

REVIEW and Herald

This Crazy Edifice

A Meditation on Daniel 2:34, 35, 44, 45

By Ernest Lloyd



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FRANKLIN BOOTH, ARTIST

New York City from the Empire State Building.

THE late H. G. Wells, one of England's great historians, was once asked whether he thought there was "any possibility of a collapse of our civilization." He quickly replied, "Not only a possibility, but a probability. And it will come much faster than the fall of any other civilization. The Roman and Grecian empires were close to the ground. The collapse of this tremendous, crazy edifice of ours will be terrible and swift."

What a "tremendous, crazy edifice" Nebuchadnezzar saw man's civilization to be—its "brightness was excellent," and "the form thereof was terrible"! Then suddenly came a stone "cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron,

the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35).

Daniel's great prophecy is rapidly nearing fulfillment. The hearts of many are "failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). But God's faithful ones need not fear as they see the passing of earthly things. Brethren and sisters, "look up, and lift up your heads; for your redemption draweth nigh." When man's civilization totters, then "know ye that the kingdom of God is nigh at hand" (Luke 21:28, 31).

A Dozen Prophecies in the Process of Fulfillment

By M. E. Loewen, Secretary
General Conference Religious Liberty Department



THE study of Bible prophecy is intriguing. Especially has this been true during the last few years, in which we have seen prophecy enacted into history at an accelerated rate.

The prophecies of the Bible were given to turn the minds of the readers to Christ. "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (John 13:19). Even more specifically, the prophecies of the last days were to alert the Bible student to his Saviour's soon return: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

There is inspiration in studying the prophecies outlining events immediately preceding the return of Jesus. There is also the danger that great events may be taking place exactly as foretold and the observer not be aware of their significance because these seem to be no more than the outgrowth of ordinary, everyday events. There may seem to be no connection between the events taking place and the prophecies of the Scripture. Or the observer may lack an over-all picture of the situation, and so not realize how these events dovetail into the pattern of great impending events.

Let us take a dozen statements from the Scriptures and from the Spirit of Prophecy writings and trace the development of their fulfillment in current events.

1. An Image to the Beast

John the revelator heard the second beast of Revelation 13 "saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live" (Rev. 13:14).

The power that had been wounded—mentioned in the first part of chapter 13—is the Papacy, which exerted tremendous religious and political power for centuries. This prophecy indicates that in the United States of America, Protestantism will one day do a work similar to that of Rome.

Dr. Eugene Carson Blake, stated clerk of the United Presbyterian General Assembly and a leader of the ecumenical movement in the United States, complains that divided Christianity cannot be trusted to bring to the American people an objective and authentic word of God on a political issue. He said that the religious issue, as it was discussed in connection with the presidential election, weakened all the churches. He clearly implied that a United Protestantism could avoid such pitfalls (Don Gill, "Capitol Commentary," in *Action*, Jan., 1961, p. 4).

Dr. Douglas Horton, former dean of Harvard Divinity School, a minister of the Congregational Christian Church, proposed an eventual union of American Protestants under a single structure. Dr. Horton said that such a church could have at its head a bishop as a "personal symbol," exercising "the authority that the several churches and ministers grant him and desire him to exercise."

Across the Atlantic, Bishop John Mooreman, of the Anglican Church, insists that the primacy of the pope is not an insuperable obstacle to Christian unity. "I think," he says, "we realize that if there is to be a final unity among Christians there will have to be a central head of the church, and that head will clearly have to be the Bishop of Rome."

HOBART FROM MONKMEYER

2. Bridging the Gulf

Similar to the prophecy of Revelation 13 is this statement from *The Great Controversy*: "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hands of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—Page 588.

In a pastoral letter a generation after this was written, Cardinal Cushing, of Boston, used the word "gulf" to describe the chasm between Protestantism and Catholicism: "For the past several centuries there has been either a great silence or a species of embittered argument between us and those who, like us, bear the Christian name. Whether in silence or in recrimination, there has been a great gulf between us. That gulf we set ourselves to bridge."—Pastoral Letter, March 6, 1960.

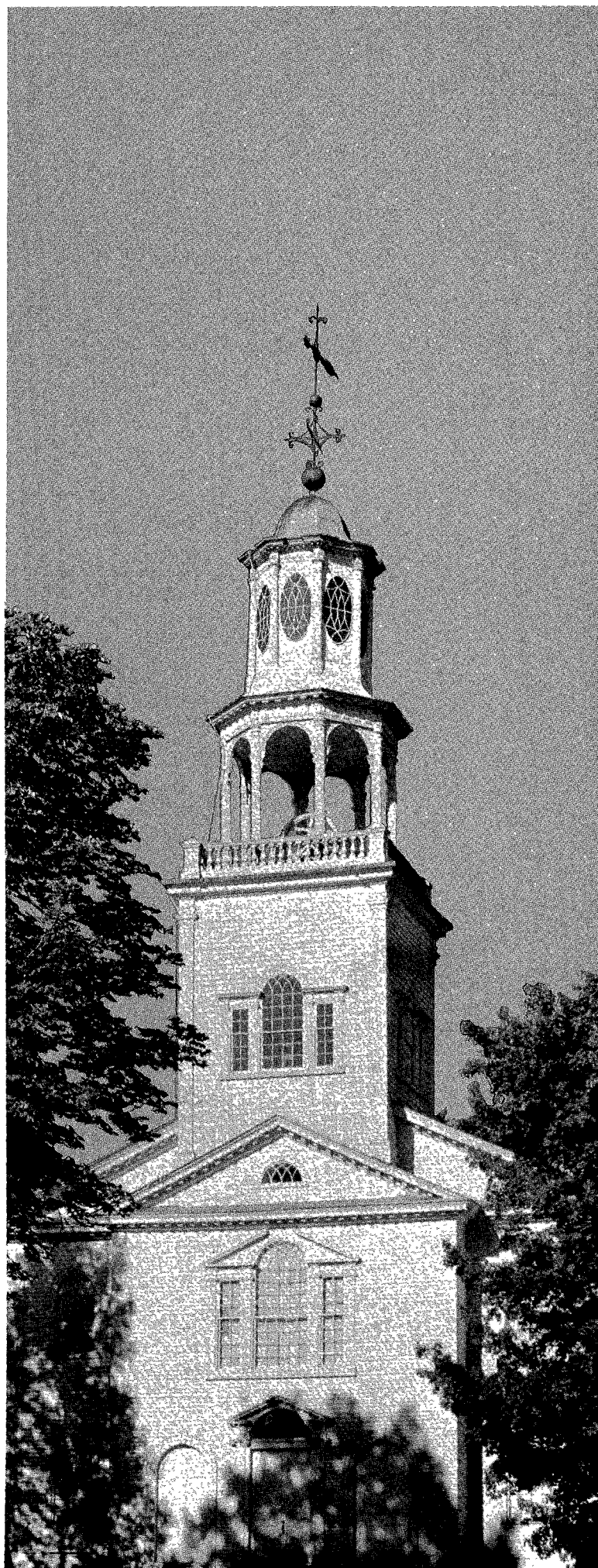
The Rev. Ralph D. Hyslop, professor of ecumenical studies and director of the program of advanced religious studies at Union Theological Seminary, appeared on a panel at an interfaith discussion on church unity at the Protestant Episcopal Church of the Heavenly Rest. He said: "If indeed Christ gave to Peter and to his successors that kingly authority which is surely His to give, that the head of the church upon earth might have the power to maintain the truth in spite of all error . . . , then it is not safe to resist the loving summons of the Vicar of Christ. . . . May I add that the embodiment of a doctrine in a person is at this moment in history most persuasive in the person of John XXIII."—*Catholic Review*, Feb. 2, 1962.

Methodist Bishop James K. Mathews, president of the Massachusetts Council of Churches, said: "There is now with an increasingly clear voice being heard across what might have been termed an abyss of separation . . . the cry, 'Brother,' and that's a cry that has been directed from both sides, and we find that abyss perhaps isn't as broad or as deep as was supposed."—*Liberty*, May-June, 1963, p. 22.

The idea of an "image"—a separate organization—does not fit the ambitions of the Vatican exactly. Catholics are hoping to receive the Protestants back into the fold as full-fledged Roman Catholics. Note the words of Father Francis J. Connell, former dean of the School of Sacred Theology at the Catholic University of America:

"Good fellowship and friendliness among all Christians are indeed helpful as an intermediate step, but the final object of ecumenism, as Catholics conceive it, is unity in faith, worship and the acknowledgment of the supreme spiritual authority of the Bishop of Rome. In the words of Cardinal Bea: 'The Council's main ecumenical task will be to prepare for *eventual union*, God willing, by bettering relations between Catholics and non-Catholics.' And Pope John XXIII, addressing those separated from Rome, said: 'May we hope with a father's love for *your return*.' Honesty demands that we let our separated brethren know that this is our ultimate reason for participating in the ecumenical movement, and that we manifest it in practice by seeking to convert even devout Protestants."—Quoted in an editorial of *Christian Heritage*, June, 1964, p. 5.

A. DEVANEY



An unusual suggestion, but entirely within the meaning of prophecy regarding a union between the Protestants and Rome, is that of Dr. Tamburro, of the Protestant Episcopal Church, as reported by Religious News Service: "An Episcopal minister has suggested that Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, should be invited to fill the post which will become vacant upon the resignation of Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church.

"The Rev. Wendell B. Tamburro, rector of the Church of the Holy Innocents, Highlands Falls, N.Y., made his suggestion in a 'Letter to the Editor' of *The Living Church* (May 17), Episcopal weekly published here.

"Noting that Bishop Lichtenberger's unfortunate 'resignation' for reasons of health 'poses a problem for the Church,' the rector stated, 'I would like to see someone (in authority) propose to the forthcoming General Convention that it might strike out in faith and invite Richard Cardinal Cushing to be Presiding Bishop.'

"The minister allowed that 'if, through the leading of the Holy Spirit,' Cardinal Cushing accepted, 'this would be the greatest breakthrough in the ecclesiastical "lace-cotta wall" in generations.' . . .

"He noted that such a 'break-through' would require the permission of Pope Paul VI and revision of Episcopal canon law."—*Religious News Service*, May 19, 1964.

Surely the inspired words to the effect that "all the world wondered after the beast" are being implemented in our day. Here is another news item about "bridging the gulf": "A book underscoring differences between Catholics and Lutherans has been cancelled by the 21 member board of parish education of the United Lutheran Church.

"It was explained that at the time the book was authorized there were marked differences which have been quieted by 'conversations between the two faiths and upon understanding each other.'"—*Catholic Review*, Jan. 1, 1962.

Imagine Martin Luther's reaction to the comment that the unique features of Lutheranism have been "quieted"! Or consider this item from the wires of United Press International: "Castel Gandolfo, Italy, Aug. 18, 1964 (UPI)—Pope Paul VI yesterday received in audience Moderator Edler G. Hawkins of the United Presbyterian Church of the United States.

"Hawkins, first Negro ever to hold

Bread on the Waters

By Bert Rhoads

It was Harvest Ingathering time. I had two little towns to solicit, and I was a stranger in both. In the first town the second man I approached greeted me most cordially and called me by name. When I asked him to introduce me to his friends he responded gladly, and spent the day with me.

Several years before, when he was the mail carrier in my neighborhood, he had been accused of careless handling of the mail. The people who complained had failed to shovel away some big drifts of snow piled over their mailboxes.

I reported to the postmaster that our carrier was in the right, and my hope was that he would continue to be our

carrier. And here, years later in a strange town, he was ready to help me. He did it gladly and well.

In the second town it was the same story again. One of the first people I met was a man with whom I had done business years before. We had almost been at loggerheads over a load of trees I was hauling away for fuel. I let this old friend have things his way over the ownership of the wood. And here, years later, he was ready to introduce me to his friends. He stayed with me all day.

Had I done this gathering for missions alone, without the help of those two men, I might have received about \$10 that day. With their help it was \$50.

the moderator's post, was accompanied by the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian General Assembly, and Richard L. Davies, chairman of the Presbyterian Committee on Ecumenical Relations.

"At the end of the audience the Pope and the visiting Presbyterians recited the Lord's Prayer together.

"One by one the religious leaders in the Protestant world connected with the World Council of Churches and the ecumenical movement are making their way to Rome. . . .

"First, the broad inclusivism accepted by modern Protestantism makes possible the inclusion of the Roman Catholic Church. Second, the subordination of Scripture to the will of the church has moved liberal Protestantism over onto the same platform as Roman Catholicism so far as the doctrine of the church is concerned."—UPI, Aug. 18, 1964, in the *Christian Beacon* for Aug. 27.

3. Catholicism Does Not Change

"It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists; because Protestantism has so greatly degenerated since the days of the Reformers."—*The Great Controversy*, p. 571.

A secular news magazine presents the situation as Catholics and the world analyze it: "Catholic theologians are looking upon Protestant theo-

logians with a new friendliness and respect. The change reflects much more than an increase of tolerance, it is rather a consequence of the change that has taken place within Protestantism, change which, on the one hand, leads Protestant theology closer to the tradition of the church, and, on the other, offers, by its profundity, a true challenge to Catholic theology."—*Time*, May 30, 1960, quoted from *Commonweal*.

