

REVIEW

and Herald

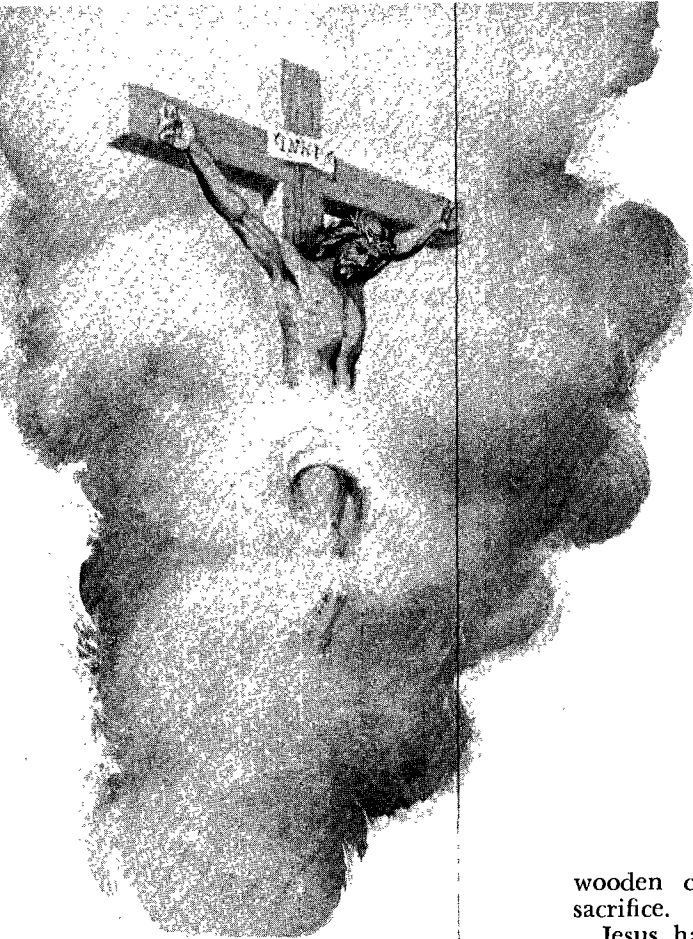
Carrying the Fire With Us

By Ernest Lloyd

The Tennessee Valley Authority officials were very desirous of obtaining a certain piece of property from an old resident. But the Southerner would not sell his old home place. It was too dear to him. During the conversation, as his visitors sat with him in the living room, the owner remarked: "Do you see that fire in the hearth? My old grandfather started that fire when he was a lad, and then my father kept it going as long as he lived, and I have done the same since he died. That fire must not go out. No, I will not sell the property."

The TVA officials finally solved the problem. They built a new house for the old Southerner, then carried the fire to the new fireplace; and so the fire was kept burning.

The little story illustrates the thought that we must carry the fire of truth—"the eternal flame"—with us wherever we go. The fire we carry may sometimes appear to us to be small, but this should not discourage us, for a small light may accomplish great results for God. If our light is kept burning brightly, God will make use of it. Read Matthew 5:14-16; Ephesians 5:8; 1 Thessalonians 5:5.



S. E. BOHLMANN, ARTIST
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SILENT SYMBOLS

By Donald G. Reynolds
Minister, White Memorial Church

EVERY time we touch the silent symbols of our Lord's passion we are in turn touched by the unforgettable drama of Calvary. Back of the symbol of the cross is the unfailing, unchanging, undying love of God. Through the cross we understand that His love is with us in disappointment, defeat, and death, as well as in prosperity, joy, and abundance.

We have gazed at the many roads upon which people have traveled to Calvary, but another task awaits us whenever we celebrate the Lord's Supper. We must also take this journey. We have read of those who have been implicated in the death of Christ, but another assignment awaits us. We must see that we too are linked with that event.

Gethsemane was past. The most notable and unjust trial in history was over, and "after that they had mocked him, they took the robe off him, and put his own raiment on him, and led him away to crucify him" (Matt. 27:31). A vast multitude of the curious, the devoted, and the employed Roman staff followed Jesus from the judgment hall to Calvary. As the Son of God passed the gate of Pilate's court, the cross that had been prepared for a notable prisoner named Barabbas was placed upon His bleeding shoulders. As Isaac carried to Mt. Moriah the wood upon which he was to be offered, our Lord carried the

wooden cross toward the place of sacrifice.

Jesus had gone through Gethsemane, and since the Passover He had taken neither food nor drink. After the second scourging, when the cross was laid upon Him human nature could bear it no longer. He fell fainting beneath the burden. A strange paradox stands focused upon the symbol of the cross—whereas it is a symbol of unfailing and undying love, it is a symbol of shame and death, as well. So horrible were the shame and the death of the cross that Paul says He suffered "even the death of the cross" (Phil. 2:8). So shameful was the cross that no Roman or Jew could be induced to carry it when Christ fell beneath its weight. When He stumbled in human weakness the people in the procession simply stood there, some in jeering victory, others in unwilling submission. Then they saw Him collapse under the load and fall in the filth of the street.

The Roman soldiers hastily scanned the crowd, searching for someone who could carry the obnoxious instrument of death. Their eyes fell upon a stranger named Simon who had come all the way from North Africa to celebrate the Passover. That day Simon made contact with Jesus. It must have made a tremendous difference to him, for when he returned home he told it all to his sons, Rufus and Alexander, and later they became leaders in the church in Italy.

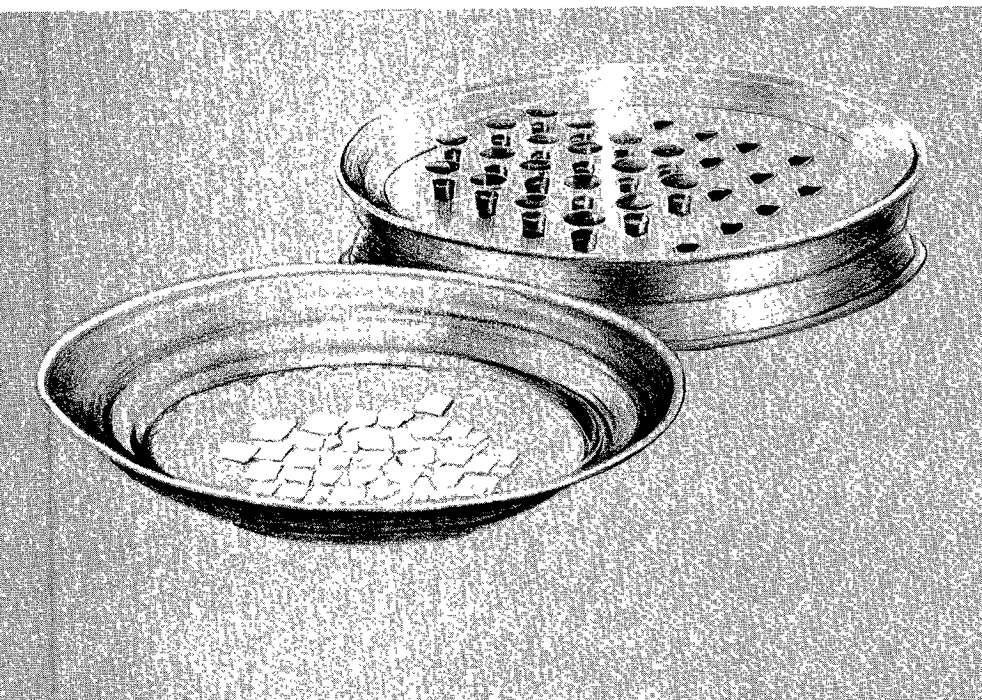
As the years passed I am sure Simon often told his sons about the day of the crucifixion. Perhaps he would complete his story with words such as these: "I happened to be at the

right place when Jesus fell. I saw Him die on the hill outside of the city walls and I had the privilege of carrying His cross. And as I followed Him and bore the cross 'after Jesus,' so to you, my sons, and all His followers, Jesus says, 'He that taketh not his cross, and followeth after me, is not worthy of me'" (Matt. 10:38).

Extraordinary Darkness

At the place called Golgotha the scene of the crucifixion was suddenly shrouded in an uncanny darkness. An extraordinary illumination had heralded Christ's birth, and now an extraordinary darkness signaled His death. The passers-by looked toward the cross and shouted, "Save thyself. . . . Come down from the cross." This was true sarcasm, but they were unaware of the full significance of what they said. For if He had saved Himself, He could have saved no one else! The Roman centurion, as he viewed the tragic but triumphant moment, exclaimed, "Truly this was the Son of God" (Matt. 27:54). It may be, we cannot tell for sure, that the centurion and his soldiers were saved by the blood that was shed by their own hands.

Many persons look toward the cross and see in it nothing but an ornament that can be worn about the neck. To the architect the cross is a symbol adorning churches. To the scholar the cross is a goad driving him on to intellectual pursuits. To the skeptic it is a superstition beclouding man's soul. To the radical atheist it is a narcotic benumbing the minds of men, an opiate to the people. To Constantine the cross was a sign by



HARRY BAERG, ARTIST

which to conquer. To Paul it was a symbol of glory pointing the way to heaven. To Mary the cross was a memory of agony piercing her soul. To the Sanhedrin it was a token of victory, imaginary and short-lived. To the motley mob at Golgotha the cross was a holiday, carnal and cursed. To one thief the cross was a door to perdition, horrible and eternal; to the other, it was the gate to paradise. To Christ it was a throne, a paradox of time. To the notable prisoner named Jesus Barabbas, who was freed in the place of Jesus the Christ, it was a moment of emancipation by proclamation.

Barabbas must have been there in gaping rapture as the three men were crucified. How could he stay away? His own partners in crime were there on those outside crosses. What were Barabbas' thoughts on that day of days? Perhaps they were these: "That man on the left-hand side, he was one of my followers. He is dying for his sins. And there on the right, that man was with me too, and now he is dying for his sin and rebellion. But that man on the center cross—why, He is dying on the cross that was hammered together in the prison yard for *me*! That man is dying on the cross that should have been mine. That man is dying in my stead!"

Twenty centuries later you and I view the dramatic day of agony and crucifixion as we read the Scriptures, but *only in symbol* do we see the practical demonstration of the atonement. This is through the sacrament of the Communion. Instead of marble monuments and shrines for us to travel long distances to see and at

which to make our vows, God has made His memorial emblems of bread and wine universally obtainable.

When our Lord and the 12 disciples came together for the Passover meal they came with unwashed feet. After the meal the Lord took the disciples to the shore of their baptism and washed their feet. He then returned to the table and placed upon it the bread and unfermented wine, and introduced the Last Supper.

The humility service and the Lord's supper are but graphic symbols. The bread and wine as emblems add meaning to that which they represent. They enable us to understand the great truth of the broken body and the spilled blood.

In Communion we see the atone-

Sequestered Place

By Dale A. Strawn, M.D.

In this sequestered, quiet nook
I find a sheltered rendezvous
For pensive thoughts, for time to look
Within and gather strength anew.

Have I a burning goal in mind?
Does Jesus' love transcend my soul?
Do I know how to seek and find
My Lord, make this my greatest goal?

I know I need to learn to pray
As Jesus did—in agony
Of spirit and of soul—today.
Once more I give my life to Thee.

Oh, give me of Thy quiet power
And make me what I long to be;
And guide me through the darkened hour,
And save me for eternity.

ment anew by partaking of these emblems. The kernel of the wheat must be crushed before it can be made into bread. The loaf of bread must be broken before it can be distributed to the people. So Christ allowed His body to be broken as He made a sacrifice to redeem all men. He does not desire each of us, or any of us, to make this sacrifice, but to be reminded of His sacrifice through symbols and to have our stubborn and proud hearts broken. God "desirest not sacrifice. . . . The sacrifices of God are . . . a broken and a contrite heart" (Ps. 51:16, 17).

The eucharistic dogmatism of modern theology has not enhanced the spiritual value of the Lord's Supper. The doctrine of transubstantiation is impossible. That the bread and wine are propitiatory we must deny. The sacrifice of Christ again on the altar as taught by many persons denies His complete sacrifice at Calvary. If the elements are Christ, they must be adored. If they are not Christ, to adore them would be idolatry. The underlying assumption that some salvation can come by magical and mechanical means is only dogmatism leading to fear, without the approval of Heaven. When we assimilate the real meaning of Communion, however, we can partake freely without fear or guilt.

It is not the unworthiness of the person that should keep him from partaking. To say "I am unworthy" is doubtless true, but it is irrelevant. Unworthy persons may participate worthily. Really, only those who feel they are unworthy are in the right state to sit at the table. The self-righteous are never fit for this occasion. It is for penitent sinners.

