

REVIEW

and Herald

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A SABBATH IN MOSCOW

By Alonzo L. Baker
Professor, Political Science and History
La Sierra College

Left: The building in which our believers meet each Sabbath in Moscow. Below: Close-up view of the entrance.



IN THE course of a two-month, 12,000-mile tour of Russia this last summer I attended services in many churches, but in none did I feel the spirit of devotion, ardency, and consecration as in our own church in Moscow. The other churches I visited were for the most part Russian Orthodox, but also included one Roman Catholic, one Armenian Catholic, one Jewish temple, and in Central Asia several Islamic mosques.

In Moscow our believers meet Sabbath mornings and Wednesday evenings in a church building "leased" to the Baptists by the Soviet Government, which, of course, owns and controls all church properties throughout the U.S.S.R. We sublease from the Baptists.

The church building looks very much like an apartment house on the exterior. The interior, however, is very churchy. It has been recently redecorated in very good taste. The pulpit and rostrum are beautifully done. Behind and over the rostrum in Russian are the words, *(Continued on page 8)*

A Historic Expedition

AS EVERY Adventist knows, the subject of Creation is central to our whole system of belief. Entwined is our doctrine of the Sabbath. To a belief in Eden we anchor a belief in Eden restored. All Bible history rests on the record of Creation. Hence, any belief that denies this record is a deadly attack on the very foundations of our teachings.

Now the theory of evolution is just such an attack. We believe that the acceptance of it by the great majority of churches in the past half century is one of the chief explanations for the spiritual apostasy that now distinguishes Christendom. All this we know. But what many of us do not seem to know is that the theory of evolution finds its strongest support in the area of geology. Evolution is anchored to the rocks—or more precisely, to the fossils found in the rocks. The best arguments for the theory are said to be found in the strata that surround the earth, all the way down to the flinty granites that underlie them. Because this is so, the subject of geology assumes great interest for us.

Now some of our good members may blandly reply that Adventists are really uninterested in fighting any battle with evolutionists, on a rocky field, or elsewhere. They devoutly hold that we may ignore the whole matter of fossils as phantoms, and dinosaurs' bones and footprints as exhibits of overheated evolutionary imagination. Or at least we are told that some among us have thus believed at one time or another.

We are happy that Adventist leadership has considered the matter very differently through the years. They have ever viewed the evolution theory as a mortal enemy of some of our most basic religious beliefs. There are sprinkled through our literature articles, pamphlets, and books, that point out the fallacies of evolution and present the case for Creation and the Flood.

Geoscience Institute Set Up

More than that, the General Conference, a few years ago, set up the Geoscience Research Institute to make a thorough, scientific study of

geology. Thus the matter was lifted above the level of sporadic attacks on this or that aspect of evolution that relates to geology. Our study of this matter is now tied right in with our whole program of higher education. The building that houses the Institute is situated hard by Andrews University, in Michigan. We feel that the creation of this Institute reveals a wise, farsighted move on the part of our General Conference leadership. It is a move consistent with our whole attitude toward higher education.

In charge of the Institute is R. M. Ritland. For some time he and his associates have been exploring the field of geology—and it is a field both wide and deep. Increasingly they have felt that it would be well if they could take a group of fellow scientists and ministers on a field trip to study first-hand various geological problems. They reasoned that this would best help to keep us together in our thinking. They were wise, for we must think together if we are to stay together—and stay together we must.

Such a field trip was held from August 5 to September 6 of this year, the path traveled being from Banff, in western Canada, down through the mountain States to Grand Canyon and Yosemite. Some of the most striking exposures of geological formations are found in this area. About 40 persons participated. The purpose of the trip was not to reach conclusions, but simply to observe, gather data, and discuss. Let that prime fact of the limited scope of this expedition be kept clearly in mind. Some who hear of this field trip might be tempted to feel that perhaps some far-reaching decisions were quickly made on a

mountainside and that the whole church will be bound by them. Nothing could be farther from the facts. We happened to be one of the group who traveled up hills and down for weeks, and we think we know whereof we speak.

The First Question Asked

When we returned someone asked us: "What impressed you as the most striking feature of this trip?" We replied: "The very fact that 40 of us took such a trip—and took it with the blessing of the church upon us." The opening moments of our daily activities were impressive. Each morning as we gathered, perhaps on a mountainside, for the day's briefing, we first bowed our heads in prayer for God's guidance upon us. A mountain slope, the morning light, a prayer! In that context we studied rocks and geological problems.

As we traveled day after day some over-all impressions took hold upon us. The first and most evident was this, that our real point of tension with the world of evolutionary scientists is not so much Creation as the Flood. We confess that we take Creation by faith. God spake, and it was. Either a man believes this or he does not. Nor is there any way, physically speaking, of checking on the matter—how would you check on Creation? The evolutionist may declare that the very idea of Creation is irrational. That is simply his idea.

But with the Flood the matter is different. There was already present a world—continents, bodies of water, flora and fauna. What should we expect would happen if the whole world was rather suddenly overwhelmed with water? Everywhere over the earth are evidences of violent action at some past time, or times. Do these evidences support the claim of a Flood as Genesis portrays? Evolutionists say No. They claim that countless millions of years have been required to provide the evidence. Now we may refuse, out of hand, to examine their explanation of the evidence. A simple procedure. But if we do this we will be taunted as belonging with those who even today refuse to examine the evidence that the world

Give Me a Simple Faith

By MARION REINHART MEYER

Give me a simple faith
Not fraught with when's or why's;
Teach me of faith that *knows*—
When others hope, surmise.
Send me a faith made strong
Through years of patient trust.
Keep me forever sure, O God,
That Thou art good and just.

is round. And that would mean losing all contact with a host of highly educated men and women whose souls are eminently worth saving. How tragic!

Through the years we have squarely faced various alleged evidences for evolution in the field of morphology, embryology, vestigial remains, for example, and offered an alternate explanation. We did not refuse to examine the evidence; we reinterpreted it, consonant with our Biblical beliefs. Some learned men may not agree with our interpretation, but at least they must admit we have not shut our eyes to the evidence.

Now, the evolutionary theory, as already mentioned, rests, today, more heavily on alleged geological evidence than on any other. We have given some attention to this evidence, but not enough, for the field is large, as large as the world. What's more, adequately to study geology requires more than the reading of textbooks. The student must go into the field, climb mountains, ford streams. We cannot hope to speak with certainty

unless we make this kind of study. And here, we repeat, lies the major battlefield.

Enlarged View of Flood

A further conviction grew upon us as we traveled that month. We enlarged our view of the dimensions of the world catastrophe that was set in motion by the Flood. The Bible story is brief. In fact, the Bible often seems tantalizingly brief, even on great matters. The result is that we may easily frame in our minds a too-simple picture of Flood events—the water rose, all life died, the waters subsided, out stepped the occupants of the ark, and life moved on again. But when we restudied what Ellen G. White wrote about the Flood—and we studied her writings on several occasions on the trip—we began to realize better the magnitude of the catastrophe.

Furthermore, in view of events so stupendous—for example, mountain forming, of which she speaks—is it not reasonable to envision a large array of subsidiary activities following the Flood, and continuing for some

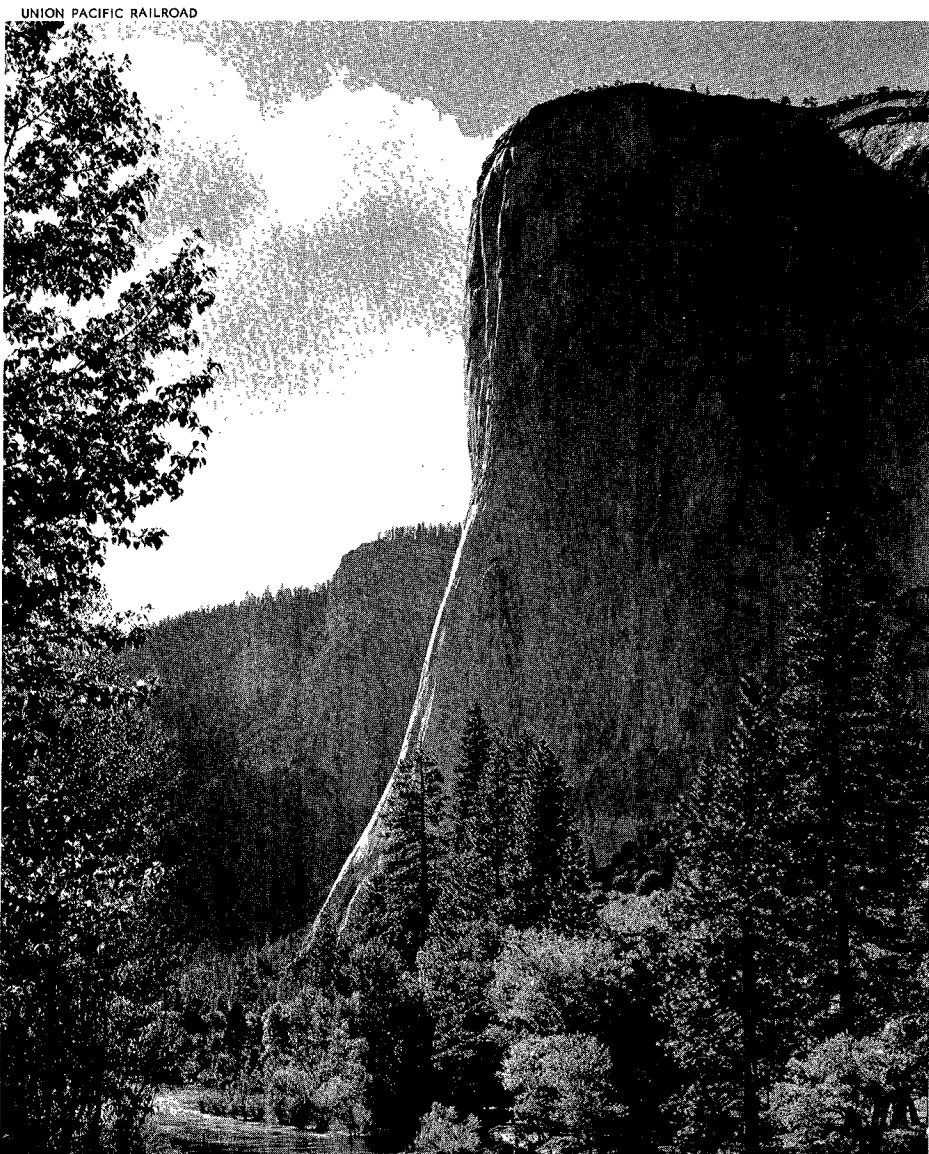
time? Which is another way of saying that the ultimate effects of the Flood, including those initiated by that cataclysm, have been far greater than many of us have imagined. For example, some large and turbulent bodies of water produced by the Flood, may, in turn, have produced many geological changes over the long centuries. In the process some of these bodies may have been greatly reduced in size, leaving limited evidence of their earlier significance for the geological picture. In other words, the larger, the more complex, and thus the more extended we view the effects of the Flood to have been, the better we can hope to provide an explanation for the vast and sometimes bewildering array of geological data that meet the eye today, and that evolutionists feel they must explain in terms of endless millions of years.

A further conviction seemed to shape itself in our minds—that the vast cataclysm of the Flood and its destructive corollaries present us with an array of geological exhibits so varied, and sometimes, apparently, so contradictory, that they baffle our best endeavors to comprehend them fully. This is not to say that we are uncertain about the Flood—God forbid—but only that we are uncertain of our ability to reconstruct a complete picture of all that happened in connection with the Flood, or that followed from it. Which simply means that we must invoke faith in the Biblical record to aid us where our finite comprehension of the facts is inadequate.

Dilemmas of Evolutionists

If the evolutionists feel that they can rationally encompass all the facts of geology in one neat theory, that, of course, is their privilege. But some of the most eminent among them confess that certain grave difficulties face them. As a bit of a diversion we discussed a few of their dilemmas. This gave us a better perspective. Too often evolutionists promote the idea that only Bible believers face problems in explaining the facts of nature. Not so! For example, take these two exhibits of evolutionary embarrassment: In what geologists describe as the earliest stratum—Cambrian—in which appreciable numbers of fossils are found, most of the major groups of invertebrate life are represented. The varied array, rather suddenly appearing, does not fit the theory of slow evolutionary advance. Again, the fossil record reveals no true transitional series of connecting links between major forms of life, such as phyla and orders. This is one of the most difficult of all the hard facts of geology for the evolutionists.

El Capitan in Yosemite National Park. The rock formations in this park were among those studied by a group of denominational leaders on a field trip this past summer.



For these and some other problems, no satisfactory explanation has been set forth, as some of the most eminent geologists admit.

No, Bible believers don't have all the problems, far from it. Nor do we lose heart, or lose faith, because we have no ready solution of all our problems. We believe that some problems will not be solved till we reach heaven. God has promised us all power to get to heaven, but not all wisdom to understand all things before we get there.

We do not attempt to speak dogmatically as to what each member of our group thought as we came to the close of our month's trip. That would be folly to attempt, and for two reasons: First, we cannot read men's thoughts. Second, our group spent its time examining facts, not drawing conclusions. Strange as it may seem to some, our discussion hours did not conclude with the passing of any reso-

lutions. We proceeded on the conviction that now is the time to investigate and ponder. The future, and the wisdom promised God's children, may later enable us to put down in black and white more precise positions and explanations than we presently have in our literature. On this point we were all agreed.

New Challenges Face Us

We spent a worth-while month together. Speaking personally, we ended the trip with the deep conviction that earth's last days present to us an array of challenges greater than ever before in various areas of our beliefs. As we grapple with these challenges and problems the evil one seeks, at times, to bring confusion and distrust by setting afloat rumors that there is division among us, and that some are subtly attempting to lead us into apostasy. This is one of Satan's standard attacks upon the church. Doubt-

less he will employ this very tactic in the area of our geology study. The fast-beating wings of evil angels can quickly set in motion a poisonous fog of rumors. Don't breathe them in. No one can strengthen his lungs for the upward journey by breathing in poisonous fumes.

Right now our special prayers may appropriately be in behalf of our Geoscience leadership. Doctor Ritland and his associates are well educated and scientifically competent men. More important, they are loyal Seventh-day Adventists, who therefore sincerely seek to harmonize the observable data of science with the inspired record of the long ago. Which means that they face the task of trying to understand the almost bewildering array of data that geology presents. Time has provided amazing support for our distinctive positions on other matters; we believe that it will do the same in the field of geology. F. D. N.

