

A Murderer Baptized by His Intended Victim

By J. G. NIKKELS

PASTOR, today you baptized your would-be murderer."

The man thus witnessing to God's miraculous power was Ramón Sierra, a Colombian ex-guerrilla and notorious killer.

One day, after having retired from his cruel political activities, Ramón was approached by a group of malefactors who solicited his help in killing Abel Gil Sánchez, an Adventist minister. Knowing about Ramón's precarious financial situation and not wishing to be the perpetrator of this vile act, they tempted him to be the assassin with the promise of a rich reward.

"Ramón, we have a little job for you," they said. "We

know that the Adventist pastor who frequents this region to visit his parishioners always carries plenty of money with him. Kill him and we will share the loot."

"No," said the ex-guerrilla, "I will never kill to steal. My political connections have caused me to suffer and in turn they have led me to make others suffer, but never have I killed to rob, neither have I ever taken anything that did not belong to me."

"But," rejoined the bandits shrewdly, "your wife and children are suffering hunger, and with this little job all your problems will disappear."

The bandits had touched a sensitive spot. Finally, realizing that this could relieve his family from some of their misery, he agreed to commit the murder.

One hot and humid day several of the bandits spotted Pastor Sánchez as he was entering a certain town. Noticing his brief case, one of them remarked: "That little case contains at least fifty thousand pesos! Let us follow him to see what we can do."

It was true that groups of believers in this rural area with poor communications and limited means of transportation frequently sent the tithe and offerings with the pastor to be forwarded by him to the mission treasury, but this time the brief case contained none.

Oblivious of the danger surrounding him, the minister continued his walk toward the Adventist chapel under construction, shadowed by those criminals. Hiding behind some trees, Ramón Sierra suggested, "Let us enter and see what is going on inside." The men agreed, and entered the little church behind the pastor.

It was a Sabbath morning. First Pastor Sánchez studied the Sabbath school lesson with the believers and then preached his sermon. Seated on the rustic benches, the ex-guerrilla and his four companions listened to the message. Slowly old memories began to flood Ramón's mind and he recalled certain kind words he had heard some seventeen years ago, when he was a young boy.

Searching for his kite near his home on the outskirts of Medellín, little Ramón climbed a hill. Suddenly his companion, noticing that they had trespassed private property, exclaimed: "This land belongs to a Protestant college, and these are very bad people. Quick! Let's get out of here!"

"Why should I?" answered Ramón. "I would like to talk to some of these people."

Thus speaking, he walked straight ahead to one of the nearest buildings. Arriving at the entrance of a classroom, a student asked what he could do for him. "I would like to talk

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PHOTO COURTESY OF THE AUTHOR

Ramón Sierra and his family. At one time a notorious killer, Ramón was hired to kill an SDA pastor, who later baptized him.

"When He Is Away, the Sun Never Shines"

By R. R. FRAME

Associate Secretary, General Conference

THE ancient DC-3 aircraft was taken into the air by the Ethiopian Airlines pilot and we were headed away from Addis Ababa toward northwest Ethiopia. Our destination was Debre Tabor (Mount Tabor). In a short time we were flying up a broad valley, surrounded by high mountain ranges. The attractive Ethiopian scenery unfolded before us. At the sides of the valleys incredible gorges moved up to the high plateau. Brown thatched huts below us, surrounded by fields of golden grain, were an indication of habitation and a reminder of the importance of agricultural pursuits in this land.

We flew over Laka Tana where the Blue Nile rises. The turbulent floods of the Blue Nile, which joins the White Nile in Khartoum, provide the silt that has long supported the agricultural life of Egypt. The people of Egypt should be grateful indeed to Ethiopia for its contribution through the Blue Nile. Nearby are the Blue Nile Falls. Referring to these mighty falls, one author has stated, "In all Africa, only Victoria Falls, on the Zam-

besi, are to be compared with them."

Now we were dropping toward the landing field at Debre Tabor. "Field" is the appropriate word, for it was just an area of green grass with a pronounced dip in the middle. As our aircraft halted, I, with Alf Lohne, secretary of the Northern European Division, gazed out the window. I heard him say, "I can see Dr. Hogganvik." In a matter of moments the doctor's hand was wrapped around mine and I noticed that it was not the usual hand of a doctor. It was rougher than one would anticipate. My eyes ran over the comparatively lean body of this son of Norway. Blue eyes, bearing the sign of a twinkle, looked out at us from a rugged, sun-tanned face, and we were soon made welcome. A few more steps and we were invited to be seated in the only vehicle in Debre Tabor—a jeep of 20 summers, which still gives reliable service, thanks to the know-how of its owner. Our host took our luggage and in a short time the items were roped onto the hood of the jeep—yes, the hood, but still with plenty of view for the driver. He certainly needed a good

view, for no town was going to provide well-made roads for just one vehicle. This was apparent as we journeyed a mile or two to the mission site. Heavy rains had gouged out former wheel tracks, making them much deeper, and large stones made their presence felt. However, by skillful maneuvering the doctor negotiated the trail and we arrived safely at our destination.

Dr. Kristian Hogganvik is the medical director of Haile Selassie I Hospital, named in honor of the Emperor of Ethiopia. This is a 40-bed institution, and I learned that there are times when as many as 80 people are inpatients.

More than 18 years have passed since Dr. and Mrs. Hogganvik first began their medical missionary work in Ethiopia. These ardent people have dedicated their lives to the work of God and to the uplifting of the people of this country, both spiritually and physically.

As I entered the administration building at the Haile Selassie Hospital, my eyes fell upon a beautifully lettered verse of Scripture high up on the wall for all to see. The words from Jeremiah 17:14 said, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved." These words reminded me of just how much this missionary doctor depended upon divine guidance as he ministered to the needy from day to day. I began to understand also why it was that this man, when granted leave, instead of taking a rest, would move into another area to erect a new clinic. I learned, too, why the people of Debre Tabor and those in surrounding areas have learned to love him and why they say that when he is away from Debre Tabor the sun never shines.

Kristian Hogganvik is a man of many parts—deeply spiritual, a very successful physician, and extremely practical. A broken watch or a large piece of machinery that needs repair are both the same to Dr. Hogganvik. He can build a beautiful stone clinic



Dr. K. Hogganvik, medical director of Haile Selassie I Hospital, in Ethiopia, examines a child at its home in the Addis Ager area.

or a church. He has developed an industry in which steel furniture for hospitals and schools is manufactured. The many gifts with which the Lord has blessed him are all used for the extension of His cause in the ancient land of Ethiopia.

"How would you like to visit Addis Ager?" The invitation, extended by the doctor, received a reply in the affirmative, followed by the inquiries about the location of Addis Ager and how one gets there. "Twenty-three miles away by mule or by foot," came the answer. Having roughed it in New Guinea for a number of years, I was challenged by the doctor's statement to undertake the journey to Addis Ager, and so it was that within a short time I found myself astride a mule.

At this point the name Addis Ager meant nothing to me. I had never heard it mentioned before. I was now told that it meant "new land" and that it had great significance in the lives of many Seventh-day Adventists. It was a beautiful, sunny noon when we set out. The crisp, mountain air and delightful scenery, together with the presence of Dr. Hogganvik and my friend, Alf Lohne, made this a day long to be remembered.

We traveled along mountain ridges, through streams, and up verdant valleys—now riding, now walking. We passed farmers tilling the soil by using two oxen and a wooden plough, as undoubtedly had been the method of operation for centuries past. Others were busy bringing in a late barley harvest with sickles flashing in the sunshine.

The sun had set and seven hours had elapsed before we arrived in Addis Ager. At journey's end a young Adventist woman approached me with a bucket of hot water and requested that I allow her to bathe my feet. The answer was Yes! How refreshing! I realize now what this humble act means to a weary traveler. On the small compound we found a school, an old church, and a new church and a clinic under construction. This is one of the outposts that Dr. Hogganvik had developed as part of his broad program.

This valley of the "new land" until recently had been more or less uninhabited, but it now proved to be a haven for the people of God. Persecution had come to some members of the church who resided in another area, and a few were called upon to pay the supreme sacrifice. This led to an emigration on the part of the faithful, who gathered their few belongings and settled in the "new land." Under the counsel of Dr. Hogganvik and others, and the leading of God, the members of the church,



A grain-storage hut and its owner with the partly built church and clinic in background.



At the airfield, Dr. Hogganvik loads his vintage jeep, the only vehicle in Debre Tabor.

who had settled in hamlets and villages around the rim of the valley, began to prosper.

The next day, which was as spring-like as the one that had preceded it, the people came to the Addis Ager compound for morning worship. As we stood on the knoll on which the few buildings are situated a wonderful sight met our eyes. There were people converging on this point from all parts of the valley. From north, south, east, and west they came, some singing the songs of Zion as they marched along. They came by the hundreds. With them they brought the sick, for it was a known fact that whenever Dr. Hogganvik visited the "new land," both physical and spiritual help would be available. We crowded into the little old church, where I was to be the speaker. Look-

ing down on the congregation, I saw Dr. Hogganvik seated in the midst of the people. An old man entered, leaning on a stick, and when it became apparent that there was standing room only, the doctor vacated his chair. The latecomer was seated. It was just a quick courteous action, but typical of the doctor's attitude toward these people. The meeting over, the sick received attention.

As we made the return journey to Debre Tabor I reflected on a familiar statement in the Spirit of Prophecy writings: "There is no limit to the usefulness of one . . ." What are the limits of a dedicated missionary doctor? Are there any? As I observed the Spirit of God working in the life of Kristian Hogganvik, I realized that many would find their way from this "new land" to the new earth.

"None of These Diseases"—2

By RALPH F. WADDELL, M.D.

Fourth in a series commemorating the 105th anniversary of the first health vision.



A. DEVANEY

Health is life's greatest asset. The fund of knowledge held by the church is sufficient to keep its members in health if they will but heed the counsel given them.

GOD called Seventh-day Adventists into the world at a most auspicious time in this world's history. The remnant church came into being toward the close of earth's history, when the inhabitants of earth would see a rapid procession of climactic events leading up to the end of the great controversy. God called His church to be, not mere bystanders or observers, but actual participants, to be living witnesses to the miracle-working power of His love as manifested through their lives of dedicated obedience to their Creator.

We have been counseled: "If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth."—*Counsels on Health*, p. 575. God calls His church to be a spectacle to the world, an object of admiration because of the love, godliness, faith, meekness, patience, and abundant health of its members.

Tea and Coffee

One hundred years ago, in 1868, Ellen G. White warned: "The use of

tea and coffee is . . . injurious to the system. . . . Christians should let it [tea] alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse."—*Ibid.*, p. 87. Later, in 1887, she stated, "Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the aftereffect is sad—prostration and exhaustion of the physical, mental, and moral forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened."—*Ibid.*, p. 441.

The effects of tea and coffee upon the body are similar, including the letdown and depression that follow their consumption. These two beverages are probably the most popular hot drinks in the world today. Many people have replaced water drinking with tea or coffee drinking. It has been estimated that in the United States alone the 11 billion cups of coffee consumed annually in coffee breaks are equivalent to the water needed to float two ships through all the locks of the St. Lawrence Seaway. In addition to these, the American people drink an additional 126 billion cups of coffee annually, or an

estimated total of 137 billion cups, or 2.5 billion pounds of dry coffee.

Modern scientific investigation has shown that tea and coffee are actually injurious to the human body, even more injurious than was pointed out to the church a century ago. It has been shown that brewed coffee contains from 100 to 150 milligrams of caffeine per cup, the equivalent of a mild stimulating medicinal dose.

In addition to caffeine, coffee contains irritating volatile oils as well as a liberal amount of tannin. Tea contains about the same amount of caffeine per cup but approximately four times coffee's tannin content. Besides these, tea also contains certain phenols that have been found to be causative agents in promoting cancer in experimental animals.

Caffeine stimulates the nervous system and practically the entire body, including the heart, the digestive system, and the kidneys. Continued drinking produces a chronic effect manifested by increased irritability, loss of sleep, palpitation of the heart, and even muscular tremors. When one drinks a caffeine beverage, be it coffee, tea, or a cola drink, he may experience an immediate sense of well-being, which masks weariness, the

body's signal for rest. A continuing demand for energy that actually isn't present results in an energy deficit that may eventually become irreplaceable. The symptoms of such a deficit are depression, exhaustion, and a loss of mental acuity.

Current medical literature describes the end results of coffee drinking as shown by careful scientific research. These studies link coffee drinking with conditions such as an increase in coronary artery disease, an elevation of blood sugar levels in diabetes, and an intensification of hyperacidity and ulcer production, and, particularly in middle-aged persons, a tendency toward obesity.

The Great Physician has given to His people guidelines, laws of health, and definitive instruction. His counsel was intended to protect the health of His people. The world at large has not received or accepted these injunctions. "Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint."—*Counsels on Diet and Foods*, p. 421.

Fats and Blood-Vessel Diseases

One hundred years ago strong counsel was given the church warning certain individuals that they were preparing the way for disease should they continue with the inclusion of large amounts of animal fat in the diet. Ellen G. White emphasized the importance of heeding God's injunction "that ye eat neither fat nor blood" (Lev. 3:17), "because their use would make a diseased current of blood in the human system. The disregard for the Lord's special directions has brought a variety of difficulties and diseases upon human beings. . . . If they introduce into their systems that which cannot make good flesh and blood, they must endure the results of their disregard of God's word."—*Ibid.*, pp. 393, 394.

Ischemic heart disease, or coronary disease that results in heart attacks, has been called "the epidemic of the 20th century." It results from atherosclerotic changes brought about by the deposition of fatty material producing a thickening and narrowing of the coronary arteries with eventual occlusion. This fatty material is usually composed of 70 per cent cholesterol and cholesterol esters. According to a study reported in the *American Heart Journal*, the cholesterol content of patients who died of coronary thrombosis was, on the aver-

age, four times that of normal patients.