The cross and its symbols are not so much wrapped up in doctrine and dogma, but are embodied and identified in a Person. We cannot wear Christ's crown of thorns, but we can wear the crown of participation He places upon us. We cannot wear His seamless robe, but we can wear the robe of His righteousness, which He imputes to us. The bread and the cup are the new covenant, made to meet the tragedy of sin. They are to cover your sin and mine.

Prayer: "Our Heavenly Father, as we have walked today where Thou hast walked, cause us to experience anew the silent symbols of sacrifice and to hear and accept the invitation of our Lord and Saviour. As Thou dost invite all men to this heavenly meal, receive us graciously. Feed and quicken our needy hearts. Make us humble in the presence of the Son of God who, though divine, knelt to wash the feet of common men. Make us feel the majesty of that divine act of service. Amen."

*The life of the apostle Paul testifies
to the supreme truth that*

JESUS IS ABLE

By Alberta Hamman



MENTE AFTER DORÉ, ARTIST

On the Damascus road Saul was changed from persecutor to disciple.

WE HEAR of wonders that happened in Bible times, of men and women who did mighty things for God. Can we live today, through the power of God, as Moses, Esther, the disciple John, and Paul lived? Is the Bible outmoded or is it still a living, vital book?

A basic fact we do well to remember is that Jesus Christ is "the same yesterday, and to day, and for ever" (Heb. 13:8). Jesus does not change. Men travel faster; they develop bigger and better gadgets; they threaten one another with fearful weapons in a vain attempt to prevent war. There is constant change in the world. But Jesus does not change.

Let us take a look at Paul. Paul was a Jew. He lived in the days of Jesus, but it is a generally accepted fact that he did not know Jesus personally.

Like others of his race, he had been taught from childhood that the Messiah would come soon. The concept

that the Saviour of the world would come to reign as an earthly king was held by leaders and people alike. What wonder, then, that Paul did not believe Jesus of Nazareth to be the Messiah? From the depths of an honest heart, Paul believed that He was an impostor who deserved His fate on the cross. Paul thought of all Jesus' followers as deluded fanatics and that death was the answer by which he proposed to crush out this false hope, which was spreading rapidly.

Paul set himself to the task, and he did it well. He was never halfhearted! When Stephen was stoned, Paul was there guarding his friends' coats while they accomplished the deed. But, strange to say, the persecutor saw and heard things that day that he could not erase from his mind. The scene haunted him. Could he be mistaken? Was there something, after all, to this new religion? Was he right or—perhaps, just perhaps—might he be wrong?

Paul could not close his mind to the Voice that was speaking to him. He went to the leaders and told them of his misgivings. They reasoned it all away by telling him that the poor carpenter could not have been the Messiah. Would not they, the religious leaders of Israel, know the Son of God when He came? No use to waste precious time thinking about it!

Paul went back to his work and labored harder than ever. Excitement, constant action, yes, even violence, could still the Voice, even if the vain reasonings of the leaders of Israel could not!

But Paul did not yet recognize from whence the Voice came. As he journeyed to Damascus with letters authorizing him to bring any of that "way" bound to Jerusalem, a blinding light caused him to fall, and a voice spoke to him. The voice asked, "Saul, Saul, why persecutest thou me?" He asked in reply, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." (See Acts 9:1-5.)

Jesus identified Himself with those whom Paul was persecuting. Jesus had been speaking to Paul's heart through the Holy Spirit. He had used brave, unflinching Stephen to start a train of thought in Paul's mind that eventually changed him from a persecutor to a disciple. If Paul had died, the Jewish leaders would have lost his support. Instead, by his conversion, they not only lost a strong supporter but also saw his energies and talent transferred to help their enemies.

Paul labored for many years and in various places for Jesus. Like Stephen, he was stoned. In prison, beaten again and again, shipwrecked, and the victim of many other disasters, he suffered over the years.

Let us visit Paul in Rome. A prisoner, he is writing a letter to Timothy. Timothy, a younger man and almost like a son, has worked faithfully with Paul. In his letter Paul explains why he is a prisoner, and then adds this: "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Paul is not ashamed of the chains on his wrists, nor of any of the things that have befallen him because of his loyalty to his Lord. Even now he can say, "I know whom I have believed. He is able to keep me."

Through personal experience Paul has learned about the keeping power of Jesus. Could he ever forget the time when he and Silas were in prison and the angel came and freed them? Or when he was stoned and left for dead? Many times the Lord saved Paul from physical danger. All his life he knew he served a living Saviour.

But protection from physical danger is as nothing compared to Jesus' power to save from sin. "He is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

As Christians, we would have considered Saul an enemy, one to be feared and avoided, one whom we would never try to convert! But in Saul, Jesus saw what could be, and He spoke to Paul's heart and transformed him into a true disciple. Again and again Jesus used His power to save Paul, not only from physical danger but from spiritual death.

Jesus highly values the soul of even one person. He has power to keep His followers physically, mentally, and spiritually. "He is able to keep"; "he is able also to save" (2 Tim. 1:12; Heb. 7:25).

Can we know that these things are true today? They are true because we know that Jesus does not change. His

love is the same today as it was in Paul's day. Jesus values the individual. He would have died for one man. He loves me and He loves you. His promises are sure. Jesus does not fail; He keeps His word.

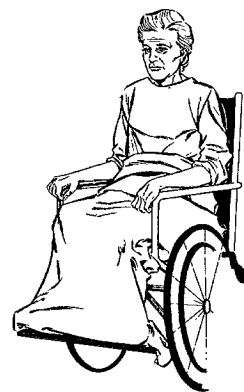
"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:10, 11). Here we have His promise to keep us from evil and from plague, and to send His angels to watch over us.

In these days of fear, of unknown dangers on every hand, we can trust in the promise "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

The peace of God is real. God has given each of us a sound mind (2 Tim. 1:7), and has provided us with

A word of encouragement to the elderly and to those who have been forced by circumstances to retire from active service.

HAVE FAITH



By W. E. Williams

GOD has a place in His cause for all who are fully consecrated to Him, even the weak and the illiterate. But there comes a time in everyone's life when he must adjust the manner of his service to his decreasing physical and mental capacities.

The time may come when a person has accomplished all that God has called him to do. Thus God's purpose in his life is fulfilled. In some instances a person, with zeal for God, may unintentionally fail to carry out God's plan for him. Such was the experience of Moses, who was laid to rest for a time. But as long as life lasts there is something each person can do to hasten the coming of the Lord. At least he can be perfecting his own character by the grace of the Lord.

There is danger of laboring so excessively for others, beyond the requirements of the Lord, that we neglect our personal preparation and

His peace so that our minds can be strong. All we need do is to learn of Him, and ask Him to dwell in our hearts. He is the Prince of Peace and He brings calm and stability into the life. The miracle of conversion is still real. Jesus can take a heart of stone and transform it into a heart sensitive to the needs and feelings of others.

We know that Jesus is able to do all these things, for He has already done them for us. He is a living Saviour with power to keep us. Pain, fears, spiritual problems—all can be conquered when we know Jesus.

Let us search God's Word and become fully acquainted with the Saviour. Let us take Him at His word and learn through experience that He will do abundantly more than we ask or think.

Jesus is able!

fall short of developing our own character. Paul realized this when he said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Let us have patience therefore to hold fast the profession of our faith.

There are so many things in the world today that tend to draw us away from God. That is why we need physical and mental strength in order to hold fast. But whether we live to see the Lord come in the clouds of heaven or are laid to rest, let us so live that when our lifework is done we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

Be Reverent in God's House

WHAT does your church mean to you? Is your church just the building in which you worship? Is it the formal procedure of each Sabbath's service? Is it the minister or the official members? No, you and I and all the people everywhere who meet to worship God are the church. You are a part of this great body that makes up the church. Each member is important.

Let us think of some of the blessings that have come to us through the church. Through the past ages the church has helped people to know God, to learn how to worship Him, and to find His will for their lives. The church has taught the worth of human life, the importance of living a good life, and has held up the ideals of Christ as the pattern to follow.

When we join the church we find ourselves in a fellowship where the people are friendlier, more loyal, and more dependable than we find anywhere else. When sorrow comes, these comfort us; when we are tempted, they help us to be strong; and when trials come, they encourage us. If we follow the teaching of the church, it will help us to live the abundant life.

A minister gives us some pages out of his experience: "A few weeks ago I visited a church school in Augusta, Georgia. The teacher gave me a seat near a chubby, rosy-cheeked little lad of about ten years. One had only to look at those bright, wide-open eyes to tell he was a real live boy. One of his classmates came to borrow a book, and reshuffled those lying in a neat pile on the top of his desk. This ten-year-old noticed something wrong and sprang into action. He quickly took the Bible from near the bottom of the pile and reverently placed it on the top, reprimanding his friend as he did so. That little man had been taught by someone to have respect for God's Word. To him it was different from all other books."

Perhaps you have been in places where you could actually feel a spirit of reverence. It is not difficult to know when one is in that atmosphere.

It is not necessarily confined to a cathedral, a church, or a religious service. The most humble spot may be a holy place.

In a farmhouse kitchen in Ontario one cold winter day, I felt a little of what I imagine the spirit of heaven

may be like. It seemed that God was in that room. There were ten of us seated around a table. It was the dinner hour. Father, mother, two children, and a dear old grandfather about 80 years of age, and five of us who were visiting with them, were



When we sense God's presence, as Moses did at the burning bush, we will be reverent as he was.

ready for the noonday meal. The table was laden with food, a real old-fashioned meal. The grandfather was asked to return thanks. With the reverence of a patriarch he folded his hands and talked to God. His voice left no doubt about his being grateful as he thanked God for the food and asked for His blessing. All who were present remarked about it after we left the farm.

Not long ago it became necessary for four of us to take a trip by car. On our way home we saw that we could not get home by Sabbath. We were traveling west, and the sun was just disappearing below the horizon when I noticed that the car was slowing up. The driver pulled over to the side of the road, took off his hat and said, "I always like to have a word of prayer as I begin the Sabbath." We all removed our hats and bowed our heads as this man talked with God there in the quiet of the country by the roadside. There was no organ, no robed choir, no sermon. But God was there. We knew it. We felt it. God can be with us anywhere, anytime, and if we actually feel that He is there, we shall be reverent.

One night I was visiting a home where there was a dear little curly-headed brown-eyed girl. At about eight o'clock the mother announced that it was bedtime for small daughter. Father, mother, and I went into the bedroom with her. I cannot forget the scene. In a little pink sleeping suit she was snuggled between the clean white sheets; only her arms and curly head were sticking out. There was a bedtime story, then another one. Father read a few verses from the Bible, and without a word from anyone she climbed out of her warm little nest and reverently knelt beside it.

Father and mother knelt on one side of her, and I on the other. With hands folded and her eyes closed she prayed a short, sweet, simple prayer. I wish I could have taken it in shorthand. The rest prayed short prayers too. God sent His Spirit into the room that night.

Had you been in the lonely mountainous region near Mount Horeb one midday centuries ago, you would have witnessed a most unusual sight—a bareheaded, barefooted man, on a torrid day, standing beside a burning bush. Why was he shoeless and hatless there in that desolate area, all alone? Because he knew that God was there. God was speaking to him. It was a holy place. He was in the presence of the Creator of the universe. From the burning bush came the words to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

... I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

There in that vast expanse of sand and shrubbery God met a humble shepherd. No wonder he was reverent. When you and I feel that God is in a place, we are reverent too.

One day in the semidusk of a great cathedral in old Quebec I noticed a middle-aged man on his knees, grasping the cold marble hand of a statue of Christ. He was unconscious of anyone else. Tears were coursing down his cheeks. I stopped my sight-seeing and reverently withdrew. Mistaken though he may have been in his mode of worship, he was reverent in his attitude, his bearing.

God can be present anywhere, but we may not sense His presence. Because of our irreverence we may not know it, we may not feel it, we may not hear His voice. "True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen every child should be deeply

impressed."—*Child Guidance*, p. 538. The hour and place of prayer are sacred, because God is there. As reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. "'Holy and reverend is His name,'" the psalmist declares. "Angels, as they speak it [that name], veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!"—*Ibid.*

We look forward all week to Friday evening at our house because we feel we can invite the Saviour to come in and be at ease with us. The house is clean, the food is ready for the Sabbath, the clothes are pressed, baths are taken. Preparation has been made for the Lord of the Sabbath to come. There is an atmosphere of reverence. Yet after we read this poem that our pastor gave to his congregation, we have had to search our hearts to see if we cannot be better prepared every day in a reverent, holy attitude if Jesus should come to our house. Perhaps you will feel the same.