NOVEMBER 1965

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"The Legal Tender of Eternity"

By R. R. Figuhr *President, General Conference*



The true follower of Christ develops and maintains a Christian conscience toward money and material possessions. To him money is not "filthy lucre" nor "the root of all evil." Neither is it merely "cold cash." His attitude is well stated in the words, "Money is part of the legal tender of eternity. It can help bring in the kingdom of God."

It is significant that one third of the incidents and parables that our Lord related had to do with money and earthly possessions. His teachings are rich in exhortations to sacrifice and to service. There is the incident of the rich young ruler who turned away disappointed when he learned the price of discipleship. There is the parable of the wealthy and prosperous, but selfish, farmer who died a fool because he centered all of his interests in himself. Our Lord related many other parables and illustrations on this subject, such as that of the talents, the faithful steward, the unfaithful steward, and the camel and the needle's eye. Christ wanted us to sense clearly our responsibility in regard to material possessions. He had a spiritual motive in this. In the words of the messenger of the Lord:

"God could have reached His objective in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and

benevolence. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker."—*Testimonies*, vol. 3, p. 382.

The Advent Movement was launched in self-denial and sacrifice, and it has steadily moved forward in the same spirit. May the day never come when Adventists will feel it is no longer necessary to practice this noble virtue. "Self-denial is an essential condition of discipleship."—*Ibid.*, p. 388.

Many years ago we set aside a special week and called it the Week of Sacrifice. It was to meet a financial crisis in our work. Members and workers alike rallied to the call, and the crisis was met. Many gave an entire week's income. Others, able to do so, gave more. Some could not give a substantial amount, but did what they could. The result was that a serious situation was met. That experience proved such a blessing that each year for the past 42 years we have had a Week of Sacrifice. This year the Week of Sacrifice Offering falls on November 13, the last Sabbath of the Week of Prayer. It is a fitting date, coming, as it does, on the high day of this important week.

May the Lord bless us as we again join in prayer and sacrifice for our own spiritual enrichment and for the advance of God's cause in the earth.

Saint Peter's Bark Tacks About

Rome, Italy
September 28, 1965

LAST week Saint Peter's Bark—as Roman Catholics with a poetic bent of mind like to call the church—made a dramatic change of course. The noise of battle over the religious liberty schema gradually faded from the aula of Saint Peter's, and its echoes subsided from the press conferences and from private conversation. The favorable vote of 1,997 to 224 was of decisive proportions. The fact that it had at long last actually been taken, and with so overwhelming a majority, will not soon be forgotten.

It is an epoch-making event when a church known through the centuries for the official profession and practice of a policy of intolerance wherever possible, and of toleration only when circumstances make it either unavoidable or expedient, suddenly appears on the stage of history as a champion of the dignity of the individual conscience, and of man's inalienable right to profess, practice, and proclaim his religious convictions according to the dictates of his own conscience.

To be sure, it remains to be seen how soon, how effectively, and how universally the principles set forth in the schema will be put into practice, especially in Roman Catholic lands such as Spain and Colombia. Protestants who have been silently suffering under a policy now officially frowned upon by the religious liberty decree can hope that local hierarchies will see fit to apply its principles and spirit instead of taking advantage of its ambiguously worded technical loopholes. Unfortunately, it remains possible to interpret these loopholes in such a way as to perpetuate the old injustices under which Protestants have suffered so long.

The question often arises, Why did our separated brethren of the Catholic Church need three centuries longer than Protestants to recognize the right of every man to follow the dictates of conscience and to answer for himself before God? The answer to this question is complex, but its main features are clear and certain.

The dogmatic basis of Catholic intolerance is that there is only one true church, that all others are in error, that error has no rights, and that it is the duty of the church to repress error by whatever means seems most convenient. This policy has meant that in lands where Roman Catholics

are in the minority the church demands full freedom for herself, as the one true church, while in lands where they constitute the majority she has denied equal rights to others.

The Church of Rome has thus taken a stand in direct conflict with the golden rule proclaimed by our Lord in His Sermon on the Mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." How the Catholic Church could at one and the same time live in open and unabashed violation of this basic principle that undergirds the second table of the Decalogue, and yet expect men to recognize her as the official and infallible expositor of Christ's teachings has been a mystery to puzzle the minds of thinking men. This inconsistency has led those familiar with Holy Writ to see in Rome the harlot Babylon described by John in the Apocalypse.

This same gross contradiction between Rome's profession to be Christ's official spokesman on earth and the principles He taught while on earth has been responsible, we think, in no small measure for the spread of atheism in the Christian world and the growth of anticlericalism. It gave birth to the Protestant Reformation. It spawned the French Revolution, and has provided a fertile ground for Communism in such countries as Italy and France and in parts of Latin America. Not without cause was the

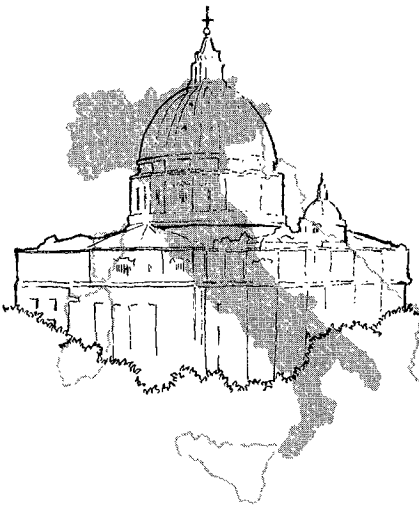
battle cry of the French Revolutionaries, "Crush the wretch," and that of the Communist Revolution, "Religion is the opiate of the people." Not without reason are nine out of ten Roman Catholics in many Catholic lands church members in name only.

Church Persecuted

Because of this discrepancy between profession and practice, millions have turned against the church, with the result that the church herself has in some countries become the victim of persecution. In vain she has sought for herself in these lands the liberty that she is—at the very same time—denying to others in lands where *she* is in control. This double-dealing policy has become a deep embarrassment to farsighted leaders of Catholic thought. It has made many of the leaders of the church aware, as never before, of the dignity and rights of men and women as individuals created in God's image, and of the untenability of the church's equivocal stand on religious liberty in the eyes of the world. Many of these leaders are, we think, sincerely convinced that the only tenable position for the church to take is to grant equal rights to all men and to all churches.

This does not mean that these leaders have altered their belief in the Roman Catholic Church as the only true church. But they are now willing—on the basis of principle and not expediency—to grant to others the same rights they claim for themselves. Others among them—apparently a minority—are willing to subscribe to the principle of religious liberty only as a practical measure, without yielding their claim to the fundamental, long-range policy of intolerance. It remains to be seen which element will prevail.

Along with these historical factors that have led Catholics to a clearer understanding of the principle of religious liberty, are the current crusade to find a basis on which to reunite Christendom and the renewed interest in Biblical theology among Catholic theologians. The unwillingness of the Catholic Church to recognize that others churches exist as churches and that a man may in good conscience profess another religion than Catholicism have been responsible in no small degree for the cold (and sometimes hot) war between Catholics and Protestants. It is clearly recognized by all—Catholic and Protestant alike—



EDITORIAL Correspondence

from Europe
and the Ecumenical Council

that failure to vote an acceptable declaration on religious liberty would doom the Vatican Council to failure and damage ecumenical relations beyond repair.

The new Catholic emphasis on Biblical theology has led a large number of Catholic theologians to feel the need of developing a Biblical basis for all points of faith. This new emphasis is clearly evident in the religious liberty schema, which devotes a major section to the Bible basis for religious liberty. It also has contributed in a significant way to the recognition of religious liberty as a principle and not as a tactical maneuver.

During the final days of debate on the religious liberty schema the council fathers began to vote, chapter by chapter, on the schema *On Divine Revelation*, that is, the Holy Scriptures. The final vote on this schema took place Thursday, September 23. Its contents in revised form have not yet been made available to the press, and for this reason it is not possible to comment in detail. It will be remembered that this document in its original form, under the title *The Two Sources of Revelation* (the Scriptures and tradition), precipitated the first major crisis in Vatican II during November, 1962, when Pope John intervened on the side of the liberals. The latter thus for the first time became aware of their superior strength in the council.

It is known that the schema *On Divine Revelation*—the work of a special joint commission set up by Pope John—bypasses the issue of whether there are one or two independent sources of revelation. The unresolved difference on this subject between Catholic theologians has led to the conclusion that the church is not ready for a definitive pronouncement on the subject, and that more study must be given to it. The schema does, however, give the council's blessing to the labors of modern Biblical scholars, and thus represents a major victory for the liberals. It also provides for joint translation of the Scriptures by Catholic and Protestant scholars and for a uniform text of the Bible that can be used by both branches of Christendom when one becomes available.

Last Wednesday the council began debate on the longest schema of all—*The Church in the Modern World*. This schema deals with such subjects as war, disarmament, the atomic bomb, family planning, and relations between the church and non-Christians. It is being subjected to rather strong criticism, most of which seems to be constructively motivated.

At the American bishops' press

panel this afternoon questions and answers centered on the section of this schema that deals with the attitude of the church toward atheism. There seems to be a strong consensus that the church should name names—meaning atheistic Communism—and take a more positive stand on the subject. The most explosive speech in Saint Peter's this morning was that given by Bishop Arrupe, new vicar general of the Society of Jesus. In effect, he raised a battle cry against atheism in all its forms, and summoned the church to unite in obedience to the Pope in a crusade against it. Even the Jesuit representative on the bishops' panel thought parts of the speech unfortunate.

Personal Contacts

One of the valuable dividends of being in Rome for the opening weeks of the last session of the Vatican Council is the opportunity to become personally acquainted with both Catholic and Protestant leaders. The bishops' press panel has provided the opportunity for a number of such personal contacts. I have especially appreciated several conversations with Father John Courtney Murray, who was chiefly responsible for drafting the religious liberty schema. The give and take of questions and answers at the press panel has provided a valuable insight into Catholic thinking on various matters.

We have also had the opportunity to become personally acquainted with some of the non-Catholic observers at the council. At a dinner arranged by B. B. Beach, of the Northern European Division, we conversed at length with Dr. Lukas Vischer and Dr.

Nikos Nissiotis, chiefly on matters of ecumenical concern. They are both observers for the World Council of Churches. We discussed at some length the new joint working committee of eight from the World Council and six Roman Catholics. This working group now has its own headquarters about ten miles from Geneva, not far from our Gland Sanitarium. It is currently exploring areas of mutual interest and possible cooperation between Catholics and non-Catholics, and it is to report back to the World Council and to the Vatican after two years or so of study. It is entirely possible that a permanent arrangement can be worked out between the two.

Between press conferences and other appointments I have been able to visit a few of the points of interest in Rome. Everywhere are to be seen reminders of Rome's glorious past. Here ruins are sacrosanct, and the present must always make way for the past. I was particularly amused by a series of old Roman arches protruding from the roof of a modern two-story building near the Colosseum. They could not be torn down, but a new structure could be built around them. The past bears down heavily upon one's thoughts while walking with Paul along the Appian Way or with the early Christians in the catacombs or with Martin Luther down the Scala Sancta. Here the past is forever peering over one's shoulder and expressing its opinion about the present. This is never more true than in the deliberations currently in progress in the aula of Saint Peter's, where new roads to Rome are being devised.

RAYMOND F. COTTRELL
(Continued next week)

Fellowship of Prayer

"Thank You for Your Service"

"Please pray for my family. May they accept Christ before it is too late. I will also pray Friday evening at sunset. I thank you for your service. I feel much better through your prayers."—Mrs. W., of Vermont.

Daughter Gets Job

"I want to thank you for praying for our daughter to get a job. I received a letter from you on Monday, and my daughter got a phone call on Thursday after that to be ready to come to work on the next Monday as a medical secretary in a doctor's office five days a week. She is a Sabbathkeeper."—Mrs. C., of Florida.

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

An Appeal to Medical Personnel on Behalf of

UNDERPRIVILEGED PEOPLES

By T. R. Flaiz, M.D.
Secretary, GC Medical Department



ON FRIDAY, August 6, the U.S. State Department called together representatives of organizations known to be active in welfare, medical, and relief work. Gathered around the conference table were men who could speak for Government health agencies, Church World Service, the Tom Dooley Medical Foundation, CARE, the Christian Medical Society, Christian Medical Council, and several denominational groups. The majority of those present were men and women with years of experience in the Orient. There were religious leaders, physicians, educators, and those who have served in various public and private welfare services.

The purpose of the State Department in calling in this group was to bring to the attention of these organizations the need for America to correct the impression, even among the more enlightened people of Southeast Asia, that America in all of her opulence is quite unconcerned as to the condition of those less favored. These peoples see America's huge food surpluses. Food is the number one concern of these peoples. In some of their communities the majority do not know the meaning of satisfied appetites. In our land of plenty, food has come to be taken for granted, and demands less than 20 per cent of our income.

These people must struggle to provide clothing, shelter, and other essentials. Education, entertainment, cultural activities and interests are enjoyed by but a limited number. Many things that we have come to regard as essentials (the marks of gracious and comfortable living) are considered luxuries to enjoy in perhaps some future incarnation.

Political opportunists and troublemakers would capitalize upon this gulf between their slender standard of living and ours to destroy their very considerable friendship with the

free world. They are told that the Western world is not concerned over their hunger, their lack of shelter and clothing, their many health, medical, and welfare problems, their need for teachers, nurses, and doctors.

We were asked by the youthful chairman of the meeting, "Why is it that we have thus far failed to get across to America's professional men and women the urgency of the need?" He felt that surely among America's 200,000 physicians there should be 200 short-term volunteers to go into Southeast Asia, particularly Vietnam, to staff the free clinics, child welfare centers, and disease control centers being set up. Wherein have we failed to get the message across to our people?

Replying to the chairman's question, a middle-aged, leathery-faced physician who had spent 12 years among the needy of Vietnam, stated, "Our American physicians are not less moved to compassion than others of their communities. They simply do not realize the tragic need which calls for their help. They need to be shaken out of their Cadillacs, out of their yachts, and to warm their hearts in service among people who have never seen a physician, a nurse, or a dentist. They need to know the satisfaction of a day's work among people who can repay only in gratitude." The discussions which followed and the recommendations made reflected

deep concern for a neglected people.