The late Father Gustave Weigel, S.J., of Woodstock College in Maryland, expressed his opinion of the possibility of any change in Catholic belief to facilitate the return of the "separated brethren": "If Catholicism drops . . . the dogma of her own exclusive function to mediate between God and man . . . she certainly would be no longer Catholic. . . . For ecumenical work the Catholic can follow only one tactic. He must ask the Protestant to be converted to Catholicism."—*An American Dialogue*, pp. 218, 220.

The attitude of the hierarchy is expressed forcefully in *Our Sunday Visitor*: "Protestantism is just as wrong now as it was in 1517. It is the duty incumbent on us as Catholics to 'spread the word' and make America Catholic. . . . Father Isaac Hecker founded the Paulist Fathers for the express purpose of 'making America Catholic.' They are still at it and doing a fine job of it. It is the goal of every bishop, priest, and religious order in the country. No Catholics can settle, with good conscience, for a policy of appeasement, or even mere co-existence with a non-Catholic community."—July 31, 1960.

The eagerness on the part of Protestants was pointed up by Ellen G. White more than 80 years ago: "Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome."—*Spirit of Prophecy*, vol. 4, p. 380.

Compare this with a statement by Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, at Harvard University, in March, 1963: "The Roman Catholic Church would be gravely misunderstood if it should be concluded that her present ecumenical adventuresomeness and openness meant that she was prepared to re-examine any of her fixed dogmatic positions. What the church is prepared to do is to take the responsibility for a more imaginative and contemporary presentation of these fixed positions."—Quoted in *Church and State*, December, 1963.

4. Repudiate the Constitution

"When . . . our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Testimonies*, vol. 5, p. 451.

The following quotation is perhaps an isolated instance of frustration with American principles of democracy, but it is nevertheless an indication of deep-seated feelings. The author, a Jesuit, is emphasizing what he considers the newness, the relatively untried novelty, of the American Constitution: "I just don't understand the reverence, not to say adoration, which everybody here seems to pay to the 'American Constitution.' I want to hear some American get up and shout: 'Give us justice. Give us decency. And to hell with the American Constitution.'"

"After all, the American Constitution, though a most respectable document, was composed at a particular period in history—and that only 180 years or so ago. I have talked with the Lord North whose grandfather tried to suppress the American rebels. The night before I flew from London, I slept in an Augustinian monastery built in 1248. Perhaps for this reason I don't attach so great impor-

tance to things only a couple of centuries old."—Father Bernard Leeming, S.J., in *The Catholic News*, July 25, 1963.

This outburst was occasioned by the desire to receive Government money for Catholic schools. The implacable drive of the Roman Catholic Church for state funds is disconcerting. The hierarchy approaches the matter with confidence that such funds are theirs by natural right.



Five Little Mice

By Beatrice Stout

RONNIE, Linnie, come quickly!" daddy called early one summer morning from the kitchen.

Mother, daddy, Linnie, and Ronnie had come to their home by the big ocean to spend the summer in their cottage. When daddy called in this tone of voice they knew he had found something very interesting for them to see. So though not quite awake from a long night's sleep, they jumped out of bed and ran to the kitchen. They were not disappointed, for daddy really had a surprise for them.

Mommy was not feeling well that morning, and daddy had gone to the kitchen to get breakfast for his hungry little boy and girl. He had opened a drawer to get some raisins to put in the hot cereal he was cooking. It smelled so delicious, but they were too eager to see the surprise to think too much about breakfast.

As daddy opened the drawer, what do you suppose he found? Curled up in a warm little nest, and right on top of the raisins, were five tiny baby mice with their mother. Quick as a flash mother mouse jumped out onto the floor and ran to a hole in the corner. This house was just a summer cabin, and the mice had made themselves very much at home during the winter. With no people around, they had the whole cabin to themselves.

Daddy was a biologist, and biologists are always interested in bugs and fishes and animals. Daddy greatly enjoyed watching them, to see what they would do. These baby mice were such cute little things! Ronnie and Linnie kept watching them, but daddy kept his eye on mother mouse. Just as your mother and daddy are when you are in trouble, she was worried about her babies. From the hole in the floor she peeked out at these big people, and must have been wondering what she could do to get her babies. What would she do?

Daddy decided there was something he could do to help the worried mamma mouse. Gently he took the wee creatures and put them close to the hole. Linnie

When Catholics discuss state aid for parochial schools they usually express resentment against present constitutional barriers, impatience, and even scorn for the conscientious feelings of others who differ with them. Is the American Constitution safe as long as this spirit dominates the thinking of one American out of every four? Yet this attitude is exactly that foretold in prophecy for our day.

(To be continued)

and Ronnie were talking excitedly and wondering what was going to happen.

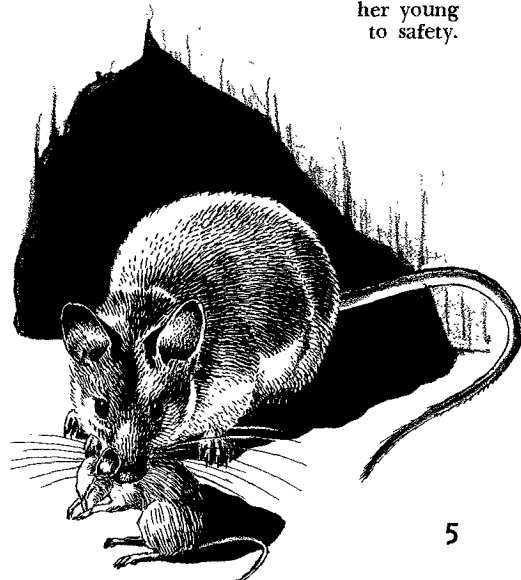
What do you suppose happened next? Did you ever watch a flash of lightning shoot across the sky when there is a heavy rainstorm? If you have, you know that the speed of that flash is as fast as anything can be. Just like that flash of lightning, mamma mouse put her head out of the hole, took one of her babies by the back of its neck with her teeth, and put it inside the hole. Four more times she came out, and carried her babies one by one to safety.

"She is a brave little mouse, isn't she, Daddy?" Ronnie said. "She didn't know we wouldn't hurt her."

"Indeed she is," daddy replied. "Some people are afraid of mice—like mammas who jump up on a chair when a tiny mouse runs across the room. But to the tiny mouse we look like giants. Mamma mouse had always felt that people were her enemies and could harm her. But her love for her babies was stronger than her fear of the danger she was in."

"Ronnie and Linnie," daddy continued, "God put that kind of love in your mommy's heart. And He put it in the mouse's heart, and in all the hearts of all the animals in the whole wide world. Always remember, my dears, God's heart is full of love for everyone, little children and big people. Just as mamma mouse watched over her babies, so God watches over you—when you are snug and safe in bed, when you run and play, when you are riding in the car, or just anywhere you are."

One by one,
mother mouse
carried
her young
to safety.





*"More things are wrought by prayer
than this world dreams of." **

PRAYER POWER

By Nathaniel Krum

SOMETIMES it may seem that God does not answer our prayers, or that He waits unduly to fulfill our requests. At such times we ask, "Why are my petitions not answered?" There are, of course, many things that can block the channel of prayer. Let us consider some of these.

Sometimes our prayers are not answered because we have asked God for something that an all-wise Father knows would not be for our good. Perhaps our heart is not right before Him, and our prayers fall on deaf ears. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Perhaps we are guilty of breaking His commandments. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

When we break God's commandments we sin. Sin has many facets, and each is a barrier to answered prayer. When sin dwells in our hearts our prayers will be shut out of heaven. After all, does it make sense to ask God to bless us, when, as we cling to our petty sins, our actions demonstrate that we are actually fighting against Him? It is only when our sins have been forgiven, and our guilty hearts are cleansed of every defilement, that our prayers can be truly effective.

"When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, His blood that will cleanse us; yet we have a work to do in complying with the conditions of acceptance."—*Steps to Christ*, pp. 95, 96.

What if our requests are coupled with doubts and fears? What if, like Abraham in the case of Hagar and Ishmael, we become impatient and try to answer our prayers and God's

promises in our own way? What if our prayers are selfish, self-centered requests in which we ask that we may lavish God's blessings on ourselves? Faithlessness, running ahead of God, and selfishness have no part in the prayer life of the true Christian.

Perhaps we stop praying too soon. Do we lack the spirit of unceasing prayer, the kind of persistent pleading that brought results to the importunate widow? In the eighteenth chapter of Luke, where her story is recorded, Christ drives home the moral that men should persist in their requests: "Shall not God avenge his own elect, which cry day and night unto him?" (Luke 18:7).

George Mueller, that great man of faith and prayer, believed in perseverance. Notice his challenging statement:

"The great fault of the children of God is, they do not continue in prayer; they do not go on praying; they do not persevere. If they desire anything for God's glory, they should pray until they get it." "When once I am persuaded a thing is right, I go on praying for it until the answer comes. I never give up!"—Quoted by Charles R. Parsons in *An Hour With George Mueller*, pp. 11, 10.

Surely, as Cortland Meyers says: "That is the sublimest moment in human life which holds on by faith to God's promises with a deathless grip."—*Real Prayer*, p. 75. So do not give up, but press your petition, for your perseverance is the visible evidence of your confidence in a prayer-hearing, prayer-answering God.

It has been said that Jesus never prayed a self-centered prayer. He always prayed for strength to bless others, and for wisdom to do the work His Father had given Him. Moreover, His requests were always phrased in such a way that the answer would redound to God's glory. In this selfless attitude lies the great

objective of prayer—"That the Father may be glorified in the Son" (John 14:13), and, we might add, that the Father and the Son may be glorified in us.

Do we as Christians pray in such a spirit that the answers to our prayers will bring honor and glory to Christ? We are co-workers with Him in saving sinners from eternal destruction. As His helpers, we have a duty to discover God's purpose for us in this world, and then resolve through prayer and consecration to make His purpose ours. Only as we thus completely dedicate our all to our Maker can we fulfill His purpose in our creation.

Prayer for Power to Serve

In these last days of earth's history we need to pray for greater power for larger service. We need to pray that Jesus may come and abide in our hearts as our heavenly guest. We need to pray for the outpouring of the latter rain of God's Spirit. It is only when we are willing to forget our trifling needs, to seek first the kingdom of God and His righteousness, that a new day of spiritual victories can be ushered in.

Prayer preparation for the study of God's Word will best be accomplished on our knees alone with God. In this matter of posture during prayer, Jesus has set the example, for He "kneeled down, and prayed" (Luke 22:41). Public prayer is certainly very important, and always a source of encouragement to those who listen. Group prayers too add strength through close fellowship. But as a prelude to the study of the Bible in our morning devotions, the private prayer is most desirable.

"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). However,

* Alfred Lord Tennyson.

our prayers need not be confined to the regular periods of devotion, for "there is no time or place in which it is inappropriate to offer up a petition to God."—*Steps to Christ*, p. 99.

We live in an age when faith in God and in His ability to answer prayer is being supplanted by atheism and skepticism. Frankly, thousands have lost faith in the efficacy of prayer. And this is a sign of the times. That the age just prior to Christ's second coming is to be a "faithless" age is indicated by this well-known text: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). The inference is that He shall not find faith.

Congressional Medal of Honor winner Desmond T. Doss gives God the glory for his accomplishments:

"During all the time I was in the Army my great source of strength was the daily study of the Bible and prayer. . . . When I talked with God I seemed to lose my sense of fear. That is the only answer I have to give to the many inquiries as to how I had the courage to do what I am described as doing in the War Department citation. To God be all the honor."—ARTHUR W. SPALDING, *Origin and History of Seventh-day Adventists*, vol. 4, p. 301.

It is evident from the Word of God that in Bible times prayer often brought quick and miraculous answers. Most of these instances are too well known to require repeating here. We think particularly of Daniel, Elijah, Solomon, Peter and John, Paul and Silas, and many others who had remarkable answers to prayer. But, remarkable as these experiences were, not all the wonderful prayer experiences are limited to Old and New Testament times. History has recorded many outstanding instances that prove prayers have been answered miraculously since the canon of Scripture closed.

An outstanding example is the experience of George Mueller, of Bristol, England, orphanage fame. Still standing on Ashley Hill in Bristol are the immense buildings that were home to more than 2,000 orphans under Mueller's care. Mueller developed and operated this world-famous orphanage largely on God's miraculous answers to his daily prayers for assistance. Space does not permit the telling of his many special answers to prayer. He testified of God's goodness:

"Seven million five hundred thousand dollars have been sent to me in answer to prayer. We have needed as much as two hundred thousand dollars in one year, and it has all come when needed. No man can ever say I asked him for a penny. We have no

committees, no collectors, no voting, and no endowments. *All has come in answer to believing prayer.*"—Parsons, *op. cit.*, pp. 6, 7. (Italics in original.)

Mueller said again:

"If I should say that during the fifty-five years and nine months that I have been a Christian that I have had 30,000 prayers answered in the same hour or day that the requests were made, I would state nothing more or less than an honest truth in the sight of God."—*Real Prayer*, p. 59.