The amount of cholesterol in the blood is influenced by two factors—the diet upon which a person subsists and the cholesterol that is synthesized in the liver. Cholesterol is the universal constituent of all animal cells and therefore occurs in all foods of animal origin, particularly in the fat portions. Cholesterol is not found in foods of plant origin. However, our chief concern is with the fat content of one's diet, since it is the determining factor, to a great extent, that establishes blood cholesterol levels.

It has been found that animal fats raise the blood cholesterol level, whereas unhydrogenated vegetable fats lower it. This is significant and is primarily responsible for the observation made by medical scientists and reported in the *Journal of the American Medical Association* "that a vegetarian diet can prevent 90 per cent of our thrombo-embolic disease and 97 per cent of our coronary occlusions." The importance of this conclusion cannot be overemphasized when we realize that more than 500,000 people in the United States die each year of coronary occlusion, one half of whom die before the age of 65.

Concerning the swine, God told the Israelites, "It is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase" (Deut. 14:8). "This command was given because swine's flesh is unfit for food. . . . The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork eating is still causing the most intense suffering to the human race."—*Counsels on Diet and Foods*, pp. 392, 393.

Meat and Disease

We need not discuss the various parasites that inhabit the intestinal tracts and the flesh of hogs. However, it has been found that lard ranks high among those foods that show the greatest tendency to produce conditions resulting in coronary occlusions. Reporting in *Science*, Fieser stated

THE SABBATH

By RICHARD F. LODERSTEDT

What marks thy op'ning, blessed day?
What calls to man to leave the fray?

What gifts are thine, what secrets lend,
What strengths and powers Heaven sent?

Is sunset's glow the magic key
To open doors of mystery?

No mystery waits, O wand'ring one,
For those who rest when work is done.

Gifts of mine? I have but one,
I AM does wait within, enthroned.

that cholesterol mixed with a 20 per cent solution of lard produced tumors when injected into mice, whereas cholesterol mixed with an aqueous dispersion of vegetable oil did not produce such lesions.

"None of These Diseases"

Let us take a look to see how Seventh-day Adventists have fared and to what extent we have enjoyed the divine protection promised to those who "diligently hearken to the voice of the Lord." Since many of God's promises are conditional, we can expect that admonition incompletely heeded will result in promises incompletely fulfilled.

A comparatively recent survey was reported in which 50,000 Seventh-day Adventists living in California were studied. It was found that the general population of California as compared with Adventists had eight times as much lung cancer. However, the Adventists who died of lung cancer were persons who had smoked before joining the church. It is assumed that cancer lesions had begun to form before the persons concerned stopped smoking.

The United States Department of Health, Education, and Welfare states that "there are over one million more cases of chronic bronchitis and/or emphysema in the nation than there would be if all people had the same rate as those who have never smoked." It was found that there was five times more emphysema in the general population of California than in a comparable number of Seventh-day Adventists. Easier and freer breathing is a dividend enjoyed by those who regard their bodies as temples rather than as smokestacks.

Heart disease is considered the number one killer of American men, and a leading cause of death in all countries of the world. During the five-year California study it was found that 12 per cent of all deaths among men under 50 years of age in that State resulted from heart disease. Amazingly, during the same period there were no deaths from heart disease in Seventh-day Adventist men under 50 years of age. It was also found that the occurrence of heart disease in Seventh-day Adventists, when it did appear, developed ten to fifteen years later in life than in the average population.

Ways of Pleasantness

Solomon reminds us that wisdom's "ways are ways of pleasantness, and all her paths are peace" (Prov. 3:17). This is the way in which God would have His church to walk, a path plainly marked out by the prophets of old and by His messenger. Paul stated in his letter to Timothy, "Godliness

is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

"Godliness does not conflict with the laws of health, but is in harmony with them. Had men ever been obedient to the law of Ten Commandments, had they carried out in their lives the principles of these ten precepts, the curse of disease that now floods the world would not be."—*Counsels on Health*, p. 627. "His [God's] laws are not arbitrary exactions. Every 'Thou shalt not,' whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps."—*The Ministry of Healing*, p. 114.

Health is life's greatest asset. Man will spend all that he has to retrieve it when once it is lost. The fund of knowledge held by the church is sufficient to keep us in health if we will but heed the word of the Lord as spoken through Holy Writ and the counsels divinely given through His messenger. God has provided the instruction, science has confirmed it beyond all reasonable doubt, but to make it meaningful and beneficial to us we must obey it.

A MURDERER BAPTIZED BY HIS INTENDED VICTIM

(Continued from page 1)

to the rector," was the boy's reply. "Certainly," replied the pupil. "Please permit me to take you to his office."

In a very courteous manner the president of the college, C. L. Powers, answered all his questions and then talked to Ramón about his need of a personal Saviour. He remembered how this kind man had read from the Bible and prayed with him, and how together they had repeated the Lord's Prayer. This had been his first contact with the Adventists, whose college grounds he had trespassed.

Years passed. As a youth he entered politics and joined the guerrillas who operated in the inaccessible mountains of Antioquia surrounding the capital city of Medellín. And now he found himself again inside an Adventist building . . .

Pastor Sánchez was praying. Immediately the five men left and withdrew into the surrounding jungle. One of the bandits impatiently

blurted out, "Today is the day! How shall we fix him?"

Calmly Ramón replied, "I am not going to do it. I will not act as Judas. This is an Adventist pastor and I am not going to kill him. Someday I, too, hope to become a Seventh-day Adventist."

Taken by surprise, his crime-bent companions retorted, "Coward! Now you want to chicken out, eh? We shall kill him anyhow!"

"If you somehow hurt this pastor, you will have to reckon with me first. I plan to notify the authorities, and the police will know who the criminals are!" was Ramón's reply.

Knowing the ex-guerrilla, the bandits stole away and never returned. Now Ramón redirected his steps to the little sanctuary, where he asked to be enrolled in the Bible classes. After faithfully attending the weekly sessions, he was baptized by his own victim-to-be.

The little seed sowed so many years before, apparently fruitless, finally came to fruition, and not only brought a man to Christ but also saved the life of one of God's faithful servants.

The art of living when you're young

By MIRIAM WOOD

A FORMULA FOR INFERIORITY

A sure-fire way to prove that you're an inferior person is to display discourtesy, rudeness, or downright cruelty to someone whom you consider "beneath" you, or someone who can't fight back—or won't, because of circumstances. Contemptuous smirks, "loaded" remarks, and thinly veiled insults are, I think, the stock in trade of a person who fears himself to be so inconsequential a member of the human race that he suffers from an overpowering compulsion to continue to reassure himself in this despicable manner.

This sort of person almost invariably "fawns" upon those whom he considers important people. His efforts to ingratiate himself resemble those of a mongrel puppy who rolls over on his back to have his stomach scratched. And just as the fawning puppy will instantly turn into a big, brave tiger at the sight of a teacup-sized kitten, so will the human being become a tormentor when a hapless victim wanders into his orbit.

In a local newspaper several months ago I read an account of just such an incident. The setting was a most unlikely one, it seemed to me, for it was the White House; the occasion, a formal dinner party to which outstanding persons from various occupations and professions had been invited. Among the honored guests was a well-known actress (who proved as the evening went along that she certainly didn't merit any honor). That is, she used to be well known; she's decidedly "past her prime" nowadays!

Seated within her eye-and-voice range at the table was the very young, timid wife of a highly placed Government official, who'd had little or no experience at this kind of glamorous life. Confronted by the formidable array of knives, forks,

spoons, crystal, hovering waiters, and brilliant, fast-paced repartee, her discomfiture was quite apparent.

Miss Aging Actress took in the situation at a glance. Instantly she pounced, voice and face mirroring her scorn and derision. Each time the young wife ventured a shy remark, the actress dissected it and belittled the speaker, adroitly bringing in references to the girl's humble (in her opinion) background. Horrified by such a blatant display of bad manners, the other dinner guests in that area of the table did their strained best to "keep up appearances." But nothing could divert the actress, who'd had a taste of blood—the psychological blood of a victim whom she considered "inferior" to her own expensively gowned, bewigged, and heavily made-up person. Finally, at long last, the ordeal ended when a male guest delivered a "no holds barred" rebuke to the cruel woman.

Apparently all her vast fortune and succession of husbands haven't convinced the aging actress that she's anything but an inferior person—and of course incidents such as this keep proving that her own doubtless hated evaluation of herself is all too correct.

Another facet of this same kind of "sick" desire to minimize others is, in my opinion, the practice of telling jokes based on supposed peculiarities of racial or ethnic groups. The knowing look, the smirk, the "we understand each other" atmosphere which the jokester conveys, are all designed to build *him* up at the expense of people who've already suffered too much. A person's religion, the color of his skin, his ancestors—none of these items are legitimate areas for ugly, "better than you" jokes. Perhaps I should say that they're totally unnecessary for the *truly* superior person, as well as completely offensive and unfunny. Only an inferior person "needs" them.

Christ's example and message certainly convey, without any doubt, this philosophy. While the Father of all mankind is no "respector" of persons, He "respects" all persons. So should we, His followers.

Only an inferior person "breaks" a "bruised reed."

As It Is in Jesus

By J. L. SHULER

SEVENTH-DAY ADVENTISTS are called of God to be evangelists to the entire world. Their supreme mission is to make known the truth of God for this closing hour. They face the question: How can we most effectively present this truth by voice and printed page?

No one has ever wrapped up more truth in four words than the One who said, "I am the . . . truth." The Lord Jesus Christ is not merely a truth among other truths. He is not merely a part of the truth. He is the truth.

He is the embodiment of all saving, sanctifying, transforming truth. Why is this? Because "in him dwell-eth all the fulness of the Godhead bodily" (Col. 2:9); because in Him "are hid all the treasures of wisdom and knowledge" (verse 3). All the truth that any soul needs for being right and living right, and being prepared to live forever, is wrapped up in these four words—"I am the . . . truth." It is the task of the one who expounds truth to others, to take off the wrappings one by one in a series of studies. Then the hearers will see the truth as it is in Jesus.

Here is the God-appointed method for unfolding the truth: "Let the truth be presented as it is in Jesus."—*Gospel Workers*, p. 326.

Some may fear that if we put the emphasis on truth as it is in Jesus, we may be drawn away from presenting the distinctive truth mentioned in the threefold message of Revelation 14:6-12. This fear is based on a misunderstanding, hence it is not valid. Presenting the truth as it is in Jesus and as appointed of God for our day will *not* lead to any circumlocution or soft pedaling of those truths that have made Seventh-day Adventists what they are as God's remnant.

When rightly understood and presented for our day according to the Word of God, the truth as it is in Jesus is the third angel's message in clear, distinct lines. The preaching of righteousness by faith is called "the truth as it is in Jesus, *which is the third angel's message in clear, distinct lines*" (*Testimonies to Ministers*, p. 93; italics supplied).

Righteousness by faith is declared to be the third angel's message, which will be attended by the outpouring of the Holy Spirit without measure. It is designated as "the message that God commanded to be given to the world" (*ibid.*, p. 92).

Some may ask, "If the truth in Jesus is the third angel's message, then are not other fundamentalist churches, with their emphasis upon truth in Jesus, preaching the third angel's message?"

They are preaching some of the truth in Jesus. But the full truth in Jesus in its proper setting for this closing period is found only in the full scope of the three angels' messages of Revelation 14:6-12.

Let us be specific. The truths of the threefold message in its full scope comprise the truth as it is in Jesus for our day. These are identical with the truths of the Seventh-day Adventist belief. But they should be presented as they are in Jesus.

Let it never be forgotten: any religious truth detached from Christ has no power to set free from sin or to save or to sanctify. This is the case regardless of how beautiful or how pleasing the teachings may appear, and regardless of all the good they may do. If it is not centered in Christ it is like a body where the blood is not circulating. Jesus Christ is the life-blood of all worth-while religious teachings and doctrines.

Beware of a common mistake. Never treat truth as an abstraction, or a more intellectual concept, or as a line of logical conclusions. Truth saves only as it is personalized and centralized in Christ. This is why the great preacher of truth, Paul, said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

The failure to recognize that Christ is the truth is the ground of impotence of non-Christian religions. Also much of the teaching that claims to be Christian is really Christless, and therefore, like the offering of Cain, worthless. It is true that "all the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all" (*The Ministry of Healing*, p. 465).

What do the people need to hear and accept above all else? (By people I mean Adventist congregations on the Sabbath day, as well as evangelistic audiences.) They need the truth as it is in Jesus. They will thus be given correct beliefs regarding the Second Advent, the judgment, the home of the saved, the law, the Sabbath, the sanctuary, conditional immortality, the state of the dead, the punishment of the wicked, health reform, dress reform, tithing, and any other doctrine. But the truth is more than correctness in belief.

Read Ephesians 4:21-32 and take note what the truth in Jesus does. It leads to a putting off of the former conversation, that is, the former way of life, of the old man, which is corrupt according to the deceitful lusts. It leads further to the putting on of the new man, which after God is created in righteousness and true holiness.

What are the results? The thief steals no more. The liar puts away his lying and speaks the truth to every man. The idle become diligent, so that they have something to give to one in need. Laying aside off-color stories and jokes, the impure speak that which is good and edifying. All put away bitterness, anger, clamor, evil speaking, and malice, and become kind to one another, tender-hearted, and forgiving even as God for Christ's sake has forgiven them.

Truth Sanctifies and Transforms

In short, when received, the truth as it is in Jesus saves, sanctifies, and transforms the person into a candidate for immortality in heaven. No one can truly hold the truth as it is in Jesus without being born again and being truly converted and transformed.