Following the meeting one of the officials said to me that he presumed with our large number of missionary-trained physicians we would be in a unique position to help in this particular situation. And he had a right to think this. Should not men and women trained in the spirit and tradition of Loma Linda be first to respond to this appeal? Are there not scores of Adventist physicians who are well secured financially and who continue to practice out of clinical and community interest?

How very appropriate it is that Adventists be asked to take the lead in ministering to the needs of the less-favored peoples of the world. Through the years Adventists have asked for certain concessions from their government. They have asked to be excused from bearing arms, to serve instead in medical units. They have asked for freedom from nonessential service on the Sabbath. These courtesies have been freely granted to our people. Our Government has gone the second mile in respecting our convictions.

Most of us SDA physicians have received our medical education in Adventist educational institutions and at very substantial cost to this denomination. In what manner and to what extent have we made good our commitment to the denomination and to our country for having accepted our education through these costly denominational channels? Have we justified the denominational investment in our medical education? This refers to every one who has received his medical degree from CME or LLU.

Our country has placed before us this challenge to show our loyalty and our sense of responsibility for the less favored of other lands.

I am sure that most of our physicians have read in the August *Reader's Digest* the article entitled "Neighbors to All the World," extracted from the *Christian Herald*. Clarence Hall, the author of this challenging article, appeared to be speaking directly, personally, to us, the graduates of LLU.

Significant changes in both the professional and the political world tell us clearly that the long and comfortable season of emphasis on monetary things, estates, properties, and other material rewards is about to give way to a sterner regime of regimented and state oriented practice. This is a good time to identify with the new orientation. Your country and your church wish to share with you in bringing healing, health, and hope to the less-favored peoples of the Orient.

A Sabbath in Moscow

(Continued from page 1)

"God Is Love." A gallery runs around three sides of the sanctuary.

I counted the congregation. There were 465 present. The ratio of women to men was about 20 to 1, as is common in all Russia—few men, many women, in church. Most of the women were elderly. I was happy to note, however, that there were quite a few worshipers in their thirties, forties, and fifties, age groups seldom seen in the Orthodox churches where the great majority of worshipers are very old women. There were three children present on July 10, the Sabbath I attended. I saw no one who appeared to be of teen age.

The services ran from 10:00 A.M. to 1:00 P.M., with virtually no break—that is, people did not leave their seats between the church preaching service and the Sabbath school, which followed immediately. The two services were continuous for three hours. In the Sabbath school there were no separate classes. The minister who conducted the Sabbath school asked no questions, but explained each text in detail. Both sermon and Sabbath school were scripturally based; in fact, direct citations from the Bible constituted at least half of both sermon and the lesson study. Only one offering was taken, and that came at the close.

The music was outstanding. The *a cappella* choir and the hearty congregational singing beautified and enriched the three hours. I have rarely heard a better choir in an Adventist church than the one in Moscow. There were 30 choir members—21 women and nine men plus the leader. They sang four numbers during the two services, each from memory and each *a cappella*. The numbers they sang were reverential and worshipful. Although my knowledge of the Russian language is practically nil, I did not need to understand the language to get the heart-warming message conveyed by their singing.

The congregational singing also was a joy. Everybody sang—even I—in Russian, no less! We sang all stanzas of every hymn, and one had eight stanzas! Quite different from America where after scarcely beginning a hymn we are directed to "sing the last stanza."

The Russian people love to sing, and historically church music has been their favorite down through the centuries. Indeed, it was the beatific music in St. Sophia's beautiful cathedral in Constantinople that convinced the commission sent forth from Kiev by Czar Vladimir in the tenth century,

A.D., to recommend to him that Russia should accept Christianity rather than Judaism or Islam. Up to that time the Russian people had been religious primitives. The music in St. Sophia's won the new nation to Orthodox Christianity.

I felt a distinct tug at my heart-strings when I saw the hymnbooks in our Moscow church. The people had no printed hymnbooks, just mimeographed typewritten sheets with lyrics but no musical scores. These sheets had been tied together into booklets. You see, it is next to impossible for religious groups, other than the Orthodox Church, to publish in the U.S.S.R. So our people resort to the typewriter and the mimeograph machine for their hymnbooks. Nearly everyone in church that day had his own set of mimeographed hymns, all of which showed considerable wear from long usage.

But the thing that depressed my spirits as nothing else has done in a

The Great Husbandman

By FORREST O'DAY

In life's complex pattern
I see a master design.
Dimly, as by the light of a lantern,
I discern something divine;
For lo! the great Husbandman
Is pruning the branches that cleave to the
Vine,

Removing the fruitless, as He alone can,
Carefully nurturing your soul and mine.

Ofttimes the pruning brings sorrow;
We wonder, our eyes dim with tears,
Though, looking back from the morrow,
We can trace His plan through the years,
And from experience borrow
Strength to calm all our fears,
Knowing that it is our heavenly Father
Who is wielding the shears.

long time was the scarcity of Bibles. Few in the congregation of 465 had a printed Bible, for these are very rare and most difficult to come by in Russia these days. But again, as in the case of the hymnbooks, there were many books made up of mimeographed sheets upon which had been typed favorite texts and passages from the Bible. Every one of these that I saw close up bore evidence of constant use. On some pages I saw watermarks, which I took to be tear stains: if these were indeed tear stains perhaps they were made by tears of joy because they were privileged to have remnants of the Holy Bible if not the entire volume of 66 books!

Another feature that impressed me deeply was the almost universal note-

taking. Throughout both the sermon and the Sabbath school lesson almost everyone was taking notes—copious notes. When one senses the fact that our believers in Russia have no church paper or other printed matter one can imagine how they pore over the notes taken in church in the six days intervening before the next Sabbath.

I have been to Russia twice, and after each tour people ask me, "How many Adventists do we have in that land?" Figures and statistics on such matters are quite impossible to obtain, for the simple reason that no one who will talk knows for sure, and those who might be able to give a reliable "guesstimate" are loath to do so; and for quite valid reasons.

In Siberia I did my best to find one of our churches or companies, but without success. In both Khabarovsk (400 miles north of Vladivostok), and in Irkutsk, the principal city in central Siberia, *Intourist* had no record of any Adventist group. The same in Kiev, Sochi, Tbilisi, Yerevan, and Tashkent. This should not be construed to mean there are no Adventists in those places, but they are not on record so far as the Government agency, *Intourist*, is concerned. Religious affiliation is anything but popular in the U.S.S.R., and many who are thus affiliated seek no publicity; indeed, quite to the contrary.

Officially the viewpoint of Marxism-Leninism is that of secularism and atheism. They hold tenaciously to the Marxist dictum, "Religion is the opiate of the people." In the first few decades of Soviet rule militant warfare against religion and its institutions was the rule. In recent times, however, this militancy has considerably abated. The attitude of officialdom now appears to be that religion will gradually disappear—the older adherents of religion are dying off as the years go by, and the new generations are being schooled in nonreligion and in antireligion by all the educational, social, and political organizations of the U.S.S.R., of which there are legion, so that it won't be long until religion on any sizable scale and dimension will be nonexistent in Russia.

It appears that this long-time view of the Soviet Government is fairly accurate, for religion and religious institutions are indeed counting for less and less as time goes by. However, let me hasten to say that in the faces and hearts of the 465 Adventists in the Moscow church as I saw them in July, I could see nothing but intense devotion to their Lord and His great cause.

To these dear people Christ has fulfilled His wonderful promise, "I will not leave you comfortless: I will come to you" (John 14:18).

An Interview With Dr. Harold Urey— *One of the World's Foremost Nuclear Scientists*

By Art Welkin

IN JANUARY, 1946, Dr. Harold C. Urey, Nobel prize winner, wrote in *Collier's* magazine: "I write this to frighten you. I am a frightened man, myself—and I wish I could say it face to face—that we who have lived for years in the shadow of the atomic bomb are well acquainted with fear, and it is a fear you should share. . . . I hear people talking about the possible use of the atomic bomb in war. As a scientist I tell you there must never be another war."

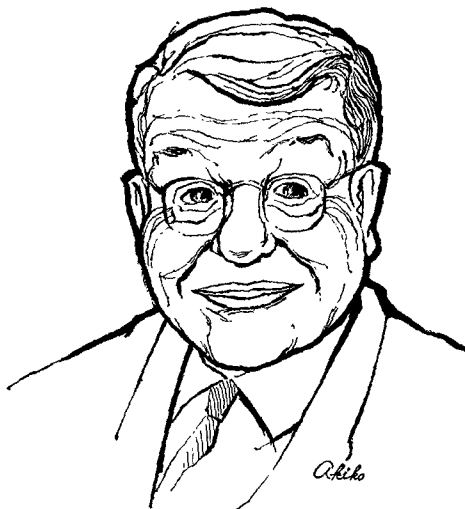
This famous nuclear physicist wrote at another time, "Future history, in fact, may not last very long."

Several months ago I interviewed Dr. Urey when he attended a reunion of his high school graduating class at Kendallville, Indiana. Kendallville is about 25 miles northwest of Fort Wayne, where I live. I took a professional reporter with me, and by prearrangement we met Dr. Urey at the home of a classmate and interrogated him for more than an hour. We found him most cordial, though coldly factual in intellect.

We called his attention to the statement he had made 19 years ago about being "a frightened man," and asked whether he would like to amplify those remarks as of today. "A flaming end is inevitable," he said, "for someday there will be someone at the head of a government crazy enough to turn loose atomic destruction."

We asked him whether, because of a meteor or some other innocent object reflected on a radar screen and mistaken for an approaching intercontinental ballistic missile with a hydrogen warhead, someone for the sake of survival might push the fatal button that would plunge the world into a nuclear war. He concurred that that would be one possibility. With the proliferation of nuclear nations, this possibility becomes greater. There is one hope, he went on, "a world government tightly policed against conspiring in the use of atomic weapons."

At one point I held out my watch and made the statement that, to my way of thinking, some intelligent mind put it together. Likewise, it takes a supreme intelligence to keep



Dr. Harold C. Urey

the stars, planets, and heavenly bodies in their orbits. He did not respond to the reference, but after a few minutes suggested: "There is a natural order in all things that cannot be changed. Sometimes the order of things is very complex, and we do not understand, but the order is there."

After considerable discussion along these lines he put his finger to his head and said, "What never ceases to impress me is the vast knowledge of things about us that can be stored within a tiny place such as this." (At another time, in another meeting with a small group, he intimated, we are told, that at the outset, certainly an over-all intelligence, not unlikely God, had to put things in motion.)

At one point I quoted from a book Dr. Urey authored in 1956 on *The Planets*. The scientist's eyebrows arched. "Where did you find a copy?" he asked quickly. "I've been trying to get one myself, but they are out of print." "It is on the shelves of the public library," I answered.

The moon, it developed, intrigues this former youth of Noble County, Indiana. He would like a piece of that satellite to analyze. He doesn't think we will know much about the moon until we have a lump of it. He is one of the four scientists delegated to evaluate the *Ranger* moonshots.

We put a question or two about the probe of Mars. Dr. Urey com-

mented that pictures don't reveal much to him; that he cannot tell much from them. One must have some of the stuff the planet is made of to arrive at dependable conclusions.

Toward the end of our interview we put our final question: "What about the existence of intelligent life outside our planet?" His opinion was in the positive. In the Milky Way alone, composed of 100 million suns, or stars, there are perhaps millions of them that have a complement of planets. He feels quite sure that many of these would have conditions such as the earth, conditions necessary for the support of life.

In the time since the interview I have given considerable thought to Dr. Urey's statements and attitudes in the light of Bible prophecy. Not too many years ago Seventh-day Adventists, and particularly their ministers, were called "alarmists" and "calamity howlers." But since the Atomic Age began, the ridicule and the laughter have ceased. It is the scientists today who are sounding the alarm. They call the present time "minutes to midnight."

A highly respectable theological seminary professor has commented: "Within the pages of the New Testament one is forever stumbling upon passages, long ignored, which suddenly speak directly to the mood of the hour. From utter irrelevance they become luminous with meaning. The closing lines of 2 Peter are a case in point. A year ago they were completely foreign to our thinking, but listen to them today: '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. . . . Nevertheless we, according to his promise, look for new heavens and a new earth.'"

It is indeed comforting to know that the Bible provides the answers to the vexing problems confronting the world. We have come to the stark conclusion that either Jesus has to come soon or man will destroy both himself and the earth.

With the prophet John we say, "Even so, come [quickly], Lord Jesus" (Rev. 22:20).

The Art of Living....

Wings or Gills

A STORY I read the other day struck me with a good deal of force, although I had to smile at the apocryphal nature of the whole thing. You know how it is whenever you read or hear the words, "The story is told . . ." You can't be sure that some of the facts haven't been embellished or altered in some way; nevertheless, there's usually a kernel of a valuable lesson hidden in the anecdote.

Accordingly, "the story is told" of a gentleman during the Civil War in the United States who lived in one of the "border States." Whether his geographical location had any bearing on his condition of mind I'm not prepared to say, but his problem was that he couldn't come to any clear-cut decision as to where his sympathies lay. Partly with the North, and partly with the South, that was where he stood.

In wartime, of course, commitment becomes vital. It became terribly important for him, in a particularly definite way, when the corn patch right outside his door became a battlefield. Still he hesitated.

Then inspiration struck. From somewhere (and that's the beauty of an apocryphal story; so many practical problems can be blithely ignored) he secured a blue coat. From somewhere else, gray trousers. Thus suitably attired, according to his convictions, or lack of convictions, he attempted to make his way through the battlefield.

I don't need to tell you what supposedly happened. On one side of the corn patch the Union soldiers aimed for the gray portion of his clothing, while from the other side the Confederate soldiers aimed with equal determination at the blue area. That's where the story ends, with the man of divided convictions leaping and dodging, with neither army offering him sanctuary.

Actually, his plight compares rather vividly with that of people who're never completely committed to any point of view, to any course of action, to any set of beliefs and values. Apply this situation to daily living when you're young. If you have a more or less 50-50 attitude about Christian conduct, you'll find yourself sympathizing with those who flout the rules. Sympathizing, that is, up to a point. With the other part of your nature you'll realize that there's a reason for rules, and you'll be in favor of them—again up to a point.

So it will turn out that you can be neither fish nor fowl; you can't step out of the big, faceless multitude and line up squarely where you belong.