One day Mueller was on his way across the Atlantic by boat to fill an engagement in Quebec. As he neared the end of the journey a heavy fog covered the entire area and threatened to break his preaching appointment. Mueller decided to do something about the situation. We will let the captain of that boat tell us the inspiring story:

"In crossing the ocean on one of our voyages my whole life was revolutionized. We had on board a man of God, George Mueller of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by someone tapping me on the shoulder. It was George Mueller. 'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't take me, God will find some other way. I have never broken an engagement for fifty-seven years.' 'I would willingly help you. How can I? I am helpless.' 'Let us go down into the chart-room and pray.' I looked at that man of God and thought to myself, 'What lunatic asylum could that man have come from? I never heard of such a thing.'

'Mr. Mueller,' I said, do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God who controls every circumstance of my life.' He knelt down and he prayed one of the most simple prayers. I muttered to myself, 'That would suit a children's class where the children were not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement you made for me in Quebec for Saturday. I believe it is your will.'

"When he had finished I was going to pray but he put his hand on my shoulder and told me not to pray! 'First, you do not believe He will, and second, I believe He has and there is no need whatever for you to pray about it.' I looked at him and George Mueller said this: 'Captain, I have known my Lord for fifty-seven years and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door and you will find the fog is gone.' I got up and the fog was indeed gone.

"You tell this to some people of a scientific turn of mind and they will say: 'That is not according to natural laws.' No it is according to spiritual laws. The God with whom we have to do is omnipotent. Hold on to God's omnipotence. Ask believably. On Saturday afternoon, I might add, George Mueller was in Quebec on time."—*Ibid.*, pp. 60-62.

Surely, prayer power is within the reach of all who are willing to comply with the conditions of its bestowal laid down in the Word.

(Concluded)

To Be or Not to Be a Christian

By DONALD F. HAYNES

Before the consideration of doctrine or church membership or missions, Christianity is fellowship with Jesus Christ, the Son of God.

This is the new birth, conversion, justification. Its fruit is growth in grace, discipleship, sanctification.

Only in the establishment of this mystical, but nonetheless real, relationship are doctrine, church membership, and missions significant at all.

One does not receive Christ by the point-by-point acceptance of doctrine, and at the end, baptism. Rather, one receives Christ and then enters into His message of truth and receives His grace to trust and obey.

One does not join the church to be a Christian. Rather, one joins the church because he has become a Christian.

One does not give to missions to make points with Christ. Rather, one gives to missions because he belongs to Christ and desires to share this belonging with a lost world.

Jesus is not the object toward which we strive. He is our life of assurance and victory.

We do not give up the ways of this world to get Jesus. We receive Him as our way out of this world to everlasting life and endless rejoicing.

Fellowship is our goal; we belong to Him. This is the transcendent truth of salvation.

The Bible, the church, and all else find fulfillment only in the Lord Jesus.



A VISION OF

The Task Before Us

By Leslie Shaw

Pastor-Evangelist, South Wales, England

*"Praise be to God for giving us through Christ every possible spiritual benefit as citizens of Heaven! For consider what he has done—before the foundation of the world he chose us to become, in Christ, his holy and blameless children living within his constant care." Eph. 1:3, 4, Phillips.**

THESE words of the apostle Paul well express God's original purpose for the whole human family, whom He created by Jesus Christ. There was not a physical or spiritual need that was not benevolently provided by the Creator, who held personal and open communion with His creatures in their original garden home.

As men multiplied, each was to have been under His constant care, guardianship, and tuition. All were to have been taught of God, and great was to be the peace of their children. Every member of the race was to have been the supreme object of His everlasting love. Under such guidance and care each would have developed a symmetrical, well-balanced character after the divine similitude, a perfect reflection of God.

But the wrong exercise of the God-given human free will perverted God's original plan and purpose for His creatures. Man chose to sin, to transgress the divine command in spite of all the dire consequences attached to such action. As a result, God's image within man was defaced. Man's upright character was bent and twisted, and his intrinsic harmony of soul was changed into discord. Man had now become a rebel and was at war with his Maker.

The omniscient God had foreseen the awful possibility of sin, with all its tragic history, and had prepared for this eventuality. To meet just such an emergency God had prepared, beforehand, a plan of redemption. This plan would bring about man's restoration, and lead to the ultimate fulfillment of God's original purpose for His creatures. Thus they would yet be "holy and blameless children" who would stand "above reproach before him in love."

This is the divine plan of which the apostle Paul writes as he contemplates its successful and fruitful working out in the lives of men and women. The Christians in Ephesus, to whom he writes, were once "by nature the children of wrath, even as others. But God who is rich in mercy," had raised

them up from spiritual death in trespasses and sins, "quickened" them, and made them "sit together in heavenly places in Christ Jesus" (Eph. 2:3-5).

Paul beheld the Holy Spirit's effectual and transforming work in the lives of men and women, not only of His own Jewish race but among the Gentiles also. He saw the selection of one here and another there, as men responded to the gracious working of the divine Spirit upon their hearts. He knew that God was making known the "mystery of his will," which was "according to his own good pleasure which he had purposed in himself" (Eph. 1:9).

God Is at Work

He could see that time, however long, is no effective barrier to the accomplishment of God's designs. He realized that, ultimately, no matter how sin seemed to rule the world at large, God was silently and surely working out "all things after the counsel of his own will" and would finally, "in the dispensation of the fulness of times, . . . gather together all things in Christ, both which are in heaven and which are in earth, even in him" (Eph. 1:11).

Paul was able to see that men, whatever they do, could never frustrate and bring to naught the final accomplishment of God's purpose. He saw that men, even when devil-inspired, could do "nothing against the truth," but only "for the truth" (2 Cor. 13:8). Like the psalmist of old, he was assured that God would make "the wrath of man" to praise Him, and that "the remainder of wrath" He would "restrain" (Ps. 76:10). He knew that in spite of man's free will, and even perversity of will, God would still be conqueror.

For this reason, Paul readily accepted the promise to all who faithfully preach God's Word, sowing beside all waters: "My word . . . shall not return unto me void, but it shall accomplish that which I please" (Isa. 55:11). He knew that the gospel message would subdue rebellious wills, and that the Holy Spirit would enable the recipients of His saving grace to overcome sin and to do God's will. So fully persuaded was Paul of these matters that he was ready to preach even in Rome, where he expected to "have some fruit among . . . other Gentiles" (Rom. 1:13).

Paul knew that they, too, as they believed on Jesus, would be sanctified and separated from the world. They would become God's own peculiar treasure, and nothing would be able to separate them from the love of Christ—neither tribulation, distress, persecution, famine, nakedness, peril,

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

nor sword. They would all be more than conquerors through Him who loved them (see Rom. 8:35, 36).

In view of this confidence, Paul plainly taught that the Holy Spirit "is the guarantee of our inheritance—the first fruit, the pledge and foretaste, the down payment on our heritage—in anticipation of its full redemption and our acquiring [complete] possession of it" (Eph. 1:14, Amplified New Testament).†

As those whom God has chosen to bear His last great message to the world, we need the apostle Paul's visitation of God at work in this evil world to accomplish "all things after the counsel of his own will." We need, also, a deeper consciousness of our predestined part in the great cosmic drama that is reaching its climax before our very eyes.

A Larger Vision Needed

The perilous days in which we live, the destructive power now in the hands of ambitious earthly potentates, demands a larger vision of the task that lies before us. The success of those who are reaching out beyond earth's atmosphere to investigate other worlds leads many to question whether God even exists. The materialistic philosophies being implanted in the minds of our youth, and the deliberate attempt in the world's educational institutions to inoculate their minds against the divine and the miraculous, is immunizing them against spiritual things. In effect, pseudoscience has driven God out of His universe.

The adversaries of truth have never been so bold, and seem almost on the point of triumph. Under conditions such as these, Paul's vision of God working out "all things after the counsel of his own will" is a prime necessity for every servant of God. We need the inspiration and strength this vision imparts. We need to realize that we have come to the kingdom for just such a time as this. God has committed to our trust a message which it is our responsibility to bear to all men everywhere, whether they will hear or whether they will forbear.

This vision will give everyone possessing it calmness and equanimity. It will enable us to say boldly, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). It will convince us that neither "death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

† The Amplified New Testament. Used by permission of The Lockman Foundation.

It is well for us to meditate upon the certainty of the triumph of God's will, and to realize that He will eventually bring everything into one in Christ. The one thing that transcends all else in importance is our own relationship to the things of God. Am I on God's side? Are my interests completely identified with His? Is my supreme objective in this life the final triumph of the gospel, and are all my energies devoted to bringing this about? Only as we give a positive answer to these questions can we be sure of surviving the coming cataclysm that awaits this old world, and inheriting that kingdom He has promised us.

The psalmist, contemplating the omniscience of God and the immutability of His counsel, declared: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were writ-

ten, which in continuance were fashioned, when as yet there was none of them" (Ps. 139:15, 16).

Even before our birth into this world, God knew all about us, as He did about Cyrus of old. Such knowledge is too wonderful for us, even as it was for the psalmist. Paul declared that God had appointed him from his mother's womb to labor among the Gentiles. Likewise, God has brought us into this world for this time, in order that we should be "to the praise of his glory," and share with Him in working out all things "after the counsel of his own will." To this end, He has bestowed upon us every possible spiritual benefit and placed us "under his constant care."

This vision will enable God's children to pursue and finish their God-given task. What a gloriously triumphant day it will be when all who have opposed God come and worship at His feet, and realize that He has, indeed, loved His people.

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

All Things New

DEAR LARRY,

Your letter, which I received yesterday, was very welcome. However, it contained such an air of defeatism and despair that I must hasten to get this into the mail as soon as possible. I particularly want you to hear from me before the new year, because that is a wonderful time for beginning all over again.

You stated that you have disappointed yourself, disappointed your parents, and disappointed your teachers. You haven't lived up to the best within yourself; you have neglected your opportunities in school, and are barely passing; you find yourself associating with the wrong kind of friends—all in all, you stated that to you matters seem "hopeless."

But Larry, it doesn't have to be that way. Here at the beginning of 1966 you can make a new start. This is exactly what the Christian life is all about, and what Christ's sacrifice for sinful man is all about. Over and over the word *new* is used in the Bible. The Lord promises to give us a "new" heart; He promises to enable us to "walk in newness of life"; He promises to "make all things new"—and why shouldn't that include your life?

The trouble is, most people make it so complicated. They feel that they must do so many things for themselves—they must get ready to get ready to come to the Lord. And they must get

the victory *themselves* over pet sins, pet activities, pet attitudes. Unhappy as they are, they cling to status quo, as though there were some fearful, horrendous risk involved in casting themselves just as they are on the Saviour. Believe me, there is no risk at all. I heard Elder George Vandeman give such a wonderful sermon on this subject recently. How I wish you had been present! The point was made, in such a powerful way, that the "risk" is only apparent; the devil tries to make us think that surrender to God's will is so fraught with danger that we will shy away from it.

As the old year, with its disappointments and failures, is so soon to be a memory, let the new year mark the beginning of a whole new existence for you, an existence centered in Christ, and a wholehearted and happy commitment to Him. I can promise you that happiness, successful living, peace, joy, and all the other good things will be yours. Isn't the prospect a pleasing one?

The promise is there for you—"all things new," including a new year and a new Larry.

Sincerely yours,
MIRIAM WOOD



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



WITH her keen understanding of a child's needs and problems, my grandmother was a high light of my childhood. We came to her home with confidence. We were always welcome to enjoy her garden with the old-fashioned flowers, the back yard with its well and a huge grapevine on a trellis, the orchard with fig and prune trees, and most of all, the quiet of her living room to read the many interesting books on her bookshelf. I will always treasure those hours. Her home seemed a little heaven to us.

Somehow, when our family came to the United States so that I could finish my belated college work, I felt that my children would miss having rela-

tives, and what it meant to have someone older around, with the kindness such a person brings into our lives.

When we moved to the White Memorial Hospital in Los Angeles to work there, the experience of the first two years was enriching. We lived in a second-floor apartment. We had wonderful neighbors and the children enjoyed the good will everyone showed. They delighted to visit with them.

One of our neighbors was Mrs. Mary Little. She had been retired for many years, after an active life as a missionary in India and a teacher in some of our colleges. Because of a heart condition, it was impossible for her to engage in any strenuous activity.

Although sick, she was always cheerful. She tried to keep busy around her home and enjoyed sitting on the porch. Mrs. Little understood young people and children.

Not long after we were settled in our apartment the children found a friend in her. She sensed their needs, and since she loved children she invited them to come and talk with her. Many times I overheard those conversations. It was just like friends having a good time.

What wonderful afternoons they spent in her home, or in the yard with its little Oriental pagoda and many trees and bushes. She told them uplifting stories. I always heard them again. The children began to consider Mrs. Little as their confidant, and she was the first one to be told about things that happened. Many times I had to remind the children that she was a sick person and could not have them around all the time. But she had worked that out beautifully. They could not come at certain hours, and when she felt sick or tired she just asked them to leave, and the children understood.