If we present the doctrines of the Seventh-day Adventist faith as a series of correct beliefs without having these doctrines personalized and centralized in Christ, we unwittingly may make it more difficult for our hearers to enter heaven. Truth helps one to enter heaven at last only as it is received in Christ. The true gospel of Christ is the power of God unto salvation unto every one who believes, because he receives Christ.

In the days of Jesus the interested people in some cases had, as it were, to get past the preachers in order to enter the kingdom. Jesus said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). Unless we present the doctrines of truth as personalized and centralized in Jesus, the same may be the case today.

The apostles were the most effective preachers of truth the world has ever known. Why? You may answer, "Because they were filled with the Holy Spirit." Granted. But don't lose sight of the fact that they preached the truth as it is in Jesus in the right setting for their day. When a man is filled with the Holy Spirit he will preach the truth as personalized and centralized in Christ. The preaching will be surcharged with the love of Christ, the grace of Christ, the power of Christ.

Everyone, preacher and layman, who is fulfilling the purpose of God by imparting the truth, must never forget that the purpose of truth is infinitely more than to produce correctness in belief. It is to restore the image of God in man. It is to develop a character for immortality.

The array of doctrines which comprise the Adventist faith is not a set of detached items independent of

one another. They are all tied together into a harmonious unit, with Christ as the grand and living center. We must not present any of them as detached from Christ. If we fail to set them forth as proceeding from Christ and as a road leading to Christ, then we hold up a withered branch instead of the living Vine. Any religious truth without Christ is a dry theory.

Since all saving and essential truth is resident in Christ and proceeds from Christ, what is the first step in leading a soul into the truth? The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Since Jesus Christ is the truth, it is self-evident that the primary step into the truth is the personal acceptance of the Lord Jesus Christ as a personal Saviour.

There has been a trend first to teach the people the doctrines as a

set of correct beliefs, then to present Christ and conversion, hoping this will lead those studying to obey the doctrines. This has been successful in part. But how many more might have been won if they had been led into conversion at the first. This is why we have been advised by the Spirit of Prophecy writings not to present the Sabbath truth until the people have been led to surrender to God. "When they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths."—*Evangelism*, p. 228.

Beyond any question, Jesus Christ is the great Magnet of the universe. It is as He said: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Truth derives its purifying, transforming power from its connection with Christ. Thus we can know that the most effective and attractive manner of presenting the various truths of the Adventist faith is to set them forth as proceeding from Jesus, centralized and personalized in Him.

"The truth as it is in Jesus will subdue the most powerful opponents, bringing them into captivity to Jesus Christ."—ELLEN G. WHITE, *General Conference Bulletin*, Feb. 25, 1895, p. 337.

Truth as it is in Jesus is like the electric current that makes the fan, the washing machine, the air-conditioner, and other appliances work. Without the electric current the finest washer will not work. So it is when truth is presented more or less detached from Christ; it lacks His energizing power.

Truth in Christ has all His power that is needed to accomplish its appointed purpose of saving, sanctifying, and transforming. Truth in Christ is Christ empowered.

The crowning glory of truth, so far as each individual is concerned, is expressed in the following: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory" (Col. 1:27).

Since Christ is the truth, no one really can have the truth unless he has Christ. "Truth is not truth to those who do not practice it. Truth is only truth to you when you live it in the daily life."—*Ibid.*, April 3, 1901, p. 24. When truth is presented and received as it is centralized and personalized in Christ, the individual will live it.

As we study further, light will be thrown on the question of how the various truths of the Adventist faith may be presented as the truth in Jesus.

I Love to Tell the Story

By THOMAS DUNBEBIN

There is a word from which I cannot run. Every time I rest beside a quiet mental stream I see it lying half rusted and ugly in a clump of bitter regrets. It is as ubiquitous as an empty beer can. When I climb the mountains of memory, leaving behind reality, I see, circling like an eagle, that searching word of prey. In the Gothic halls of the soul it is a broken pane of stained glass that lets in the chilling drafts of hypocrisy.

What is the word? Why the dread, the fear, the regret? It is a short word, a deceptive word, a serpentine word whose head is ever raised to devour me. The word? That bitter word is *witness!*

The reason for my dread of the word is that it indicts me! Does it you? It holds me up for accusal. To be a witness implies being able to tell and demonstrate facts about any situation in which men are involved. In the courthouse of condemnation I stand amid the towering pillars of truth. Along the walls in frames of blood-red sacrifice look down the witnesses of other days. It is their condemning signature of faithfulness that shames me so. To say and not to do; to preach and not to practice, is to erect a plaster façade on a dilapidated character. Either we are or we aren't. A life is not half true. White is never white when black is introduced. It is gray. Do you understand now the significance of the word *witness?*

In his monumental autobiography, called *Witness*, Whittaker Chambers describes his definition of the word in a moving letter to his children. One day his children would ask, "What was my father?"

"I will give you an answer: I was a witness. I do not mean a witness for the Government or against Alger Hiss and the others. Nor do I mean the short, squat, solitary figure, trudging through the impersonal halls of public buildings to testify before Congressional committees, grand juries, loyalty boards, courts of law. *A man is not primarily a witness against something. That is only incidental to the fact that he is a witness for something. A witness*, in the sense that I am using the word, is a man whose life and faith are so completely one that when the challenge comes to step out and testify for his faith, he does so, disregarding all risks, accepting all consequences."—Page 5. (Italics supplied.)

In Chambers' definition is the condemnation of the pseudo-Christian, who says, "I will *witness* for my Lord as long as it doesn't cost me money, time, friends, or personal preferences." So I stand on marble floors of faith and see portraits of those who bore *witness*, and wish I could cut the book of Hebrews from the Bible. For the twelfth chapter points its first finger at me. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

But, thank God, in spite of failures, the discarded beer can can be buried by hope, the eagle gilded and mounted on the flagpole of faith, and the serpent changed into a rod of progress. Witness need not condemn me. God's love creates the new allegiance that transcends personal fears. If He is all important, then the world retreats in preference. Thank You, Lord, for Your prayer, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:15-26).

The Tongue and Perfection

By RICHARD R. BLESSING

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 3:2; 1:26.

WHILE visiting in the home of a minister friend in Wyoming some time ago I asked permission to use the telephone. It hung on the kitchen wall, and as I went to dial I noticed something unique. A little Bible text, typewritten and fastened on the wall above the telephone, read: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3).

In our own strength it is impossible to control our tongues, but the Lord can give us the victory if we allow Him.

I spent a profitable time with my Bible and concordance jotting down all the references to words such as "tongue," "speech," "words." I was surprised at how frequently these are mentioned as integral and important aspects of the Christian life. Here are a few:

"These were redeemed from among men. . . . And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:4, 5).

"For out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (verse 37).

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

"Death and life are in the power of the tongue" (Prov. 18:21).

Over a period of time I have made a collection of concise statements with reference to tongues and words. Here are some of them:

The human tongue weighs practically nothing, but very few people can hold it.

The greatest sermons are often preached in silence.

Most of us know how to say nothing. Few of us know when.

It's a good thing to pick your friends, but not to pieces.

One doesn't need to be smart to say things that do.

Some people think a lot of noise makes a sound argument.

He who has a sharp tongue cuts his own throat.

Dignity is the capacity to hold back on the tongue what never should have been on the mind in the first place.

Quiet people aren't the only ones who don't say much.

The man of few words doesn't have to take so many of them back.

When holding a conversation with a friend, be sure to let go of it once in a while.



Scouts in the Woods

By RUTH WHEELER

"LOOK at the bees flying to that crab apple tree," Jim said to Judy as he and his sister sat down on a rock to rest. Their mother and father were just behind them, coming up the trail.

"How do you suppose they found the tree?" Judy asked. "It is the only wild apple tree blooming in these woods, that I have seen. Do you think they smelled the flowers? How far do you think the beehive is from here?"

"It might be a mile or so away," her father answered. "Bees fly a long way to find the nectar and pollen that they need. After we've rested a bit, let's follow the bees that are flying back to the hive with their load of food. Maybe we can find the bee tree where the bees have their home."

At first there were only a few bees humming around the wild apple tree, but in a few minutes more bees came and still more, until there were dozens of bees hovering over the flowers.

"I guess the first bee that found the tree must have gone home and told the rest where it was," Father said. "They'll be coming now until they have gotten all the pollen and nectar they can today. Tomorrow more flowers will open and they will be back again."

"Do you think bees really talk to each other?" Jim asked. "How could the bee that finds the tree go back and tell the others?"

"I have never seen the bees talking to each other, but I have a friend who has studied bees and he says they do tell

If your work speaks for itself, don't interrupt it.

A man full of words, and not of deeds, is like a garden full of weeds.

Be careful of the words you say, to keep them soft and sweet. You never know from day to day which ones you'll have to eat.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:8-10).

Are you a speech-conscious Christian? Does your speech reveal you to be a true follower of the Master? Do you wish to be classed among that group of people who are without fault? Then let God control your tongue.

each other. He says that some bees are scouts. They hunt through the woods until they find a blossoming tree or a bed of flowers. Then the scout fills her little pollen baskets, which are on her back legs, with pollen from the flowers. Or she may take home a load of nectar which she sucks up from the flowers and stores in her honey sac.

"According to a German scientist, when the scout bee arrives at the hive, she does a little dance. First she circles one way and then she stops and walks in a straight line, wiggling her body as she walks. The circle tells how far away flowers are. If it is far away, she does several circles. The straight line gives the direction in which the flowers are.

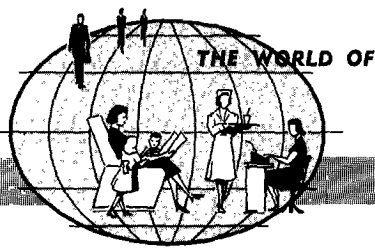
"The bees crowd around her. They seem to tell by the odor of the pollen what kind of flowers she has found. When the scout bee goes into the hive to empty her pollen and nectar, the other bees fly away, and they fly straight to the place the scout has found."

"Don't you suppose the scout gets lost sometimes?" Jim said. "These woods look very much alike to me."

"They don't seem to," Father explained. "When the bees first come out of the hive, they spend two or three days flying just a short distance, going a little farther each time. Maybe they are memorizing what the place looks like. Scientists think that they are guided by the sunlight. Even on a cloudy day some rays come through that help the bees to know their directions."

"A bee is such a little creature, and still it knows the things it needs to know," Mother said. "What a wonderful plan there is in nature that makes every little creature fit into its place."

"The bees are all flying straight across the meadow and right past that tallest oak," Jim said. "I've been watching, and they all go the same way. Let's go over to the oak and see where the bees fly from there. It would be fun to find their hive."



The Adventist Woman

Conducted by DOROTHY EMMERSON

A Modern Parable

“What Shall It Profit?”

By JERRY MOON

Chapter 1

NOW there abode in a certain city a man named John and his wife, Martha, whom he loved, and she had borne unto him two sons and a daughter.

And when the years were accomplished that their first-born should begin school, Martha said unto John: “The time draweth near that Thomas should be formally taught, but whither shall we send him to obtain true instruction?”

And John made answer saying, “The schools of the Gentiles have the latest ideas and the finest buildings; thou knowest they are esteemed very great.”

But Mary replied, “What sayest thou? Perceivest thou not that true wisdom is to be found in the schools of the prophets?”

“Nay, but our chariot waxeth old, and our horse hath lost the strength of his youth. I must needs deal for a new fastback chariot and a more powerful horse. The merchants will require many shekels at my hand and the moneychangers will exact much usury. Therefore, let the boy enroll at the Gentiles’ school; it is free. Perchance next year he may attend the school of the prophets.”

Chapter 2

And it came to pass at the end of years that John said unto Martha, “We have nowhere to rest our spirits in recreation when the toils of the day be overpast. Let the builders be called, and let them make us a recreation room on the housetop.” And it pleased Martha well.

And once again John must needs borrow from the moneychangers. “But,” quoth he, “at next Pentecost this loan shall be fulfilled, and then there shall be money and to spare for our children’s education.”

For meanwhile, Suzanna and James had also enrolled in the Gentiles’ school. And the three had waxed great in knowledge, and had increased in stature, and had gained favor in the eyes of the Gentiles. But Thomas received teachings that were not according to Scripture, and he pondered them in his heart.

Now one day as he and one of his fellows sat at bread in his house, his mother, Martha, sat in another room, mending a rent in his father’s garment.

And as she listened, Thomas said to his friend, “I know not where to

turn, to the right hand, or to the left. My master was taught at the great Damascus University; an learned man is he. But he teacheth that the Scriptures are only the writings of men. He saith, ‘It has been proven that the Hebrew Law and Prophets are merely an ancient collection of cunningly devised fables, showing en-samples of certain philosophical ideals.’ He declareth, ‘Verily that man is a fool who thinketh that God, if there be only one God, hath hid truth from all men save some obscure Hebrew scribes.’

“Tell me then, wherefore doth the master speak in this manner? Peradventure the rabbis are ignorant of the true facts of modern science. Peradventure the learned Gentile speaketh what is right. Canst thou discern between good and evil? What thinkest thou?”

But his friend, shaking his head, answered him not a word; and they arose and went out of the house. But Martha was sorely perplexed in her spirit, for wondering what these things should bring.

And it came to pass in those days that lots were cast, and John, son of Malchijah, of the tribe of Ephraim, was appointed to the city council, being about thirty years of age. And he bought a larger house, and changes of raiment for himself and his family, and they feasted, saying, “Let us make merry.”

And on a certain day Suzanna ran with all her might unto the house. And Martha, seeing her afar off, said within herself, “Woe is me, for such haste must signify an herald of evil tidings.”