If Jesus Came to Your House

If Jesus came to your house
To spend a day or two,
If He came unexpected, I wonder what
you'd do.
Oh, I know you'd give your nicest room
To such an honored Guest,
And all the food you'd serve to Him
Would be the very best.

And you would keep assuring Him
You're glad to have Him there—
That serving Him in your home
Is joy beyond compare.
But when you saw Him coming
Would you meet Him at the door
With arms outstretched with welcome
To your heavenly Visitor, or would
You have to change your clothes
Before you let Him in?
Or hide some magazines and put
The Bible where they had been?

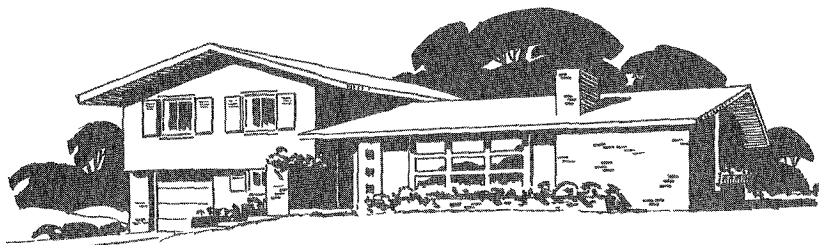
Would you turn the radio or TV off,
And hope He hadn't heard,
And wished you hadn't uttered
That loud and hasty word?
Would you hide your worldly music
And put some hymnbooks out?
Could you let Jesus walk right in
Or would you rush about?

And I wonder—if the Saviour spent
A day or two with you,

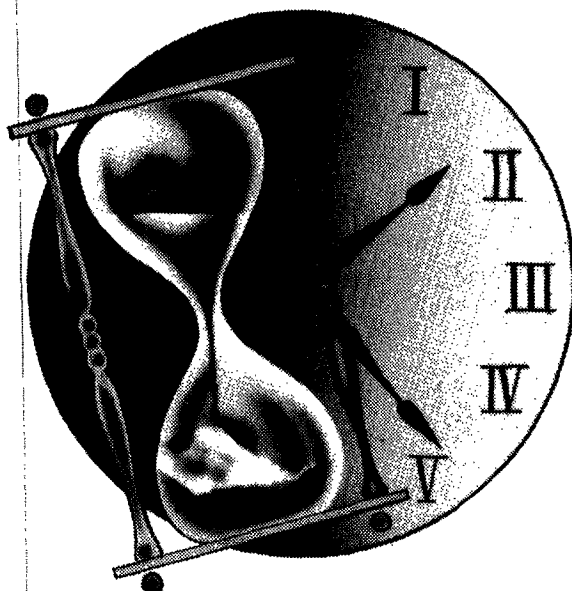
Would you go right on doing
The things you always do?
Would you go right on saying
The things you always say?
Would life for you continue
As it does from day to day?
Would your family conversation
Keep up its usual pace?
And would you find it hard each meal
To say a table grace?
Would you sing the songs you always sing?
And read the books you read?
And let Him know the things on which
Your mind and spirit feed?

Would you take Jesus with you
Everywhere you'd planned, or maybe
Would you change your plans
For just a day or so?
Would you be glad to have Him
Meet your very closest friends,
Or hope that they would stay away
Until His visit ends?
Would you be glad to have Him stay
Forever on and on,
Or would you sigh with great relief,
When He at last had gone?
It might be interesting to know
The things that you would do,
If Jesus came in person,
To spend some time with you!

—Author Unknown



THIS TOO SHALL PASS



By Rosalie Haffner
Bible Instructor, Lincoln, Nebraska

HOW time flies!" We hear it often—the harassed housewife at the end of a busy day, the student as he finishes another week of school, the businessman at the close of the month. We have all probably said it as we have approached December 31, wondering how another whole year could have passed so quickly.

Yes, time does fly, and no power on earth can stay the fleeting wings of the moments as they slip, one by one, into eternity. Yet to all of us there come experiences when time seems to lose her swift wings and, instead, hovers over us like a dark cloud. Perhaps it is a long half hour waiting for an appointment.

Or it may be a sleepless, restless night that seemingly never ends. But as the hours pass by slowly we remind ourselves of other nights like this, and in our heart we know that this one, too, shall pass. A bedridden patient in a hospital eagerly awaits his doctor's permission to go home, as the days stretch into weeks, and each week seems like a month. But this too shall pass.

A busy missionary is suddenly removed from his activities and placed behind prison bars. Time hangs heavily, especially as he thinks of loved ones from whom he is separated, and of the work awaiting his attention. But through sore trial for his faith

he learns the lesson that time would teach—this too shall pass.

Recently I stood by the bedside of a young mother of three. She lay helpless, paralyzed from her shoulders down, as the result of an automobile accident. But she could talk, and with pleading eyes and earnest voice she asked, "How much longer do you think it will be till Jesus comes?" Her poignant question seems to echo the cry of the faithful down through the centuries, whom the revelator in vision heard cry, "How long, O Lord?" To the "souls under the altar" and to all the faithful the promise, "Behold, I come quickly" is the assurance that this too—the trials and sufferings of life—shall pass. Deliverance will come.

Those who have not learned the lesson of patience and hope are tempted to say, "My Lord delayeth His coming." They grow careless and become satisfied with the things of this life. They forget that these too—the houses and lands, automobiles, pleasures, and wealth—shall pass away. To them Jesus says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

Meanwhile the scoffers are proclaiming their message of disbelief, "Where is the promise of his coming?

for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:4). But all the while they are willingly ignorant of God's ultimatum that this earth, too, shall pass away. For the "day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (verse 10).

Yes, time may pass slowly for God's waiting children. The promise of Jesus' coming may seem long in reaching its fulfillment. But it is sure. Wrote the apostle Peter: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (verses 11, 12).

Does this dark night of sin seem long? Do you sometimes grow weary, waiting for your Lord to come? Remember, the promise is certain: "Surely I come quickly" (Rev. 22:20). Morning soon will come.

A Story FOR THE YOUNGER SET

Singing for Jesus

By Helen L. Kelly

Marie and Carol sat in their little blue chairs, listening to their Sabbath school teacher, Mrs. Willis. Their lesson was about Jesus riding on a donkey into Jerusalem.

Mrs. Willis showed cutouts of children and grownups with flowers and palm leaves in their hands. They were smiling



Marie and Carol stood beside mother, and together they sang, "Jesus loves me, this I know . . ."

as they looked at Jesus sitting on the donkey. Marie and Carol knew what the people were saying, for it was their memory verse: "Blessed is he that cometh in the name of the Lord."

Marie was amused by what Jesus told the men who did not love Him. They wanted Jesus to tell the people not to sing. Jesus said that if they did not sing, the stones would cry out!

"We can't sing to Jesus as He rides on the donkey, can we?" smiled Mrs. Willis. "But we can sing to Him today. And we can do things that please Him."

She showed the children some pictures of ways they could let Jesus know they loved Him. There was a picture of a boy and girl praying. Another showed a child singing. Other pictures showed children being kind and helpful.

Soon Sabbath school was over. Marie and Carol went quietly into church with mommy and daddy. When the church service was over, the family got into the car to go home.

"Let's visit Granny Grant after dinner," mother said as they rode along the highway. "We haven't been over to see her for a while." Marie and Carol thought that would be a nice thing to do.

Granny Grant was not really the children's grandmother. She was an elderly woman whom mother had met when she was Ingathering. She lived alone in an old white house on the next street. She had lived in the same house for 50 years, and was not only a grandmother but a great-grandmother. Many of the neighbor children called her Granny.

After dinner daddy, mommy, and the girls walked in the cool crisp air to Granny Grant's house. Granny's wrinkled face had a big smile when she came to the door and discovered who had come to see her.

"Come in, come in," she welcomed. "I'm so glad you've come."

She led them into the darkened room where she had been resting. A fire was crackling and popping in the small fireplace. How cozy it was!

Marie and Carol watched the orange flames. They listened to the snapping and crackling. They didn't have a fireplace in their house.

"Let's sing a song for Granny," mother suggested after they had chatted a while. "We'll be a little choir."

Marie and Carol stood beside mother. Together they sang, "Jesus loves me, this I know, for the Bible tells me so . . ."

Granny's eyes seemed wet with tears, but there was a smile on her face when they were finished. How pleased she was!

"Maybe we can sing another one," said mother. "Do you know a song you would like us to sing?" she asked Granny. But Granny couldn't think of any.

Mother remembered one that Marie liked very much, and she said, "Let's sing 'Bringing in the Sheaves.'" Little Carol knew most of that one too. The fire crackled merrily as their voices rang out in the small room, "Sowing in the morning, sowing seeds of kindness . . ."

Just as Mrs. Willis had said at Sabbath school, Marie and Carol couldn't sing to Jesus as He rode on the donkey into Jerusalem. But they were singing for Him when they sang for lonely old Granny on Sabbath afternoon.

The Art of Living..... when **you're young**

by Miriam Hood

An Unfondness for Work

H E'S not a bit fond of work," my friend said, in summing up a discussion we'd been having about a young acquaintance. I found this statement rather amusing and yet disturbing, for obviously Chuck's "unfondness" was so pronounced that those who work with him had noticed it, had commented upon it, and were waiting to see how it's all going to turn out. At the present time, you see, Chuck has no choice other than to work, unless he plans to break the habit of eating—an unlikely prospect if his girth is any indication of his appetite.

The whole subject of work is an interesting one, partially because there are so many ways by which people earn a living; there are so many occupations and divisions of labor within general categories. What one person may think of as work can be sheer pleasure to another. What one person will choose to do with his working hours may cause someone else to shudder. This is presupposing, of course, that one is able to choose his occupation and that no roadblocks are thrown into the way. Quite often, however, particularly when one is young, he finds himself working at some post that is not of his choosing, not particularly to his liking. This situation requires self-discipline, if nothing else.

What's It All About?

I am thinking, though, of the more philosophical idea of work; the idea that one has to spend his time doing *something*. School, when you're young, is the ideal place to spend time, but even there, part-time jobs are often necessary. How did the concept of work come into being anyhow? What's it all about?

Well, work was created just about as soon as man was created, which ought to give it a pretty high status. Father Adam wasn't told to sit down in the Garden of Eden and become seriously overweight while the angels and the animals waited upon him. He was told that the Garden was his *work*. It follows then, that God, who created man, knew what man needed to make and keep him happy.

It's not complicated at all. You need to work so that you can have a feeling of worth-whileness. If you don't have the latter, you simply can't be happy, no matter how apparently favorable all other factors are in your environment. Test it on yourself. Think of a day you spent working absorbedly at

whatever tasks were to be done. Think of the good, healthy tiredness, the feeling, when quitting time came, that you were part of the productive universe. You had earned your leisure; you could go off to some recreation with a heart as light as your heels.

Contrast this happy picture with a day in which you've frittered away the hours in a mindless pursuit of nothingness, in a lazy escape from worth-whileness. If evening recreation then offered itself, you probably didn't enjoy it wholeheartedly. Fight it as you will, a human being needs to work in order to enjoy play.

At Least Three Ways of Approaching Work

There are at least three ways of approaching work. You can dread anything that even remotely resembles work. You can keep circling it, at a safe distance, until necessity compels you to come into direct contact. Then you can keep telling yourself how miserable you are, how ill-used, how you can't wait for the clock to release you from your servitude.

Another attitude, rather related, is one where you get into the work without quite so much preliminary resistance, but you take no pride in the task. You do the assigned job, no more, no less. It's strictly a "business matter," a necessary evil.

Neither of these attitudes will make for happiness in this old world where work is a part of living. You'll be shortchanging not only your employer but yourself. Therefore it follows naturally that an attitude of happy acceptance, of pride in a job well done, of determination to do just a little extra, will pay the dividends you're hoping for. I'm not speaking in terms of money, although this may well turn out to be the case, but dividends of good feeling toward yourself and the whole world. These rewards are not in the "perhaps" category. They are sure and certain. I can absolutely guarantee it.

If you've been "unfond" of work lately, perhaps you'll need to rethink the whole problem. Because work won't go away just by being ignored or detested. It'll be around as long as you are—to benefit you, or bore you. You can decide which.



Betsy learned the hard way

By Moeita M. Burch

The Damaging

BETSY FOREST ran across the street to the parsonage. She had a new recipe for Alicia Dare, the pastor's wife, who had become a dear friend in spite of the short time the Dares had been in Middleton.