The same discomfiture will pursue a divided heart in the matter of friendships. The time always comes when

when you're young

by Miriam Hood

you'll need to declare yourself, for weal or woe, as the loyal friend of someone who's always thought of you as "true blue." If that little fence extends right down the middle of your heart, you'll be doing some fancy footwork lest you offend the enemies of your friend (?). You aren't, you see, committed to friendship. You've gotten in the habit of being 50-50. It will probably end with everyone's despising you, and properly so. There are few things more unappealing than a half-and-half personality.

There are so many other areas in which this divided-heart disease causes trouble. Your attitude toward your parents, for instance. Do you love them when alone, and attack them when you're with your friends? And how about money? Do you think you can spend it and still save it? An old expression sums it up well, "You can't have your cake and eat it, too."

So either fly with the birds or swim with the fish. You can't do both.

A Story FOR THE YOUNGER SET

A Girl Who Went to Two Churches

By Helen L. Kelly

ON SABBATH, Faye's mother often took her to Sabbath school downtown. They went on the trolley car and bus. But Faye's parents and older brothers and sisters weren't very careful how they kept the Sabbath. In fact, most of her family didn't go to any church regularly.

One of Faye's friends at the public school went to Sunday school at a nearby church, and Faye started going with her. She didn't stop going to Sabbath school on Saturday, however. That is how it happened that she went to two churches.

The minister's wife, Mrs. Asher, taught Faye's Sunday school class. One Sunday she told the girls, "The Bible story of how the world was created by God in six days is very nice, but it is not really true. You have learned in school how it took

much, much longer for the world to be made."

The Bible not true? Faye thought that the minister's wife was mistaken. This was not what the Sabbath school lessons taught. Still she kept attending Sunday school. Her parents didn't seem to mind.

When school ended in June, the children's Sunday school also stopped for the summer. But the Sabbath school kept right on all through the summer months.

One sunny day the minister's wife called Faye up on the telephone. "Faye, our Sunday school will soon be over for the summer. We would like to have a picnic at Lewis Park for our class. Perhaps we could go this next Saturday. Do you think you girls would like that?"

Faye was thinking about what she had learned at Sabbath school: "Remember the Sabbath day, to keep it holy." She would like to go, but she didn't want to go on God's holy day. What should she do?

"I think it would be very nice to have a picnic," Faye told Mrs. Asher politely. "But I don't think I could go on Saturday. Do you think we could go on Friday instead?" She wasn't quite brave enough to tell Mrs. Asher why she didn't want to go on Saturday.

"Well," said her Sunday school teacher, "I'll tell you what to do. Check with the other girls and find out if they can go Friday. Then let me know."

The Sunday school class decided to have their picnic on Friday, and Faye went. Her mother made her a cloth purse with a zipper. The outside was of green flowered material and the lining was bright red. Faye proudly carried her spending money and handkerchief in it. She was happy that the picnic had not been on Sabbath.

One Sunday Faye didn't go to Sunday school. She didn't go the next week nor the next. She stopped going altogether. Now she just goes to Sabbath school.

Faye wanted to obey the Bible, for she knew it was true. She wanted to keep the right day holy. When she became older she was baptized and is now a Seventh-day Adventist. And she is not ashamed to tell people why she keeps the Sabbath holy.



"I don't think I could go on Saturday," said Faye to Mrs. Asher.

AKIKO MEZIAS, ARTIST





About Teen-agers—11

Youth Need OUR FRIENDSHIP and UNDERSTANDING

By Joe Engelkemier

THE sky was a deep blue, the sun was bright, and the mountains were majestically imposing as we skied down the slopes of Mammoth Mountain that June day. Shortly before school was out for the summer, a small group of ski enthusiasts had planned this end-of-the-season snow-ski trip. A parent had agreed to take a car, I took another, and the day after school closed about a dozen of us went snow-skiing.

For most of us this was the first trip to Mammoth Mountain, and the awesome grandeur of the peaks, the chance to relax after the pressure of final examinations, the drive up to the slopes the evening before, the opportunity to talk together about many things of interest to academy students—all helped make this brief outing a trip to be remembered.

About midafternoon we began the 300-mile trip back to Los Angeles. Having injured an ankle, I asked one of the students to drive my car. Every weary skier had the feeling of having exercised well, and eventually one or two of those in the car dozed off. Conversation lulled, and I took a copy of the book *Education* from my glove compartment, and idly began to leaf through it.

My thoughts were more upon the day's activities than they were on the book, when my eyes rested upon this passage concerning Christ's training of the disciples: "Through personal association He impressed Himself upon these chosen collaborators. . . . Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart."—*Education*, p. 84. As the miles went by, I thought of our educational work in relation to that principle—"communion of mind with mind and heart with

heart." I knew that almost always we have had communion of mind with mind, at least to some degree—but how much communion has there been of heart with heart? Is the failure of heart to touch heart—parents their children, and teachers their students, in united devotion, work, study, and recreation—one of the reasons that many youth become disillusioned with the church?

I read on. "In the training of His disciples the Saviour followed the system of education established at the beginning. The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work."—*Ibid.*, pp. 84, 85.

"The family of Jesus"—this phrase conveys much meaning. It includes companionship, sympathy, compassion, communion together, mutual respect, and love.

Personal association in recreation, as well as work, is rewarding to both old and young.

EASTERN PHOTO SERVICE



As the sun sank behind the Sierras, I thought again of how much all of us had enjoyed our brief recreational activity, how, as we had traveled and conversed and skied together, there had been communion of mind with mind, and heart with heart. I thought that if somehow we could have more of this kind of personal association, not only in recreation but in work and study, we could accomplish so much more. We would understand one another better, and as parents and teachers we would manifest more sympathy and compassion toward those youth for whom we are responsible.

"Be thou diligent to know the state of thy flocks," the Bible writer urges (Prov. 27:23). Quite early in my teaching experience, a conference treasurer, speaking at a faculty worship, used this text as the keynote of his remarks. I have pondered it often, both the wisdom of its advice and the difficulty of adequately doing as it suggests. A teacher may have 150 or more students coming through an academy or college classroom daily; a parent, though responsible for a much smaller flock, often finds himself too busy to really get to know his own teen-agers. But in spite of all this, the responsibility remains: "Be thou diligent to know the state of thy flocks."

Lack of Social Relations

The servant of God makes a wise observation that has a bearing upon this need. She writes, "Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. *A similar interest manifested for the youth will secure like results.* The young heart is quick to respond to the touch of sympathy."—*Fundamentals of Christian Education*, p. 58. (Italics supplied.)

We should rejoice that "the young heart is quick to respond to the touch of sympathy." We need to pray for wisdom to use this principle far more than we do. Writes Mrs. White, "Teachers and students are to come close together in Christian fellowship. The youth will make many mistakes, and the teacher is never to forget to be compassionate and courteous.

Never is he to seek to show his superiority. The greatest of teachers are those who are most patient, most kind."—*Counsels to Parents and Teachers*, p. 269. She further suggests, "Teachers, treat your students as Christ's children, whom He wants you to help in every time of need. Make friends of them. Give them practical evidence of your unselfish interest in them."—*Ibid.*

It is written of teachers, but is also true of parents, that "the good that a teacher will do his students will be proportionate to his belief in them."—*Ibid.*, p. 267. Far too often a parent implies to a son or daughter of disagreeable temperament (forgetful from whence that temperament was inherited), "You'll never amount to anything." If the teacher of this youth makes the same mistake, and leads him to think he is a hopeless case, the chances are that the young person will continue to fail—because no one ever expressed confidence in him.

I have often wondered how Peter, James, and John would have gotten along in a college dormitory. I suspect Peter might have been called before the discipline committee more than once. Characterized as "bold, aggressive, and self-confident, quick to perceive and forward to act, prompt in retaliation yet generous in forgiving" (*Education*, p. 88), the impetuous Peter would have given any dean or college president some anxious moments. But Jesus believed in him, even though Peter erred often.

John would have been a challenge too. "He was not only proud, self-assertive, and ambitious for honor, but impetuous, and resentful under injury. He and his brother were called 'sons of thunder.' Evil temper, the desire for revenge, the spirit of criticism, were all in the beloved disciple."—*The Acts of the Apostles*, p. 540. But with all his faults, "John's was a nature that longed for love, for sympathy and companionship."—*Education*, p. 87. And Jesus believed in him, in spite of his faults.

So with modern youthful natures. Few young people, if indeed any, do not, like John, long "for love, for sympathy and companionship." Jesus answered John's need, and was able to transform him. To what degree are we meeting the identical need of modern potential disciples?

For parents, it is easy to substitute material things for "sympathy and companionship" and for "communion of mind with mind and heart with heart." I shall never forget the plight of an academy girl who stopped by my desk one afternoon. She described her home—a fashionable house, with a television and hi-fi set of her own in her room, and a swimming pool in

the back yard. Then she said, "But I don't want to go home." As she talked, the longings of her heart were revealed. Her mother was busy, her father was busy. They gave her an abundance—an overabundance—of material things. But there was no communion of heart with heart. Religion in their home was but a formality, and for this girl life was empty.

I fear that this is not an isolated case. Many Seventh-day Adventist parents are professional people. And physicians, ministers, teachers, nurses, and administrators are busy people. Far too often it is easier to give a teenage son a car or other material advantage than it is to give him guidance, to give him the communion of heart with heart. Then the same important parent, who can perform a delicate operation or build a church, wonders why his children go wrong. When things get so bad that they can no longer be ignored, the easiest thing to do is to cast about for a scapegoat—the school, the church, some official. If such a father would just pause long enough to consider what has really been lacking—the communion of heart with heart—he might hear the still small voice of conscience saying, "Thou art the man."

No Neglect of Discipline

Our emphasis on friendship and understanding, of communion of heart with heart, and of kindness and love, does not imply a neglect of discipline. Notice this balanced emphasis by Mrs. White, "The teachers are to bind the students to their hearts by the cords of love and kindness and strict discipline. Love and kindness are worth nothing unless united with the discipline that God has said should be maintained."—*Counsels to Parents and Teachers*, p. 265.

This same principle is equally important for parents. Constant emphasis, whether in home, school, or pulpit, of a so-called love that neglects discipline and standards, makes a respectable façade for the evasion of responsibility, but it will never help young people to become responsible and self-sacrificing Christians.

With even the wisest methods there still may be failures. We are not told what went wrong in the home of the prodigal son. The character and methods of the father seem to have been above reproach. The important point of the story is that a son so degraded did come back, and that he was welcomed. A major reason why the son left home was that he had misinterpreted his father's love and care for him, and "had become weary of the restraint of his father's house" (*Christ's Object Lessons*, p. 198). His memory of his father as a man of love

and integrity must have been a factor in the son's decision to return home.

The servant of God describes very realistically the prodigal's attitude as he strode away from his father's house to start his journey "into a far country." In this description some parents may see a son or daughter of their own: "The youth acknowledges no obligation to his father, and expresses no gratitude; yet he claims the privilege of a child in sharing his father's goods. . . . He is bent on present enjoyment, and cares not for the future."—*Ibid.*, p. 199.

Evil companions, riotous living, harlots—these characterized his days and nights. Yet, the record declares, finally "he came to himself" (Luke 15:17).

This is our hope for those who, whatever the reason, have gone astray. Remembering the prodigal son, let no mother or father ever despair. Understanding and prayer, and an upright example, may yet bring the most erring one "to himself."

Meanwhile, let all of us—parents, teachers, pastors, youth leaders—remember this earnest entreaty: "The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor. He only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent. There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in dealing with minds."—*Gospel Workers*, p. 208.

"Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. Many are reluctant to do this, but their neglect is a sin in the sight of Heaven."—*Ibid.*, p. 207.

"A happy acquaintance with the youth"—there is no friendship more rewarding or abounding in possibilities for good. "The youth are the objects of Satan's special attacks, but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy."—*Ibid.*

As we think of the hundreds and thousands of young people who can be directed toward God, and as we think of their need for our friendship, sympathy, and understanding, we might well echo the question of the servant of God, "Why should not labor for the youth in our borders be regarded as missionary work of the highest kind?"—*Ibid.*



The Day God Rested

A cartoon in the August 28 *Saturday Evening Post* pictured two ministers standing on a scenic lookout point. As they surveyed the inspiring panorama, one said, "Imagine what He'd have done if He hadn't rested on Sunday."

This editor wrote to the *Post*, protesting that God rested on Saturday, not Sunday. Evidently many other readers also protested, for in the October 9 issue the *Post* published the following letter from Alice Merrifield, Garden City, Michigan: "Grab those two ministers on Point Lookout! . . . They must be impostors or they would know that He rested on Saturday, the seventh day, not Sunday, the first day of the week. See Genesis 2:2, 3."

Commented the *Post* editor: "Reader Merrifield is correct. Saturday, the Sabbath, is still observed by Jews and some Christians. The Emperor Constantine institutionalized Sunday resting in A.D. 321, in weekly commemoration of the Resurrection of Christ."

We respect the *Post* for correcting its error, and we hope that thousands of readers will through this sermonette be led to search more deeply into the great issues involved in the Sabbath-Sunday question.

K. H. W.

Special Blessings for Solicitors

A columnist in the weekly newspaper of the Washington, D.C., Catholic Diocese tells the following story: "During a big flood in the Midwest a small cottage, with an elderly man and his wife inside, was washed into a river and swirled downstream at a swift rate of speed. A crew of Red Cross disaster workers in a fast motorboat took off in pursuit of the drifting cottage and finally caught up with it. One of the rescuers banged on the cottage door and yelled, 'Open up and let us in!'"

"'Who's there?' the old man called from inside the cottage.

"'The Red Cross!' the worker cried.

"'There was a long and silent pause and then the voice inside replied, 'We've already contributed to the Red Cross.'"

The story sounds apocryphal but the dedication of the solicitors sounds authentic. The earnest people who solicit for charities are a special breed. As the columnist says: "Begging for money! Most people would rather starve. But thank heaven, there are many people who would rather beg than let other people starve. Or even go hungry. Or homeless. Or in tattered clothing."

It requires special grace to take the rebuffs that often accompany solicitation for charities. Does anyone think that a solicitor is so insensitive that he is unembarrassed when a man (or woman) crosses the street rather than be asked to give? Does he think the solicitor is not bothered when people give merely because they are trapped and cannot escape?

We are writing in this vein because ere long the Ingathering campaign will be in full swing. We wish to pay tribute to the thousands upon thousands of our faithful members who solicit funds in this cam-

paign each year. These good people could spend their time in other ways. They could avoid the rebuffs and the fatigue, by cowering at home. But they go forth for Christ, turning a deaf ear to other interests that clamor for their time and attention, because they believe that Heaven is depending upon them. They believe that the needs of God's cause must be met. And they believe God's promise, "I will be with thee." We salute these faithful workers.