But Suzanna cried, “Fear not, for behold I bring glad news. My band-master hath exalted me to play first harp in the orchestra, above all my classmates!”

“My child,” Martha made reply,



"wilt thou not be made to perform on the Sabbath, or at the Gentiles' Friday evening athletic contests?"

And Suzanna was wroth, for the saying displeased her, and she spoke vehemently, saying, "I know not what the master shall require, but notwithstanding, I shall perform on the Sabbath day if need be. Of a certainty, it will not be a frequent thing. Perceivest thou not that he hath honored me with a great honor? Mother, thou art entirely too superstitious!"

Chapter 3

And it came to pass in those days that John rejoiced greatly, and he called unto Martha, "Lo, the money is in mine hand; lend me thine ear."

And when his wife was entered into the room he said, "Look and see, my master hath meted me an increase in wages; therefore let us send James to the school of the prophets." (Now that school of which he spake was called in the common tongue the academy.) And Martha's heart was glad, and she hearkened unto John's counsel.

And when they had called James unto them, they told him these things, expecting that he should be glad. But he opened his mouth and made reply: "These eight years have I attended the Gentiles' school, and now will ye privily send me away? When in time past I earnestly desired of you to enroll me in the elementary school of the prophets, ye withstood me; ye said ye could not afford the expense. Behold, now will I attend the high school of the Gentiles, for it pleaseth me well, for why should ye cut me off from my familiar friends?" And he rose up and went out.

And while they were yet in the room, Thomas, being now twenty years of age, came unto them and said with excitement, "My father and my mother, rejoice with me, for today am I betrothed to Najwa!"

And they were astounded at the saying, and John vehemently answered him with these words: "Nay, for how can this thing be, seeing she is not an Israelite?"

And Thomas said, "All my days have I attended Gentile schools, and my mind hath been broadened. The Gentiles are intelligent, friendly, and upright in character. And verily, Najwa excelleth them all. Hast thou ever beheld an Israelite maiden with as fine a character as she hath? Therefore hearken unto me; she may yet be converted and attend the synagogue each Sabbath."

"But, my son, how canst thou marry an unbeliever, even if she be a virtuous damsel? The rabbis' proverb is: 'Yoke not a horse and a cow together,'" said Martha.



"You speak right; this is the rabbis' teaching," said Thomas. "And to attend the synagogue each week is a fine custom, like many others we have. But I have been enlightened. Today is a modern age, and it is good to be prudent. Let not a few ancient customs prevent today's happiness. Verily, my favorite professor is more scrupulous than any Jew, yet he has never entered the synagogue. And I

Wheel-Chair Evangelism

After her baptism Maxine Hankings, of Paducah, Kentucky, insisted that she wanted to do something for her Lord.

Maxine has never walked, and I couldn't think of an easy job for her to do. Finally I suggested that she sell *These Times* on the street. A friend, George Keyser, volunteered to push her wheel chair, not only up and down the streets, but through city hall where she has sold an average of 50 *These Times* each month.

When it came to Ingathering, she insisted on territory where she could do house-to-house soliciting. I had my doubts, but didn't realize how much Maxine wanted to enter into the church's program. George would push Maxine down the sidewalk and up to the steps, then after knocking on the door he would ask the person who answered to listen to what Maxine had to say. In this manner they raised \$100. R. KIMBALL

see no reason to wax angry because Najwa desireth not to go at this time. She will doubtless change her religion when we are wedded. In certainty, if Najwa will not attend the synagogue with me, perhaps I shall not even trouble to go myself. Our wedding feast is to be in June." And he hearkened not unto his parents' counsel.

And as they were alone in the house, behold Martha cast herself upon the couch and cried sore. And John said tenderly unto her, "Weep not, my beloved, for all is not lost. Surely these troubles be not as evil as they do appear." But Martha refused to be comforted.

And she replied, "John, the evil is very great. Thomas doubteth the Scriptures and is betrothed to a Gentile, Suzanna regardeth not the Sabbath, and James steadfastly rejecteth the school of the prophets. It is all evil, evil, and the Lord will require their souls at our hand."

And John again made effort to comfort her, saying, "But when have we neglected to go up to the synagogue on the Sabbath? Tell me, I pray thee, what we have done amiss. Verily, the rabbi and the ruler of the synagogue are the guilty men, for why was not their preaching more relevant?"

But Mary said, "In truth, John, can three hours in the synagogue correct the evil influence of five days with the Gentiles? Verily, we have exchanged the souls of our children for our fine home, our new chariot, our rich food, and our costly raiment." And she wept bitterly. And John was of a heavy heart and a sad countenance.

For what shall it profit a man and a woman if they gain the whole world, and lose the souls of their children?

Our Elizabeth Anne

By LIL JARRY

Our precious little Bethie
Is only three years old,
But the sunshine that she spreads
abroad
Is of the purest gold.

Our heavy burdens lighten
When we hear her cheery song;
Her mem'ry verse and lesson
She talks of all day long.

She sings, "Jesus Is the Shepherd,
Now guess who I am."
Then she happily tells us,
"I'm His little lamb."

At evening when she climbs in bed
She always says to me,
"Grandma, let's talk 'bout heaven.
How do you think it'll be?"

We talk of the beautiful flowers,
All the pets that will come at her
call;
The walks she will take with "my
Jesus,"
The happiest part of all.

Dear Lord, may our little Bethie,
Who is so dear to me,
Forever love her Jesus
As she does today at three.



MORE THAN A STREET NAME

Walking the "strait and narrow" may be a little easier for some of the residents of Paterson, New Jersey, now that a street name has been changed. At least that seems to have been the intention of the Mount Carmel Guild Social Service Center, a rehabilitation hospital for alcoholics and drug addicts. According to the *National Observer*, the center's leaders applied to the city's Board of Public Works for a change in the name of the street at their door.

The board approved. Cedar Street became Narrow Street. Why the change? The cross street there is Straight Street. Although the spelling and meaning differ from that of the word *strait*, it must give alcoholics and addicts quite a start to find themselves at the corner of Straight and Narrow streets when they arrive at the rehabilitation center.

Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). No mass psychology here. The pleasure-seeking, selfish throng push along the broad ways, oblivious of the unpretentious, narrow entrance to the way of life. Like travelers who rush along the throughways, most people don't even see the lane that leads to the pastures of peace and salvation, much less turn in there. It is indeed a narrow lane and the gate admits none but the pedestrian. Cargoes of selfishness and of possessions must be dropped at the roadside.

A certain discipline, a certain self-denial, is required of all who would enter the kingdom. Musicians and physicians endure long years of study and practice to achieve their life's goal. Should Christians devote any less energy, forgo any fewer pleasures or possessions, to attain the heavenly prize?

"Renunciation is the rule of worthy life," says one writer. "We are so constituted that we must forgo many roads in order to walk one narrow road. To surrender worthiness is easy: that way is wide, and it is so well filled that we never lack neighbors to bolster our fictitious self-respect. But the true way is 'strait.'"

The worthy life is not a place but a journey. It is not an intersection in a busy city, but an arduous pilgrimage among the defiles of mountains and across deserts. It is not a rehabilitation center on the corner of Straight and Narrow streets, but companionship with One who renounced all, that we, His followers, might have everything.

F. D. Y.

THE "ANGEL OF LIGHT" TECHNIQUE

Too many Seventh-day Adventists are able to offer only one interpretation of Paul's statement in 2 Corinthians 11:14: "Satan himself is transformed into an angel of light." They explain that before the second advent of Christ, Satan will endeavor to counterfeit this event. As a being of dazzling brightness with unsurpassed glory he will appear in various parts of the world healing disease, quoting Scripture, blessing the people, and commanding everyone to keep holy the first day of the week. To support this explanation, they usually refer to page 624 of *The Great Controversy*.

This application of the principle set forth in the text certainly is legitimate. We should keep in mind, however, that when the apostle Paul wrote to the Corinthian church he was dealing with a specific, local situation. He was concerned lest false teachers lead the members astray. Of those who might insinuate themselves and their spurious teachings among the believers he wrote: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (verses 13-15).

Pointedly the apostle was saying that even some who professed to be ministers of Christ were actually agents of Satan. This, he commented, was not to be wondered at, inasmuch as "Satan himself is transformed into an angel of light."

In her writings, Ellen G. White offers a number of illustrations of Satan's use of this technique. She declares, for example, that through the "delusive teachings and lying wonders of Spiritualism" Satan, "disguised as an angel of light . . . spreads his nets where least suspected" (*The Great Controversy*, p. 524). "He appeals to the reason by the presentation of elevating themes; he delights the fancy with enrapturing scenes; and he enlists the affections by his eloquent portrayals of love and charity" (*ibid.*, p. 554). The presentation of exalted themes mixed with spiritistic deceptions is spoken of as Satan appearing "as an angel of light" (*ibid.*).

Again Sister White says: "Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power." —*Ibid.*, p. 588.

Clearly, the real danger is that Satan will so closely counterfeit the work of Christ that millions will be deceived. Since the enemy does not appear in all of his revolting, wicked character, the people are not on guard. They accept his teachings. They receive him as "an angel of light."

"Infidel Authors"

Sister White also speaks of Satan coming as "an angel of light" when he works through the writings of bright minds that are in the service of Satan. In *The Ministry of Healing* she speaks of the dangers of studying "the writings of infidel authors" (p. 440). She acknowledges that these writings contain "many bright gems of thought," but argues that it is unnecessary and dangerous to wade through "the mass of error contained in the works of infidels for the sake of a few intellectual truths" (*ibid.*). She says it is not surprising that these writings contain some light, for Satan himself was "educated in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him power to deceive" (*ibid.*). Sister White drives her point home by asking, "But because Satan has robed himself in garments of heavenly

brightness, shall we receive him as an angel of light?" (*ibid.*).

The lesson is highly relevant today. A book or magazine that contains some truth—enough truth to give credibility to the error mingled with it—may actually be an emissary of Satan, "an angel of light." How important that we choose carefully our reading!

Another interesting application of the text is given on pages 57 and 58 of *Messages to Young People*. Here Sister White says, "I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind is tremendous. . . . Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation. . . . As we near the close of time, the human mind is more readily affected by Satan's devices."

It is important for us to recognize that the real battle in the world today is the battle for the mind. Christians must ever be on guard against Satan's attempts to enter the mind and take it captive. They must be alert to every insidious effort by the enemy to enter disguised as an angel of light. They must reject every scheme that will place the mind under the control of one of Satan's agents. They must be alert to the fact that though Satan appears as an angel of light, he is still Satan; he is still the enemy of truth and righteousness; he is still in deadly combat with Jesus; he is still determined to deceive and destroy Christ's followers.

False Teachers

Like the apostle Paul, Sister White applies this text to false teachers. She says in the book *Evangelism*: "Spurious doctrines, spurious piety, spurious faith, much that is fair in appearance, abound all around us. Teachers will come clothed as angels of light; and if possible, they will deceive the very elect" (page 364).

False teachers abounded in the days of the apostle Paul. They abound in our own day. If they were to

appear as they really are—as agents of Satan—they would be less dangerous. But because they appear as angels of light, their ability to deceive is tremendous. What a terrible peril these teachers represent when they stand in pulpits or in classrooms! What a solemn obligation rests upon all who claim to be teachers, not only to bring their lives into conformity with truth, but to leave out of their discourses every thought, every idea, every word, that does not build faith and lead souls nearer to God.

In addition to the applications of 2 Corinthians 11:14 that we have already noted is another, one that has greater relevance with each passing day. "In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. . . . The true leader of all this rebellion is Satan clothed as an angel of light."—*Testimonies to Ministers*, p. 62.

Under the guise of religion, Satan is gathering the people under his banner. Having influenced the churches of Babylon to repudiate the authority of God's law, Satan now has led them to deny the very existence of God—and, incredibly, this has been done with the purported aim of making religion more relevant, of making God more real, of restating historic Christianity in terms that the modern mind can understand! What greater fulfillment could there be of Paul's statement that "such are false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. 11:13). How true it is that Satan has transformed himself "into an angel of light"!

Never has the enemy worked so diligently as now. Never has his approach been so clever. Never has he more frequently used the "angel of light" technique (which we might define as "clothing with beauty and respectability that which is evil, in order to deceive"). To avoid being deceived we must study the Bible more, testing everything by God's Word and law. We must pray more—for the Spirit of wisdom and discernment.

"We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ."—*Messages to Young People*, p. 61.

K. H. W.

LETTERS

From Readers

FIRST WOMAN MISSIONARY

EDITORS: May I call your attention to the article entitled "Denomination's First Woman Missionary Reaches 100" (REVIEW, April 25).

I do not believe that the claim that Miss Peck was the first Adventist woman missionary can be maintained. In 1877, Elder and Mrs. J. G. Matteson sailed for Denmark with their two daughters (*S.D.A. Encyclopedia*, p. 761).

Ellen G. White went to Europe in 1885 to spend two years criss-crossing the continent and building up the cause of God there. Perhaps her term of service was too short to qualify her as a missionary. But in 1891 she was sent to Australia by the General Conference, there to spend nine years in truly pioneer mission service.

Then in 1887 Elders D. A. Robinson and C. L. Boyd sailed for South Africa to open up our first work on that continent. With them they took two colporteurs and a Bible worker, Carrie Mace (*S.D.A. Encyclopedia*, p. 1210). This was five years before Miss Peck arrived in Cape Town.

VIRGIL E. ROBINSON

Takoma Park, Maryland

► Reader Robinson is correct. Somebody was napping. The names, dates of sailing, and places of service for our first women missionaries are:

1877—Maud Sisley (Boyd); Switzerland,

Britain, South Africa

1879—Edith Andrews and Anna Oyer; Switzerland

1882—Jennie Thayer; England

1884—Addie S. Bowen; Switzerland

1885—Mary Kelsey White, wife of W. C. White; Switzerland (Between 1885 and 1890 several workers' wives are mentioned as doing departmental work overseas.)