Betsy was surprised to find the Elwoods in the living room, for there had been no vehicle in the driveway. Nancy Elwood explained that their car was in a garage for repairs and would not be ready for an hour or more.

"Jack was just telling about the meanest man he heard about when he worked at Rolling Acres over in Madison County," she said. "Go on, Jack, tell us the rest of what happened to the hired man."

Jack, happy to entertain, detailed the gossip about a very rich and eccentric man of his former neighborhood who had acquired vast wealth by questionable means. As he went on, some of the tales sounded so implausible that Betsy was forced to interrupt. "That must have been highly exaggerated, Mr. Elwood. Nobody could be *that* bad and *live*."

"No, Mrs. Forest, it's the honest truth. I heard the same thing from at least a dozen people. And as for anyone's being that bad and living, he isn't. I guess his evil deeds finally caught up with him, for his life ended by means of a self-inflicted bullet wound in the temple."

"Poor man," murmured the pastor's wife. "Poor Mr. — I didn't get the name, but it sounded Russian."

"Zollokofski," said Jack. "They called him 'Zolly' for short."

Betsy gave a start that she hoped no one noticed. Why, he had been talking about her husband's brother-in-law. His sister had married one of the Zollokofski boys.

Well, Zolly could not know how he was being maligned, for he was in the grave where there is neither "work, nor device, nor knowledge, nor wisdom," so his feelings were not being hurt. The reports of his folly were fantastic and she had never heard any of these stories.

Not by a look or word did Betsy reveal that the infamous Mr. Zollokofski was even an acquaintance, much less a relative. After the Elwoods had left, Betsy confided in Alicia. "I had the worst time keeping my face straight," she said. "I kept thinking how Jack Elwood would have looked if I had said suddenly, 'Yes, I suppose my poor old brother-in-law was a bit crooked.'" Betsy giggled at the thought, but her friend looked at her soberly.

"It affects me terribly to listen to gossip. My husband is an expert at changing the subject but somehow I can't do it. I find myself sitting there listening and I feel so guilty. I know my face must show how embarrassed I am. Rest assured that the gossip doesn't go any farther by me."

Betsy laughed again. "One thing is certain. None of it can hurt the fellow now."

"That's true," Alicia agreed, "but it can go on hurting the listeners."

If the pastor had been at home the conversation of the past hour would have been promptly steered into different channels. Elder Dare was very emphatic on the subject of judging others. All attempts to acquaint him with an individual's faults were met with a gentle but firm, "Judge not that ye be not judged."

Jack had not been *judging* the man. He had simply told the incredible things that had been told to him. Betsy would find out from her husband how much of it was true. On the other hand, he may never have heard any of it. In that case he would be as surprised as she.

Jeff Forest was not a church mem-

ber because he could not decide which church to join. There were so many churches and they all seemed to believe differently even though there was but one God. But since Elder Dare had come to the community, Jeff was on the brink of trying the Adventist Church. Betsy felt that any Sabbath now, he would offer to accompany her.

That evening Betsy could hardly wait to confront her husband with the exploits of his relative. "Jeff, did you know that Zolly——" And Betsy queried him about some of the worst misdemeanors the man had been accused of.

Jeff snorted. "Rubbish. I think those tales were manufactured by an enemy and then got worse over the years by repetition. You know how that can happen."

"Yes," Betsy agreed. "It's awful how a little lie can start and then keep growing . . ."

" . . . until it is all out of proportion," finished her husband. "Say, where did you hear all of this, anyway?"

"Why, it was at the pastor's house. Some newcomers were there who used to live at Rolling Acres, and of course they had heard all sorts of things about Zolly."

"Well, well," said Jeff. "This is a surprise. Somehow I got the idea that your church members didn't believe in gossiping."

Betsy was taken aback. Oh dear, Brother Elwood should not have repeated what he had heard, but he did not mean any harm. He was not trying to hurt anyone. The man had lived far from here and was deceased.

The gossip could not harm him. If he had survived it all these years—but wait. Jack had said that the man had shot himself. Could the lies have caused him that much grief? With wide eyes she turned to Jeff.

"Why did Zolly commit suicide?"

Jeff looked at her in surprise. "I thought you knew. He was dying of cancer. He evidently could not stand the terrific pain."

Betsy had not known and neither had Jack. He evidently thought the

points. Now I understand how right James was when he said, 'Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!' Well, I really started a big one. If I hadn't repeated what I heard, you never would have known that anyone ever said a word against poor old Zolly."

Jeff laughed shortly. "Oh yes, I would. I've known all along that he was as crooked as a dog's hind leg, but lots of the talk was untrue. I didn't

like the idea of professed *Christians* bandying his name about. It is what you would expect from average people but not from those who profess to be copying the One they worship. I guess you don't quite understand, Betsy. I'm not good at explaining what I think."

"Oh, yes, I do, Jeff. I understand perfectly."

"I wasn't blaming you, Betsy, for telling me what you heard," Jeff began.

"I know," said Betsy, "but if you don't blame me, don't blame the other person either. He listened and repeated, and I listened and repeated, so there is no difference. We are equally guilty and no credit to our church, and a great disappointment to God."

Betsy could hardly keep from crying as she thought of the damage her action had caused. Silently she prayed, "O God, somehow overrule this for good, and give me grace to bridle my tongue in the future."

Effect of Gossip

man's demise was owing to mental torture brought on by his sins. How easy to form a wrong opinion.

Your Church No Different

By the next Sabbath, Betsy had forgotten the whole episode. It was a beautiful morning, and for once Jeff did not seem to have any pressing duties. Perhaps he would come to church with her. When she asked him, he refused, and when pressed for a reason he gave it.

"Betsy, I have decided that your church is no different from any other except that it worships on Saturday instead of Sunday. I used to think that your people had a higher set of values in some way, but after hearing all that stuff about Zolly I doubt it. So I still think that one church is as good as another, and why should I make myself an oddball?"

Betsy stared at Jeff in mounting panic. What have I done? she thought. I not only listened to gossip but I repeated it, and now look at the damage!

"But, Jeff," she protested, "don't you think that Elder Dare is different?"

"Yes, I do," he answered, "but he is one in a thousand. He doesn't represent the church; he is strictly himself."

"No, Jeff," she said softly. "Elder Dare tries to represent Christ. And that is what we should all do. We are to be a witness for our Saviour and make our light shine for Him no matter how often we fall down. You mustn't judge a church by the mistakes a few of its members make," Betsy pleaded. "Look at its good



H. ARMSTRONG ROBERTS

Social contacts can be a power for good, but a few careless words can have unexpected results.



A Timely Warning

In the preface to a new paperback edition of his book *The Spirit of Protestantism*, Dr. Robert McAfee Brown, professor of religion at Stanford University, expresses concern over the fact that some clergymen seem willing to give up almost any belief—including belief in God—if it gives offense to skeptics. "It is not the task of Christians to whittle away their heritage until it is finally palatable to all," says Dr. Brown. "Faith has never been easy. . . . There is a 'scandal' to the Christian faith . . . and he who proclaims it, either through what he says or what he is or what he does, must be prepared to be called a fool for Christ's sake."

The apostle Paul scandalized the Jewish and Greek intellectuals of his day by claiming that God had come to dwell with men in the Person of Jesus Christ. But in spite of the negative reaction of his audience, Paul refused to modify his message to make it either acceptable or respectable. He felt it was better to be thought a fool than to be unfaithful to the message God had given him.

Dr. Brown fears that present-day theologians instead of reinterpreting the gospel (a legitimate undertaking) are abandoning it (a traitorous act). He concludes:

"The coming generation of Protestants had better make sure that it does not succumb to the temptation Ronald Knox once described as the willingness to settle for whatever Jones will swallow."

To which we say Amen.

K. H. W.

Diet and Heart Disease—3

Adventists and the New Medical Findings

Long before any of us were born the Advent Movement had come to the firm position that God had given to His people the gift of the Spirit of Prophecy in the person and work of Ellen G. White. That is the way the matter is expressed in our long-approved Statement of Beliefs. Now, in view of current discussions on animal fats we think it more than coincidental that some of Mrs. White's earliest statements on healthful living focus on a combination of "grease." Sometimes she states that greasy foods are indigestible. But often she offers no such restricted comment. Rather, "grease" and "flesh foods" are simply mentioned together as items that ought to be taken from our tables if we would have optimum health. It hardly need be added that 100 years ago when Mrs. White was first writing, "grease" generally meant animal grease. Vegetable cooking oils and the like are quite modern products.

Was the view generally accepted a century ago that grease and flesh food might be injurious to health? The answer is No. Yet some still seek to blunt the force of Sister White's words of warning on various matters by saying that she simply reflected the thinking of her day.

But let us pursue the matter a little further, for it is highly relevant to the scientific material we have been quoting. Sister White wrote just a century ago:

"After the flood the people ate largely of animal food. . . . And he [God] permitted that long-lived race to eat animal food to shorten their sinful lives."—*Spiritual Gifts*, vol. 4, p. 121.

We pertinently inquire again: Who, living a century ago, thought that eating flesh might shorten life? Was that a generally held view that Mrs. White simply copied? Again, the answer is No. But today we discover that heart disease is the greatest of all killers, by far, that diet is a principal key to the problem of heart disease, and very particularly that animal fats must accept prime blame for the high cholesterol and attendant heart tragedies that are often the end result of ingesting such fats. Besides, there is the medical statement, which we earlier quoted, and which almost seems like an echo of Mrs. White's words: "Thus it is postulated that early man brought on this catastrophic effect upon the human artery. Born to be a strict vegetarian, he perverted his thinking capacity to make it possible to add flesh foods to his diet."

A Mistaken Idea

Is it possible that some of you may be remarking, about now, that the editor is trying to tell us what we may eat? Nothing could be farther from the facts. We have not the slightest desire to enforce a particular diet on *anyone*. What's more, we have ever consistently withstood the perfervid appeals of some who feel we should "give the trumpet a certain sound," meaning that we should call men to battle. We have no desire for battle within our own ranks. We continue to cherish the idea that the great majority of our people are ultimately willing to move to higher and better levels in every phase of living if the evidence is calmly and clearly presented.

We painfully realize that it is difficult to speak on this whole matter of health reform. Some are always sure that we do not speak out clearly enough; others, that we speak too clearly. The latter sometimes warn us that all we can hope to accomplish by speaking out at all is to stir up "those fanatical health reformers" and produce dreadful discord.

We are unimpressed by such a warning. In the first place, we refuse to believe that there is a vast company of such "fanatical health reformers" ready to spring into action. We think better of our people at large. Our years of public life lead us to believe that extremists are few, very few, in number, even though distressingly great in their disturbing sounds.

Yes, we have had unhappy experiences with a few souls, for we have spoken out against various extreme positions. For example, we have said in these columns that health reform must not be equated with organic gardening, as a few have attempted to do, even though we do not like to appear hostile toward unoffending earthworms, the silent partners of organic gardeners. Certain responses, including long-distance calls, have been unpleasant, though actually not a large total.

We have had to speak out against the views of a few ardent members who feel that vitamin pills and mineral capsules are imperative to good health and thus to health reform. That, too, has brought forth a few vigorous reactions.

We have also spoken, at times, against the extreme position that every kind of "drug" comes under the

inspired ban, and that "organized medicine" is a mortal enemy of our health message. We wish that those who thus think and who seem to equate the American Medical Association with organized iniquity would remember that this association is the source from which we have drawn our amazing statements on cholesterol and heart attacks that so confirm Sister White's words.

But though we have had to take issue in this most public way, no great army of "fanatical health reformers" has risen up to tear our churches apart. We believe that this fear of fanatics is largely unfounded. We like to think that calm, explicit statements in the REVIEW can truly help to clear the air and keep health reform in the best perspective. In fact, only by speaking out can we protect Sister White from appearing to be in league with extremists. We have too high a regard for the general good sense and judgment of the overwhelming majority of our people to feel that they would be shaken up by a few extremists.

In our endeavor over the decades to find our way through the mazes of emotionally generated fogs over health reform we decided, and so stated, a few years ago, that for the present we would attempt a new approach to this problem. Instead of taking it up simply from the standpoint of the Spirit of Prophecy, and informing our readers that this was what they should do, we would let the unfolding scientific findings present their testimony, and then add on a confirming, inspired comment.