Some afternoons she even planned a party for them. To this "tea party" she invited other children from the neighborhood, and a gay crowd gathered on her lawn. They never were problems to her. She knew exactly how to bring out the best in them.

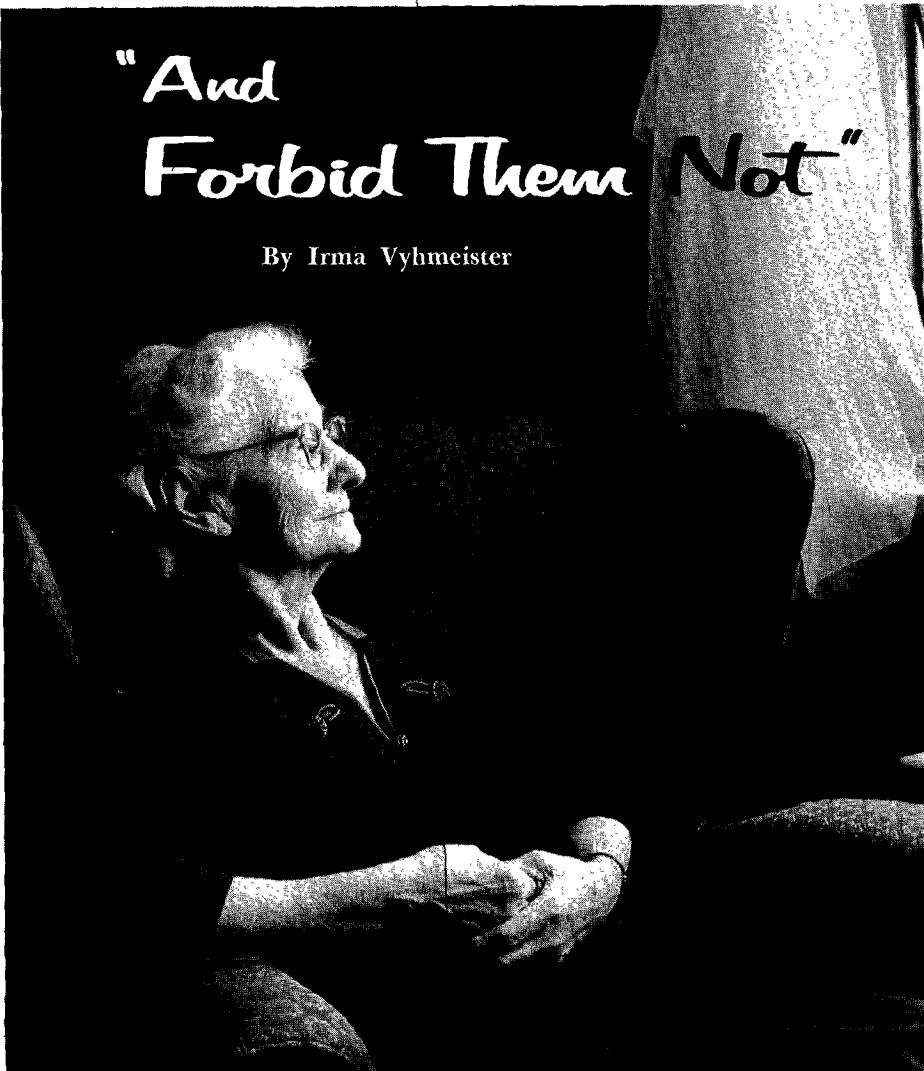
She was also their counselor, but she never preached to them. What they would not accept from us, the parents, was authoritative when it came from Mrs. Little. The children finally had found a grandmother, a person like my own grandmother, who loved them and treated them as people. I was thankful and happy.

Helga, the youngest, wanted a frilly dress like those all the other girls had. She was given one in red and white with a huge petticoat that looked like a crinoline. Very proud of herself, she marched to show her newest acquisition to her friend. Whether she expected praise, I don't know. Mrs. Little looked at her kindly. Finally she said, "You look so fancy today. I almost did not recognize you. It's a beautiful dress, but I still love you best in nice, simple ones."

Somehow after that incident Helga did not wishfully dream of many fancy frocks.

"And Forbid Them Not"

By Irma Vyhmeister



EASTERN PHOTO SERVICE

If your children don't have a grandmother at home, maybe there's one in the neighborhood they could adopt.

Edgar or Rosemarie used to run errands for her. I had told Mrs. Little not to pay them, because I wanted the children to learn that what they do for others should not always be thought of in terms of money. But she found another solution. She gave them offerings for the church. To these gifts I could not object. I had the feeling that Mrs. Little was pleased.

Many times on my way to work I paused to talk with her. "How are you, Mrs. Little?" I would ask. And invariably her response would be, "Thankful." She tried to enjoy the days as they came.

On one of these occasions I felt impelled to tell her how much I had appreciated her interest in the children, and about all that they had learned from her. We talked for a long while, with intense eagerness from my side. She did not believe that what she had done was even worth mentioning. Later on I felt happy that I had taken the time to tell her what was on my mind.

Because of her heart condition Mrs. Little could not attend the church services she had loved so much. Every Sabbath the children brought her the written sermon from the White Memorial church. They

used to remain for a few minutes of conversation.

One Sabbath morning about two years after we had moved to Los Angeles, the children went to the house as usual to call on Mrs. Little. A strange person came to the door. Edgar handed her the written sermon and told her it was for Mrs. Little. Through the screen door they observed other persons gathered in the living room.

"I am sorry," the woman told the children, "but Mrs. Little is not going to be here any more." Lowering her voice, she added, "She passed away last night."

The children did not know what she meant, but somehow they grasped the fact that a good friend was gone from their lives. When they came home they were unusually quiet. Almost in a whisper they told me the news. Helga, the youngest, who had been especially close to her, remarked, "She was my friend. I will see her in heaven."

Mrs. Little was the greatest blessing my children ever experienced, and in her last days the reward of this friendship was reflected back to her. Truly she heeded the Master's saying, "... and forbid them not to come unto me."

How to Improve SDA Schools

By Rudy E. Klimes
President, Korean Union College

OH, OUR school is pretty good," you say, and tempt yourself to turn to the next article. Or: "Well, I have no children in church school, so this article can't be for me." Or someone else may say: "Our public school is much better than our church school, and that is why I send my children to public school."

Your church school may be good, but you can help to make it even better. The children of the kingdom deserve the proper preparation for eternity. You dare not gamble with the salvation of your children on the possible chance that a second-rate Christian education will suffice.

You may not have one child in church school, but God made the children of the church the responsibility of the church, as well as of their parents. And *you* are the church.

Every taxpayer pays his share to support public education. It takes a great deal of tax money from every citizen to support the nation's public school children and youth for a life of 60, or 70, or 80 years on this earth.

This is what the public schools aim to do, and in this they often do a good job. Consecrated Adventist parents, scattered here and there, have taken upon themselves the tremendous task of providing a program to train their children for eternity! But they cannot do this alone. They should not do it alone. They need your help. They need the help of the whole church.

You may send your child to public school because you feel that the public school is better equipped than the church school. Do you, then, value academic achievement above Christian influence? If you value the salvation of your children send them to church school. And if you value the academic achievement of your children send them to church school and join the Adventist family in making Seventh-day Adventist schools the best schools.

This is what you can do:

1. Keep yourself informed about your church school and academy. Take a constructive interest in your Home and School Association, in

your school publications, in your school as a whole. As you periodically visit your school and talk with the teachers you will better understand their challenging problems, and you will feel a desire to help.

2. Express your desire for high spiritual and professional standards for Adventist teachers, principals, and superintendents. Express this desire to God and to your church leaders; then help it come to pass. Encourage your teacher, strengthen his hand, use your influence in order that every opportunity be given him—in time and money—to advance his spiritual and professional level.

Teachers work as ministers to youth, and should be chosen as carefully as ministers are. As a Christian, you aim for the highest possible development of all your faculties, and this includes the mental faculties. You have a right to expect that those who guide your children have received this true higher learning, especially in spiritual and academic matters. If you sincerely, constructively, and patiently work toward this goal you will not be disappointed. But if you are satisfied with less you will receive still less.

3. Make wide use of Adventist educational facilities. Your children and youth ought to be in our schools. God is continually willing to open up new vistas of knowledge and inspiration. As you live in this great age of increasing knowledge you cannot have confidence in yesterday's information and methods for solving today's problems.

4. Support your Seventh-day Adventist school with your prayers, your presence, and your purse. Your sincere prayers can avail with God, your presence can encourage, and your purse can provide tools and bread for the learners and the teachers. If some of our schools have not been as good as others, it has been because you really did not care enough to have the best schools. For if you really care, you will give—and give generously. You cannot afford to withhold your financial support, for Christian education is not money lost; it is money invested in the world's best growth stock—consecrated youth. To make your money immortal, invest it in youth.

Yes, as an informed church member you can improve Adventist schools. Do it as a constructive builder of standards, do it as a growing Christian, do it as a cheerful giver. Support Adventist education with your prayers, your presence, and your purse, and thus, under God, you can help make our good Adventist schools still better, and the better schools the best on earth.



From the Editor's Mailbag

A sister plans to conduct a bake sale to help their church school. She writes that her pastor asked her to hold up plans for the moment. He cited certain indictments Mrs. White had made of bazaars, suppers, and the like that popular churches held to secure money. He felt that the matter called for more study—it is always well to give further study where the good name of the church is involved. There actually are good folk among us who feel that all the needs of our churches should be provided from the liberality of our members without the help of any funds that our Dorcas sisters or our Home and School groups might raise.

Our Reply

There will always be honest differences of opinion among sincere members in our churches as to how to understand certain statements by Mrs. White, including statements on ways to raise money. I'm happy that your pastor is such a sincere, devout man, and is so attentive to what the messenger of God writes. Unfortunately, most of us suffer at times from a lack of historical context, which context would help us better to understand what Mrs. White is writing. In this instance, if we go back to some of her very earliest writings we find her vigorous in her denunciation of methods that various popular churches used to raise money. Her denunciation was in two parts: She indicted the methods they were using—lotteries, suppers, and various gimmicks, in order to pay the preacher's salary. If she were living today, she could talk about some of the bingo games, for example, that provide money. The other half of her indictment was a negative one: the churches had failed to use the God-ordained method for paying the preacher, a faithful tithe.

I have never been able to read into Mrs. White's statements in this area a blanket indictment of all methods of raising money except that secured from tithes or offerings from our own pockets. It seemed to me that I would be carrying her words too far. It is the word "suppers" that catches the eye of some of our folks and troubles them. But actually, when we have a bake sale we are certainly not having a "supper" in any true sense of the word, and surely no one buying the food would think we were having a "supper" either.

I was the pastor of one church for more than ten years. We had bake sales at times to help us in raising money to build our church. And let no one say that we weren't already giving liberally from our own pockets. It was in the depression decade, and we built our church for cash. I think that ought to speak eloquently for the deep sacrificial giving of our members. After we had all done that, we still needed more funds, and the townsfolk about us bought some good food at our bake sales. We rejoiced in what they gave us. I can't say that my pattern as a pastor should dictate the pattern for anybody else, but it reveals that I see nothing amiss in properly conducted bake sales.

There's a further point we might observe. Sometimes a bake sale can be a sort of cake-and-cookie sale. I don't think this is so good. It doesn't show us up to the best

advantage. Personally, I don't care much for cake or cookies, but I do like good whole-wheat bread, I like good Adventist baked beans, and I like a lot of other wholesome things. That's what we used to sell at our bake sales. It would be a wonderful thing if your bake sale in your town could be an exhibit of wholesome, well-cooked Adventist food. You could even prepare some of our protein soybean foods. I think the people in the town would love it.

I checked with one of the Home Missionary Department men at the General Conference a few minutes ago, and he and I found ourselves in complete agreement. Perhaps you haven't made clear to your pastor really what you are trying to do by the bake sales. I am sure there is some way you can all get together, for I've never seen a good pastor yet who wasn't interested in raising money, even beyond all that liberal church members might give. God bless each of you as you struggle to do His will and carry on His work in your part of the field.

F. D. N.

What About Jeane Dixon?

Until a few months ago hardly anyone in the United States, outside of a small circle in the nation's capital, had heard of Jeane Dixon. But in July the *Reader's Digest* published a lengthy article entitled "The Crystal Ball," a condensation of Ruth Montgomery's book *A Gift of Prophecy: The Phenomenal Jeane Dixon*. Since then articles have appeared in other magazines, including the November *Ladies Home Journal*. The book by Miss Montgomery has been in such demand that 100,000 copies were on order before it went on sale in bookstores August 25.

Who is Jeane Dixon? She is a devout Roman Catholic, a realtor in Washington, D.C., who believes that she was born with the gift of prophecy just as other children are born with gifts of poetry, music, or art. She claims to receive visions, some of which occur as she kneels before a statue of the virgin Mary in Washington's St. Matthew's cathedral. In addition to visions, she supposedly receives information through a deck of cards, a crystal ball, vibrations from touching the fingertips of a subject, numerology, and astrology.

