 Per Cent in Four Years

Remarkable growth is being recorded in what was once one of the smaller conferences. Membership in the Chesapeake Conference has increased to 4,525, for a net gain of more than 33 per cent in the past four years.

In 1966 and 1967, 130 evangelistic meetings were conducted in Chesapeake, with 970 baptisms. The conference led the North American Division both years in per capita baptisms. Five new congregations were raised up.

Baptisms from the Amazing Facts Radio Bible School for the past two years total nearly 300, which is an average of more than one baptism for every two graduates.

Chesapeake ministers have set a 1968 goal of 750 persons won to Christ.

J. R. SPANGLER