Some of our members, we might point out, are physically unable to raise their Ingathering goal by solicitation. Enfeebled by disease, old age, or other handicaps, they cannot make personal contacts house to house, on the streets, or in places of business. But, since they are determined to have a part in the advance of the gospel, they lay aside a dollar here and there throughout the year so that they will be able to contribute their goal at campaign time.

Other church members, well fixed financially, prefer to give one, two, three, or more goals from their abundance, rather than solicit funds. In some places, because of shortage of territory, this plan is virtually a necessity.

We do not wish to say anything against the practice of giving one's Ingathering goal. There is a real blessing in giving toward Ingathering, or toward any of the other worthy appeals that come to us so frequently throughout the year. But we would like to say a word in behalf of the old-fashioned plan of asking neighbors, friends, and even total strangers to give for support of the wonderful educational, medical, and evangelistic program of the church. Not only does this plan offer these people an opportunity to "lay up treasure in heaven" but through the Ingathering literature it offers them an opportunity to find truth. There is no adequate substitute for personal contacts at the Ingathering season.

Other Benefits

The plan is beneficial to the solicitor, too. Who can measure the blessing that the individual receives as he talks with others about God's work and message for these latter days? Who can describe the thrill that comes as angels of God draw near to give courage to the solicitor and liberality to the contributor? Who can evaluate the rewards to one's soul as he lifts up his heart in continual prayer, pleading for God's grace and power to make his efforts successful? All these intangibles are plus factors when one solicits rather than gives his Ingathering goal.

Perhaps one reason some people prefer to give rather than solicit is that they are becoming soft. They would rather do God's work the easy way. They would rather follow methods that reduce the danger of personal rebuffs. They prefer not to be wounded in the struggle to capture the world for Christ. But Jesus said, "The servant is not greater than his lord; neither he that is sent greater than he that sent him." If our Master endured hardships and rebuffs to save us, is it too much to ask that we deny self and take up our cross in order to save others? "Take your share of suffering as a good soldier of Christ Jesus" (2 Tim. 2:3, R.S.V.), the apostle Paul urged Timothy. This is good counsel for us today, when in most countries it requires little sacrifice to follow Christ.

K. H. W.

Reports From Far and Near

Glimpses of Work

AMONG THE MANGYAN PEOPLE OF THE PHILIPPINES

By Todd C. Murdoch, President
North Philippine Union Mission

Among Seventh-day Adventists there are some places in the world where the church offerings exceed by far the faithful tithe of the members. This is true among the Mangyan people who live in Mindoro, the third largest island of the Philippine group. For the third quarter of 1964, for example, the offerings were more than three times the tithe receipts.

Many interesting facts have emerged concerning the faith and trust of the isolated and primitive Mangyan people since work opened up among them in 1960. When a school was opened in 1961, the people were found living in low shelters of grass and leaves supported by dead tree branches. The past four years have wrought a transformation through the miracle of God's grace, the loving service of our brethren, and the willing, responsive hearts of the Mangyan people. The community now has 150 of its people attending Sabbath school. Eighty-nine are baptized church members, and a flourishing mission school is directed by two faithful teachers, Brother and Sister Raca.

The great transformation that has taken place is evident when one notes, as we did on a recent visit, the contrast between the cleanly clad believers and their less fortunate neighbors.

Their civilization is very backward. They have none of the amenities of modern living, but in many ways they have qualities far in advance of our so-called modern world. For example, they are a most unselfish people, and share together their few worldly possessions. They delight to give offerings to the Lord. A man will work hard all day for one peso (38 cents), paying ten centavos tithe, and will consider it a privilege to give the other 90 centavos as his offerings. In order to eat, he will dig up *nami* roots in the forest. These are somewhat poisonous and must be soaked in salt water for 48 hours, then they are sliced and washed for another 24 hours before they can be eaten.

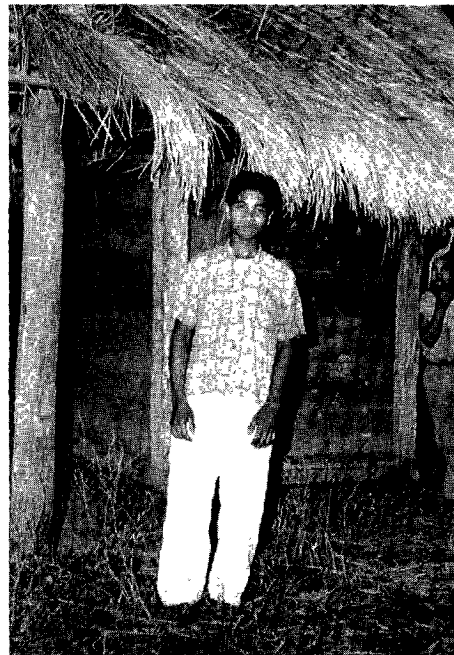
These poor people live very simply. We visited in their homes, which are not all leafy shelters now. Many have built little huts around the school, under the direction of the teacher. Some have wooden flooring.

The standards of the tribe are such that juvenile delinquency is practically

unknown. Offenses such as stealing and lying are dealt with by a beating administered in public. Honesty is a marked characteristic.

Their banking system attracted our special interest. Alone in the middle of a patch of forest stood a small wooden hut. In this are kept the tithes and offerings and the seeds for next season's planting. Simple as it would seem to rob this little, unprotected hut even in broad daylight, no one would dare. It is the property of all.

The Mangyans still tell time by the crowing of the cock, and make appointments for the first, second, or third crowing. The exact time of the day does not matter so much to them, but what is most important is that they know it is time for the Lord to come. Inscribed on a tree close to the river where 13 young people were baptized that day of worship, we read these words, "Christ is our life. Let us give our hearts to Jesus." Some little child must have written these words with their heart-warming message because the grown-ups are all illiterate.



The church treasurer stands in front of the "bank" used for offerings, tithe, and seed.

During this recent visit gifts of Bibles were made to children who could read, and these young folks will in turn lead many more of the older ones into the fold.

To hear this Mangyan congregation singing in the mountains of Mindoro, "Hark! 'Tis the Shepherd's Voice I Hear," does something to the heart of a missionary. It stirs his emotions and fills his heart with a great longing for heaven

Little grass shelter supported by dead branches—a regular type home among the Mangyan tribespeople of the Philippine Islands.



and a home where such poverty will not exist. How greatly blessed we are to have such faithful Filipino missionaries as Brother and Sister Racasa, shepherding the sheep "out on the mountain wild and high" and bringing them in to join the great fold of the Advent believers.

Seventieth Anniversary Celebrated by Church in South America

By James J. Aitken, *President South American Division*

On a hot summer day—January 31, 1965, to be exact—the sons and grandsons of the pioneers came from far and near to the peaceful little country church situated in the midst of the fertile farm lands of Entre Ríos, Argentina. The Crespo Campo Seventh-day Adventist church was celebrating its seventieth anniversary.

It was in 1894 that F. H. Westphal was sent by the General Conference as our first missionary to South America. In the wheat belt of Argentina a few months later was organized the first Seventh-day Adventist church on the South American continent.

The original little church still stands beside the new and larger building, which necessarily replaced it a few years ago. From this small building with its original 36 charter members, the light spread to all parts of what is now the South American Division. From 36 the division membership has grown to more than 150,000.

It was a privilege to have with me W. E. Murray, a General Conference vice-president, as we went back to this hallowed little spot to join the large constituency of the Central Argentine Conference in celebrating this memorable day.

It was my privilege also to have with me Daniel Peverini on the flight to the Crespo Campo church anniversary. He is the son of the first Seventh-day Adventist in South America. His father, Pedro Peverini, had heard of Seventh-day Adventists in Switzerland years before, and had requested them to send him literature, which they did. He accepted the message with a grateful heart in the year 1889. The son of Daniel Peverini, Hector Peverini, president of the Austral Union, was also present for this memorable occasion.

In this age of air travel, Elder Murray, Daniel Peverini, and I were traveling over the dusty roads a bit differently from the way used by the pioneers. We were flying in a trusty Cessna Skylane plane and were due to touch down at exactly 2:30 p.m. a mile from the church site on the smooth alfalfa field of David Weiss, also a son of the pioneers. Our arrival had been planned to unite the present with the past.

As we circled over the assembling congregation at two-twenty-five we could see Brethren Juan Riffel and David Weiss, decked out with flowing white beards for the occasion, drawing up to the edge of the landing field in their horse-drawn



The old and the new. As W. E. Murray and J. J. Aitken stepped from their small plane (right) at Crespo, Entre Ríos, they were met by a horse-drawn buggy driven by workers representing the pioneers who began our denominational work in South America 70 years ago.

wagon, ready to receive us and start the dusty trip in the true spirit of the pioneers down to the waiting congregation in the church.

Before landing we could see the colorful umbrella of Sister Bernhardt, a daughter of the pioneers, who had come in her spring wagon to help give us a royal welcome as a true and faithful sister in Israel. Later at the church Sister Bernhardt unveiled a commemorative plaque marking the preaching of the third angel's message for 70 years in this historic spot and throughout South America.

The main theme of the meetings that



Group who attended the celebration at the Crespo church in Argentina. Left to right: Paul Seidl, president, Central Argentine Conference; Romualdo Kalbermatter, former business manager, River Plate Sanitarium; J. J. Aitken, president, South American Division; Anna Bernhardt, daughter of the first pioneer member, Brother Hetze; W. E. Murray, vice-president, General Conference; H. J. Peverini, president, Austral Union.

afternoon and evening was the blessed Advent hope, which has always been the hope of God's people since sin entered into the world. The early Christians in the days of the apostle Paul saluted one another with the greeting "Maranatha," ("Our Lord Cometh"). How happy we should be in these last days of earth's history to preach the Advent hope with the same earnest zeal of the pioneers. These dear brethren and sisters of the past joyfully made tremendous sacrifices to see the work move forward with success. Because of their humble dedication, the Spirit of God was with them and blessed their efforts. It was not by "might" of numbers, nor by "power" of influence that the blessed Advent hope often spread like wildfire through South America, but it was a definite manifestation of the Spirit of God that continues today to be poured out upon His people.

That evening as we took off and flew toward the setting sun to another appointment, I noticed below us our River Plate College, which has trained and graduated more than 720 workers and missionaries to spread the blessed hope throughout South America as well as other parts of the world. What an army of workers this is that has gone out from the homes of these pioneers to dedicate their lives to the finishing of the work of God on this earth!

Letter From a Borneo Mission School Teacher

By Mrs. Andrew Peters

NOTE: When the Sabah mission asked Tommy Golotoh, who was teaching Malay in the Tenghilan Seventh-day Adventist school in Sabah, Malaysia (formerly North Borneo), if he would teach at our isolated school at Marabau recently, since



Tommy Golotoh, Sabah mission teacher, standing in front of his house at Marabau, Sabah.

the teacher had to quit owing to illness, Tommy responded like a minute man and accepted. He left the capital, Jesselton Town, by ship for Kudat on the north end of Sabah, to continue his journey from there to Marabau among the Rungus tribespeople. On April 26, 1965, Tommy, in his limited English, wrote the following letter to Pastor Andrew Peters, president of the Sabah Mission:

"Dear Sir:

"I appreciated writing to you again, telling you about the conditions of Marabau School and other branch Sabbath school. Here I tell you briefly about the conditions of our school. Our school here is a lonely and dull school. The building is old, but yet it is not completed. The windows have no covers, the doors have no covers. The benches are mostly already damaged. It happens sometimes, when the pupils sit down—what a pity! Instead of sitting comfortably, they fell on the floor instantly. I am not criticize this school condition, but I tell you the truth. Even the place where I stay in now is worse.

"Our school compound here, buffaloes may come and roaming about in, because there is no fence at all to this mission land. When I ask the pupils to plant flowers around the school, it will never grow. When I planted some vegetables near my place will not be success. The only thing to make any sort of plantations successfully in this mission land area, and the school building is to preserve; is to fence the compound, but how could be, because the people here all very poor, they could not afford to buy the 'thorn wire.' So here again I state this requirement to request whether the mission could help in the fencing up of the mission land. If mission can help that's very good, that is our hope. I understand the mission will help other places which are in more needs. But I do hope Marabau's need may be fulfilled.

"When I discuss about the house where I stay in now. My! what a wonderful house it is, for the floor has many holes. The walls and the roof have many holes. I can say the furnitures are mostly old. The kitchen is old one too. Moment by moment dogs enter in through several holes in the walls made by the dogs. There they consume all my poor and simple food where left while I was in class. I have some more problems concerning my dwelling at present. My bed is worse still; the wire of it is broken, so that when I sleep part side of my shoulders may go in through the hole. But I am not minding it too much about it.

"Last Sabbath I went to visit our branch Sabbath school in Barambangon. There are over twenty members gather together in a small house of one of the members there. The owner of the house asked me to tell the mission asking for help. He said that he will build a small church, 'but how could I build if the mission does not help me buy zinc? If only the mission will buy 25 eight-foot-long pieces of zinc. I will ask all the members to erect a small church, so that we can have a comfortable place to worship the Lord.' I think the request of this man is not too heavy for the mission to offer. May this request will be consider as soon as possible. For that man and other members in Barambangon waiting anxiously for the help. I thanking all the time for your help.

"Sincerely yours in Christ,
"(Signed): T. Golotoh, Tommy"

Summer Camp Held for Deaf in Northern California

By Rex Rolls, Minister for the Deaf

The 1965 summer camp for the deaf, held at Pinecrest Camp in northern California, was a blessing to all who attended. The weather was good, the trees seemed to nod in approval, and the flowers smiled upon us as a group of deaf people gathered to enjoy God's great outdoors. They came, the deaf and friends of the deaf, from northern, central, and southern California, from Oregon, and Washington, to attend our annual outing at this beautiful place near Lake Tahoe, 6,800 feet above sea level.