During the past 25 years Mrs. Dixon has made some rather remarkable predictions, including President Eisenhower's heart attack, President Roosevelt's death, and President Kennedy's assassination. About 60 per cent of her prophecies have come true. (Drew Pearson, incidentally, claims a fulfillment percentage of about 80 per cent for his predictions.)

Three Facts

In view of the widespread interest in Jeane Dixon, we would like to set forth three facts to aid in evaluating her work. First, foretelling future events with some degree of success is not positive evidence that the "prophet" is inspired. A highly intelligent, well-informed person may predict the future with considerable skill. By the law of averages a respectable number of the predictions will come true. There is nothing supernatural about this kind of program; it is rooted in human capability.

But not all predicting is on this level. Some of it finds its source in the world of evil spirits. This brings us to Fact 2. Satan and his hosts have had millenniums to study cause and effect, human nature, the relationship of events, and other factors that have a bearing on the future, hence they can make predictions that dazzle mere mortals. Their prescience appears so remarkable that human beings who are unfamiliar with the Scriptures almost automatically attribute their revelations to a divine source. Concerning the ability of Satan and his angels to foretell the future, Ellen G. White says:

"Satan leads men to consult those that have familiar spirits; and by revealing hidden things of the past, he inspires confidence in his power to foretell things to come. By experience gained through the long ages, he can reason from cause to effect, and often forecast, with a degree of accuracy, some of the future events of man's life."—*Patriarchs and Prophets*, p. 687.

"The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. . . . The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability."—*The Great Controversy*, p. 552.

"Satan closely watches events, and when he finds one who has a specially strong spirit of opposition to the truth of God he will even reveal to him unfulfilled events, that he may more firmly secure himself a seat in his heart. . . . During his experience of nearly six thousand years he has lost none of his skill and shrewdness. All this time he has been a close observer of all that concerns our race."—*Testimonies*, vol. 2, pp. 171, 172.

Throughout history God has warned His people against all who purport to communicate with the world of evil spirits. Through Moses God said: "There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. . . . For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do" (Deut. 18:10-14).

"None Like Me"

Fact 3. Besides the educated guesses of human beings and evil spirits, there is a third source of predictions—the eternal God, who sees the end from the beginning. He alone sees the future as clearly as the past. This ability distinguishes Him from all others. Repeatedly He challenges: "Produce your cause, . . . bring forth your strong reasons. . . . Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:21-23).

"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9, 10).

Inasmuch as God never errs, are we not safe in concluding that false predictions have their source either in fallible human wisdom or in the minds of evil spirits?

We live in a time when Satan is increasing his efforts to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:9, 10). He is making supreme efforts to distract attention from truth and the important work of character development that must take place in these precious moments of probationary time. In the days of Isaiah God counseled

His people: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20). This counsel is highly relevant today.

K. H. W.

Unequally Yoked Together

From time to time the question arises concerning the responsibility of a church member to an unbelieving spouse who takes exception to his believing partner's religion. This is not an uncommon experience where husband or wife has become a church member since assuming the responsibilities of marriage. The following comments are directed in particular to this situation, to the extent that the marital difficulties are occasioned by, and consist of, differences in religious belief and practice.

Fortunately, we have inspired counsel on this matter, and that counsel is recorded in 1 Corinthians 7:13-16 and 20-24. To sum up the admonition Paul here gives, it is a person's duty before God to remain with the unbelieving husband or wife so long as the latter is content to do so. It should be the firm purpose of the believing spouse, under these circumstances, to bear witness to his religion by a consistent Christian life, seeking to win the unbelieving one to the Lord. The believer is not free to take the initiative in bringing about a separation or divorce.

Obedience to this inspired counsel may call for a considerable measure of Christian grace, patience, and fortitude. But life confronts us with other difficult circumstances as we walk along the pathway of God's appointment. In all of these our prayer should be, not necessarily for release from the circumstances that bind us, but for the measure of grace we need to endure. Paul found God's grace sufficient for him, and we will find it adequate to our need also. These very experiences produced in him a stability of character to which every Christian may well aspire.

How we long for the patience and fortitude with which Paul reacted to the dangers and difficulties the devil cast in his pathway! Tempest-tossed as he was by the storms of life, he nevertheless kept on an even keel and on a straight course. Read chapter 4:8-11. Faithfulness to duty through testing and trial purifies the life and ennobles the character. It mellows and enriches the personality, and prepares a person to extend a helping hand to others, especially to those who may be passing through the same great fight of afflictions.

Few problems in life can be solved by running away from them. To run away from an unhappy marriage does not bring happiness. Attempts to reform a spouse's personality-conduct pattern usually prove to be more or less frustrating, but the grace of Christ at work in our own hearts and lives will enable us to make desirable alterations in our own personality and conduct that will go far toward solving marital problems. A fixed willingness to make such adjustments to the wishes, happiness, and well being of others is the capstone of personality and character. And certainly no situation in life is better calculated to bring out the best—as it often does the worst—in a person, than marriage. This is doubly true when one's marriage partner is an unbeliever. So, instead of looking for a way of escape, look for God's approved way of winning the unbelieving companion to the faith—and incidentally, of tempering and perfecting one's own character in the process.

R. F. C.

Reports From Far and Near



The mixed choir of our Tallinn church in Estonia. The workers are seated in front.

A Five-Day Visit With Our Believers in Estonia

By Tauno A. Luukkanen
Publishing Secretary
East Finland Conference

[Twenty-six years ago G. A. Lindsay, then president of the Northern European Division, visited our believers in Tallinn, Estonia. Recently, after an interval of more than a quarter of a century, William Aittala, president of the East Finland Conference, visited this congregation. The following story, written from an interview with Elder Aittala, tells of this visit.—Editors.]

"What! Never part again? No, never part again,
What! Never part again? No, never part again,
And soon we shall with Jesus reign,
And never part again."

In Tallinn, Estonia, a choir of nearly one hundred voices was singing these words with enthusiasm. It was a Monday night in September, the last meeting of my five-day visit. Outside it was pouring rain, but the beautiful Adventist church of Tallinn, built in the 1920's, was full. I had been given the privilege of being the first minister in 26 years to pay a visit to our brethren and sisters in Estonia.

In a roundabout way our Helsinki headquarters had received many invitations to visit Estonia since the surprising reopening of the boat service between Helsinki and Tallinn. (Tallinn is almost directly south of Helsinki, across the Gulf of Finland.) When I cabled them saying that I was coming, A. Aug, head of our congregation in Tallinn, approached an office under the Religious and Cultural Ministry and succeeded in securing permission for me to preach. I am very grateful for this permission, for it shows the authorities have a favorable view of our program. I had an opportunity to hold five meetings in all; the church was full for each of them. The Sabbath meeting was the high point of my trip; the church was so full that many had to stand.

We have about 2,000 members in Estonia, organized into 13 registered congregations. These congregations have lim-

ited freedom of activity, which means they are allowed to meet in their own churches and meeting rooms. According to the law each congregation is entirely independent and handles its own finances. Thus the preacher is paid by his own congregation. He, too, is "registered," which means the government has given him the right to preach.

At the present time we have 13 Adventist ministers in Estonia; 12 of them are middle-aged or older. All came to Tallinn to meet the visitor. There are no young ministers among them. Our Estonian brethren told me that they are seriously concerned about how they can train new people to replace the dwindling reserve. The present workers were trained in either Riga (Latvia), Germany, or Denmark.

The severe trials of the war have left their mark on these good, enthusiastic, and earnest fellow believers, in spite of

the fact that in the Soviet Union ministers were exempt from military service during the war. Some of our younger brethren have gone through great trials because of their belief and loyalty to principle.

The congregation in Tallinn is rather large, having about 700 members. They meet in their own church, which was built by Adventists in the 1920's. The church also serves as headquarters for the district. Its location, usefulness, and beauty are proof of the wisdom and far-sightedness of the builders, and, above all, of the guidance of the Lord. It is situated in the heart of the city, at Mere-puistee 14, and seats about 500 people. When it was built there were only 150 members in the congregation. Adjoining the church there is a small meeting hall and kitchen, an office, and living quarters.

We must consider it a sign of the grace and guidance of God that although the state owns the church, the congregation is allowed to care for it and cherish it. The Methodists meet in the church on Sundays.

A Musical People

The Estonians have always been a musical people. At a large music festival held this past summer in Tallinn approximately 30,000 singers took part. This enthusiasm for singing and playing is evident also in our congregation. In Tallinn there is an extremely fine mixed choir, an all-male choir, and an all-female choir, as well as a rather large brass band and a string orchestra. The most important point is not that they exist but that they contribute with all their strength to meetings in the church and to all public services.

For instance, at the Saturday night meeting there was, in addition to the usual opening and closing song, the following program: a brass band, a duet, a solo, and the mixed choir. After the sermon further music included the male choir, a duet, a solo, and the mixed choir.



Sunday night meeting in Tallinn, Estonia, church. Pastor William Aittala preaching at far left, with Sister K. Valli translating.

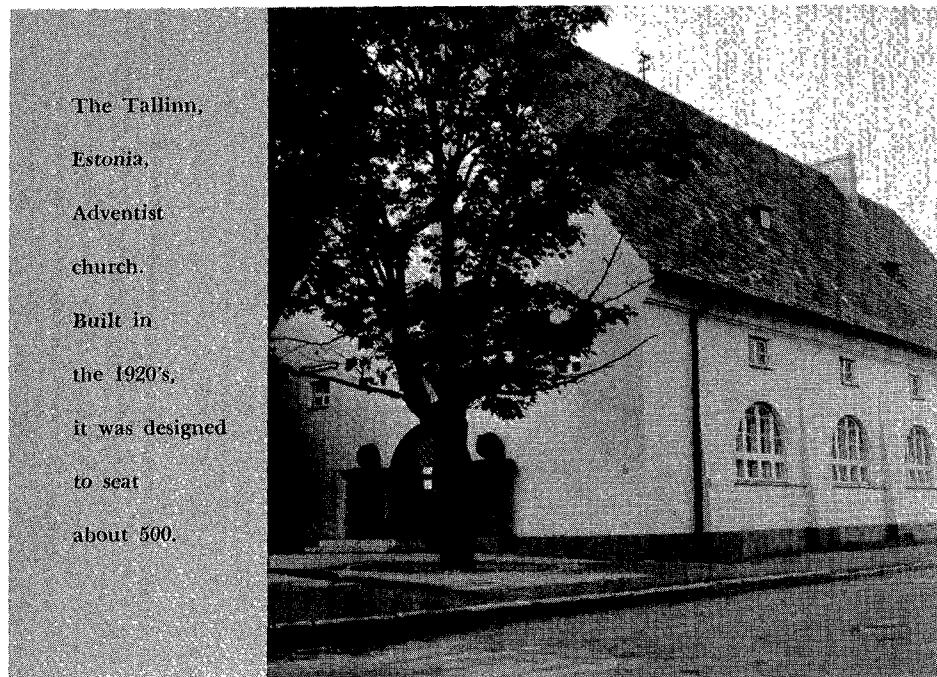
I was told that they generally have five or six musical items at every meeting.

I shall not soon forget the Sabbath school in Tallinn. I arrived at the church at nine o'clock. The small meeting hall was full of people. A lay brother was conducting the lesson study. The subject was the book of Micah. They study the Bible book by book because they have no Sabbath school quarterlies. More than a few did not even have a Bible. At ten o'clock the same kind of study began in the main part of the church, where there were many more people.

I noticed, among other books, some of Sister White's writings on the bookshelf of the family where I was staying. It is understandable what a great rarity these books are, for it has not been possible to print any new editions of them.

One can get permission to stay away from work on Sabbaths, particularly if one's work is not very important. Only people over 18 can be baptized. Doctors, nurses, and representatives of other walks of life are found in the congregation.

It has been many years since Pastor G. A. Lindsay, then president of the Northern European Division, visited Tallinn. They still remember him and send him their warmest regards. It is not surprising that after such a long interval I received my share of overflowing friendliness and hospitality. Many of the people even came to see me off at the harbor. Let us remember our brothers and sisters in Estonia, that they may continue faithful until that day when the believers in different parts of the world can sing, "Soon we shall with Jesus reign, and never part again."



Trans-Africa Division Treasurers' Council

By Jean Cripps

The Trans-Africa Division had its largest welcome mat out from October 18 to 21, to greet 35 union treasurers, auditors, and accountants who gathered in Salisbury, Rhodesia. R. M. Reinhard, division treasurer, was chairman. He is known among Africans as *mouchengeti we' male*—"the one who holds the money-bags."

From South Africa Group I came Roy Clifford and his counterpart, M. B. Musgrave, who represented Group II. D. K. Short came from the Sentinel Publishing Association and E. J. Green attended as treasurer of Helderberg College.

The dean of them all, F. H. Thomas, with more than 40 years of service in Africa, mostly in treasury work, flew in from Nairobi, Kenya. R. D. Marx arrived from Tanzania.

From Burundi, Central Africa, came



Financial workers who attended a treasurers' council for the Trans-Africa Division. Seated, center, R. M. Reinhard, division treasurer, and to his left, R. H. Pierson, division president.