As we expected, this declaration of policy led some good souls—nor do we doubt their goodness—to express the fear that we were muffling the trumpet. Some even thought that we were getting "shaky" on the Spirit of Prophecy. Nothing could be further from the facts, and nothing could better reveal the unhappy character of some of the controversy that has taken place over the years. Actually, one of our earliest childhood memories is of whole-wheat bread at the dinner table, and the Spirit of Prophecy at the worship table. We loved them both then; we love them both now.

Permit a Little Whimsey

Now what we have been writing in this present series is certain to produce some adverse feeling from good brethren—nor do we doubt *their* goodness—who are over on the other side, let us say. Permit us a very human whimsy at this point. What is a poor editor to do if he is fired upon from *both sides*? Seriously, though, we love all our brethren on all sides. We are sure they all seek to do the will of God, according to their lights. Nor can we believe that a straightforward presentation of scientific facts, as in this series, will do other than help us all to rethink our position on healthful living. Speaking personally, we would be false to the long-held positions of the church, and would be shutting our eyes to the amazing total of earnest and repeatedly explicit statements by Sister White, if we were silent on this subject. Besides, we would be keeping from our subscribers some of the most recent, most sobering, scientific findings.

We confess here to a secret desire that we have cherished for a long time—the desire to see the whole discussion of the Adventist diet lifted from the appalling depths of fanatical fire or funny stories, to which it sometimes descends, up to the high level where it belongs, as something of inestimable value to us for happy, healthful living. As we have observed before, both the fire and the stories are enemies of calm reason. We believe that the fog from the stories and the smoke from the fire represent the activities of a very limited fraction of our people. But, unfortunately, the fog and smoke can sometimes blur the vision of a host of people who are trying to travel the road to the kingdom with joy and certainty.

Now just how should all of us—pastors and laymen—relate ourselves to this matter of diet, or health reform, to use the larger term? Beginning week after next, we shall discuss this in terms of a letter that has come to us from a sincere but puzzled church member.

F. D. N.

What About "Original Sin"?

A REVIEW reader asks what Seventh-day Adventists believe with respect to "original sin." We shall try to reply briefly.

"Original sin" is a technical theological term implying that each of Adam's descendants has inherited the guilt resulting from his first transgression, and that God holds every member of the human family equally guilty with him for it. The text usually cited in support of this theory is Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Those who believe that Paul here teaches the "original sin" concept, point out that Adam was not only an individual, morally responsible on his own behalf, but also the corporate head of the entire human family. In fact, together with Eve, his wife, he *was* the entire human race. Therefore, in Adam the entire human race became guilty before God.

It must be noted, however, that the "original sin" concept is a philosophical deduction read into the text. The words of Paul do not state the "original sin" theory. We note, first, that the apostle here sets forth a series of contrasts. Adam and Christ are thus contrasted, each in his respective role: one opened the door to sin; the Other, to salvation. When Paul completes his antithesis in verse 15, he similarly places grace in contrast with sin. In verse 12, "death passed upon all men," and in verse 15, "grace . . . hath abounded unto many."

The first question to be answered is this, "By the word 'sin' does the apostle mean man's sinful nature, his universal tendency (since the Fall) to commit sin? Or does he mean the guilt, or moral responsibility that follows as a natural result of sinful acts committed? Now, death is the result of sin, as Paul specifically declares. But the reason he gives for the fact that "death passed upon all men" is, that "all have sinned." He does *not* say that death, the penalty for sin, passed upon all men because Adam had sinned. Each man is morally responsible for his own sins, not for those of Adam or anyone else. The fact is explicitly set forth at length in Ezekiel 18. Note particularly verse 20: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." In other words, a sinful nature can be inherited, but the moral responsibility cannot.

If the "original sin" theory be accepted—if moral guilt passed upon all men as a result of Adam's transgression—then by a parity of reasoning the grace of Christ should likewise pass upon all men as a result of Christ's gift, irrespective of their choice in the matter. Right here the theory breaks down, for in the first instance it denies the effective validity of personal choice and denies man's individual moral responsibility and accountability, whereas in the second it affirms this very fact. The theory is thus inherently inconsistent. The very fact that the grace of Christ "abounds" only to those who believe (see John 1:12, 13), requires as its corollary that guilt "abounds" only to those who have personally incurred it.

For these reasons Seventh-day Adventists do not accept the "original sin" theory.

R. F. C.

Reports From Far and Near



Master Guide Investiture service Sabbath afternoon. Pastors T. E. Lucas and Pekka Peltonen stand at the pulpit.

Northern European Division Youth Congress at Helsinki, Finland, Attended by 3,000

By Theodore Lucas
Secretary, MV Department, General Conference

Ablaze from the top of an altar made of stones, the fire reached up for all the Adventist youth to see. It was a modern symbol of the words in Isaiah 19:19, 20: "In that day shall there be an altar to the Lord. . . . And it shall be for a sign and for a witness unto the Lord."

The bright flame was just below a massive imaginative mural of Ellen G. White's first vision where she saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path.

"Forward." This was the one-word motto of the youth congress held in Helsinki, Finland, for the youth of the Northern European Division. The blueprint of this youth congress had been on the drawing board for five years. It demanded the maximum in location and accommodations. Those present seemed satisfied that the goal had been reached. The locale was the new and modern campus of a vocational university on the edge of Helsinki, the White Queen of the Baltic. The city rises out of the blue sea behind green islands. It was midsummer and there was an air of excitement about the land and the sea. Helsinki is a peculiarly modern, classical city extending in a sweep around the busy harbor. It was

chosen to be the rendezvous of Adventist youth.

Three thousand Missionary Volunteers came. Those who came by sea commented on the great cathedral, dazzling

in the sunshine. Those who flew in saw Finland's maze of lakes. Those who drove were impressed by the green of the land and its forests. It is indeed a domain of beauty. All the continents sent ambassadors to the congress. MV's came from Eastern and Western Europe, from Iceland, North and South America, India, and countries in between. The congress was cosmopolitan in its complexity and each country brought its customs and its costumes, its music and its talk.

C. D. Watson, MV secretary of the Northern European Division, and his team of stalwarts brought form and direction to the program. The objectives were never out of sight. It was thrilling to watch the youth accept the responsibilities for their own destiny and that of their church. They faced the challenge with determination, the kind that does not ask for choice. The choice was set long ago by the Master Missionary Volunteer. It was heard in every ringing call, and brought a flood of response. The panels, the instruction, the worship all contributed to the inspiration. All participants knew their duty and stuck by it. There was urgency; already the hour is late.

The congress was unique in one important facet—communication. Every youth heard in his own language. Thanks to



Pastor Arvid Dyresen interviews Cecil Reichelt during the West Nordic Union program.

modern facilities, 2,000 IBM transistor radio sets had been flown in from Uganda, Switzerland, New York, and Spain. Broadcasting booths were set up and antennas were strung in the great Sports Hall, which had become a sanctuary.

Unseen, the best Adventist translators stood up under grueling hours of tension and hard work. With boldness they proclaimed the Word of God, and transmitted the spirit of the congress into the hearts of youth of various tongues. Men such as E. E. Roenfelt, E. W. Pedersen, and R. Unnersten, and the whole of the Northern European Division committee supported the program with their vision and finances. The message of the congress really got through.

No occasion gave more evidence of this than the Sabbath morning service when H. M. S. Richards pointed "The Finger of God" straight at the young people of the church. He reminded them that the Spirit of Prophecy describes the great burden they must carry, and that this is their shining hour. He declared that they are charged with a message from the living God, and the Missionary Volunteers moved forward as one great army.

B. B. Beach, chairman of the panel on Christian education, also directed the Sabbath school. The lesson study was taught to the congress by Elsa Luukkainen, a Finnish evangelist.

The Majesty of Missions

On Sabbath afternoon television cameras were focused on 84 missionaries. In colorful costumes they were presented to the delegates during the missions pageant. M. E. Lind, secretary of the Trans-Africa Division, vividly portrayed the story of one of our outstanding mission doctors, Dr. Kr. Hogganvik of Ethiopia. Northern Europe has made an outstanding contribution to the missionary work of the Seventh-day Adventist Church.

Each evening was given entirely to the nations of the Northern European Division. The platform was flooded with color and song. Representatives were dressed in their MV uniforms, decked with honors and distinction. They wore their wooden shoes and their bright-yellow breeches, and the headgear of their lands. The musical instruments and singing seemed strange to some. This was a gathering of the nations in full regalia. Each representative seemed to be exhibiting the tools he used to ply his trade in behalf of Christ.

Temperance Program

On Thursday afternoon the International Temperance Association presented its program. Under the chairmanship of Winton Beaven a distinguished panel of speakers was introduced. The Prime Minister of Finland, Dr. Johannes Virolainen, addressed the congress. His message was spoken in English, with dignity and style. He sounded themes that make common sense in a world intoxicated with wealth, careless with morals, and worshipping status. His humility matched his counsel. He spoke as though the whole world was hearing.

The real work of the youth congress was in bringing the Missionary Volun-



Pastor Pekka Pohjola baptizing two of the 11 young people who were baptized Sabbath afternoon in the sea at Otaniemi.

teers to a confrontation with duty to themselves and to their church. The test will come when they move into the position of standing alone under circumstances unlike being together with those of like faith. That time is just ahead. To those of us who participated in the guidance it seemed they had received what they wanted and needed. We prayed that this might be so.

One of the most moving presentations of the congress was the last. It belonged to the hosts and hostesses of the gathering—the Missionary Volunteers of Finland. It was supreme in its inspiration. The great choir sang "Finlandia." It was an emotional experience for all. They sang in part:

"Be still, my soul: thy God doth undertake
To guide the future as He has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know
His voice who ruled them while He dwelt below."

The fire on the youth congress altar burned brightest as the hymn was sung.

Medical Evangelism in Hong Kong

By Dr. Roger O. Heald
Medical Director
Adventist Sanitarium and Hospital
Hong Kong

The alleys were narrow and crowded with roadside hawkers, children, and animals. The air had the pungent odor of sea and fish. The market place was busy. The buildings looked neglected and run down. As we walked along we came to a church that had a freshly scrubbed appearance with a white tiled front. Neat letters spelled out the words "Seventh-day Adventist Church." Inside, every seat was taken and people strained to hear and see the solemn ceremony.

It was with conscious effort that we listened above the din of the street hawkers selling their wares, squealing pigs being slaughtered, Chinese opera over the radio, and the clacking of mah-jongg games. It was indeed a memorable Sabbath afternoon as we witnessed seven precious souls being buried with their Lord in baptism in the small fishing village of Sai Kung. These were the first fruits of labor after more than two years of medical



The Polish choir that sang at the youth congress in their national costumes.



The group of seven who were baptized in Sai Kung, with several conference workers and members. Dr. Roger Heald is at far right, and next to him is W. K. Nelson. At far left is Samuel Young, president of our Clear Water Bay College.

evangelism carried on through Operation Sea Light. We were impressed with the faith of the builders of this small chapel who had made provision for a baptismal tank under the platform floor. Truly they were looking forward to the reaping time.

The seven candidates were standing in the front of the chapel reverently raising their hands in affirmation to the minister's questions. There was no gaudy display or emotional outburst, but a simple, earnest expression of submission and peace of mind. These seven were doing something that none of the 150,000 boat people of Hong Kong had ever done before.

The world of these people of the sea is their small fishing sampan where they live, give birth, and die. They keep chickens and assorted other animals right in their small home. In past years they have been, and still are, dependent entirely on the sea and its harvest for food and life. These people have not had much of the light of the gospel in previous years. Through the initiative of W. K. Nelson and the department of religion of our South China Union College, a minister-doctor-student team approach toward meeting the needs of these people is proving effective.

The clinic-visitation-evangelism program among the sea people of Hong Kong is called Operation Sea Light. The student evangelism fleet of Operation Sea Light consists of three boats, one of which is a unique 37-by-17-foot floating chapel-clinic, the *Robert Sea Light*, named for the donors, the Gilbert Roberts family. The chapel boat is anchored in a busy fishing village. It will seat 75 people, although as many as 300 have been aboard during student evangelism programs. The boat also has two doctors' offices, where from 80 to 100 patients are seen every Sunday afternoon by the doctors from the Adventist Sanitarium and Hospital.

On one of the busy clinic days a dinghy paddled up to the floating clinic with an

anxious-looking man seated in the bow. He jumped nimbly onto the clinic boat and asked if the doctor could spare the time to come and see a woman whom he said was dying. Dr. John Hsuen, who has recently joined our staff from India, sensed the urgency in the man's voice and went with him immediately. Through the murky waters went the creaking sampan, nearly colliding several times but somehow missing other battered and over-populated sampans.