1887—Jennie Owen, Hettie Hurd, and Helen McKinnon; England

1888—May Taylor; transferred from Central Europe to England. How long she had been in Central Europe is not known.

1890—Laura Ginley; England

1892—Sarah Peck; South Africa

ONE IN PURPOSE

EDITORS: I have just finished reading a recent REVIEW AND HERALD containing articles on Christ's righteousness, helpful information for women, a section for the men, the youth, Letters From Readers, editorials, poetry, and news. One word alone comes to my mind: "superb!"

I am especially impressed with the fact that readers from all over the world may disagree at times with various viewpoints set forth by certain contributors to your periodical (which is healthy, I am sure), yet, they are one in purpose.

Over all, the REVIEW AND HERALD, so filled with the Holy Spirit working through the efforts of God's dear people, is simply—well—superb!

MRS. GINGER HAINER
Benton Harbor, Michigan



Emperor Haile Selassie I of Ethiopia (left) is shown some of the farm produce by Pastor Bjerkan, principal of Ethiopian Adventist College. Between them is C. A. Thorn, college industrial manager. Also pictured are faculty members and guests with the royal party.

Anniversary Celebrated by Ethiopian College

By OLE-CHR. BJERKAN
Principal
Ethiopian Adventist College

In connection with the celebration of the twentieth anniversary of the founding of the Ethiopian Adventist College, Haile Selassie I, Emperor of Ethiopia, visited the campus.

Just after World War II the leaders of the work in Ethiopia began to look for a site for a secondary school. Word of this search came to the emperor through his adviser, Mr. Hall, and he offered the church a piece of land about 150 miles south of the capital, Addis Ababa.

The school opened with 45 students in 1947. At that time it took three days to get to the school from the capital because of the lack of roads, and some questioned the logic of starting a school so far out in the bush.

Today one can see that God was leading when the location was chosen. The campus is on the slopes of the Rift Valley, with good farm land and water for irrigation. There is also a hard-top road by which one can make the trip to Addis Ababa in three hours.

After the school had been in existence ten years, the first twelfth-grade students sat for the Ethiopian School Leaving Certificate Examination, the examination written by all high school graduates in Ethiopia. The school is now a recognized junior college, offering work in the fields of education, theology, business, and science. The enrollment has reached 800, and there have been more than 200 graduates, many of whom are in denominational service.

During these 20 years His Imperial Majesty has visited the school four times. The last visit took place March 22 in

connection with the twentieth-anniversary celebration. On this visit the emperor was accompanied by the crown prince as well as other dignitaries. In responding to the principal's speech, the emperor expressed his gratitude at seeing the place developed into a strong institution of higher learning.

The visitors toured the new library as well as the new men's dormitory, which was built with money from a Thirteenth Sabbath Offering overflow. In the workshop area a special exhibition was arranged by the school industries, including a display of produce from the farm. The crown prince and one of the high-ranking officers placed orders for 100 chairs each, and the emperor offered the college more farm land.

The industries are producing brooms, furniture, and building blocks. Sales have tripled during the past two years.

The school is active in evangelism, with faculty members and students joining forces in five public meetings every week. Together with the basic-schools operated by the students, about 2,500 people are reached with the gospel every week. Almost 900 students have been baptized during the 20 years the school has existed.

Medical Work in the South Pacific Islands

By SALEEM A. FARAG
Medical Secretary
Australasian Division

When Capt. G. F. Jones docked the ship *Advent Herald* in Viru harbour, New Georgia, in 1914 in search of a site for the first Seventh-day Adventist mission station, there were no Adventists in the Solomon Islands. Today our membership stands at 3,000.

If Captain Jones were to visit the Solomons today, he would surely declare, "What hath God wrought," for one out of every four in the Western Solomons is a baptized member. There are many villages made up completely of Seventh-day Adventists. Many of these villages are now building their own churches and building and financing their own schools.

Captain Jones would be pleased to know that \$20,000 in tithe was raised in 1967 from our believers in the Western Solomons alone. He would be thrilled to see on the island of Sasaghana a modern church, which was designed and built by Billy Boy, a faithful national layman. This church was financed entirely from the meager income of the all-Adventist village.

Our medical work in the Bismarck-Solomons Union started many years ago with the establishment of the Amyes Memorial Hospital at Kukudu and with Batuna Mission Hospital in the Maravo Lagoon. Both institutions made a great contribution to the strengthening of the work of the church in the Solomon Islands.

During World War II, with the evacuation of the missionaries, our work sustained a severe setback and the medical work was no exception. Troops ransacked the Amyes Memorial Hospital, carrying much of the equipment and even the roof of the building to the jungle for their own use. The hospital thus was left in ruins and exposed to the tropical elements for more than two years. Plans are now under study by the Western Solomons Mission and the Bismarck-Solomons Union for the establishment of two new medical facilities in the near future to replace these old structures. Much medical equipment and many supplies will be needed to equip these hospitals. All the equipment that is presently in these hospitals is obsolete and must be discarded.

The Bismarck-Solomons Union, in spite of limited funds, has in the past few years made great strides in establishing and strengthening its medical work. A new 100-bed modern facility is being completed at Malaita. Brian Dunn, the first medical worker to arrive on the scene, was speared to death by hostile natives.

But the blood spilled to establish a beachhead for the gospel in this devil stronghold was not spilled in vain. Today Dr. and Mrs. L. H. McMahon and their family, and Mr. and Mrs. Larwood are carrying on the work so nobly begun by Brian Dunn. Prejudice is being broken down and the good reputation of the hospital is spreading far and near. Today these fierce, warlike people have come to recognize that they can come to our Seventh-day Adventist hospital and find healing of body and soul.

Dr. McMahon and his staff are conducting strong evangelistic work in connection with the medical program. Plans now are under way to conduct village health work which will undergird the evangelistic program. A new 60-horsepower speedboat, the *Caroline Wagner*, has been donated to the Malaita Hospital to enable Dr. McMahon and his staff to carry on this work.

Eye diseases in Malaita are plentiful.

Although without specialized training in this medical field, Dr. McMahon was able to observe visiting government specialists perform cataract surgery and now has developed proficiency in this line of medicine. Because of his success with these surgeries, patients prefer to come to the Malaita Hospital for their eye operations rather than to go to other facilities. God has certainly blessed the dedicated efforts of His faithful servants.

Malaita Hospital is the newest of nine hospitals in the South Pacific operated by the three union missions of the Australasian Division. In addition we have 28 clinics and dispensaries and public health programs in maternal and child health.

In these facilities 243,948 treatments were given in 1967. With the exception of the treatments given at the hospital at Aore in the New Hebrides, all patients were given free medical care.

A large, dedicated, and well-qualified staff care for these medical institutions in the islands. Often working under handicaps and in many instances with poor equipment, they press on under the blessing of the Great Physician and much good attends their efforts.

Demand for Nurses Great

The Sydney Sanitarium and Hospital, the senior training institution in the Australasian Division, supplies nurses for all our major medical institutions in the South Pacific Islands. Over the years this hospital has graduated 960 graduates, a large number of whom have given faithful service in the mission fields of the Australasian Division and other world divisions. At this time 96 Sydney graduates are serving in overseas mission hospitals.

The demand for nurses to staff the medical institutions of the Australasian Division and other world divisions is great. This demand will be met as our people throughout the world field give liberally on thirteenth Sabbath, June 30, for the expansion of the Sydney Sanitarium to 300 beds. The urgently needed additional facilities for the Sydney Sanitarium and Hospital will not only meet the nursing education requirements of the New South Wales Nursing Registration Board, but will enable us to train twice as many nurses as are being currently trained.

In the New Hebrides Mission of the Central Pacific Union the story of the New Hebrides SDA Mission Hospital, under the direction of Dr. Joeli, of Fiji, and his faithful staff, is also one of success. In this neat and modest 24-bed hospital God is also working miracles! The hospital at Aore is the only Seventh-day Adventist medical facility in the South Pacific islands which is operated entirely by nationals. The hospital enjoys an excellent reputation and it is common for patients to exclaim, "Medicine belong Seven Day strong fella medicine. God belong Seven Day. He strong fella God!"

Such exclamations and such a reputation are not without a basis. There are facilities not too far away from Aore that are operated by other organizations that

far surpass the Aore hospital in facilities and trained personnel. One such facility is a modern French hospital operated by French doctors and nurses, yet often patients both national and European prefer to come to Aore even though it is poorly equipped, and they gladly pay for the services rather than go to the more modern facility where the service is free and the equipment is superior.

A terrible tragedy recently took place near Aore when the engine of a gasoline-operated boat exploded, killing the captain and severely burning 12 passengers. The wounded were rushed to the modern hospital operated by another organization. Treatment was administered and in a few days three of the victims died. The rest all asked to be transferred to our little Aore hospital, where they knew the God of the "Seven Day" could heal them.

No authorization was given so they literally dragged themselves to the wharf and obtained transport to Aore hospital. The Aore hospital had no facilities to handle such an emergency, but there was no other way than to proceed with the treatment the best the staff could. No progress was observed; in fact, several contracted pneumonia and their condition started to deteriorate.

The hospital at the time did not even have enough bandages to take care of the emergency. Bandages had to be used, sterilized, and used, over and over again because they could not afford to purchase new bandages.

Conditions continued to deteriorate, and to compound matters one of the women gave birth to a premature baby. At this time, when things looked dim and there was danger that many, if not all the patients would lose their lives because of inadequate facilities and poor conditions, the staff turned to God for help. Calvin, the chief dresser, reminded the staff of the miracle of the five loaves and two fishes and how these simple, meager supplies, under the blessing of God, accomplished a great deal. The doctor and his staff received new courage and went forth with the difficult task and continued the treatment, doing their very best and praying earnestly that God would vindicate His power. Shortly after this the condition of the patients improved. All regained their

health, and the premature baby survived.

The medical work in the South Pacific islands has a bright future. With such a dedicated staff who know how to tap the resources of Heaven, can the future be anything but bright?

Administrators' Council Held in Trans-Africa

By F. L. BLAND
Vice-President, General Conference

Merle L. Mills, president of the Trans-Africa Division, directed an administrators' council not long ago at the division office in Salisbury, Rhodesia. At this council were the union conference presidents and secretary-treasurers, local conference presidents, president of the South African Union, principals and treasurers of Helderberg College and Solusi College, and departmental secretaries of the division.

The division officers, the union conference presidents, the college presidents, and others gave 25 thought-provoking lectures. The delegates entered freely into the periods of discussion, at the same time recording valuable information for future job use.

F. G. Clifford, Sr., now retired on the South Coast of Natal, was there to share his experience. E. W. Tarr and F. L. Bland from the General Conference gave contributions in such subject areas as "Qualities in Leadership," "Our Task in Building Men," "Leadership and Spiritual Growth," and "Dynamics of Uncommon Leadership."

In spite of many problems, the leaders in Trans-Africa are moving forward with the assurance of God's constant leadership and blessing. There are 17 colleges and secondary schools in the field, 1,053 elementary schools, 1,588 teachers, ten medical institutions, two publishing houses, 664 ordained ministers, and 324 licensed ministers. A total of 31,057 persons were baptized during 1967. The present membership of the field is 273,000, and the workers have great plans for expansion.

This division, which was organized in 1920 with three conferences, 16 missions, and 2,705 members, has obviously come a long way.

Dr. Farag (left) stands in front of the Seventh-day Adventist church on the South Pacific island of Sasaghana. It was built by Billy Boy, a layman with no training in carpentry.



Tour of Church-State Study Commission—5

A Plane-Window View of Five Countries

By ROLAND R. HEGSTAD
Editor, Liberty

What country has, since 1923, banned construction of Christian churches?

Where does the tourist dare not use his camera on Sabbath?

Where was the head of the state church recently elected head of government?

In what ancient land may the concept of purgatory have originated?

In what nation is a \$100 traveler's check not enough to purchase a Bible?

Get the answers correct and you will know the five countries visited by the Church-State Study Commission between April 1 and 16.

Turkey. Population: 32,901,000. Ninety-eight per cent Moslem. Sixty Seventh-day Adventists, only one of whom is of Moslem background; one worker, Manuk Benzatyan, a slim, intense man in his middle thirties. One church in Istanbul. No Adventist schools.

Problems: Those common to Moslem lands—resistance to the Christian message, alliance of religion with government, intense family and community opposition to conversion; for SDA's: school and/or examinations on Sabbath, no public evangelism or door-to-door work, new members generally leave the country. Health work effective, but we have no Seventh-day Adventist doctors in Turkey.

In Istanbul, after a thorough briefing in the Seventh-day Adventist church, the only one built in Turkey since the 1929 Lateran Treaty, we visited Ecumenical Patriarch Athenagoras at his office in the *Rum Patrikhane* (Greek Orthodox headquarters) in the Fener district of Istanbul. The Patriarch paid a sincere tribute to America, where he had spent

18 years and to which he attributes his viewpoints on freedom.

"What I know of freedom," he said, "I learned in America, that great land that has been a haven to the persecuted of the world. I cannot understand a man not being free. I cannot imagine a state not being free. I believe in the freedom of man—in freedom of faith, freedom of ideas, freedom of speech."

Israel. Population: 2,643,000, excluding the Arabs "acquired" during last year's six-day war. Christian community numbers 59,000. Also 31,000 Druses, an ancient sect combining elements of Christianity, Zoroastrianism, and Moslemism. One SDA worker, David Riemens, a 68-year-old retired minister from Switzerland; 52 members, none of whom is a Hebrew born in Israel.