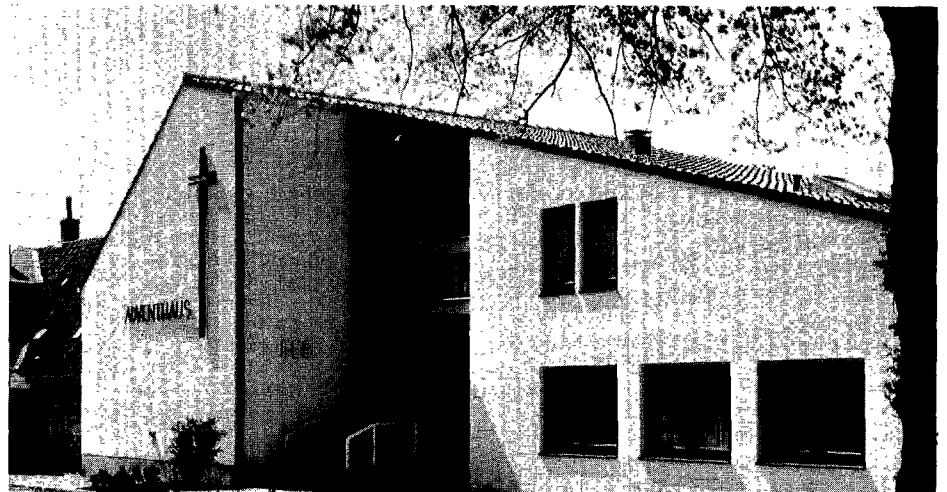
Director James Harris was an ideal host. Recreation included boating, horseback riding, swimming, archery, and

New Church in Schleswig-Holstein

On June 12 a fine church was dedicated in Schleswig in the northern part of the Bundesrepublik Deutschland (Federal Republic of Germany). The building consists of a meeting hall seating 80, some smaller rooms for the children's Sabbath school division, and two apartments.

The erection of this building is a monument to the liberality of a brother, now deceased, who assigned valuable securities to our denomination. These securities were invested for more than ten years, with considerable appreciation, and were sold to cover the major portion of the building costs. Noteworthy sacrifices of our church members in Schleswig, made freely and cheerfully, provided the balance of the amount needed.

O. GMEHLING, President
Central European Division





Deaf church members meet for worship at Pinecrest Camp, northern California.

horseshoe pitching. The "Wagon Camp" and "Indian Village" programs were high points of the week. The food in the dining room was ample and delicious.

The camp was sponsored by the Northern and Central California conferences and the Grand Avenue church, of Oakland. Rex Rolls, of Northern and Central, and Pastor Neil Davidson, of Southern California, led out in the camp council and spiritual programs, ably assisted by Myron Tait, of Oakland, and Mrs. Peggy Channing, of Oregon. Reginald Ross was Sabbath school superintendent, and Rex Rolls gave the sermon in sign language and voice at the same time.

President Cree Sandefur, of Southern California, spent part of the Sabbath with us. We were pleased to have Brother and Sister F. J. Cardella and the Sacramento Oak Park church Pathfinders as our Sabbath guests. They are progressing well with the sign language.

The program was planned to meet the needs of all ages, as members from two to 88 gathered to commune with God and one another. The atmosphere was one of peaceful relaxation. Participants and guests were so pleased with the results of the camp that several asked whether they could sponsor a deaf child for next year. Before we left camp we had sponsors for 20. We would welcome sponsors for 100 worthy deaf boys and girls who otherwise would not be able to come. Address Pinecrest Deaf Camp, Box 149, Oakland, California 94606.

Laymen's Training School in Indonesia

By Chris P. Sorensen, *President Far Eastern Division*

After the Seminary Extension School in Indonesia, the brethren conducted their first laymen's training school. Originally planned for Djakarta, it was moved to Indonesia Union College cam-

pus. About 170 workers and laymen were present. Most of the laymen were from the West Java Mission.

This first laymen's training school in Indonesia was a pilot program. Plans are on foot for each of the local missions in the West Indonesia Union to have such a training school.

Ever since L. A. Shipowick arrived in the Far Eastern Division last November, he has been busy organizing for these training schools, and working with our unions and fields in getting the textbooks translated and printed in time, so that everyone present could have a copy of each of the five textbooks. The Indone-

sia Publishing House has gone all out in getting these books ready. C. L. Shankel, union home missionary secretary, had organized an excellent program, and the accommodations at Indonesia Union College were fine. The West Indonesia Union Mission gave full support in providing help and support to the program. Elder Shipowick and the writer were in attendance from the division.

Toward the close of the school, the following goals were set by the laymen:

- 726 visits each week
- 3,250 tracts distributed each week
- 653 Bible studies each week
- 538 laymen's efforts this year
- Establish or assist in 579 branch Sabbath schools

Lead 3,000 to a decision for Christ.

We appreciate the leadership in our home missionary department and the response of our laymen to the program of the church.

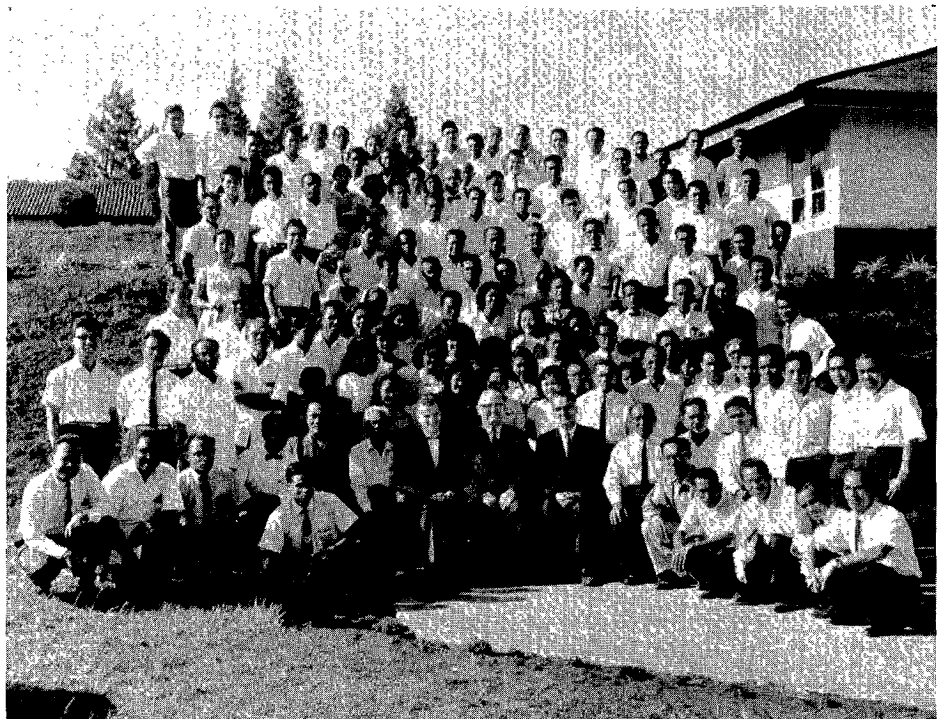
New Academy Opened in Georgia

By Lois Bruce Zachary

After plodding victoriously through four all-out fund-raising campaigns in the past five and a half years, Georgia-Cumberland Academy opened its doors August 30 to 160 students.

It was a day of triumph not only for the student body but for every Advent member in Georgia-Cumberland Conference who had given time and time again that this much-needed Christian school might be established.

On hand for opening day were two former Georgia-Cumberland presidents, A. C. McKee and LeRoy J. Leiske. Also



West Indonesia Union and West Java Mission workers and laymen in attendance at the first training school for laymen in Indonesia. C. P. Sorensen is seated in center, with Elders Shankel and Shipowick on his right and left, respectively.

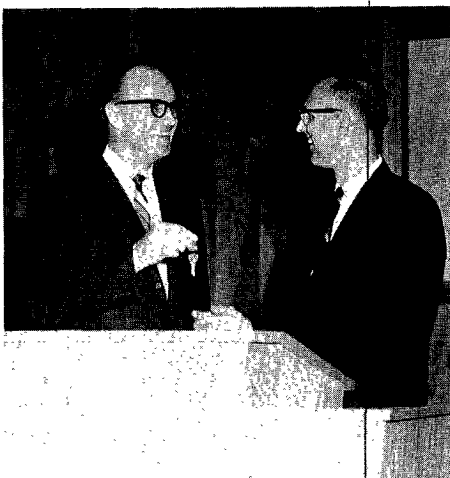


Faculty members and students of the new Georgia-Cumberland Academy, now in its first school year.

present was Horace Beckner, who came from California to see the realization of his early efforts.

It was a happy occasion when Desmond D. Cummings, president of Georgia-Cumberland, officially handed over the keys of the school to Edward F. Reifsnyder, principal.

The academy is situated on 604 acres five miles west of Calhoun, Georgia, on the former site of the Scott Sanitarium. Buildings now completed are boys' dormitory, girls' dormitory, administration building, music hall, science building, chapel, cafeteria, eight faculty homes, and an elementary school building. A gymnasium and industrial building will soon be added.



Desmond D. Cummings (left), president of Georgia-Cumberland Conference, hands over the keys of the new Georgia-Cumberland Academy to Principal Edward F. Reifsnyder.

Memories of a Faithful Christian African Woman

By M. E. Nhwatiwa

[The REVIEW does not often publish personal tributes. We make an exception this week because we believe the following story reveals how wonderfully God blesses even the humblest soul who believes His word. The author of the article is headmaster of our Inyazura elementary school in Rhodesia.—EDITORS.]

Grandma Gutwi was one of the daughters of Chief Makoni, who ruled the Manica district of Rhodesia before the advent of the white man. This great chief had 50 sons and many daughters born of different mothers. Grandma was reared in a heathen home. About the age of 17 she was given in marriage to my grandfather as a reward for his faithful work. Grandfather, a descendant of a chief who ruled the far eastern district, was already the husband of two women of the royal family and was fairly old.

But grandma had no choice in the matter. She was given to an old man to marry, and her duty was to obey and accept him. Grandmother became the mother of five children, four boys, including my father, and one girl. Then grandfather died, leaving the work of rearing the children to grandmother.

In 1914 grandma brought her children to Inyazura Mission farm; the mission had been founded four years earlier. In that year grandma accepted the Christian faith as taught by the Seventh-day Adventist Church and was baptized by E. B. Jewell, now the oldest missionary in Rhodesia. Her name was changed from Gutwi to Madaline. Her children were put in school where they learned to read and write.

Grandma Madaline became the first

matron for the handful of girls living in the dormitory at Inyazura Mission. After serving the mission for many years she retired and went to live with her sons who had left the mission farm and were living about 20 miles east of it.

Grandma could neither read nor write. Nevertheless, she was a good Christian. All the knowledge of the Scriptures she had was what she had heard from the lips of the missionaries. She could repeat many Bible verses and pray intelligently. She could tell many Bible stories with surprising accuracy. One time father was teaching us from the *Sabbath School Quarterly* at evening worship. The lesson was on the tower of Babel. The pamphlet stated that the languages were confounded and the work of building the tower had to be discontinued. Then grandma added, "And the top of the tower was struck by lightning."

"No," said father and mother, "it was not struck by lightning; the pamphlet does not say so."

"But," said grandma, "I was told that by a reliable missionary." I was a boy of 12 or 13 at that time and I watched the argument with keen interest. I was already attending school at the mission. I could read in both English and Shona, and so knew from *Patriarchs and Prophets* that grandma was right. We who live in this age of the pen and the notebook could all take a lesson from grandma in memory work.

Many times in the evenings we sat at the feet of grandma, listening to interesting stories. She had a wonderful knowledge of the past. I remember her telling me that Elder M. C. Sturdevant once told that he saw angels here at Inyazura Mission on two different occasions. He

said at one time a veld fire was started here on the mission farm. The grass was tall, the wind blew hard, and the flames went high. The life of both man and animal was in danger.

Elder Sturdevant collected all the people on the mission farm—grandma was there—and they tried their best to put out the fire, but were unsuccessful. At last this man of God asked the people to kneel in prayer. Then, with hands raised to heaven, he prayed that God would put out the fire. When they said "Amen" at the end of the prayer, the fire had died out completely.

I can say without reservation that grandma was dead to the things of the world, but alive to spiritual things. She always went to church and took a Sabbath school offering. When she was too old to walk the four miles to the nearest church, she always sent her offering to church and prayed while at home.

One day when I was walking with grandma to church we met an old man who was once a Seventh-day Adventist, but had apostatized and was a leading member of another church. Grandma knew him very well; they had stayed together at the mission. Then grandma rebuked the man in a way I have never seen a woman rebuke a man. "Why do you deceive the people when you know the truth?" she asked. The man looked ashamed. He could not answer.

What became of grandma's children?



Grandma Gutwi (left) with her dear friend, Grandma Mberl, still living. Both these mothers in Israel of Africa lived to see all their sons and daughters strong, faithful church members.

The first-born son became a teacher, then an evangelist, and is now staying on a farm together with my father. The daughter was married to a former teacher in the denomination, who is now a church elder in one of our outschools.

The second son, my father, did not go to Solusi for further studies, although the missionaries gave him that opportunity. Members of the family felt he should remain at home and herd cattle. This decision grieved him. The Lord blessed him, however, and he became a fairly successful farmer. He has served as a deacon and church elder in the local church.

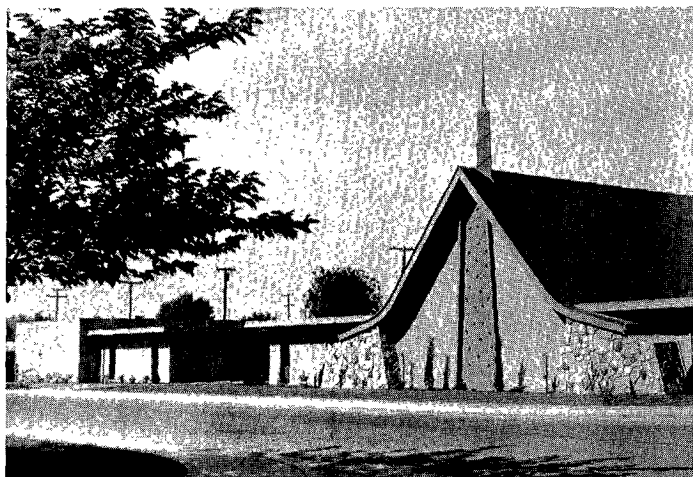
The third son is a supervisor of agricultural demonstrators in Rhodesia. When he went into his new conservation area, he and his wife were the only Adventists. Now there is a large company of believers.

The last-born child is head teacher at Kadowhata School, one of our schools north of Salisbury.