The anxious relatives hovered over the woman on her deathbed. What Dr. Hsuen saw was sickening even to one who has seen much suffering. Huddled in the corner of the boat was a nearly lifeless woman who had barely the strength to respond. After a few questions and examination Dr. Hsuen diagnosed an abdominal tumor with hemorrhage. The woman had suffered at the hands of many "doctors" who had seen her only to shrug their shoulders and give a potion to her.

All that could be done was to bring

her to our newly opened hospital in Tsuen Wan, a 45-minute ride, re-examine her, and confirm the diagnosis. She was in dire need of transfusions, which we were unable to supply, so for a time she was cared for and operated on in a nearby government hospital. Three weeks later she was admitted to our mission hospital for treatment of a postoperative infection. It was then as she came in contact with Christian nurses and staff that she expressed the desire to know Jesus.

Our loving Father in heaven saw fit to answer our prayers on her behalf and she was soon back among her own people, telling the story of Jesus as she had heard it in the hospital. This dear one and her husband and eldest son and daughter made up four of the seven who were baptized.

It was more than an ordinary thrill to see her give to Pastor H. Luke her solid gold and jade earrings prior to baptism. This was her last and closest tie to the old life—the last of her gods to relinquish. These people are very superstitious and their lives are governed to a great extent by the whims and foibles of their spirit gods. These are the first fruits of labor with the people of the sea.

This approach of joining a healing and a preaching ministry may be traced to the example of the Great Physician. He did not separate these two professions. Nor can we! Operation Sea Light is a good example of what can be done when ministers and physicians catch the true picture of medical evangelism. "The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony. They should counsel together. By their unity they will bear witness that God has sent His only begotten Son into the world to save all who will believe in Him as their personal Saviour."—*Gospel Workers*, p. 360.

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other."—*Testimonies*, vol. 6, p. 289.

We pray that through united effort Christ's coming may be hastened.



The woman, second from right, was dying when Adventist doctors were called to treat her. The Lord not only healed her physically but spiritually, and she, with her husband and eldest son and daughter, has been baptized. The four are shown on the floating chapel-clinic *Robert Sea Light*.

Two Church Dedications

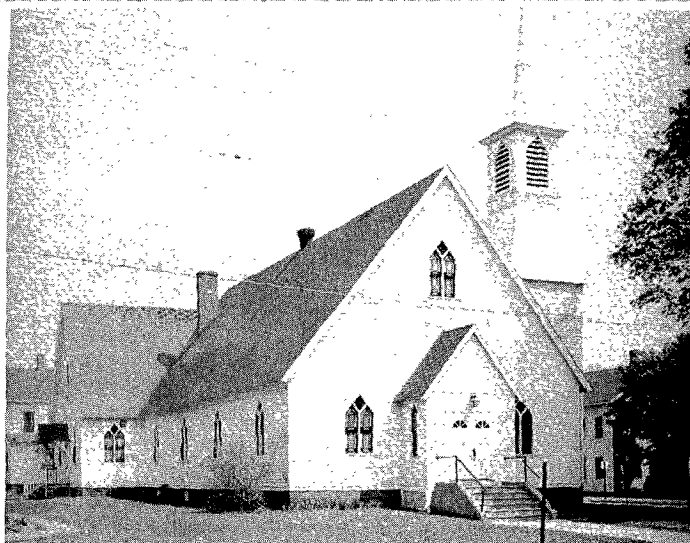


Tuscaloosa, Alabama

The Tuscaloosa, Alabama, church was dedicated on Sabbath, July 3. This lovely facility, now complete, consists of the main sanctuary, Sabbath school classrooms, and complete provisions for a congregation of 100 or more. The congregation, organized January 19, 1955, now numbers 43.

Among those participating in the dedication service were LeRoy J. Leiske and J. H. Whitehead from the Southern Union; W. O. Coe, president of Alabama-Mississippi; A. J. Hess, treasurer; other conference personnel; and the pastor of the church, Raymond Roberts.

W. D. WAMPLER, Departmental Secretary
Alabama-Mississippi Conference



Plainville, Connecticut

On May 29 the newest congregation in the Southern New England Conference dedicated their new church home after having purchased it just a few weeks previously. This new congregation came into being as a result of uniting the Bristol and New Britain churches. Merle L. Mills, conference president, preached the dedicatory sermon. Others participating were O. J. Mills, pastor of the Hartford district; Bruce Chittenden, the pastor; James H. Davis, pastor of the Methodist church; and William Carpenter, pastor of the Bridgeport district.

S. A. YAKUSH, Departmental Secretary
Southern New England Conference

Dial-a-Prayer in Australasia

By Ernest H. J. Steed, Director of Public Relations, Australasian Division

Dial-a-Prayer is a spiritual service in the Australasian Division that can no longer be classified as a gimmick. It has shown that the telephone can be an important instrument of evangelism. It was launched four years ago at the Australasian Division office, serving Sydney with the express purpose of establishing a continuing witness for God and truth. It was welcomed by the public with thousands of calls a week, jamming lines and creating big news. Today 23 centers in Australia and New Zealand are operating this ministry. Calls are continuing to increase monthly in all areas.

Since the plan was inaugurated it is estimated that more than 4 million calls have been made on the 48 lines used. It is expected that Sydney's service will record the one-millionth caller in a few weeks.

The influence of this program in the Australasian Division has inspired a similar service in many areas of the Northern European Division and other countries.

Public acceptance is evidenced by the fact that the Australian Post Office sys-

tem lists Dial-a-Prayer prominently in all its directories as a community service.

Here are a few quotes from letters recently received from Dial-a-Prayer listeners: "I was very touched by the prayer this morning as it inspired me to face a grave problem more easily."—Waverly, Sydney.

"For some time I have received comfort from your Dial-a-Prayer service, for which I thank you. I found this especially so during my wife's hospitalization and serious illness recently."—Punchbowl, Sydney.



Ernest H. J. Steed, instigator of the Dial-a-Prayer service in Australasia, checks on one of Sydney's five machines that record more than 30,000 calls a month.

"It has been such a help to me over the past few weeks. My husband is an alcoholic, and it has been very hard lately to watch him slowly destroy himself through drink and drugs. I have gained a great deal of strength and comfort by ringing your service every day."—Narrabeen, Sydney.

"I would like to say a devout Thank you for the help you have given me since I have begun to Dial-a-Prayer."—Mt. Lawley, W.A.

"I have been mentally ill for many years. I now realize that Christ is the answer to all the various problems."—Mt. Yokine, W.A.

"As a working housewife I find these few minutes a day are very rewarding. I ring almost every day."—Reynella, S.A.

Typical of the breaking down of prejudice in the community is an experience in Invercargill, South New Zealand, a conservative city of Scottish tradition. Local Pastor Arthur Patrick says of this southernmost Dial-a-Prayer service:

"Church members who mentioned Dial-a-Prayer casually while on Ingathering almost without exception noted a positive response. I also noted recently when visiting interests from the evangelistic mission a great many knew my voice, having used Dial-a-Prayer. This was an immediate point of mutual contact."

In Christchurch some elderly folks that we reached claimed they belong to the Dial-a-Prayer church. On two occasions elderly folks on passing away left requests that the Dial-a-Prayer pastor conduct the service.

Nurses in our Sydney Sanitarium find that Dial-a-Prayer aids in many ways. One nurse wrote, "Please send ten colored prayer cards for my use in the San with my patients. The Dial-a-Prayer is a lot of spiritual help to us nurses, too, who are on duty most Friday nights and Sabbaths."

Without a doubt, the telephone has great potential for directing the attention of the multitudes to the things of God. This Christian impact is building good will and good public relations.

French-speaking Church in New York City

By L. H. Davis, *Departmental Secretary Northeastern Conference*

One of the fastest-growing congregations in the Northeastern Conference is the French church located at 447-449 Eastern Parkway, Brooklyn, New York. The church has developed from a small company to a membership of 127.

When Rene Adrien, pastor, arrived in New York in July, 1955, there was no French-speaking Seventh-day Adventist church in the city. He and others from Haiti did not speak English well, hence found it difficult to understand what was said in the various churches on Sabbath.

Several solutions to the problem were tried. Then late in September of 1956, Pastor Edner Pierre-Louis, a worker from the Haitian Mission, on his return from Mexico, stopped in Brooklyn for two weeks to visit his brothers and sisters. A young sister from Haiti named Justina Lamardieu asked him to preach a sermon in French on his first Sabbath. Pastor Pierre-Louis was very pleased to do this and preached for two Sabbaths before he returned home.

The next Sabbath a meeting was held in the home of Brother Kis Lamour. About 15 attended and participated in the organization that followed. The number grew rapidly. After three weeks the little room was crowded and plans were



Home Study Enrollments Pass 90,000 Mark

Mrs. Shirley Johnson, registrar of Home Study Institute at General Conference headquarters, smiles bravely behind part of a single day's load of incoming mail, which includes 1,800 returning lessons and examinations. Home Study Institute is currently enrolling close to 5,000 students a year and has just passed the 90,000 mark in enrollments since the year it was organized, 1909.

Forty teachers and an administrative staff of 25 are working hard to keep up with the heavy loads of correspondence courses from students around the world.

Home Study Institute serves as the extension division in correspondence work for Seventh-day Adventist colleges and universities and is a member of the National University Extension Association—an organization which includes the major universities in the United States. The Institute also provides extensive work for academy and elementary students.

D. W. HOLBROOK, *President*

made for a larger place. The Lord led in finding a store front on Bedford Avenue for \$80 monthly. Here the group met for eight years. It was understood that every member should give a chair and pay one dollar weekly. The arrangement continued until January 16, 1965, when the congregation moved to a building purchased for \$100,000.

In January, 1959, the conference asked Brother Rene Adrien to pastor the

church. To date, 39 souls have been baptized, two have been admitted on profession of faith, and the rest of the 127 members have joined by letter from Haiti, Guadeloupe, and Martinique.



Barbara Louise Benson, of Keene, Texas, left San Francisco, California, August 15, for Tokyo, Japan, where she will be an elementary teacher.

Dr. and Mrs. Alex P. Bokovoy and two children, of San Diego, California, left New York City, August 18, for Ethiopia, returning from furlough and a study leave. Dr. Bokovoy will be connected with the Empress Zauditu Memorial Hospital, in Addis Ababa, Ethiopia. Sister Bokovoy's maiden name was Sandra Ann Anderson.

Elder and Mrs. W. Gordon Jensen and three children left San Francisco, California, August 23, for New Delhi, India, returning from furlough. Elder Jensen will resume his work as an evangelist in the Northwestern India Union. Sister Jensen's maiden name was Betty Amoroso.

Mr. and Mrs. Bruce Charles Kuist, of Portland, Tennessee, left Los Angeles, California, August 22, for Singapore, where Brother Kuist will be music teacher at the Far Eastern Academy. Sister Kuist's maiden name was Irene Cross.

Elder and Mrs. J. T. Mason and two children left Dallas, Texas, August 17, for Singapore, returning from furlough. Brother Mason is assistant publishing secretary for the Far Eastern Division. Sister Mason's maiden name was Iris Norrine May.

Mrs. Lois Shafer McConnell, of Amarillo, Texas, left Dallas, Texas, August 21, for Puerto Rico, where she will serve as relief dietitian for one year at the Bella Vista Hospital, in Mayagüez.

Alma D. Riter left New York, August 23, for East Africa, returning from furlough. Miss Riter will take up work as a teacher in the Maxwell Preparatory School, Nairobi, Kenya.

Mr. and Mrs. Dale B. Visger and two children, of College Heights, Alberta, Canada, sailed from Seattle, Washington, August 17, on the S.S. *Bengal Mail* for India. Brother Visger will be industrial arts teacher in the Lowry Memorial Higher Secondary School, Bangalore, India. Sister Visger's maiden name was Cynthia Ruth Steeves.

Elder and Mrs. Adrian E. Zytoskee and three children, of Madison, Wisconsin, left Los Angeles, August 15, for Seoul, Korea, where Brother Zytoskee will be Missionary Volunteer secretary of the Korean Union. Sister Zytoskee's maiden name was Joyce Rohde.

W. R. BEACH



Charter members of French church in New York. Pastor and Mrs. Adrien seated, center.



Seven of the eight Cuna Indians baptized by E. H. Schneider. Elsa Hernandez, mentioned in the accompanying story, is in the center.

A Baptism Among the Cuna Indians

By E. H. Schneider, President
Panama Conference

"You may not be baptized. . . . You are my only daughter and I expect you to carry on the traditions of the Cuna Indians."