Elder and Mrs. Frank Unger. They are well known to the division staff. Arthur Davy and his wife drove by car from Elisabethville, Congo.

L. D. Browne, acting business manager of Solusi College, also was present. G. L. Cullum arrived from Malawi and Elder and Mrs. C. T. Bannister came from Bulawayo, where they serve the Zambesi Union.

All these men are constantly urged to open the bags under their control. They must have the tact and wisdom of a Solomon to discern when to be cautious and when liberal. These are the bags that grease the wheels of progress and consolidate work already started.

Technicalities of accounting, procedures, policies, systems, were all thoroughly discussed.

A wonderful spirit of camaraderie prevailed. Especially was this evident at a closing social on Thursday night, October 21.

It was with reluctance that this meeting closed. Africa has multitudinous problems, of which finance is not the least. It gives courage to meet others bearing the same load and facing similar problems.

God Protects in Vietnam

By Glenna L. Mote

A remarkable demonstration of God's loving care over His work and workers was witnessed again on the evening of October 5 in Saigon, Vietnam.

Many members had gathered at the church to witness the wedding of two of our young workers at the mission. After the ceremony the wedding party and guests crossed the street to the grounds of the mission office for the reception.

Dr. F. A. Mote went instead to the Saigon Adventist Hospital, adjacent to the church, and was seeing outpatients when

a scene in the street, immediately between the hospital and the mission office, caught his attention. At a small gas station beside the mission compound wall a large tanker had parked and was apparently unloading gas into the underground tanks. Suddenly a flame burst up behind the tanker and beside the mission wall. The driver leaped into the tanker and drove quickly away, with the hose dangling from the rear of the truck, leaving a trail of liquid fire and filling the street with towering flames. He stopped and fled.

Dr. Mote, fearing an immediate explosion that would cause much damage, ordered everyone to the far side of the building. The flames roared high into

the air, but the expected blast did not occur. Nevertheless, he ordered a hasty evacuation of the overcrowded hospital to the church on the side away from the flames. Unfortunately, the only staircase in the three-story hospital is on the side that was next to the inferno, and the ambulatory patients could see the fierce blaze as they descended. The nurses acted quickly and calmly as they assisted the patients to safety.

When the wedding guests heard the first "poof" of the ignited gasoline, they dashed for safety. Dr. F. D. Thoresen, medical director, C. P. Harris, Jr., hospital administrator, R. E. Neall, mission president, Joyce Tinworth, director of nurses, and other ministers and off-duty hospital workers crossed the street to aid in the evacuation. Some non-Adventist American soldiers who were in the vicinity also assisted. As the workers made a hurried search for any patients who might have been missed and for valuable equipment that might be salvaged, the intense heat began to crack and break windows.

When the hospital was vacated, the doctors and nurses cared for the patients by candlelight, as all power in the area had been turned off. Suddenly someone remembered that outside the hospital, next to the blazing street, were stored tanks of butane and oxygen. An empty bus parked outside the hospital wall had shielded them from the extreme heat and they were quickly moved.

After all the patients had been safely moved the fire trucks arrived and began their task.

From the time the fire originated, many earnest silent prayers were offered for protection to mission and hospital properties and all lives in the area. Many of our workers live nearby and their homes were also in danger.



View from the roof of the Saigon Adventist Hospital on the day following a fire that threatened Adventist properties. The corner of the mission office can be seen in the upper right hand side of the picture. The main part of the blaze occurred in the lower right of the picture, but was spread over a fairly large area starting beside the mission compound wall and filling the street beside the hospital.

The flames, which reached a height of about 70 feet, were brought under control, and our workers thankfully returned the patients and equipment to the hospital.

The great explosion that we expected never occurred. We feel certain that the angels of heaven were sent to control the fire and prevent it from damaging either our hospital or the mission office. Two houses behind the office were gutted by the fire, but it stopped just one house short of the homes of our Vietnamese pastors.

Dr. Thoresen commended the nurses and others for the efficiency and dispatch with which they moved all the patients from our hospital without panic or undue commotion.

God cared for us in many ways. If the wedding had not occurred that evening, the doctors, Mr. Harris, Miss Tinworth, and many others would have been at home on the compound about a mile away, and the skeleton nursing staff would not have been able to cope with the emergency. The bus, parked for no apparent reason next to the hospital wall, was a protection. That evening there was no noticeable breeze, so the flames roared straight up between the buildings. It was found that one car parked at the gas station, as well as the tanker, had burned, and several persons suffered from minor skin burns, but none of our people or patients were harmed. It was a great blessing that the church was nearby to receive the patients and provide a place for emergency care.

The following evening when we met together for prayer meeting many thankful hearts praised God for once again sending His angels to protect His people and property in trouble-torn Vietnam.

German Nurses' Convention in Austria

By Bernard E. Seton
Departmental Secretary
Southern European Division

In the northern folds of the Austrian Alps, about a dozen miles south of the German frontier, there lie the lake and village of Achensee. There in a lakeside hotel the German Nurses' Association met for a week's convention from October 3 to 9.

The meetings were planned and directed by Hannelore Witzig, associate secretary of the Central European Division medical department. With her came a group of 37 Adventist nurses from several of Germany's major cities, including West Berlin. Generously they had invited Austrian sisters to share their retreat, and had also made room for three nurses from our Swiss sanitarium, La Lignière.

The group was joined by O. Gmehling, president of the Central European Division, Dr. G. R. Fenner, division medical secretary, and by Dr. H. Stoeger and B. E. Seton from the Southern European Division. These four brethren were accompanied by their wives.

The seven days passed quickly in worship, Bible study, professional lectures, and the Sabbath day services. The conven-

Lifelong Adventist Now 97 Years Old



Mrs. Lucy Melton, known as Mother Melton to her many friends, has been a Seventh-day Adventist all her life. Now 97, she was born on April 23, 1868, at Unionville, Missouri. At the age of seven and a half years she moved with her parents to Rockville, Missouri, where she later taught school for 17 years. Leaving Rockville, she moved to Takoma Park, Maryland, where she lived for nine years.

Mother Melton then moved to Kansas City, where for 27 years she has been a faithful member of the Central church. She is a loyal Dorcas worker. Since April of last year she has pieced 11 quilt tops. Mother Melton attends Sabbath school and church every week. Her life is an inspiration to all. She lives with one of her daughters.

AL COSSETTA

tion theme, which colored every phase of the week's studies, was "Men and Sickness." This theme shone through Elder Gmehling's analysis of the Sermon on the Mount, it dominated Dr. Fenner's lectures on heart disease, and it ran through Dr. Stoeger's technical discussions, and also through the topics presented by the writer. It sprang vividly to life in the color film of Koza mission hospital in the North Cameroun, where missionary doctors and nurses have done such notable work for a primitive population. Many a nurse's heart stirred at the implicit call to medical mission service, and it was hoped that some would find their way to foreign fields as a result of these meetings.

"The Saturday People"

By Victor H. Cooper
Departmental Secretary
British Union Conference

The first television program featuring Seventh-day Adventists was shown to two million viewers in Britain on Sunday evening, August 22. This comprehensive 30-minute treatment of Adventist activities and beliefs, entitled "The Saturday People," was directed by Derek Jewell, editor of the *Sunday Times*. In the opinion of most Adventists he gave a fair and favorable picture of our work.

The film showed our work in Britain, with pictures of Newbold College, Stanborough Park School, The Stanboroughs Hydro, the New Gallery Centre, and the Stanborough Park church.

The worldwide picture of Adventism was filled in with films of the *Luzero* launch in South America, mission work in New Guinea, the General Conference offices, and Loma Linda University.

The daily Voice of Prophecy radio program now being broadcast in London was featured, as well as Dial-A-Prayer, which operates in seven British cities.

Then there were off-the-cuff interviews to find out what Adventists are like. The first of these was with John A. McMillan, president of the British Union. The next was with Penny Uffindell, a housewife, then Tom Miller, secretary-treasurer of the North England Conference, and Hymers Wilson, elder of the Holloway church in London.

Reactions to the program came quickly in the form of requests for literature and people attending church and desiring membership. Dial-A-Prayer machines, normally quiet on Sundays, began working continuously. Bible course applications went up.

Of course, all of this was at no cost to the denomination, for time cannot be purchased in Britain for religious or

Church Dedication in Malaysia

The new Seventh-day Adventist church in Sandakan, Sabah, Malaysia, was dedicated Sabbath afternoon, September 18. The church site commands a beautiful view overlooking Sandakan Town and the bay. Next to the new edifice may be seen the old frame house in which the church members have been meeting for the past several years.

C. P. Sorensen, president of the Far Eastern Division, gave the dedicatory sermon, and H. W. Bedwell, president of Southeast Asia Union, offered the dedicatory prayer. Andrew Peters, president of the Sabah Mission, gave the welcome, after which Chin Kong Loi, pastor of the Sandakan church, and Cheah Sin Boo, secretary-treasurer of the mission, read Psalm 100. The reading of Scripture was followed by prayer by V. L. Kon. Samuel Tsai, pastor of Jesselton church on the west coast, read the Act of Dedication.

HAZEL HOWARD PETERS





Participants in the British telecast featuring Seventh-day Adventists: Tom Miller, treasurer of the North England Conference (back to camera); Mrs. Penny Uffindell, of the Stanborough Park church in Watford; Derek Jewell, editor of the *Sunday Times*; John A. McMillan, president of the British Union Conference; and Hymers Wilson, elder of the Holloway church in London.

political telecasts. But one minute of advertising time on television Sunday evening costs the equivalent of U.S.\$4,760; on this basis, the 30-minute program would have cost nearly \$143,000! Negotiations for the telecast were begun three years ago by the British Union public relations and radio-TV departments.



Activities at Columbia Union College

► The Religious Liberty Club of Columbia Union College this year for the first time sponsored an oratorical contest. The contest took place at Sligo church, November 18, during a chapel period. Bill Hoffer, senior speech major, won first place. Other contestants were Steve Adessa, junior theology major, and Farook Sait, senior history major.

► The International Youth to Youth Club, formed early this fall at Columbia Union College, is planning a Christ-centered program of campus revival for students by students, and evangelistic efforts in neighboring areas. Its biggest project is an active city mission project in downtown Washington, D.C., geared especially for needy youth. E. D. Dick, director of the welfare center in Washington, has already been consulted by the club concerning ways in which students can assist in the welfare program.

IOLA BROWN

Careful Sabbathkeeping Rewarded in the Philippines

By B. B. Alsaybar, *Principal Philippine Union College Academy*

"Look," Mrs. Herbert Zipper said, her eyes flashing with annoyance, her head pressed between her hands, "don't be like that. What is wrong with practicing this type of music on your Sabbath? She is not doing wrong; she is doing a great service to her fellow youth who will be encouraged and inspired by such music."

Professor and Mrs. L. L. Pan, members of the Pasay English church in the Philippines, had approached Dr. and Mrs. Herbert Zipper on behalf of their daughter, Lily, 18, who with 11 others had just won the national musical competition. They were to be presented on two Sundays, six at a time, at the Philamlife auditorium, finest of its kind in the Philip-

pires and one of the finest in the Far East. Dr. Zipper, conductor of the Manila Symphony Orchestra, with his wife, had agreed that instead of the rehearsal's starting at 2:00, it would start at 3:00, on Saturday, thinking that Lily might be able to come, or would agree to come, at 5:30. Sundown, however, was 6:24.

The rehearsal was a must. No rehearsal, no appearance. Would Lily give up this rare opportunity as she had given up an opportunity of a lifetime in 1963 when she rejected an American Field Service scholarship in the United States because of refusing to compromise on the matter of Sabbathkeeping?

They approached the public relations man in charge of the auditorium. He agreed that the rehearsal might last up to 6:45, instead of 6:00 as agreed upon earlier. At 8:00 that evening a concert was to be held, and usually under these circumstances the hall must be vacated at 6:00. Lily could begin her rehearsal at 6:00, the public relations man thought. Surely they would not ask for more concessions. Thus also thought Dr. and Mrs. Zipper.

Six o'clock, however, was 24 minutes before sundown. Prof. and Mrs. Pan very respectfully told the distinguished couple that Lily could not begin rehearsal before 6:24. At this point Mrs. Zipper expressed disgust. With her head pressed between her hands she said what might be summed up as "Don't be narrow-minded!"

Then came a telephone call from Lily's piano professor, pleading: "Lily, it is a difference of only a few minutes; please do come at 6:00." Her mother heard her answer, "Sir, what is the difference whether I come for the rehearsal at 2:00 or 6:00? It is still breaking the Lord's Sabbath." She was prepared to give up the much-coveted opportunity. Her parents felt that they had done everything humanly possible and decided to leave the matter with the Lord.

The Lord provided—in two ways. Three days before the rehearsal a call came from the auditorium PR office saying that the scheduled concert on Saturday night had been canceled. The performer had gotten sick! The rehearsal could then last up to 7:00. But would the 90 members of the orchestra be willing to wait until sundown for Lily? Many of them had other appointments.