So Grandma Madaline succeeded in rearing her children in the faith. I cannot remember her missing any camp meeting or neglecting prayer. The last camp meeting she attended was early in July, 1963. Both my Uncle Richard and my father counseled her against going to this meeting. They thought she could not stand the cold in the open overnight shelters. But she insisted on going, telling them that she must go and bid farewell to the people.

At last some car had to be found to take her to camp meeting. On arriving at the campground she said to one of my sisters, "I prayed hard to see this camp meeting." After the meeting she visited her daughter who had been absent from

Recent Church Dedications



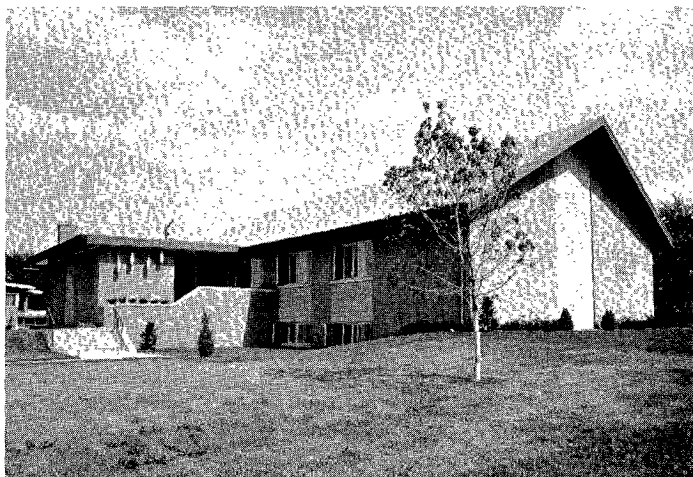
Exeter, California

After 40 years of witnessing from a small frame structure in an older part of the city, the Exeter, California, congregation moved into a lovely new home on May 1. The church is situated in the new part of the city and is the only church on that side of town.

In planning these new facilities all phases of our church program were provided for. The Dorcas Welfare building, the fellowship hall with kitchen and Pathfinder facilities, and the Sabbath school classrooms surround a central patio in which is located an outdoor baptistry.

A little chapel faces the end of the rostrum in the main sanctuary. It is used for Sabbath school classes, prayer meeting, committees, Bible classes, and other small group meetings, and as an overflow room when larger-than-usual crowds meet in the sanctuary.

ARTHUR J. PURDEY, *Pastor*



Broadview, Illinois

The 60 members of the Broadview, Illinois, church dedicated their new \$90,000 building on Sabbath, July 3. The Sabbath morning speaker was Joseph Dobias, the "building pastor," who led the church in the program of sacrifice that completed the project within two years of its conception. The dedicatory sermon was presented in the afternoon by Mrs. Josephine Cunningham Edwards, a former teacher at Broadview. W. A. Nelson, Illinois Conference president, and Elton Dessain, secretary-treasurer, assisted the newly appointed pastor, Joseph Krpalek, in the Act of Dedication. Merritt Bragga, Broadview village council president, commended the people on their fine new edifice. This representative house of worship seats 300.

ESTON L. ALLEN, *Departmental Secretary Illinois Conference*

the services on account of illness. While there she fell seriously ill and had to be hurried home. As children and grandchildren gathered round her bedside, her last words to us were "Good-bye. In the earth made new we shall not say good-bye to loved ones." My heart was touched, and I felt that God was close to grandma. She passed away at the approximate age of 90 years.

The life experience of my dedicated Christian grandmother, a faithful, illiterate woman, has taught me the following lessons: 1. The people who grow in the faith do not neglect prayer. 2. They are regular in church attendance and at special meetings. 3. They support the church both by their means and their service. 4. They do their best to win to the truth those who have never known a better way; and to reclaim those who have backslidden. 5. It is not merely an accumulation of Bible knowledge that makes a good Christian but rather a prayerful attempt to live up to known truths.

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

From the *Monthly Letter* of the Royal Bank of Canada we present these pertinent excerpts on reading:

"You can no more be a healthy person mentally without reading substantial books than you can be a vigorous person physically without solid food.



Gift to Tanzania College

The Tanzania Union of the Trans-Africa Division recently made a gift of a complete set of *The Seventh-day Adventist Bible Commentary* to the University College of Dar es Salaam. C. M. Bender (extreme right) presented the volumes to Wilfred Khumalo, a member of the university library staff, on behalf of the Tanzania Union. Looking on are the university chaplain and two students.

F. G. THOMAS, *President*
Tanzania Union

"Perusal of good books will give you a mind of your own, bulwarked against the seduction of slogans. Through books you escape from the ephemeral challenge of a crossword puzzle to the actual challenge of working out the whys and wherefores of a segment of life. By borrowing the aid of a superior understanding you double your own understanding."

"The proper function of books is associated with intellectual culture in which you steer clear of generalities and indefinite views. You enlarge your critical sense regarding events and per-

sonalities and trends, so that you are no longer at the mercy of theorists and demagogues."

With all the excellent volumes coming from our denominational presses month by month there is no valid excuse for any Seventh-day Adventist not to be informed as to the history, progress, objectives, and thinking of the church with which he identifies himself.

Here is a new book, for instance, on the phenomenal development of the Sabbath School Investment plan for helping to finance our missions. It has an inviting title, *Investment—The Miracle Offering*,* and is coauthored by Gerald R. Nash and Lois M. Parker, two enthusiastic and well-informed Sabbath school leaders. With an outline of the history and growth of the Investment plan, a review of the large part it plays in missions extension, a sparkling chapter of case histories of how God blesses those who participate, numerous examples of how to engage in it, and a question-and-answer supplement, it will inspire every reader to activity in some project of his own. Graphic chart devices, poems, and songs afford wonderful material for promotion programs. And don't omit reading the preface by Louis B. Reynolds, associate secretary of the General Conference Sabbath School Department. It's worth framing!

I haven't seen a copy yet, but from the "Information Bulletin" of the Southern Publishing Association I discover that George Vandeman's popular book *Planet in Rebellion** has been printed in their Summit Book paperback series, and will sell for 75 cents. It has been completely revised too, with a wealth of new material and the statistics updated. This 250-page book

British Publishing House Groundbreaking Ceremony

On Monday, July 26, C. L. Torrey, treasurer of the General Conference, was presented with an engraved spade with which to break ground at the site of the new \$280,000 Stanborough Press Publishing House at Grantham, Lincolnshire, England. The mayor with councilors, building contractors, news-

paper reporters, and workers and friends gathered on this momentous occasion. O. A. Blake, undertreasurer of the General Conference, offered the prayer.

Participating in the groundbreaking are (left to right): Mayor Councilor J. H. Foster, C. L. Torrey, Walter Newman, manager

of the publishing house, T. J. Radford, building contractor, and Colin Wilson, treasurer of the British Union Conference. At left, Elder Torrey displays his engraved shovel, as the writer looks on.

WALTER NEWMAN
Manager, Stanborough Press



will no doubt be a popular item for wide distribution in our autumn evangelistic campaigns.

For years the Pocket Companion books have enjoyed a deserved popularity. They can be carried in a pocket or handbag and read in an hour. The latest among nearly 100 listed titles is *Kindle Kindness*,* by Adlai A. Esteb. In the inimitable preaching style of the author it is full of wisdom and happy observations on the kingly virtue of kindness. He shows it to be compounded of generosity, triumph over selfishness, and a lively consideration for the feelings of those about us. The booklet is sprinkled with anecdotes that illustrate the principles set forth and the rewards that come from self-denial and a sharing of what we have with those who have so little. Two of the author's poems, one a definition of, and the other a prayer for, love, round out the conclusion.

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

From Home Base to Front Line

Dr. and Mrs. Fred B. Moor, Jr., and four children left Los Angeles, California, by car September 4, for Nicaragua. They are returning after furlough. Before marriage Sister Moor's name was Edith Louise James. Dr. Moor is medical director of the Nicaragua Adventist Hospital.

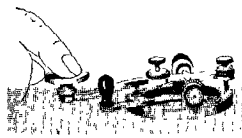
Mrs. W. J. McHenry left Washington, D.C., for India, September 20, returning after furlough. Elder McHenry and daughter Winetta left June 20, returning to India. The maiden name of Sister McHenry was Aimee Lillian Brown. Brother McHenry is MV and educational secretary of the Northeast Union.

Mr. and Mrs. Richard D. Gibbon and two children, of Portland, Oregon, sailed from New York City on the S.S. *African Grove*, September 23, en route to Liberia. Sister Gibbon's name before marriage was Carol Elaine Nelson. Brother Gibbon is to teach science in the Konola Academy, in Monrovia.

Elder and Mrs. Maurice T. Battle and four children, returning to Ghana following furlough, sailed from Montreal, Quebec, September 24, to England, there to change ships and proceed to Accra. Sister Battle's maiden name was Esther Roberta Coleman. Brother Battle is home missionary and public relations secretary of the West African Union Mission.

Elder and Mrs. Richard P. Faber and three children, of Hamilton, Bermuda, sailed on the S.S. *Owerri* from New York City, September 25, for Nigeria. Sister Faber's name was Ida Elizabeth Besenyei before marriage. Brother Faber is to serve as an evangelist for Ibadan.

W. R. BEACH



Atlantic Union

Reported by
Mrs. Emma Kirk

- The summer school enrollment of Atlantic Union College was the highest ever. The number of students enrolled in pre-session was 174; summer session, 175; and post-session, 77.
- Mrs. June E. Jetter has accepted the position as assistant dean of women at Atlantic Union College.
- Pastor and Mrs. James Gilley have returned to the Southern New England Conference after a year of graduate study at Andrews University. Pastor Gilley will be leader of the Meriden-Middletown-Plainville (Connecticut) district.
- Ernst Herlinger is now superintendent of buildings at Atlantic Union College. For the past nine years he has served as business manager of the Hamden Hall Country Day School in New Haven, Connecticut.
- Darrell L. Kenney, of Cleveland, Ohio, has recently joined the Southern New England Conference office staff as church development secretary. This vacancy was created when Leonard Gaspie went to the Pacific Union Conference.
- Mrs. Eva Prior has joined the cafeteria staff at Atlantic Union College. She will work under the direction of George W. Cummings, director of food service.



Columbia Union

Reported by
Morten Juberg

- Pastors and their wives from the Allegheny, Lake Region, and Northeastern conferences attended a triconference retreat at Atwood Lake Lodge, New Philadelphia, Ohio.
- Thirteen tent campaigns have been held this summer in the Allegheny Conference. Among them is one in Cleveland, Ohio, by Alfred Jones. So far 62 have been baptized in this campaign.
- Opening services have been held for the new Morgantown, West Virginia, church. A. J. Patzer, former West Virginia Conference president, was the speaker.
- Several personnel changes in the Potomac Conference have been announced by C. H. Lauda, president. John Klim, conference evangelist, has accepted a call to a similar post in the Upper Columbia Conference. Warren P. Lawrence, Winchester, Virginia, pastor, is transferring to the Florida Conference. Replacing him is Albert Ellis, former singing evangelist with the Klim-Ellis evangelist team. William H. Coffman, Vienna, Virginia, pastor, is the new pastor

Brief News OF MEN AND EVENTS

of the Bladensburg, Maryland, church. He replaces Kenneth McComas who is the new conference revivalist. John Ford, of Roanoke, Virginia, has accepted the pastorate of the Pennsylvania Avenue and Hillside churches in the Washington area.

► Speaker for the Week of Religious Emphasis at Columbia Union College was William A. Fagal, of Faith for Today.

► Several new staff members have been added to Blue Mountain Academy. Robert Tyson, former Pennsylvania Conference educational secretary, has joined the Bible department. Mr. and Mrs. William Farver come from Cedar Lake Academy. He teaches algebra and general science and she is school nurse. Mr. and Mrs. Edward Thompson come from California. He teaches English and she is the new art teacher. Other new teachers are Mr. and Mrs. James Eperson, recently graduated from Walla Walla College. He teaches physical education and health, and she is assisting in the food service.

► Paul Cannon, former pastor of the Hershey, Pennsylvania, church, is the new pastor of the Blue Mountain Academy church.

► Assisting in the pastorate of the Pennsylvania Avenue and Hillside churches in the Washington, D.C., area is Tor Dahlberg, former pastor of the Adelphi, Maryland, church.

► The new minister of the Roanoke, Virginia, church is Earnest D. Clark, formerly of Lynchburg. He is being succeeded by William J. Neptune, former associate in the Lynchburg district.

► An award ceremony was held at the Washington Sanitarium and Hospital to honor teen-age volunteers. During the past few months 105 "candy-stripers" gave 5,687 hours of volunteer labor to the hospital.

► For the past year the Voice of Prophecy daily radio program has been heard in Wheeling, Huntington, and Parkersburg, West Virginia. Recently the conference committee voted to continue these broadcasts and to add six more daily programs at Fairmont, Clarksburg, Elkins, Beckley, and Princeton, West Virginia, and Cumberland, Maryland.



Northern Union

Reported by
L. H. Netteburg

► J. C. Zollbrecht, who has served for several years as district leader of the Anoka, Minnesota, district, has accepted a call to Hastings, Nebraska. V. W. Emerson, formerly of Detroit Lakes, Minnesota, will pastor the Anoka and Cambridge churches.

► South Dakota has completed its main lodge on the Flag Mountain Junior Camp grounds. The lodge, 40 feet by 66 feet in

size, is situated high above Castle Creek at an elevation of 6,000 feet and is winterized for year-round use.

► A. O. Dart, of the General Conference Department of Parent and Home Education, is conducting meetings in North Dakota, speaking on parent, home, and child relationships.



Southern Union

Reported by
Oscar L. Heinrich

► New church schools were opened this year at Gadsden and Pell City, Alabama, and at Brookhaven, Mississippi.

► The School of Bible Prophecy of the Southern Union reports 30,236 applicants for the Bible course thus far this year, with a baptismal total of 164.

► Highland Academy in the Kentucky-Tennessee Conference marked its twenty-fifth year of Weeks of Devotion this fall when Harold E. Metcalf, Southern Union School of Bible Prophecy director, conducted the fall Week of Prayer.

► Scores of Vacation Bible Schools were conducted all over the Southern Union this past summer, and reports show outstanding results. Many children showed unusual interest in the local church program, and contacts have been made with a number of non-Adventist families.

► Fourteen persons have been baptized as a result of meetings held recently in Meridian, Mississippi, by the conference evangelist, J. J. Millet, assisted by the church pastor, W. H. Paisel. Others have indicated a desire to be baptized soon.