With this pronouncement ringing in her ears Elsa Hernandez turned to her Saviour in prayer, with tears in her eyes. Yes, she was her mother's only daughter. There were five sons in the Hernandez family—all full-blooded Cuna Indians. The middle son, Claudio, gave his heart to Jesus and was baptized several years ago, and decided to become a worker in the vineyard of his Lord. He attended our college in Alajuela, Costa Rica, graduating in November, 1961. He immediately volunteered to return to the San Blas Islands to bring the last warning message to his own people.

He knew the work would not be easy there, for the Cuna Indians had lived many centuries steeped in their own traditions and following age-old customs. They live on the San Blas Islands, which lie north of the Panama mainland, about 100 miles east of the Panama Canal.

These islands are near enough to the mainland so that each day at dawn all the Indian men get into their *cayucos* (a kind of boat) and head for the mainland, which they farm. The mainland in their area is inaccessible except by water, and so they maintain the age-old tradition of the Cunas—living on the San Blas Islands and farming the mainland. At night the men return with their harvest, which consists of rice, bananas, yucca, and other tuberous foods. Coconuts form an important part of their everyday diet.

One of the Cuna customs demands that all the Cuna women wear a solid-gold ring in their noses, which have been pierced in infancy. They also wear beaded bands around their arms and legs. These bands tighten, causing an ugly shape to develop in the muscles of the legs and arms. The

women also wear much jewelry, such as heavy beads, silver necklaces, and many gold rings, sometimes one on each finger of both hands.

Their dress is extremely colorful but is uniform throughout the San Blas Islands. The *molas* which they make are individual and are part of their regalia. These they make into blouses and skirts which draw the admiration of all who see them. All these things the Cuna women are traditionally bound to wear.

However, when a Cuna woman becomes a Seventh-day Adventist and is baptized, she is prohibited by her tribe from wearing any of the Cuna regalia. She must dress like all the other women in the Adventist Church. From that moment she is considered almost an outcast, and must stand taunts and persecution.

This is the condition that Elsa faced. But thanks to the guiding hand of her dedicated brother, Claudio, Elsa decided for her Saviour. It was therefore the happy privilege of the writer to baptize Elsa with seven other Cuna Indians who had given their hearts to the Saviour.

One of the Cuna villages is on Rio Cidra Island. It is 500 yards long and 200 feet wide. Approximately 600 people live on this small island. Seventh-day Adventists have a church school with 46 Indian boys and girls enrolled. We also have living quarters for Claudio and his wife,



Claudio Hernandez with his wife Raquel and son. Brother Hernandez is a worker for his own people, the Cuna Indians of the San Blas Islands.

Raquel (Rachel), who, incidentally, is the schoolteacher. We have a clinic, given to us by the dedicated American doctors and friends who form the Liga de Mexico. Here in this clinic Raquel pulls the bad teeth for the Cunas, lances their boils, and generally cares for their medical needs.

To date the Lord has given Brother Claudio Hernandez 31 souls—all Cuna Indians. The work in the San Blas Islands is difficult, but our Lord and King knows how to soften the hearts of the most obdurate. We solicit your prayers in behalf of the Cuna Indians.

The Great Controversy Starts a Church in the Philippines

By J. O. Bautista, Departmental Secretary
North Philippine Union Mission

The organization of the Tambuan church in the Philippines took place on June 5 at the close of a lay preachers' institute. J. O. Bautista led out in the service, assisted by the officers of the Mountain Province Mission, namely, J. C. Medina and F. B. Fangonilo, president and secretary-treasurer, respectively; E. L. Dingoasen, departmental secretary; and W. G. Pasiwen, district leader.

Of the 20 who took the course for lay workers, 16 successfully passed the test given at the close and were graduated. All entered into the study of the lessons with unusual interest and application. Nursing-mother members brought along to class their babies wrapped in blankets slung across their shoulders. A few of these mothers shared honors in receiving top ratings in the examination.

This church in the hinterlands of Bonoc came into existence because of one copy of *The Great Controversy*, by Ellen G. White, in Ilocano. Eleven years ago two colporteur evangelists called at the home of Ramon Tiwan and sold him the book. Having lost two sons in their infancy, what appealed in a special way to Mr. Tiwan at the first reading of the book was that passage which describes little children being borne by holy angels to their mothers' arms on the resurrection morning. There was created in his heart a deep longing to know how that happy reunion in the hereafter might come to him and his family.

Other things caught his attention as he reread the book. Finally he discovered the Sabbath truth. Conviction came to him, and he began keeping the day alone. His wife refused to join him in the matter at first.

He next tried to interest others in the keeping of the seventh-day Sabbath by lending the book, not only to friends in his own village but also to those in neighboring ones as well. Without his knowing it, all this prepared the ground for the holding of an evangelistic program in his locality.

Early in 1956, T. A. Atiteo, district leader, was requested to look into some interest that might have been created in Mr. Tiwan's area from the reading of the book. Sure enough, the evangelist found several families ready to hear the message preached to them. A cottage

meeting was promptly arranged for, and this resulted in seven precious souls going forward to follow their Lord in the first baptism. After working for two years in the village, during which seven other persons were added to the first converts, the worker was transferred to another field.

Aggressive lay activities followed when the group of believers were left to themselves. Led by Brother Tiwan, the brethren carried on the work by means of a systematic home visitation program, inviting friends and neighbors to Sabbath school and holding cottage meetings. In this way the members became instrumental in bringing to the fold a dozen more believers up to the close of 1964. The first week of the new year saw six more persons baptized. On June 4 three others received the sacred rite. The following day the church was organized with 32 charter members.

An experience that came to Brother Tiwan illustrates how well-grounded he is in the truth. Seeing in our brother a good prospect as a future worker for God, the local superintendent of another denomination approached him with a proposition: He was to go to the church's seminary in Baguio City and get the training for the ministry with all expenses paid, plus a monthly stipend of ₱70, until he finished the entire college course. It was a rare opportunity and a tempting offer for one belonging to his tribe, but in giving the matter serious consideration, our brother asked himself, Can I, after I finish the course, go out and preach something that I know positively is not the truth? That thought gained for him the victory, and he refused the offer.

This group of 16 trained lay workers has set as its goal the winning of 53 people in one year. Thus the light of truth continues to penetrate the darkness in the out-of-the-way villages of this vast unentered section of the Mountain Province Mission.



Ramon Tiwan, who became an Adventist by reading *The Great Controversy*, points to the neighboring village of Dandana which the newly trained lay workers from the Tambuan church plan to enter with the message as their first missionary project.



These nursing-mother members of the lay preachers' training class at the Tambuan church brought their children along in this fashion. Several received high marks in the examination.

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

Bernard Shaw tells of a slightly deaf old woman who sat at the feet of Charles Bradlaugh, the eloquent atheist, when he lectured at the Hall of Science in London and applauded what he said because she was under the impression he was a Methodist. The source of the mistaken identity was in the dear woman's auditory handicap and personal faith and not in any obscurity in the speaker's exposition of his militant disbelief.

This incident points up the hazard every writer is open to—the subjective prejudices and other limitations of the reader. Readers often make writers mean what they did not say. On the other hand, confused writers often make their readers think what they did not mean. A show of pedantry sometimes disguises a writer's shallow thought. Ornate phraseology sometimes obscures what a writer wishes to convey by drawing the reader's attention to his cleverness of expression and unique figures of speech.

The primary responsibility in communication rests upon the writer, but the reader is not absolved from bringing to a book an open mind, undivided attention, and all the resources for comprehension afforded him by his education and experience. To keep ourselves alert, let us frequently put to ourselves the query of Philip to the Ethiopian eunuch, "Understandest thou what thou readest?"

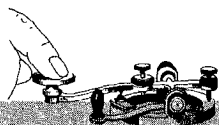
For our saunter through bookland this week let us look at some smaller bindings that are delightful within their scope. Graham Mitchell of Australia, who was prominent in the news a few months ago for having won first

award at the International Bible Contest in Jerusalem, apparently sparked the industry of Richard H. Utt to write *Quiz Time With Your Bible*.* He has done a creditable job in providing a provocative booklet of 48 pages probing your knowledge of travel and money in Bible times; Bible story plots; foods, metals, and geographical localities of the Bible; great texts, great promises, great people, and great events of the Book of books. There are blank spaces for your answers, which can be checked from a key in the back of the book, about 500 in all. An ingenious compilation that will test the knowledge of junior and adult alike. 75 cents.

Bonnie MacMillan's book *When We Pray** is something new and special for young children. Fourteen pictures in full color illustrate some simple discussions of the phrases in the Lord's Prayer. They were painted by the author herself and are designed to charm the wonder of little folks. An excellent book to fix the model prayer of Jesus indelibly in children's minds. Bound in hard cover, it can be carried to church to help little ones get more benefit from the sermon hour. \$2.00.

The story of the establishment of Monument Valley Mission and Hospital among the Navaho Indians of Utah and Arizona has irresistible romantic overtones. Herbert Ford has captured some of them in his recent booklet *Wind High, Sand Deep*.* The sorrows of The People, as they are called, are portrayed in a review of their oppression under blundering government mistreatment of earlier days. The wooing of the confidence of the Navahos by medical missionaries warms the heart and stirs the admiration. A dozen pictures from the department of public relations, Pacific Union Conference, enhance the total appeal of this 32-page booklet. 50 cents.

* From the Pacific Press, Review and Herald, and Southern Publishing Association, respectively.



Brief News OF MEN AND EVENTS



Canadian Union

Reported by
Evelyn M. Bowles

► The new auditorium built on the Seventh-day Adventist campgrounds at Hope, British Columbia, just prior to the opening of camp meeting, is 106 feet wide and 140 feet long. At present it can seat approximately 2,000 people. When fully completed it will seat 3,000.

► Book and Bible House camp meeting sales for the British Columbia Conference totaled \$15,581.37, exceeding last year's total by \$2,994.15.

► A. F. Penstock and family have arrived in British Columbia from Newfoundland. Brother Penstock is the principal of the new Deer Lake consolidated school.

► Members from four churches gathered at Crystal Lake on June 26 to witness a baptism conducted by Pastor N. Trynchuk. Three of the ten candidates joined the Canora church in Saskatchewan, and one joined the Hazel Dell church. The remaining six became members of the Swan River church in Manitoba, where Pastor S. Yaseyko is the minister.

► As a result of an 11-day series of Bible lectures conducted by Pastors S. Yaseyko and R. Skoretz, four persons were baptized in the Winnipegosis church.

► Plans for the proposed 100-bed Park Manor Nursing Home in Transcona, Manitoba, are moving forward. Werner Seidel has been elected by the board of directors to assist Pastor Malcolm Fisher, administrator, in the fund-raising campaign.



Central Union

Reported by
Mrs. Clara Anderson

► Herman G. Vences has accepted the call of the Colorado Conference to be pastor of the Spanish church in Denver. Elder Vences and his family come from California.

► Ground was broken the first part of August at Enterprise Academy for an addition to the girls' dormitory. The addition will have 12 rooms. H. C. Klement, conference president, addressed the group gathered for this occasion.

► William Goble, formerly with Porter Memorial Hospital, is the assistant superintendent of grounds and buildings at Union College.

► E. U. Testerman and Mrs. Gisela Willi have joined the music department of Union College. Mr. Testerman is an assistant professor of music and formerly taught at Mt. Pisgah Academy in North Carolina. Mrs. Willi also is an assistant

professor in music. She was at Newbold College in England.

► Sister Anna M. Yeoman, 92, of Lawrence, Kansas, was featured at the 1965 Kansas camp meeting as the Sabbath school teacher of the year. She is still active in the Sabbath school and has been a teacher for the past 76 years.



Columbia Union

Reported by
Morten Juberg

► Members of the Norfolk, Virginia, church recently completed a successful every-member canvass to raise \$40,000. The fund raising is for a new five-classroom school that will serve children from Norfolk, Portsmouth, and Princess Anne. Construction on the school will begin shortly. The canvass was directed by M. E. Moore, Potomac Conference stewardship secretary.

► R. H. Broderson, Potomac Conference Sabbath school secretary, reports that 24 Vacation Bible Schools were held in the conference this summer. Attendance ranged from 25 in smaller schools to more than 500.

► Work is being completed on the new Greater Wilmington (Delaware) Junior Academy for its opening this fall. Construction is progressing satisfactorily on the new Wilmington church, which will be adjacent to the school.

► Twenty-two were baptized at the conclusion of a three-week evangelistic campaign conducted in Laurel, Maryland, by W. R. May, coordinator of evangelism for the Chesapeake Conference.