When Lily and her parents arrived

Addition Opened at Korean Union College Academy



C. P. Sorensen, president, Far Eastern Division, delivered the main address at the opening ceremony for the second stage of the Korean Union College Academy building. The occasion coincided with the 59th anniversary of the founding of Korean Union College. Translating for Elder Sorensen is Prof. Lee Yung Lin, who recently returned from advanced studies in England.

The academy students send their thanks to Adventists around the world who have helped make this addition possible.

JANE RITONEN HALEY
Office of Information
Korean Union College



Lily Pan (second from right) with her parents, Prof. and Mrs. L. L. Pan, and Mrs. Danny Pan, a sister-in-law. God blessed Lily's firm stand for careful Sabbathkeeping.

after sundown at the auditorium, they wondered—as they nervously opened the door—would the orchestra members still be there? They were. It was revealed later that the orchestra would not have waited that long had not one participant (one of the six) consumed about half of the rehearsal time trying to synchronize her efforts with those of the orchestra.

The Lord blessed Lily for her faithfulness. Her performance was excellent, and she had to return twice to bow and acknowledge the prolonged applause of the audience. After the concert Dr. and Mrs. Zipper and orchestra members remarked that "Lily was worth waiting for." The couple also gave the assurance that if someday they could have Lily as their soloist they would remember not to schedule any rehearsal on Friday evening or Saturday.

Lily is diligent in her business and is standing before respected musical greats in the Philippines. And she is winning their respect. The Lord has promised, "Them that honour me I will honour."

From Home Base to Front Line

Dr. and Mrs. Douglas K. Brown and son left Los Angeles, California, November 25, returning to the Philippines after a furlough. Their two daughters, Julia and Kathleen, preceded them, having left San Francisco on August 25, to attend school in Singapore. The maiden name of Sister Brown was Ardys Lorraine Bodtker. Dr. Brown is president of Mountain View College.

Mr. and Mrs. Edward T. Moon and three daughters, of Loma Linda, California, sailed from New York City on the M.S. *Corneville*, November 27, going to Nigeria. This family served previously

in Nigeria, from 1960 to 1963. Sister Moon's maiden name was Irene Marie Poelstra. Brother Moon is to be nursing supervisor in the Adventist Hospital at Ile-Ife, West Nigeria.

Mr. and Mrs. David L. Gouge and two children, of Pasco, Washington, left Seattle, Washington, November 28, for Vietnam. Sister Gouge's name before marriage was Leona Grace Peach. Brother Gouge is to serve as principal of the Vietnam Adventist Training School.

Dr. Elizabeth J. Hiscox left New York City November 30, returning to Nuzvid, India, after furlough. She has served in India since 1938. Dr. Hiscox is a physician in the Giffard Memorial Hospital.

E. W. DUNBAR

AVENUES TO Reading Pleasure

By H. M. TIPPETT

Some books are mountaintop experiences in our search for the meaning to life. They give us perspective, helping to answer the queries why we are here and where we are going. Sometimes when we finish a book we walk softly before the Lord; at other times with stout resolution we put on our belt and buckler and seize our sword to do exploits for Him. Some books give us pause for a new start, so aptly expressed in the conclusion of a poem by Winfred Ernest Garrison:

"Celestial glories streamed before my gaze.

That day I worked no more; but, to God's praise,

I shall work better all my other days."

That was how Alan, a college freshman, felt after his visits with Mary Holder Dietel, author of a book with a very provocative title: *Who Wants to Play a Harp?* As this godly grandmother unfolded God's plan for the faithful, Alan thought she was talking about some Shangri-la. You will not put this book down after you have read that second chapter, "Alan and Adam, Biology Majors." The better land promised to God's faithful was associated in Alan's mind with the plucking of harps with a dogged devotion that would make existence a burden. But Mary Dietel from her wheel chair made his heart beat faster with her happy portrayal of life in a wonder world of freedom from all that frets us here—disease, disappointment, disaster, death. It thrilled Alan. It will inspire you. Nine chapters, 101 pages. \$2.95. Southern Publishing Association.

Don't forget the new books for the 1966 Book Club. We shall be reviewing them briefly in the next few weeks. Let's begin with one for the preschool and primary children, *Cats Are for Keeps*, by Muriel Curtis Thompson. Although color in book illustrations

makes popular appeal, children will never cease to marvel at line drawings such as adorn the pages of this true story. Howard Larkin drew them, and surely he must have known Snow, Buster, Sergeant Tommy, and little Pippy, the cats that Susan loved. They were all remarkable and amusing. Eighty-four pages of delight for every young reader. \$3.25. Pacific Press.

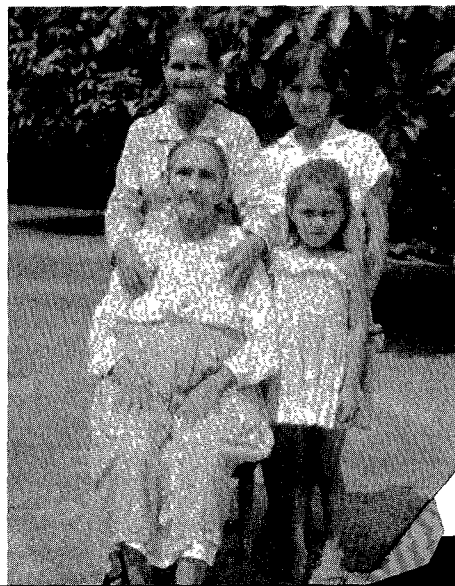
More than ten thousand Adventist homes used the junior morning devotional book for 1965. There is a vital, growing interest in this annual aid to daily family devotions with the children. The 1966 volume by Eunice Soper has the warm, inviting title *God Is My Friend*, and every member of the family will find it richly rewarding as it opens up some of the great texts and watchwords of the Bible. The author introduces interesting stories on every page to illustrate the spiritual lesson of the text for each day. Some of them come out of her personal experience, some from strange items in current periodicals, some from the Bible. Most of them were new to me, and I have been reading for more than half a century. The lessons, of course, reveal important principles for the building of character. 448 pages. \$3.50. Review and Herald Publishing Association.

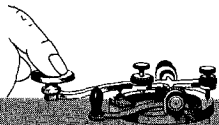
After Long Years an Answer to Prayer

Sister Candilaria Pinedo Flores (seated) is more than 90 years old. She does not know exactly how old she is, for she does not know her birthday. She lives with her family in Contamana, Peru. Her family have been faithful members of the church for many years and have been praying for her conversion for the last 24 years. Recently she accepted the call of her Saviour and was baptized, May 21. With her are her daughter, granddaughter, and great-granddaughter.

When answers to prayer seem slow in coming let us remember the experience of Sister Flores—and keep praying, even for 24 years, if necessary.

DWIGHT TAYLOR
Departmental Secretary
Upper Amazon Mission





Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

► The North Philippine Union Mission has raised its 1965 Ingathering goal of 150,000 pesos in less than three weeks. Last year it took six weeks to reach the same goal. Directing in the campaign was J. O. Bautista, secretary of the lay activities department of the union.

► After only 15 months of studying the Japanese language, Dr. J. L. Nerness passed the Japanese National Medical Board. Four out of the five Adventist American missionaries who have passed the Japanese-language board examinations have been graduates of the School of Medicine of Loma Linda University. Dr. Nerness is on the staff of the Tokyo Sanitarium and Hospital.

► Minerva Arit is the new head of the music department of Mountain View College in the South Philippine Union Mission.

► Philippine Union College, near Manila, now has three African students. All are junior-college graduates of Solusi College in Rhodesia and all are aiming for a Bachelor of Science degree in mathematics.

► A new chapel-auditorium at South China Island Union College in Hong Kong was dedicated in a special ceremony on Sabbath, November 27. Main speakers were W. E. Murray, vice-president of the General Conference, and C. P. Sorensen, president of the Far Eastern Division.

► Recent General Conference visitors to the Far Eastern Division include W. E. Murray, vice-president; Kenneth H. Emmerson, assistant treasurer; William A. Higgins, associate Publishing Department secretary; and J. Ernest Edwards, Department of Lay Activities secretary.

► New director of nurses at the Youngberg Memorial Hospital, Singapore, is Anna Yuhasz, formerly of Kettering Memorial Hospital, in Ohio. She takes the place of Norma Eldridge, who has gone to a similar post at the Tokyo Sanitarium and Hospital.

► The largest lay instructors' training school ever conducted in the world field was held in mid-November in Manila for the Central Luzon Mission and the North Philippine Union Mission. Directing the school were L. A. Shipowick, from the division office, and J. E. Edwards, of the General Conference.

► A new monthly publication, *The Furlougher*, designed to keep missionaries on furlough informed of happenings in the Far East, has been started by the secretarial and public relations offices of the Far Eastern Division.

► Yaqub Khan, dean of Pakistan Union

School, passed the oral examination for the M.A. degree from Philippine Union College recently with his thesis entitled, "A Study of the School Plant of the Seventh-day Adventist Academies in the Philippines." He was a scholar of the Southern Asia Division, the first Pakistani student at PUC, and also the first SDA from West Pakistan to receive the M.A. degree.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Dr. and Mrs. Richard Staley have moved to Freeport, Maine, where Dr. Staley has established his dental practice. Dr. Staley graduated from Loma Linda University Dental School in June, 1965.

► Many improvements and additions have been made at Atlantic Union College since the last school year. Additional classroom space was a prime consideration in the acquisition of buildings. This need was fulfilled when the school purchased the William Hopfmann estate, known locally as the Bigelow Mansion. This building, with its six acres of lawn, stone walls, and shade trees, plus a three-story apartment house, is situated directly across Main Street from the college men's

dormitory, Lenheim Hall. It is a large, nineteenth-century edifice, with many rooms of varying sizes, a large flagstone patio in the rear, a kitchen to be used as part of a faculty lounge, and oak and other hardwood floors, wall panels, and stairways. A large garage also was included in the purchase. A teachers' residence, adjacent to the one "Town House" already occupied by faculty members and their families, is under construction on lower Prescott Street. Each of these buildings, of modified colonial design, with tall pillars supporting a central portico, has two stories and four large apartments. The second building is almost completed. Two more brick bungalows, or "G.I. units," are being built to accommodate married students and their families. Located behind the faculty homes that face the chemistry building on George Hill Road, these four-apartment dwellings will be added to the three units already being used by students.

► On October 30, eight persons were baptized in the Patchogue, New York, church by Eugene B. Wood, the pastor. This baptism was a result of the evangelistic meetings held September 16 through October 19 by J. Reynolds Hoffman, ministerial secretary of the Atlantic Union Conference. Elder Wood assisted Elder Hoffman during the evangelistic series.



Literature Evangelists of South Africa

Meet the literature evangelists of the South African Union, Group I. J. N. Hunt, Trans-Africa Division publishing department secretary, heads the line (front left); and John G. Kerbs, the South African Union publishing secretary, is second. These workers visit thousands of homes in South Africa each year, bringing happiness and hope into the homes and hearts of many who are looking for a better way of life.

D. A. MC ADAMS, Associate Secretary
GC Publishing Department



Central Union

Reported by
Mrs. Clara Anderson

► Mrs. Doreen Pollack is the director of the recently opened speech and hearing therapy department at Porter Memorial Hospital, Denver, Colorado.

► Seven of the 17 Union College seniors elected to "Who's Who Among Students in American Universities and Colleges" are from the Central Union Conference area. They are Ella Jean Shable Albertsen, Milliken, Colorado; Robert Bird, Boulder, Colorado; Paul Gibson, Canon City, Colorado; Heidi Nuessle, Boulder, Colorado; Thelma Gibb, Columbia, Missouri; Rick Kosinski, Crawford, Nebraska; and Gerald Lake, Lincoln, Nebraska.

► Opening services were held in the New Haven church in Overland Park, Kansas, on Sabbath, October 30. A. E. Soper is the pastor of the church. The key to the church was presented to him by Dr. A. A. Armbruster, chairman of the building committee. R. H. Nightingale, union conference president, was speaker at the 11-o'clock service.

► Dedication services were held on Sabbath, November 13, for the Piedmont Park church in Lincoln, Nebraska. R. H. Nightingale, union conference president, was the dedication speaker; W. H. Elder, home missionary and Sabbath school secretary of the Arkansas Conference and former pastor of the church, gave the history of the building program; Perry Green, pastor of the church, served as master of ceremonies. The Act of Dedication was led by F. O. Sanders, conference president.