Problems: Those common to strong church-state union—government sensitivity to proselytism, resistance of Jews to the Christian message, emigration of Seventh-day Adventist members to Australia and elsewhere, language barriers. The quota of workers allowed by government was set on the basis of the 1948 number. (Attempts of the Southern European Division in November to get the quota raised from one to four—which number we had at one time—failed.)

On Sabbath we worshiped with some 30 Seventh-day Adventists who are members of the Jerusalem church. Two other congregations, in Tel Aviv and Haifa, meet only once a month, when Pastor Riemens can be with them. F. O. Sanders, president of the Nebraska Conference, addressed the congregation, and we saw immediately one of the major difficulties confronting our work: language. The sermon lasted 46 minutes. Elder Sanders spoke only ten! The rest was taken up by successive translation into Hebrew, German, Spanish, French. We heard a murmur of voices in the congregation and saw that other translators were seeking to communicate in sev-

eral of the following languages, all of which are represented among the 30 members of the Jerusalem church: Polish, Hungarian, Rumanian, Bulgarian, and Arabic (since the war). An Ethiopian member speaks a little French.

Our health and welfare work is emphasized in Israel, and Elder Riemens is cooperating with the government in a program to provide records for the blind.

On April 5 we met with Zerah Warhaftig, Minister of Religious Affairs. Our conversation focused on Israeli Sabbath laws. Sunday law advocates in the United States sometimes have suggested that Adventists would be glad for laws to protect their Sabbath. They would entertain no such illusions could they study the transcript of our conversation with Dr. Warhaftig.

Orthodox Judaism is firmly entrenched in Israeli law—as we found when a member of our commission tried to take pictures at the Wailing Wall on Sabbath afternoon, where hundreds of Orthodox Jews were repeating their ancient prayers. We found that Dr. Warhaftig is supporting an even stronger Sabbath code.

Cyprus. Population 603,000; Greeks make up four fifths of the island, Turks one fifth. Greeks are Orthodox; Turks, Moslem. We have 18 Adventists in one church, with four workers: J. Sherwood Jones, Moses Elmadjian, D. O. McDaniel, and Mrs. Stella Dracoudes, Bible instructor.

Here we were to meet with President Makarios, who is also Archbishop of the Orthodox Church. Having already visited an Orthodox-dominated land, we were surprised at the liberality of the Cyprian Constitution, which we studied carefully before visiting the head of state. Article 18 of the Constitution in eight paragraphs guarantees religious freedom, including the right of the citizen to "manifest . . . religion or belief, in worship, teaching, practice or observance, either individually or collectively, in private or in public, and to change his religion or belief."

Further, "No person shall be compelled to pay any tax or duty the proceeds of which are specially allocated in whole or in part for the purposes of a religion other than his own."

Our workers assured us that Cyprus offers, in fact, a high measure of religious freedom. We found them preparing to launch an aggressive witness.

On April 8 we drove past the barbed wire and United Nations patrols that have become the way of life on the sadly divided island. We met with Archbishop Makarios in the presidential palace in Nicosia. We congratulated him on his recent election by an overwhelming majority of the island's voters. A handsome man with expressive eyes, he discussed the constitutional provisions for religious freedom and also his concern for the unity of Cyprus. We assured him of our hopes—and prayers—that the lovely island will reflect the peace represented by its slopes and valleys covered with citrus and olive trees.

Egypt. Population 30,147,000; 93 per

Members of the Church-State Study Commission had the opportunity of meeting with our believers in Jerusalem. The Church of the Holy Sepulcher is seen in the left background.





Archbishop Makarios, Cyprus head of state, talks with Leif Tobiassen, Andrews University professor of political science and co-director of Church-State Study Commission.

cent Islamic, 7 per cent Coptic (Christian). Egypt has more than one half of the Middle East Division's 3,000 members. Under all-national leadership, the Egyptian mission has elementary and secondary schools, an orphanage run by Sister Erna Kruger, and a fine evangelistic center in Cairo in which C. E. Moseley of the General Conference and C. D. Brooks of the Columbia Union held a successful series of meetings with an average attendance of 500. Thirteen were baptized in addition to 57 joining the baptismal class.

Problems: Those common to Moslem lands. Most converts come from Coptic or Protestant faiths. Adventist youth for some months were not permitted to attend Middle East College in Lebanon. But now, once again, they may go, though currency export restrictions make financing their schooling a problem.

On the credit side let it be said that Egypt grants the most freedom to religious minorities of all nations in the Middle East. And we nowhere received a more courteous welcome.

Up to a week before the study commission left the States, Egypt was off our itinerary. The war with Israel—and charges that the United States had flown air cover for the Israelis—left tensions too high to risk. But time works its healing influence, and so we went in to as gracious a reception as anywhere on the tour.

On April 9 we were received by Dr. Mohammed Sayed, Minister of Information for Egypt, as capable and erudite a spokesman for his nation as we were to encounter. He discussed freely his nation's merits and demerits, and answered questions on everything from agriculture to the constitution—which presently is being rewritten to make it more uniquely Egyptian.

With us for the interview were F. C. Webster, Middle East Division president; Kenneth L. Vine, president of Middle East College in Beirut, and Habib Ghali, president of the Egypt Section. After the main audience Mr. Sayed invited a few of us to his office where he asked several questions on Seventh-day Adventist history in Egypt. We were glad for the opportunity to speak of Sabbath

examination difficulties that face Adventist students. Dr. Sayed asked Elder Webster and Dr. Vine to submit a brief outline of Adventist history and also suggestions to end Sabbath problems.

On Wednesday, April 10, we visited Luxor, the Valley of the Kings, the Valley of the Queens, and Karnak. It was in the tomb of Seti I, 300 feet under a hill in the Valley of the Kings, that we saw four carved reliefs of ancient Egyptian dead being thrust into a place of burning before being conveyed at last into the more pleasant realms of the afterlife. The guide, unusually well informed according to Dr. Vine, an archeologist himself, told us the reliefs depicted purification of souls not righteous enough to go immediately to Paradise. "If true," Dr. Vine said, "we were observing the earliest recorded concept of purgatory."

Back in Cairo we were the guests of Mr. Sayed for a specially scheduled sound and light pageant under the stars that twinkled on the Sphinx and Pyramids. We watched colored searchlights play on these ancient monuments—probably the only man-made objects we saw in 14 nations that exceeded our expectations—while a recorded program of music and narration swept us back 30 centuries into the era when Egypt was queen of nations.

Soviet Union. Population 230 million. Officially atheist, but perhaps 20 per cent of its citizens yet believe in a Supreme Being. Religion as a vital force survives mostly among the Baptists (650,000) and minor denominations. Seventh-day Adventists number perhaps 32,500.

Problems: Those of an atheistic state in which religion is controlled by the state—education a monopoly of the state, school on Sabbath, shortage of church buildings, no publications, few Bibles and few contacts with the international Adventist Church, no public evangelism, no teaching of youth under 18, and so forth.

The circumstances of Christianity in the Soviet Union must be seen in historic perspective. The Russian Orthodox Church was itself an oppressing organ, dedicated to perpetuating its control of the nation and far divorced from the pure principles enunciated by Christ. The church might justly be said to have brought upon itself the problems it encounters under the Socialist government; the seeds of oppression it planted are blooming above its grave.

But it must be added that the circumstances of Christians in the Soviet Union are changing for the better. I would not be surprised to see, within two years, a Russian Seventh-day Adventist publication and Russian Adventist representation at our international church functions.

And I believe the Bible soon will be published again in the Soviet Union—an event promised by the Soviet Government and eagerly anticipated by Christians there. A spokesman for the Soviets, whom we met in the Center for Soviet-American Friendship, was, however, a bit optimistic—or misinformed—when she assured us that Bibles presently could be purchased in Soviet bookstores. One of our number placed a book of traveler's

checks on the table and offered \$100 for any Bible that could be secured at a bookstore in the Soviet Union, but the Bible was not forthcoming.

We worshiped with our people on Sabbath and brought them greetings from their fellow believers in many areas of the world. Much more might be said, but this report is—remember?—a plane's-eye view.

Summary. God's remnant has been assigned a big task. Without indulging in pessimism, we must observe that our present pace is far behind God's timetable. Most of the army of God are in quarters far removed from the scene of conflict. Too many soldiers are "at ease in Zion," not concerned "for the affliction of Joseph." More recruits are needed, whose hearts are ablaze with the first love of Christ, more sacrifice and more vision.

Our hearts respond to the appeal of able leadership in the lands we have visited, some of whom see new opportunities opening, but who have few workers and little means to follow up God's providences. We were especially impressed that radio broadcasts of the gospel must speed from great transmitters in Europe, the Middle East, and Africa. Laws may proscribe evangelism and the sale of literature; they cannot halt the Word in the air.



African Churches Dedicated

Two churches were dedicated in Central Kenya Field, December 9. In the morning the Karatina church was dedicated by M. L. Mills, president of Trans-Africa, and the Maragua church was dedicated in the afternoon by H. W. Peterson, lay activities secretary for Trans-Africa.

The Karatina church (top) is 80 feet by 26 and was completed in five months, thanks to the work of Pastor Harrison Kungu. His vision resulted in the dedication of three churches in 1967.

**P. D. BAKKER, President
Central Kenya Field**

Atlantic Union

✦ Mrs. Margaret Curtis Smead, of Keene, New Hampshire, was recently named Press Secretary of the Year for Northern New England. The bronze medallion award was presented to Mrs. Smead by W. W. Menshausen, conference public relations secretary.

✦ Duane Cady, M.D., recently opened his office for the practice of surgery in Syracuse, New York. Dr. Cady, a graduate of Loma Linda University School of Medicine, spent two years in military service, including a year in Vietnam. Upon his return, he was an instructor in surgery at the Veterans Administration Hospital in Syracuse.

✦ During riots in downtown Hamilton, Bermuda, windows were smashed all around the new mission office and Book and Bible House. Our building was left undamaged.

✦ More than 175,000 of the spring Visitation leaflets "Six Secrets of Family Security" are being distributed by the churches in the New York Conference. Each folder has a card with an invitation to receive a free Bible and Bible study guides. Cards are coming in the mail every day. About 600 have been received so far.

✦ The new Betty Crocker coupon piano has been delivered to Union Springs Academy by the manager of the Clark Music Company of Auburn, New York. The piano, a 41-inch model Everett, is to be used for teaching only. Much credit goes to Mrs. Josephine Franke, who trimmed, sorted, and packed the 120,000 Betty Crocker coupons that came from all over the United States.

✦ Mr. and Mrs. Arthur Steinkraus were honored March 17 by the Patchogue, New York, church members on the occasion of their fiftieth wedding anniversary. This year also marks their fiftieth anniversary as faithful members of the Seventh-day Adventist Church.

EMMA KIRK, *Correspondent*

Canadian Union

✦ As the fruits of pastor-layman evangelism eight new members were added to the West Toronto church, of which Rudy James is pastor.

✦ The Seventh-day Adventists at Bella Coola, British Columbia, conducted the community's World Day of Prayer this year.

✦ Thirteen candidates have been baptized recently in the Barnesville church, New Brunswick. A number of others desire baptism in the near future. Accord-

ing to the conference evangelist, John W. Popowich, this brings to 54 the number of those baptized in the Barnesville Bible in the Hand crusade.

✦ The members of the Vanderhoof company in British Columbia requested to be organized into a church. L. R. Krenzler represented the British Columbia Conference at the formal organization February 17. Arthur Spent, the local pastor, offered the prayer of dedication.

PEARL BROWNING, *Correspondent*

Central Union

✦ The Worland, Wyoming, church—completely paid for before being completed—was dedicated recently. The dedication sermon was given by R. H. Nightingale, union president. Lee Carter, president of the conference at that time, assisted with the services. Mrs. A. A. Palmer, age 102, one of the original members of the Worland church, was present for the services. The pastor, Dick Stenbakken, led the congregation in the Act of Dedication.

✦ The annual Missouri Pathfinder Camporee was held at Camp Heritage, the conference MV campsite, May 10-12. Jack Nail, conference MV secretary, was in charge.

✦ A special service was held April 20 for Mrs. Lucy Melton, who was to be 100 years old on April 23. Ray Davidson, her pastor at the Kansas City Central church, honored her for her long life of service to the church.

✦ The Five-Day Plan to Stop Smoking held recently in Fort Morgan, Colorado, was the result of the planning of Mrs. John Caneva, president of the Morgan County PTA. She had heard of this clinic operated by the Porter Memorial Hos-

pital and contacted Chaplain E. E. Christian for particulars. Mrs. Caneva made all the plans for the clinic and for telephone service. Many prominent citizens finished the plan and gained victory over the smoking habit. Ted N. Graves, Colorado Conference youth director, took over the clinic after the first night, on which Chaplain Christian officiated. Local non-Adventist doctors worked with Elder Graves each evening during the session.

✦ At the request of the General Conference, B. J. Furst, of Kansas, attended a National Red Cross disaster meeting in Denver early in May. He is conference lay activities secretary.

✦ Mrs. Melvin Peters, R.N., assisted in the civil defense program in Goodland, Kansas, by teaching a class of 21 in medical self-help training. The course enables the trainees to aid those injured in disasters, civil disorders, and other emergencies in the community.

✦ The Colorado Conference moving van recently took a 25,000-pound shipment of clothing to the warehouse in California from the Kansas, Nebraska, Wyoming, and Colorado conferences. This is the largest shipment ever made from the Central Union area to the warehouse.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ John Wilkens is the new treasurer of the New Jersey Conference. C. B. Green, former treasurer, announced his retirement at the constituency meeting in Trenton on March 15. Mr. Wilkens had served as assistant to the treasurer for about two years.