► Lloyd P. Lind has been appointed administrator of the Leland Memorial Hospital in Riverdale, Maryland.



Lake Union

Reported by
Mrs. Mildred Wade

► J. E. Roache, educational superintendent of the Lake Region Conference, states that it has been necessary to bring in a number of new teachers to help with their developing program in education. Carol Smith, Vera Hill, Robert L. Moss, Sandra Neely, and Nathaniel Higgs come from Oakwood College; June White, from Atlantic Union College; Daniel Omole, from Andrews University; Mrs. Hilda Cox, from the South Central Conference; Edric L. Weeks-Sealy, from British Columbia University, Canada; and Gloria Felan, from Ohio.

► Since joining Andrews University a year ago, Dr. Robert E. Firth, chairman of the Department of Business Administration and Economics, has been organizing a program that will lead to the degree of Master of Business Administration. This summer for the first time classes were taught as a part of this program. Other teachers in this department include Arthur Klein, Wilson Trickett, and Harold Phillips.

► Mr. and Mrs. Walter Sooy, members of the Battle Creek Tabernacle church, in Michigan, have recently donated their

Still Reading the REVIEW at Ninety



Mrs. Fred F. Petersen has been an avid reader of the REVIEW since her childhood. The paper has been a continual visitor and a source of inspiration in her home from the time that she married her minister husband on May 9, 1897.

Mrs. Petersen celebrated her ninetieth birthday at her home in Plainfield, Wisconsin on July 6. Seven of her eight children were with her. Her oldest son, Walter, has recently retired from a lifetime of active service in the Book and Bible Houses of various conferences.

She is a member of the Seventh-day Adventist church at Almond, Wisconsin, and attends church regularly. Her health is reasonably good.

Positive thinking, a continual interest in others, and a steadfast hope for the future are elements of Mrs. Petersen's philosophy.

DELILAH PETERSEN

Hickory Shores Farm to the Michigan Conference for the improvement of its boarding academies. This farm, consisting of 336 acres of fox loam, with many buildings, is valued at approximately \$150,000. This gift, according to the Michigan Conference treasurer, L. G. Wartzok, is in addition to the regular academy development program, and not a part of the canvasses being conducted throughout the conference.



North Pacific Union

Reported by
Mrs. Ione Morgan

- On August 22, President William H. Shephard conferred Master of Arts degrees on 16 candidates, the largest class to receive graduate degrees from Walla Walla College in any commencement exercise, according to Dr. J. V. Peters, chairman of the department of education.
- Oregon Conference fair displays began during the month of August. Two booths promoted "Life at Its Best." These were in Gresham at the Multnomah County Fair and in Grants Pass. At Redmond, Coquille, and Falls City the booths featured a "Stop Smoking" theme. The TV Bible Class was emphasized in Tillamook.
- New arrivals on the campus of Gem State Academy are Mr. and Mrs. Ray Miller. Mr. Miller will serve as director of physical education and health instruction; Mrs. Miller will head the food service.



Northern Union

Reported by
L. H. Netteburg

- South Dakota Conference ministers met at Flag Mountain Camp July 11 through 16 to erect a new lodge building. The structure will house a kitchen and dining area.
- Construction is on schedule on the new church building at Pierre, South Dakota. It is thought that the \$60,000 plant will be ready for occupancy by the end of September.
- Twelve people were baptized as a result of an evangelistic effort in Bloomfield, Iowa, conducted by Ernest Lundin and Alvin Klein.
- A short series of meetings in the Otumwa, Iowa, church resulted in a baptism of three. Alvin Klein is the pastor.



Pacific Union

Reported by
Mrs. Margaret Follett

- There were 24 students graduated from the Paradise Valley Hospital School of Nursing in its fifty-fourth commencement exercises held July 30 and 31.
- More than 150 physicians and dentists and their families attended the first Southeastern California Conference medical-ministerial retreat held at Pine Springs



Eighth President of Philippine Union College

The presidency of Philippine Union College changed hands during the commencement exercise held on May 9. Dr. Arthur Ray Corder (right), seventh president of PUC, is shown handing the foot-long symbolic key of responsibility to Prof. Alfonso P. Roda, the second Filipino president of the 48-year-old senior college. Roda is a PUC alumnus who has served in various capacities as mission treasurer, academy teacher, union book-keeper, college professor, and head of the Bible and history departments. He obtained his M.A. degree from Emmanuel Missionary College and his B.D. degree from Andrews University.

In the background is T. C. Murdoch, chairman of the PUC board of trustees. Dr. Corder accepted the presidency last year "on condition that it will be temporary."

B. B. ALSAYBAR, *Principal*
PUC Academy

Ranch, August 13 to 15. Ranch facilities were taxed to the limit, and additional facilities at Idyllwild were needed to accommodate approximately 750 people.

- Summer commencement exercises were held at Pacific Union College August 12 with 85 students receiving degrees.
- Recently transferred to the Arizona Conference from the Greater New York Conference was R. L. Wangerin, who accepted a call to serve as Book and Bible House manager for Arizona.
- Members of the Juniper Avenue church in Fontana, California, experienced deep and abiding pleasure as more than 100 of their friends and neighbors received completion certificates and white Bibles for having finished the 32 lessons of the Family Bible Course.
- It is expected that the student literature evangelists in Hawaii this summer will more than double the past sales record of \$11,000 in the Hawaiian Mission, writes K. E. Wilber, secretary of the publishing department.
- William C. Dopp, Missionary Volunteer secretary of the Southeastern California Conference, reports that 350 of the 900 campers at Pine Springs Ranch during the summer made decisions to be baptized.
- Joe Ray, a recent graduate of Pacific Union College, is the new pastor of the Springerville district in the Arizona Conference.



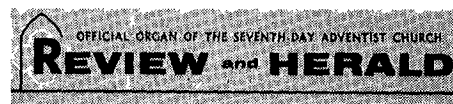
Southern Union

Reported by
Oscar L. Heinrich

- First services in the new sanctuary and educational wing at Dothan, Alabama, were conducted on Sabbath, July 24, with L. J. Leiske, Southern Union Conference president, as guest speaker. L. A. Ward, pastor, directed the building program.
- Dorcas societies in the Florida Conference sponsored 80 worthy boys at a friendship camp conducted July 25-30 at Camp Kulaqua.
- Through the use of the new Southern Union public-communications revolving display unit set up in an attractive booth at the Lions' Blue Grass Fair, members of the Lexington, Kentucky, church enrolled more than 600 people in the Bible correspondence course.
- The Smokers Dial program being conducted by the Charlotte, North Carolina, church is proving very successful, even in the heart of tobacco land.

Church Calendar

Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4
Church Missionary Offering	November 6
Week of Prayer	November 6-13



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News of Note

Word From the Pakistan-India Trouble Zone

The city of Lahore, in North Pakistan, is the headquarters of the West Pakistan territory and of the Pakistan Union. In this city we have several missionary families and a number of church members carrying on the work of the union.

We have just received a message from Clarence H. Hamel, president of the Pakistan Union, saying: "Lahore families safe. Women and children in Chuharkana. Men remaining for present."

Chuharkana is the location of the union training school, approximately forty-five miles northwest of Lahore. This location is somewhat safer than the city itself, and therefore these measures have been taken to ensure the safety of the families.

The General Conference has been in touch with the Department of State; and our Government is giving close attention to developments, keeping in mind the safety of our missionaries in this area.

All workers appear to be safe in Karachi and East Pakistan. W. P. BRADLEY

Antismoking Plans in Germany

O. Brozio, temperance secretary of the Central European Division, reports that plans are being completed for an extensive drive with the Five-Day Plan to Stop Smoking in Germany this fall. The Five-Day Plan control book has been translated into German and is now ready for use. Three of our films on smoking and health also are now in the German language, namely, *One in 20,000*, *Time Pulls the Trigger*, and *Beyond Reasonable Doubt*. They have translated four issues of *Smoke Signals* into German, ready for the fall campaign.

We believe the temperance work will open new doors in Germany. May God bless the efforts of Brother Brozio and his staff. JESSE O. GIBSON

Send Addresses of Servicemen to Vietnam

Ralph E. Neall, president of the Viet Nam Mission, sends this important message:

"With the buildup in American forces in Vietnam, we are meeting an increasing number of Adventist soldiers. Our missionaries are happy to entertain them whenever they are in Saigon, and we are willing to serve them in any way we can.

"We are concerned, however, about the men who may not know we are here. One Adventist boy was killed last week whom we had never met, and we would not have known of his death except for word from the Chaplain's Office. We attended the memorial service and hope to send pictures to his family.

"I would appreciate it if you would publish a request to our boys and/or their families to send me their addresses when they come to Vietnam. I am keeping a file of their names, and will try to keep in touch with them while they are here. A servicemen's retreat is planned in Saigon for November 12. [Elder Neall's address is P.O. Box 453, Saigon, South Vietnam.]

"Besides our regular English services in Saigon, we have Vietnamese churches in Danang, Dalat, and Vam Nhon (which is on the delta near CanTho); and companies in Sadec and CanTho. The workers in these places speak enough English so that a visiting GI could enjoy some fellowship with them."

Mexico City Effort Already Wins 435

In a letter just received from Alfredo Aeschlimann, president of the Mexican Union Mission, he passes on the thrilling news that to date 435 converts have been baptized as a result of the evangelistic campaign conducted in Mexico City by his son, Carlos Aeschlimann, evangelist in Buenos Aires, Argentina. Brother Aeschlimann says that "many more souls will be brought to Jesus between now and the end of the present year, because of this effort." Let us thank God that His Spirit is moving upon hearts in Mexico. R. S. WATTS



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

CAPE GIRARDEAU, Mo. — The Church of God voted at its sixtieth annual general assembly here to move its world headquarters from Queens Village, New York, to Jerusalem. Organized in 1903, the Church of God is not connected with any other group having a similar name. The denomination now has some 74,500 members.

NEW YORK—The possibility of a visit by Pope Paul VI to the United Nations will require re-evaluation of the United States' attitude toward relations with the Vatican, a leading Roman Catholic national weekly declared editorially. In its August 21 issue, *America*, published here, pointed out that if the Pope comes to the United Nations, President Johnson will have to decide whether he should recognize the presence of the world religious leader in this country, and if so, what form that recognition should take.

A Look Ahead, and an "Act Now" Reminder

Next week's REVIEW is the annual Week of Prayer number. Its deeply spiritual messages from leaders of the church will bring rich blessings to your soul. Keep the issue available for use during the Week of Prayer, November 6-13.

In the October 7 issue will appear the first of a series of reports by Raymond F. Cottrell, an associate REVIEW editor, who is now in Rome. Elder Cottrell will tell of his recent travels to points of denominational interest in Europe, and will cover the present session of Vatican Council II. This, the fourth session, may prove to be the most important, not merely because it has been announced as the last, but because it is taking up highly controversial issues of worldwide significance. The REVIEW series will run for about six weeks.

We call this to your attention because we know you will want to read every one of these articles. To do this you may need to renew your REVIEW subscription at once. The REVIEW campaign is in progress in all our churches now, so the special price of \$4.75 prevails.

Remember, by subscribing to the REVIEW at this time you also are assuring yourself of the special issues that will be mailed to all readers during the General Conference session in Detroit, Michigan, next June. The REVIEW is always a top value in denominational literature, but especially so when the extra issues covering the General Conference session are included at no extra cost. So, with money in hand, search out your church missionary secretary or Book and Bible House manager at once. You need your church paper, and your church paper needs you.

VALLEY FORGE, PA.—American Baptists have been chided in a denominational news report from its headquarters here for giving less than 3 per cent of their annual incomes to their church. "It is time for individuals and churches to re-think their stewardship possessions," according to a commentary on financial receipts made by the Rev. Newton Woodbury, director of the Division of World Mission Support. The per capita amount of giving for all church causes dropped from \$68.34 in 1963 to \$67.89 in 1964.

PAYNESVILLE, MINN.—The Minnesota Baptist Convention adopted resolutions here denouncing "the ecumenical church" as "Satan's church" and attacking certain religious leaders for advocating "sexual looseness." A resolution approved by the convention charged that the ecumenical movement is developing into the "church of the anti-Christ" predicted in Revelation 17 and 18. The coming "false church," the resolution said, is developing through denominational mergers, ecumenical evangelism, "new evangelicalism" which "stresses reason more than faith" and "through an all-out attack on old-fashioned, Biblical, historical, fundamental Christianity." The Minnesota Baptist Convention is the most conservative of four State Baptist bodies.