► Adventist medical men and their families of the Florida Conference gathered at Camp Kulaqua for an annual retreat, September 3-6. Guest speakers included Dr. T. R. Flaiz, secretary of the General Conference Medical Department; E. J. Folkenberg and Euel Atchley, of the General Conference Temperance Department; and L. J. Leiske, president of the Southern Union Conference.

► Six persons were baptized at the close of a series of meetings held in Pell City, Alabama, by Conference Evangelist H. G. Crowson and the local pastor, W. F. Wright.

► Ministers and workers of the Florida Conference met for their annual fall council at Camp Kulaqua, September 5-8. This meeting, which overlapped with the medical-dental retreat, gave opportunity for fellowship and discussion on subjects of interest to both groups.

► The Florida Living Retirement Community located on the outskirts of Orlando was formally opened by the Florida Conference on September 12. This is the first enterprise of its kind to be established by a conference within the Southern Union. Participating in the ceremonies were H. H. Schmidt, conference president; H. F. Roll, conference treasurer; and John R. Alexander, chairman of the board of Seminole County commissioners.

► The annual ministers' retreat for the Kentucky-Tennessee Conference was held at Indian Creek youth camp, August 15-18. Plans for fall evangelism were laid at this meeting. Goal for new members in this conference for the year is 550.



Southwestern Union

Reported by
J. N. Morgan

► The Southwestern Union departmental council meeting, an annual event, is scheduled for Hot Springs, Arkansas, November 8 through 11. All union and conference departmental leaders will be in attendance to lay active soul-winning plans for 1966.

► Texas schools opened their doors to an enrollment of 1,237 students for the 1965-1966 school year. Eighty-eight full-time teachers in elementary and secondary schools, plus 30 part-time teachers in music, art, and vocation, are employed by the Texas Conference to train Adventist youth.

► Herman Griffin, of Shreveport, Louisiana, has assumed district leadership in Waller, Texas.

► E. Frank Sherrill, Southwestern Union MV and temperance secretary, with the five conference youth leaders, recently spent three days at Camp Yorktown Bay, Arkansas-Louisiana's newly acquired youth camp near Hot Springs, Arkansas. This council meeting was held to lay plans and to coordinate activities for the 1966 youth program of the union.

► The annual weekend camp meeting for Texas Spanish members was held September 10 and 11 in Corpus Christi. More than 250 Spanish people attended. B. F. Perez, of the Voice of Prophecy Spanish program, was one of the speakers.

NOTICES

Literature Requests

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

Ruth Fajutag, Odiongan, Romblon, P.I., wishes *Signs, Life and Health, These Times, Message, Listen*, old Bibles, *MV Kit, Guide, Instructor, Review, Present Truth, Church Hymnal, Sing Christians, Sing*, and other missionary supplies.

Send Alice M. Dwyer, R.N. Orange, Sign P.O., Jamaica, W.I., *God Speaks to Modern Man, Signs, books, Bibles, Sabbath school supplies*, and other missionary literature.

Send a continuous supply of materials for children's Sabbath school, *S.S. Quarterlies* for the second and third quarters of 1965, old Bibles, *MV Kit, Spirit of Prophecy books, Signs, Listen, Review, These Times, Message, Worker, Instructor, Guide, Primary Treasure, Little Friend*, songbooks, picture cards, cutouts, Bible games, color books, finger plays, *Liberty, GO, Mission Quarterly, Liberty*, and *Life and Health* to the following:

Elnora V. Moralde, Northern Mindanao Mission, Cagayan de Oro City, P.I.

Nora Tabudlong, Baganga, Davao, P.I.
Pastor William M. Moses, Andhra Section of Seventh-day Adventists, 2 Chapel Road, Hyderabad 1, India.

Pedro T. Bernabe, Mexico, Pampanga, P.I.
WANTED: *Guide, Life and Health, These Times, Signs*, and other missionary material by A. T. Salamawany, Box 85, Tjimindi, Bandung, West Java, Indonesia.

Evangelist Moses Attah, P.O. Box 133, Berecum,

B/A, Ghana, West Africa, needs a continuous supply of magazines and pictures for missionary work.

Mrs. F. C. McCune, 1327 West Malone, San Antonio, Tex. 78225, wishes *Signs, Life and Health, These Times, Message, Listen* only.

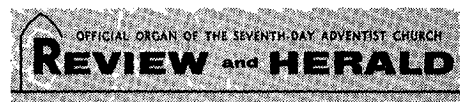
Send a continuous supply of *Little Friend, Primary Treasure, Guide, Instructor, Life and Health, These Times, Signs, Review*, used books, and Bibles to: Mrs. L. Braithwait, St. James P.O., Port-of-Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumato P.O., Trinidad, W.I.; Daphne Riley, c/o Mary Ifill, Chin Chin, Cunupia, Trinidad, W.I.; and J. H. Monsegue, Cap-de-Ville P.O., Via Point Fortin, Trinidad, W.I.

WANTED: A continuous supply of missionary literature by the following: A. Green, Somerton P.O., St. James, Jamaica, W.I.; Gorgano C. Galan, Sr., Sitio, Buyong, Candoni, Neg. Occ. P.I.; Rhetorica F. Festejo, Odiongan, Romblon, P.I.; Catherine F. Festejo, Cotacaca, Romblon, P.I.; Basilia Zurrudo, c/o Seventh-day Adventist Church, Kidapawan, Cotabato, P.I.; Atlas Rey, San Agusto Isla Verde, Batangas, Batangas, P.I.; Leticia Roche, Gologta, P.I.; Janiway, Iloilo, P.I.; Celerina M. Bunda-on, B-B Studio, Ipil, Zamboanga del Sur, Mindanao, P.I.; Annie Sumagang, 169 Urdanita St., Tanjay, Neg. Or., P.I.; Gersham A. Hallasgo, Alicomahan, Sugbongogon, Misamis Oriental, P.I.; Saturnino D. Antonia, Minapan, Tulunan, Cotabato, P.I.; H. E. Mangkei, Taman Sari 44, Bandung, Indonesia; J. A. Corpus, Davao Mission, P.O. Box 293, Davao City, P.I.; Arsenio Dollosa, Bo. Progresso, Binalbagan, Neg. Occ., P.I.

WANTED: A continuous supply of *Signs, Listen, Liberty*, tracts, old Bibles, songbooks, small books, picture cards, Christmas cards, cutouts, children's stories, color books, finger plays, Bible pictures, prophetic charts, audio-visual aids, slides, films, Bible games, Bible gems, juniors' and children's materials by Albert Zendolian, SDA Mission, Tahan, Kalemno P.O., Burma.

Credit to Poetess

In the September 23 Review the poem "If Jesus Came to Your House" was published with the credit line "Author Unknown." A worker at the Florida Sanitarium has written to tell us that this poem was authored by Mrs. C. A. (Lois) Blanchard. We are happy to pass on this information to our readers.



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

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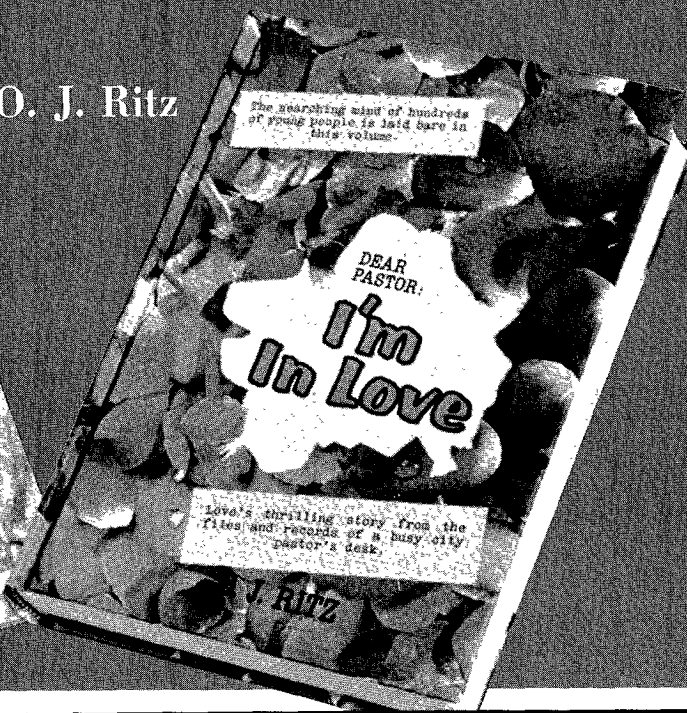
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News of Note

Listen Article Inserted in Congressional Record

For the second time a cover story from *Listen* magazine has been reprinted in full in the *Congressional Record*. Senator Roman T. Hruska, of Nebraska, inserted into the August 30 issue the article entitled, "Gary Anderson—On Target," which appeared in the September-October *Listen*.

About two years ago the *Listen* cover story about Secretary of the Interior Stewart Udall was reprinted in the *Congressional Record*.

The October *Reader's Digest* features a condensation of the article entitled "Radio Station Laughs at Tobacco and Makes Money," which appeared in the first issue of *Listen News*, February 27, 1965. The article tells the story of Radio Station WAVA, Arlington, Virginia, and the example it has set to encourage other radio stations to discontinue tobacco advertising.

F. A. SOPER

Special Courses for Members in Spain

In a recent letter from Leon Belloy, laymen's activities secretary for the Southern European Division, he tells of these high lights of a month's itinerary in Spain: "Three conventions were held in Spain to train members in Christian service activities and in public teaching of the Christian faith. These conventions, which aroused great enthusiasm, were based on these three courses: 'How to work for Jesus Christ,' 'Decisions for the Saviour,' and 'Good Samaritan Service.' After presenting this last course the church leaders decided to open a welfare center in Barcelona and another one in Madrid.

"Three persons in Bilbao, who had been interested in the teachings of the Bible for several years, attended the course on 'Decisions for the Saviour.' In response to an earnest appeal to follow Jesus Christ all the way, all three took their stand and requested baptism. At Bilbao I also had the pleasure of inaugurating our new chapel and in removing the seals on the old one, which had been closed for seven years."

Our hearts are cheered by reports of God's leading and the onward progress of His cause. May these two new centers prove a great blessing in demonstrating love in action.

J. ERNEST EDWARDS

Senior Medical Men Doing Front-Line Mission Service

Letters that have just come to this office indicate the effective work being done by some of our senior medical men who have recently volunteered for service over-

seas. Dr. Edward E. Rippey, so well known in Portland, Oregon, as the senior physician in the Portland Sanitarium, has a very interesting report written at the headwaters of the Amazon at our little hospital in Iquitos, Peru. He states:

"I never supposed I would be addressing a letter to you from this over-grown jungle town on the headwaters of the Upper Amazon. We came from Quito over here at the request of the mission to relieve Dr. Lanz and his family for a year's furlough. . . . We are on the very spot of the old Stahl Clinic. We are able to look across the street from the Consulatorio and out onto the Amazon, which never ceases to be interesting, with its many kinds of craft passing up and down.

"We were not sure we could stand this steaming jungle climate, but decided if this was where the Lord wanted us we would be able to take it. To our surprise, we are having a wonderful time. The days are hot if you are out in the sun, but not too bad in the shade. The nights are delightfully cool. We have been here three months. We like the flowers, the tropical fruits, and the many, many colorful birds and their songs. . . . That which gives the greatest satisfaction is to be having a part in our work in a very needy part of the world. These people appreciate any kindnesses shown them. We do some surgery, very few heavy operations."

Another one of our medical men, Dr. Neal Wood, Sr., serving in our Taiwan Hospital, writes of the great satisfaction he and his wife are having in that institution. He closes his letter with this remark: "The work is going very well here. We are enjoying ourselves and glad to be able to be of some service in the work."

From Benghazi, North Africa, Dr. D. C. Ludington writes of the great appreciation they feel for the help Dr. Roger Barnes has been to them. He has conducted clinics in connection with his several months' voluntary service among our mission hospitals of Africa. This is not a new experience for Dr. Barnes. In fact, he is now quite at home in most any of our world mission fields.

Others of our senior medical men are in the field or are negotiating for assignments that will take them into some of these more challenging and needy parts of the world. The General Conference deeply appreciates the service of these men.

T. R. FLAIZ, M.D.

Ingathering at SMC

Word has just been received that Southern Missionary College has broken its own Ingathering record with a one-day concentrated intensive solicitation campaign that netted \$13,065.44. We want to congratulate the students and faculty of Southern Missionary College on this wonderful demonstration of their interest in the worldwide work of the church.

E. E. COSSENTINE

New Radio Broadcasts in Africa

New doors are opening in the Trans-Africa Division in the radio-television field. A new, weekly 30-minute full-message broadcast has begun in Basutoland. A new broadcast also has started in the Congo from Radio Katanga. This broadcast each Sunday is in the French language.

We thank God for these and other doors that are opening for preaching God's Word on the air.

J. O. IVERSEN



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

NEW YORK—Protestants and Roman Catholics have collaborated in the preparation of a prayer booklet that will be used by Christians around the world in observance of the Week of Prayer for Christian Unity, January 18-25, 1966. This year marks the first time in the United States that the same prayer booklet will be used by Protestants and Catholics. It is the product of joint efforts by the National Council of Churches Department of Faith and Order and the Catholic Bishops' Commission for Ecumenical Affairs.

BELLEVILLE, ILL.—The Diocese of Belleville has become the first Roman Catholic See in the United States to officially adopt a new "Christian Renewal" stewardship program designed to increase lay participation in church programs. The new program was outlined to 200 clergy of the diocese by Bishop Albert R. Zuroweste. Pastors were nearly unanimous in their approval of the program which bans all fund-raising projects for church support in favor of the Biblical plan of tithing. In introducing the program to the annual clergy conference, Bishop Zuroweste said, "Christian Renewal will put our church financing on a spiritual basis, and it will therefore be on a much sounder basis than it has been before."

TORRE PELLICE, ITALY—Conflicting trends of opinion were noted here when the annual synod of the Italian Waldensian Church—Europe's oldest Protestant body—discussed the issue of a "dialogue" with the Roman Catholic Church. Other major topics of the five-day assembly, attended by 160 representatives of 35,000 members, were mixed marriages, the proposed union between the Waldensian and the Italian Methodist churches, and conscientious objection. A strong majority of the Synod appeared to see little profit in a dialogue with Catholics so long as it remained a matter of meetings between Catholic priests and Protestant ministers rather than gatherings in which all the faithful could participate.