✦ WWSA-TV, Harrisonburg, Virginia, recently carried a half-hour program on smoking and health. The program was

Growth in Wyoming

A. Josef Greig was ordained to the gospel ministry at the Wyoming Conference biennial session in Casper. Shown here behind Elder and Mrs. Greig are (from left): R. H. Nightingale, president of the Central Union Conference; William



Hatch, newly elected president of the Wyoming Conference; D. S. Johnson, associate secretary of the General Conference; and Lee Carter, retiring president of Wyoming Conference.

Under Elder Carter's leadership the members in Wyoming have built and dedicated a new school in Sheridan, a church in Upton, a church in Thermopolis, a church in Laramie, and a church in Worland. Mills Spring Camp auditorium in the mountains outside Casper will now host camp meeting away from the heat, noise, and turmoil of the city.

In January, 1965, there were two Adventist physicians in Wyoming, but now on the medical team are six physicians, two dentists, two optometrists, and two chiropractors. Growth is seen in every aspect of our work in Wyoming.

D. S. JOHNSON
*Associate Secretary
General Conference*



Nutrition Class in New Jersey

A class on diet and nutrition was conducted in the New Jersey Conference office by Ella May Stoneburner (center), from the General Conference Medical Department, and Dr. Wayne McFarland (left center), of Philadelphia. Fred Green, owner and manager of the Plainfield Health Food Store, also participated.

Some people, said Dr. McFarland, are belligerent, unkind, impatient, because of their wrong eating habits. Their stomach affects their entire mode of living because of the treatment it receives.

Miss Stoneburner gave counsel on the combinations of food, and the women prepared new and wholesome dishes. Fourteen instructors graduated from this course; however, as many as 60 attended the evening sessions.

R. D. STEINKE
Departmental Secretary
New Jersey Conference

prepared by Carl Hartman, pastor of the Harrisonburg church.

♦ Sp4c. Glenn D. Stimpson, Beltsville, Maryland, was awarded the Silver Star for "gallantry in action" in ceremonies May 20 at Walter Reed Hospital, Washington, D.C. Presentation was made by Brigadier General Frederic J. Hughes, commanding officer of the hospital. The official citation read in part, "His sense of urgency, professional competence and ability to handle such a complex situation was responsible for the saving of numerous friendly lives." Glenn Stimpson is the son of Elder and Mrs. Oliver Stimpson. Elder Stimpson is pastor of the Beltsville, Maryland, church.

♦ More than 325 Pathfinders from 18 clubs of the Ohio and Allegheny West conferences, with their adult leaders and counselors, participated in the annual Pathfinder Fair on May 19 at Mount Vernon, Ohio. Adrian Westney, MV secretary of the Allegheny West Conference, and D. M. Winger, MV secretary of the Ohio Conference, directed the activities.

♦ Students collected more than \$3,800 in a four-hour period during the recent Blue Mountain Academy Ingathering Field Day. M. W. Shultz, principal, and R. W. West, academy pastor, led out in this intensive campaign in the Hamburg, Pennsylvania, area.

♦ David Trott, Mount Vernon, Ohio, was elected 1968-1969 president of the Mount

Vernon Academy Student Association recently. The other new officers are: Debbie Opdyke, of Zanesville, vice-president for social affairs; Rick Hayes, of Charleston, West Virginia, vice-president for religious activities; Cheryl Edwards, of Kettering, secretary-treasurer; Bill Koch, of Toledo, parliamentarian; Cindy May, of Cincinnati, editor of *Spirit*; and Curt McNeily, of Mount Vernon, editor of *Treasure Chest*. All will be seniors next year.

♦ The King's Men, a group of a dozen Potomac Conference literature evangelists, worked in Virginia's King George County recently for the purpose of placing a copy of *Bible Readings for the Home* in as many homes as possible and giving an invitation to attend meetings to be conducted by Fred J. Hughes and his evangelistic team.

MORTEN JUBERG, Correspondent

Lake Union

♦ Alvera La Velle, press secretary of the Broadview, Illinois, church, was invited recently to speak to a group of missionary-minded women of the Grace Lutheran church at La Grange. After her talk on "What Do Seventh-day Adventists Believe?" she conducted a question-and-answer period. She presented each one present with a copy of William A. Fagal's book *By Faith I Live*.

♦ The nine-grade Capitol Avenue school in Indianapolis, Indiana, has one of the strongest programs of all Lake Region schools. Aside from the principal, Charles Gray, there are two teachers, a teacher's aid, and a vocational instructor. The school has a gymnasium, a well-equipped kitchen, library, and sufficient classrooms. Samuel Flagg is the pastor there.

♦ Forty-eight students of the Van Dyke School in Detroit, Michigan, were invested April 3. Thirty-seven honors were given to those in grades seven to nine, and some received several honors. L. C. Caviness, youth leader for the Michigan Conference, made the presentations.

♦ Sp4c. Gary R. Berger, a member of the Wilson church in the Upper Peninsula of Michigan, was recently awarded the Army Bronze Star with "V" for valor because of his heroism in Vietnam. He is a 1965 graduate of Battle Creek Academy and attended Andrews University before entering service in March, 1967. He has been in Vietnam since last August.

♦ After the school Week of Prayer, conducted by William Geary, the conference youth leader, 16 students of the South Bend, Indiana, Junior Academy were baptized, April 6.

♦ The Indiana Conference has added a second Health and Welfare mobile unit, this one to operate in the Anderson area. The first unit was put into operation at Kokomo last March.

♦ Hinsdale Hospital has secured a new auto-analyzer which speeds blood chemistries. A sequential multiple-analysis machine, it is capable of handling 60 blood samples an hour, continuously performing 12 different blood chemistries on each sample, a total of 720 separate tests each hour. To learn to operate the analyzer, Chief Technologist Harold Pervis took a two-week training course at the Technicon Corporation in New York. Hinsdale's is the fourth such machine in Chicago area hospitals, and the first to be acquired by a suburban hospital. The 12 tests now cost \$15, whereas, if performed separately, they would cost \$61.50.

♦ A new plan for teamwork in soul winning has been initiated in the Chicago, Illinois, area at a meeting of colporteurs and ministers. The method is this: The literature evangelist will carry gift Bibles and lessons. After leaving a Bible and the first lesson with an interested person, the local pastor with the help of laymen will do the follow-up work. Two reference cards are made, one for R. L. Chapman, the publishing secretary, and the other for the local minister.

MILDRED WADE, Correspondent

Northern Union

Daily VOP Broadcast Opens Doors and Hearts

Although evangelistic meetings had been held from time to time in Carrington, North Dakota, a memorial gift for evangelism had not been used. Finally, the church decided to use the gift for a full year of Voice of Prophecy evangelism on station KDAK in Carrington.

Time passed, and though the church heard many favorable comments about the daily broadcast, it was not until the offer of a free Bible was made that we found our best interests.

The pastor began to deliver the Bibles. At one home the door opened partially and a woman asked cordially but not enthusiastically, "What is it you want?"

The pastor began to introduce himself, "I'm the Voice of Prophecy representative in the area." The atmosphere changed immediately.

"Come in, come in! You must be the Seventh-day Adventist pastor."

Without any additional information, Mrs. John Miske began to tell of her interest in the Adventist message. She had heard of the church, but she knew little about it.

"I'm certainly happy that the Voice of Prophecy program is on the air, and I'm sure that the Adventist Church is the one I have been searching for."

Sweeter words cannot be uttered to a pastor who is searching for those he can prepare for God's kingdom. At the follow-up meetings held by A. L. Heitzmann, John Stanger, and the local pas-

tor, Mrs. Miske committed herself to the Lord and followed Him in baptism.

Other interests are developing as a result of the Voice of Prophecy daily program and the follow-up effort in Carrington. Problems face some of these as they seek to unite with the Adventist Church; but the common fellowship established by the radio program keeps the doors open to further study, as well as the desire burning in their hearts. Because of this, the Carrington district is sponsoring the weekly Voice of Prophecy program on station KDAK, and we hope to raise funds for another series of daily programs.

EDWARD SCHERESKY, *Pastor
Carrington, North Dakota*

Pacific Union

✦ An Association of Seventh-day Adventist Insurance Agents is being formed in southern California to develop a fellowship among Adventist insurance agents. The new group has applied for membership in the Association of Self-Supporting Institutions.

✦ Frank E. Judson, head of San Pasqual Academy's agriculture department, reports an operational gain of \$12,815.69 for the calendar years 1966 and 1967. Goals of the agriculture program include remunerative employment for worthy students, training in work habits and responsibilities, and revenue for the school.

✦ A husband-and-wife ministerial team of another faith were recently baptized at the Madera, California, church by Edward W. Graves. The two visited the Adventist church after meeting the pastor at a community ministerial rally. They enrolled in the Bible Speaks course, finished it at the rate of eight lessons weekly, and attended two series of meetings.

✦ Fifty members of the Orangevale, California, church are taking an eight-week medical self-help and first-aid course. The Northern California Conference lay activities department, under J. B. Church, is urging that every church train its members for emergencies and be equipped with disaster supplies.

HERBERT FORD, *Correspondent*

Southern Union

Madison Academy Breaks Ground for New Gymnasium

Groundbreaking ceremonies for the new Madison Academy (Tennessee) gymnasium were held April 28, with Walton Brown, associate secretary of the General Conference Department of Education, and E. L. Marley, president of the



Picking Up What Drinkers Litter

The Bass Memorial Academy chapter of the American Temperance Society undertook to clean 12.7 miles of U.S. Highway 11. The highway right-of-way from the school to the Lamar-Forest County line was cleaned April 3.

The 15,500 beer cans and bottles collected accounted for three fourths of the total litter. That is more than 1,000 a mile. A re-collection made a week later showed that the average throwaway rate is four cans a day per mile.

It would have cost the community \$600 to clean this area.

T. H. BLEDSOE
*Departmental Secretary
Alabama-Mississippi Conference*

Kentucky-Tennessee Conference, as principal speakers.

The proposed \$110,000 building, with a seating capacity of 1,000, will house two basketball courts, a physical education classroom, and the home economics department, with food laboratory, living and dining rooms, and a sewing room with 12 machines.

Space is also provided for the music department, consisting of band-practice room, three studios, a listening room, and eight practice rooms.

The new building, which will be constructed on the site of the old science building destroyed by a \$500,000 fire of undetermined origin last November, is scheduled for completion by September.

MYRLE TABLER
Madison Press Secretary

FLORIDA

✦ Planning for a new church building, the members of the Brandon church have voted a combined budget program based on a 7-per-cent-of-income plan.

✦ The Boynton Beach, Florida, church was dedicated May 4. This congregation previously voted to enter upon a \$30,000 building expansion program by adopting the 7-per-cent-of-income plan. The canvass will be conducted by Florida's director of church development service, R. E. Pleasants.

✦ May 4 and 5 saw several evangelistic campaigns opened in Florida: Rainey

Hooper, conference evangelist, in Fort Lauderdale; Forest Lake's pastor, L. R. Mansell, in Longwood; and C. C. Cress, of Gainesville, in High Springs. All reports indicate a good attendance on the opening night.

✦ On May 4, G. Brian Tarr baptized five persons as a result of his evangelistic meetings held at St. Petersburg.

✦ Florida literature evangelist sales for April, 1967, totaled \$25,802.06, an increase of \$4,246.70 over April of 1967.

HENRY J. CARUBBA
Departmental Secretary

Southwestern Union

✦ The Oklahoma Conference held a special Youth Day May 11, when about 1,500 people gathered at the campground for an all-day educational rally. Speakers included E. C. Wines, president of Southwestern Union College; C. W. Skantz, president of the Oklahoma Conference; and B. E. Leach, president of the Southwestern Union.

✦ Through the missionary efforts and Christian example of Pvt. Kenneth Clow two persons have recently been baptized at Fort Polk, Louisiana.

IONE MORGAN, *Correspondent*

LLU, AU Students Meet; Discuss Common Roles

By CHUCK SCRIVEN, *Chairman, AU Student Forum Committee*

Eight Andrews and Loma Linda university students met this spring on the Andrews campus to discuss relationships between the minister and the physician. The week's sessions revealed the value of dialog between students of the two professions and demonstrated the possibilities for even greater understanding and cooperation.

This student committee on the physician-minister team made recommendations regarding (1) a joint field school, (2) a faculty-exchange program, (3) curriculum adjustments, and (4) further intercampus dialogs to cover such topics as ethical problems common to both fields. This is their report:

The Background of the Seminar

Last fall the student forum committee, a seminary student organization whose purpose is to foster discussion of important issues, conceived of the need for conversation between Loma Linda University medical students and Andrews University seminary students regarding the physician-minister team.

The Student Forum appointed a special committee to pursue the idea and a seminar on the physician-minister team at Andrews University resulted. Transportation expenses from Loma Linda to Andrews for two students and the associate dean of the School of Medicine were underwritten by funds from the two universities and contributions solicited by the committee.

Discussions were held March 25-29 at the Seminary chapel. Members of the committee were Roy Branson, assistant professor of Christian ethics, Andrews; Keith Georgeson, medical student, Loma Linda; Gordon Hadley, associate dean, School of Medicine, Loma Linda; Jerry Schoepflin, medical student, Loma Linda; Chuck Scriven, Seminary student, Andrews; Ron Walden, Seminary student, Andrews; Herold Weiss, assistant professor of New Testament, Andrews; and Jerry Winslow, Seminary student, Andrews.

The Basis for Cooperation

The committee noted the repeated insistence of Ellen G. White that "the gospel of health is to be firmly linked with the ministry of the word" (*Medical Ministry*, p. 259). "There is to be no division between the ministry and the medical work," she writes, and when there is disunity, "there is placed on our churches the worst evil that can be placed there" (*ibid.*, pp. 237, 241). The two professions are not to stand apart as separate lines of work, but are to be "joined in an inseparable union, even as the hand is joined to the body" (*ibid.*, p. 250).

Sentences such as these assured the committee that they were considering a topic of great importance to Adventism.

Attitudes

Representatives from both schools learned to understand one another better. We found that new confidence in and respect for one another developed. Whereas before, students from both schools seemed ignorant and sometimes slightly suspicious of the education and attitudes of the others, the discussions of the week served to erase many misunderstandings.

The committee recognized, however, that there are factors that tend to keep us apart. Differences in pay sometimes create misunderstanding between Adventist physicians and ministers. Sometimes the different theological approach that our scientific and ministerial backgrounds engender becomes a source of division, though it was also recognized that these differences can be a source of enrichment.

The World We Face Together

The committee recognized that our Lord has sent us together to do His work in the world. That world's needs are great, not only because of unbelief in the Christian message but also because of physical suffering. Even in the United States 6 million families, some 30 million people, live in a state of poverty and receive inadequate health care.

The Mission of the Physician-Minister Team

"Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel."—*Medical Ministry*, p. 239. The gospel is directed not only to the middle class but also to the wealthier and poorer classes of society. The committee paid special attention to Christian work for the poor, remembering that "those who have the truth for these last days will bear a message adapted to the poor" (*ibid.*, p. 243).

In particular, the committee thought that preventive medicine should play a greater role in the church's health and welfare program. The local church health and welfare center, for example, ought to be a place for public health education. It could sponsor Five-Day Plans, well-baby clinics, child-rearing conferences, education on alcohol and drugs, and diet and cooking classes. Where there is no health center other places of meeting could be used in order to make our unique formulas for human health available to the public. The pioneer efforts of the LLU School of Dentistry in the use of mobile units in Central America could serve as a model for similar projects within the United States.

The committee affirmed the importance of making health education integral in the church's ministry to its own

members, as well. The educational services mentioned above ought to be made available to members of local churches and to academy and college students. Furthermore, the community-service programs mentioned in the preceding paragraphs should be the concern of many church members other than the physician and the minister.

Healing and Preaching

Concerning the relationship of healing to proclamation, two positions emerged. According to the first, the central mission of the church is a spiritual one, the proclamation of the Christian gospel. The task of the church is to bring faith to the world. The next most important tasks are those preparing the way for proclamation. These include all types of healing. For people caught up in the predicament of human sin and despair, the best favor we can do is to bring them the good news about Jesus Christ and forgiveness of sin. Everything else we do for them, including healing and community service, according to this view, is always to prepare the way for proclamation. It is justified by our ultimate aim: to preach the gospel.

According to the second view, healing and proclamation are the same kind of activity. Clearly, healing and proclamation have much in common. Both focus on the restoration of a man to Godlikeness. They differ only in that they focus on different dimensions of "the whole man," healing focusing on the physical dimension, proclamation on the spiritual dimension. Neither dimension can be called more important than the other. Furthermore, proclamation and healing imply and call for each other. It can be as truly said that the minister's work prepares the way for the physician's as that the physician's prepares the way for the minister's.

Proposals

The committee offers the following proposals:

1. In the immediate future a joint field school involving students from the medical school and the Seminary should be conducted under the supervision of faculty. At the present time there is no opportunity for students at the two schools to meet with one another and to be training together to meet problems of common interest. We feel this lack keenly, especially because of our commitment to Adventism's emphasis on cooperation between our professions. A field school could be conducted giving special attention to the practical relationship between healing and preaching in poverty areas. It seems that the present B.D. and M.D. programs could be adapted to offer such a program.

2. We also recommend that Andrews University and Loma Linda University enter into a program of faculty exchange. We think that an opportunity for students to study under teachers from the other university would expose us to the other's way of thinking and allow us to share our varying insights.

3. We propose that training in basic

physiology and health be made a required part of education for the ministry. Such training would provide the minister with a more intelligent understanding of the physician's work and an insight into the physical need of his parishioners.

4. There remains, after the week, much to be discussed. There was little more than an introduction to such ethical problems as therapeutic abortion, organ transplants, and the patient's right to know the truth. More can be said about the minister's role in the hospital, and opportunities for Adventist participation in community service need to be explored. Cooperative work for the upper classes and the mentally ill should be discussed. Ministers and physicians might consider possible cooperation in exploring Christian attitudes towards sex. We therefore recommend most strongly that seminars on the physician-minister team be conducted by students yearly on alternate campuses. Loma Linda University would be the host of the next such conference.



Daniel Lopez, district pastor, Middletown-Portland, Connecticut (Southern New England), formerly chaplain, Fuller Memorial Sanitarium and Hospital, South Attleboro, Massachusetts.

Demetrio M. Hechanova, Jr., medical director, Cagayan Valley Sanitarium and Hospital (Philippines), formerly medical secretary, North Philippine Union.

Benn W. Nicola, principal, Newbury Park Academy (Southern California), from Linda Vista Junior Academy (Southern California).

Glenn D. Howell, associate pastor, Los Angeles Berean church (Southern California), from private enterprise.

Kenneth Harris, flight instructor, Thunderbird Academy (Arizona), from Pleasant Hill Junior Academy (Oregon).

Woodson L. Walker, pastor, Richardson (Texas), formerly pastor, Coldwater and Quincy (Michigan).

Denton James, assistant publishing secretary (Arkansas-Louisiana), from same position (Oklahoma).

Church Calendar

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...

On our cover this week is the thrilling story of the conversion of a notorious killer, who was baptized by the SDA pastor he had been engaged to kill. The author, J. G. Nikkels, is lay activities, radio-TV, and Sabbath school secretary of the Colombia-Venezuela Union Mission.

With **R. R. Frame**, associate secretary of the General Conference, we take a journey this week deep into the heart of Ethiopia (see page 2). The trip is made by plane, jeep, and finally by mule and foot.

Elder Frame has held his present post since 1966. He carries responsibilities in the areas of working policy, correspondence, and placement of missionaries and other workers in the Australasian and Northern European divisions of the church.

A native of Australia (born in Tamworth, N.S.W.), he attended Avondale College, Cooranbong, Australia, 1932 to 1935. He has since held a variety of posts. From 1936 to 1938 he did clerical work in the Australasian Division office in Sydney. From 1938 to 1942 he served as secretary-treasurer of the Papuan Mission, New Guinea. After a term as assistant

treasurer of the Australasian Division (1943-1947) he returned to the Papua and New Guinea Mission, this time serving as the president (1948-1949).

Back on the continent, he was secretary-treasurer of the Trans-Tasman Union Conference, Sydney, 1950-1954, assistant secretary of the Australasian Division, 1955-1962, and secretary of the division from 1962 to 1966.

Author of "Presenting the Truth As It Is in Jesus" (page 7), J. L. Shuler is an evangelist of many years' experience. At the age of 16 he took his stand for Christ under the preaching of Billy Sunday and united with the Methodist Church. After further study he joined the Seventh-day Adventist Church and was ordained as local elder of an SDA congregation at the age of 18.

He was ordained an SDA minister in 1912 and, though now retired, is still active in evangelism.

From 1939 to 1952 he was instructor in evangelism at the Seventh-day Adventist Theological Seminary, at Washington, D.C., and served also as General Conference evangelist. While at the Seminary he wrote *Public Evangelism*.

The parable "What Shall It Profit?" (page 10) was written by Jerry Allen Moon, who has just completed his freshman year (major, theology) at Union College. He has chosen journalism as his minor field and during the latter part of his freshman year was associate editor of the college paper, *Clock Tower*.

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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News of Note

Pacific Union Conference Elects New President

W. J. Blacker, for two years president of the Washington Conference, and before that treasurer of the Pacific Union Conference for nine years, was elected president of the Pacific Union Conference at a meeting of the union executive committee June 13. He succeeds R. R. Bietz, who, on May 20, was elected chairman of the Loma Linda University board and president of the Loma Linda University Corporation.

The responsibilities that Elder Blacker will take up as president of the Pacific Union Conference are heavy, for the union has a membership of nearly 100,000 and many institutions. He comes to his new post with a broad background both in North America and overseas. Before serving as treasurer of the Pacific Union Conference he had served in the same capacity in three local conferences. He also has served in several publishing houses, and was manager of the Philippine Publishing House and business manager of Philippine Union College.

We know that the membership of the Pacific Union Conference will give the same good support to Elder Blacker as it has to Elder Bietz. May God bless this important field, which this year is celebrating its centennial.

NEAL C. WILSON

Georgia-Cumberland Gives \$112,000 for Evangelism

A total of \$112,000 was received for evangelism in the Georgia-Cumberland Conference at camp meeting June 1. This is the highest amount ever contributed. Every district exceeded, or doubled, its goal, giving evidence of deep dedication to soul winning.

By interviewing persons baptized during the past year, President Desmond Cummings and ministerial secretary E. E. Cumbo highlighted the effectiveness of various methods of evangelism.

N. R. DOWER

Youth Problems Studied at Leadership Conference

Nearly 200 youth leaders and some 30 youth of Columbia Union Conference and Southern Union Conference educational institutions were delegates to a Youth Leadership Conference held at Southern Missionary College, June 3-8. Central theme was "The Changing Seventh-day Adventist Youth Society." By lecture and discussion in three sessions daily, the group considered such topics as "Ex-SDA Youth, Why and What to Do About Them," "Youth and the Family," "Youth and the Church's Program," "Youth and Leadership in Recreation,"

"Youth and the New Morality," "Youth and SDA Schools," "Youth—Understanding and Counseling," "Youth—the Bible and the Spirit of Prophecy," "Youth and Modern Science."

Lecturers and discussion leaders were Dr. Wilber Alexander, Dr. Frank Knittel, Charles Brooks, Paul Heubach, Dr. Wilbur Schneider, Dr. Edward Heppenstall, Dr. Ruth Murdoch, Dr. Winton Beaven, Lester Harris, Dr. William Loveless. Worship speakers were Theodore Lucas, whose Sabbath message was "The Challenge of Youth Leadership"; Cree Sandefur, Harold Schmidt, Dr. William Sanborn. E. M. Peterson directed the conference, assisted by Ellsworth Reile and Don Holland.

Resolutions adopted and personal influences coming from this conference will be of increasing significance in the days ahead.

MILDRED LEE JOHNSON

It Is Written Now Reaches More New York Viewers

The new time slot, 11:30 Saturday evening, for the It Is Written telecast in New York City has proved the importance of a big-city environment.

For several months the program had been on at 10:00 each Saturday morning. One particular presentation, which had been shown five times, brought 176 phone-in responses. Of these calls, three fourths were by women.

On June 1, this same program, shown at the new time, brought in 361 calls by 2:00 A.M. This time the great majority of those who called were men. Obviously a new group of viewers is being reached in the new time slot. For each person who calls in there are perhaps hundreds who have watched the program and absorbed its message.

When a woman telephones in Saturday morning, the chances are that she is at home alone. When a man calls on Saturday night, it is very probable that his wife has been viewing the program with him. New follow-up techniques are being developed specifically for effectiveness in a big city environment.

Hundreds of 30-by-46-inch colored posters promoting the It Is Written telecast are now appearing throughout the New York City subway system. Results will be carefully analyzed to ascertain the effectiveness of the poster campaign.

DON HAWLEY

Philippine Lay Preachers Set Goal of 500 Baptisms

A Lay Preachers' Convention was held recently at the headquarters of the Western Mindanao Mission in the Philippines with 118 delegates in attendance who pledged to win 500 souls this year. Referring to the 1,071 baptisms last year, L. D. Duriques, mission president, stated that

"the baptismal record is the result of the efforts of workers and laymen under the leading of the Holy Spirit." He continued, "1968 will be the most fruitful year for pastors and members are united in giving their best to God in personal evangelism and public ministry."

J. ERNEST EDWARDS

SDA Youth Move Toward MV Target 100,000 Goal

Missionary Volunteer leaders are joining in the latest reported MV TARGET results. Since the last General Conference session, through the first quarter of 1968, a total of 140,693 MV evangelistic projects were begun, resulting in 62,116 baptisms. (MV TARGET 100,000 means 100,000 baptisms by General Conference time in 1970.)

Adult prayers and encouragement are requested in behalf of the Advent youth that their evangelistic zeal may increase, making it possible to reach their goal of 100,000 baptisms by the World Youth Congress in Switzerland, July 22-26, 1969.

LAWRENCE NELSON

Demonstration Encourages Evangelism Giving in Texas

One of the high lights of the Texas Conference camp meeting was an impressive demonstration of what Every-Member Evangelism can accomplish under God's blessing and dedicated leadership.

During the evangelistic symposium J. S. Espinosa, pastor of the Dallas Spanish church, called the church members of a year ago (44 in all) onto the rostrum. He then marched another 69 onto the platform, 49 of whom had been baptized during the year, and 20 of whom were preparing for baptism. As a result of the demonstration, when conference president G. C. Dart appealed for \$25,000 for evangelism, he received \$36,000. There are indications that an additional \$15,000 will be received.

E. W. PEDERSEN

IN BRIEF

★ Loma Linda University on June 2 graduated its first Bachelor's degree in Literature Evangelism—a denominational first. Recipient was Monte Mohr.

★ C. U. Pak, secretary of the Korean Union until his retirement last winter, died May 12 in Seoul.

★ Percy Manuel, who has been president of Kingsway College for the past ten years, has accepted a call from the union to act as assistant auditor and stewardship secretary. Replacing him at the college is Dr. Percy Paul, educational superintendent of the Nebraska Conference. Dr. Paul is Canadian, whose home province was Saskatchewan.