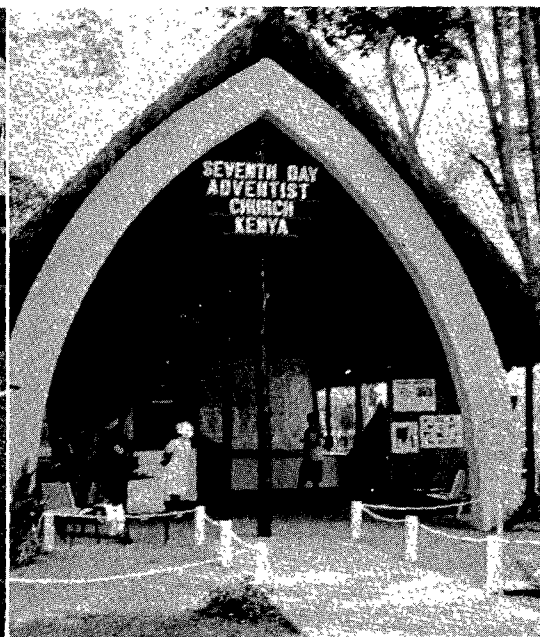


Columbia Union

Reported by
Morten Juberg

► Several evangelistic campaigns are in progress in the Potomac Conference. The Columbia Union team with Roger Holley and associates are holding meetings in Alexandria, Virginia. In Bladensburg, Maryland, eight have been baptized as the result of a campaign being conducted by Lester Carney and R. C. Clarke. Kenneth McComas is holding a revival series in the Roanoke, Virginia, church. His last meeting, held in Hampton Roads, Virginia, resulted in 16 baptisms.

► A number of pastoral changes have been announced by Caris H. Lauda, president of the Potomac Conference. Charles Soles moves from Arlington, Virginia, to Wheaton, Maryland, as the pastor. Tor Dahlberg is the new pastor of the Arlington church. He was assistant pastor of the Pennsylvania Avenue church in Washington, D.C. Grover Winslow, formerly of Wheaton, will pastor the church in Adelphi, Maryland. Moving from Hampton Roads, Virginia, to Vienna, Virginia, is Donald E. Stutler. George Gainer, of the Chesapeake Conference, has accepted a call to become pastor of the Hampton Roads church.



Adventist Exhibit Takes First Prize at Kenya Agricultural Show

First prize for an attractive stand at the annual Kenya Agricultural Show was presented to the East African Union of Seventh-day Adventists. The show was held in Nairobi, Kenya, September 28 to October 2. Some 40 stands in the charitable section competed for the prize. Dr. I. G. Kiano, minister of commerce and industry for Kenya, presented the prize to Derek Beardsell, MV secretary of the East African Union and director of the fair exhibit. Some 10,000 people came through the stand viewing:

1. A large illuminated map of Kenya and Uganda showing by colored lights our union headquarters, the five field headquarters, the 350 churches, the 137 schools, and the two hospitals and 15 dispensaries. The public could operate the lights by push buttons.
2. A large placard giving statistics on our welfare program.
3. A contour map showing location of the hospital at Kenya and the dispensaries in surrounding area.
4. A film used in the Five-Day Plan to Stop Smoking, which was thrown on the special daylight-viewing screen three times daily.
5. A large display of our fine literature.
6. A mannequin of an MV decked out in insignia and honors, presenting emphasis on camping with Jesus.

E. T. GACKENHEIMER, *Departmental Secretary*
East African Union

► Dedication services were held for the Front Royal, Virginia, church with Neal Wilson, president of the Columbia Union Conference, as the guest speaker.

► Two new workers have been added in the Ohio Conference office. They include Mrs. Paul Smith in the MV department, and Mrs. J. Benton Taylor in the Sabbath school and home missionary departments.

► The Philadelphia First church, under the leadership of Wilbur Neff, was the first of the larger churches and second in the Pennsylvania Conference to reach its Ingathering goal.

► The Lancaster-Lebanon, Pennsylvania, district has welcomed its new pastor, Robert W. Taylor, formerly of the West Virginia Conference.

► Two new workers have joined the staff of the West Virginia Conference. Harold Johnson is the pastor of the Rainelle, Richwood, and Webster Springs churches. He was formerly with Middle East College, Beirut, Lebanon. The new

assistant publishing secretary of the conference is Rodney C. Davis, former assistant in the Ohio Conference.

► New manager of the Tranquility, New Jersey, branch of Harris Pine Mills is James Wells.



Pacific Union

Reported by
Mrs. Margaret Follett

► October 23 saw approximately 4,500 persons gathered in the Sacramento Memorial Auditorium for the Northern California Conference Youth Congress. Speakers for the occasion included Robert Osmunson, of La Sierra College; James E. Chase, conference president; E. A. Schmidt, conference secretary-treasurer; and Miller Brockett and Harry Garlick from the Pacific Union Conference Missionary Volunteer department. The congress theme was "Jesus Is Coming Again," and the program was directed by the

local conference youth leaders, J. H. Harris and M. C. Sawvel.

► Garden Grove church members celebrated the completion of their third major building, the church sanctuary, in opening services October 23. Previously a youth chapel and four Sabbath school rooms had been built. The whole complex is valued at more than \$300,000. The oldest congregation in Orange County, the church was organized before 1900 and now has 320 members.

► J. S. Henderson has joined the staff of Thunderbird Academy as Bible teacher and associate pastor of the church. He has served in the Illinois Conference as a district pastor. Max Barton, new history teacher at Thunderbird, comes from Broadview Academy, where he was dean of boys.

► W. Warren Ramsdell has arrived at Pacific Union College, where he has taken up his duties as general manager and maintenance supervisor of the PUC Flight Center. He comes from Rollo, Missouri, where he was employed by Maples Aviation Company.

► William E. Dopp, Missionary Volunteer secretary for the Southeastern California Conference, conducted two Weeks of Prayer recently—one at the Paradise Valley School of Nursing and the other at Orangewood Academy.

► Dedication services were held for the Van Nuys Spanish church October 16, with W. J. Blacker, secretary-treasurer of the Pacific Union Conference, giving the dedication sermon. Gonzalo E. Alva, pastor, was in charge of the service.

► E. E. Cleveland, associate secretary of the Ministerial Association of the General Conference, spoke each night December 12 through 18 in the Fifth Street church, in Perris, California.



Southwestern Union

Reported by
J. N. Morgan

► The Shattuck, Oklahoma, church announced its 1965 Ingathering victory on November 6. Since that date E. F. Sherrill, Missionary Volunteer secretary of the Southwestern Union Conference, has conducted ten days of evangelistic meetings in the church, with 17 decisions for church membership.

► A two-week series of evangelistic meetings in the San Antonio Laurel Heights church has resulted in nine baptisms, according to A. C. Rawson, pastor. Attendance at a baptismal class is good.

► The Dallas-Fort Worth Youth Music Festival was held in the Fort Worth First church, November 6. More than 1,100 people attended the afternoon program of special music and singing.

► The Conroe, Texas, congregation has opened a new health and welfare center. The entire church has been involved in this project. Dedication services were held October 17 with union, local conference, and community officials participating.

► A two-day administrators' and chaplains' council was held at Hayes Memorial Hospital, December 6 and 7. Guest speakers for the occasion were H. E. Rice, associate secretary of the General Conference Medical Department, and C. A. Reeves, chaplain of the Florida Sanitarium and Hospital.

► B. Page Haskell, former missionary to the Far Eastern Division, has been ordained in the Arkansas-Louisiana Conference. Along with his ministerial duties

Elder Haskell is serving as manager of the Arkansas-Louisiana Book and Bible House.

NOTICE

Wanted—Copies of *Pacific Health Journal*

Back in 1885, six years after St. Helena Sanitarium opened its doors, the first issue of the *Pacific Health Journal* rolled off the small press of the Pacific Press Publishing House in Oakland, California. Distributed by the sanitarium, this 32-page monthly magazine spread our health message along the Pacific Coast.

To preserve our heritage of history, St. Helena Sanitarium and Hospital would like to obtain early copies of the *Pacific Health Journal* for its museum. Copies of these magazines must have found their way into the homes of many of our people then living on the West Coast who have since moved to other locations.

If you have copies of the *Pacific Health Journal*, we would like to hear from you. Address your letter to E. E. Christian, Chaplain, St. Helena Sanitarium and Hospital, Sanitarium, California. Your help in this project will be greatly appreciated.

Church Calendar

Soul-winning Plans and Projects and

Church Missionary Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
Stewardship Sabbath	January 29
Bible Evangelism Crusade	February 5
Church Missionary Offering	February 5
Faith for Today Offering	February 12
Christian Home and	
Family Altar Day	February 19
Christian Home Week	February 19-26
Temperance Commitment Day	February 26
Visitation Evangelism	March 5
Church Missionary Offering	March 5
Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 12
Missionary Volunteer Week	March 19
Thirteenth Sabbath Offering	March 19-26
(Inter-America)	March 26

REVIEW and HERALD

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

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Garcich, W. E. Murray F. L. Peterson, R. S. Watts
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	Frederick Lee, W. R. Beach C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager:	R. G. Campbell

Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

REVIEW AND HERALD, December 30, 1965

Teachers' Institute in North Celebes Mission

The elementary teachers for the North Celebes Mission in the Far Eastern Division gathered recently for a three-day institute at the Celebes Training School. E. B. Matahari, the mission educational secretary, led out in an active institute with assistance from Edward Higgins, president of the new East Indonesia Union College, and Paul Emmerson. This year there are 41 church schools in the North Celebes Mission, with approximately 3,500 students and 105 teachers. We praise God for the advancing educational work in this field.

PAUL EMMERSON
Educational Secretary
East Indonesia Union Mission



1966 Price List of Periodicals

PUBLISHED BY THE REVIEW AND HERALD PUBLISHING
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THE GEM TRIO

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Life and Health 5.50	
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THE FAMILY GROUP

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News of Note

Literature Evangelists Make New Records

The latest world report shows 6,028 literature evangelists at work. Every division shows a gain in literature sales. Deliveries for the first ten months of 1965 passed the \$16 million mark, which represents a gain of more than 11 per cent over the same period in 1964. Outstanding soul-winning reports also are being received.

W. A. HIGGINS

Ingathering Success in the Middle East

C. V. Brauer, laymen's activities secretary of the Middle East Division, informs us of an outstanding Ingathering field-day success in Lebanon. He writes: "God abundantly blessed our Ingathering field day at Middle East College, November 30. The weather was excellent, the response of the students was much better than expected, and the people in Beirut gave generously. The total amount gathered was £2,600 (about U.S.\$900), which is the most ever obtained in one day by students.

"Also on November 30, the boys and girls of our 10-grade Museitbe Adventist school had their field day and obtained £1,050. On the same day, the students of the 10-grade Armenian Adventist school in Beirut gathered £1,279. Our school in Bishmezzine, North Lebanon, and at Aramoun, a village near Beirut, also went out on the field day. The total obtained by all our students and teachers from the schools in Lebanon including Middle East College for the one field day amounted to over £6,000 (U.S.\$2,000). This is the largest one-day amount ever brought in in Lebanon."

We are glad for this wonderful achievement in Lebanon. May the Lord continue to bless our people in Bible lands as they participate in this year's Ingathering.

V. W. SCHOEN

Colporteur Influence Leads to Baptism of 33 in the Philippines

A recent communication from A. N. Santiago, publishing department secretary of the North Philippine Union, emphasizes the advantage of living a true Christian life before others. This bears out the statement in *Christ's Object Lessons*, page 340, which reads, "The silent witness of a true, unselfish, godly life carries an almost irresistible influence." He writes:

"Two of our lady colporteurs were assigned to work in Odiongan. They stayed with a non-Adventist family and began selling *The Great Controversy*, health

books, and magazines. The owner of this house was impressed by the way these two women conducted themselves. They were so courteous, hospitable, kind, and friendly, and they always prayed before going to work and after returning home. This family was so curious that they asked what their religion was. This conversation led to a series of Bible studies with the family. Unfortunately at this time these two women were assigned to work in another territory and the studies were not finished.

"About two years later another group of colporteurs came to Odiongan. They stayed in the same house where the former ladies had lived. This family, having had some background of the truth, asked the new colporteurs to start a branch Sabbath school. The time then came for these colporteurs to leave Odiongan and they wrote to the mission office to send someone to follow up the interest. A worker was sent and cottage meetings were conducted. As a result of this series of studies 33 persons were baptized, including the family where our colporteurs had stayed."

GEORGE A. HUSE

Council in Far East

From the biennial council of the Far Eastern Division, held in Hong Kong, A. E. Gibb, division secretary, reports:

"Our church membership stood at 175,299 as of September 30, 1965. Baptisms for the first three quarters of this year were 11,605. Despite political ferment in cer-



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

PHILADELPHIA — When construction of Methodist Hospital here was begun in 1888 a collection of uncirculated United States gold, silver, and copper coins of that year, valued at \$43.44, was placed in the building's cornerstone. Seventy-seven years later when the original building was demolished to make way for a new medical center, the coins were removed from the cornerstone and sold to a coin collector for \$3,500.

COLOMBO, CEYLON—Legislation to declare the Buddhist *Poya* ("Sabbath") day as the legal nonworking holiday in Ceylon in place of Sunday has been introduced and is expected to be passed by both houses of Parliament. *Poya* days, spent in contemplation and devotion, are determined by the four phases of the

tain countries and open conflict in others, baptisms totaled 16,580 during 1964."

D. A. Roth, formerly of the Columbia Union, who recently connected with the Far Eastern Division, also writes of the council in Hong Kong: "The evening reports by the unions are particularly inspiring. It certainly is a real pleasure to be out here and to see and hear personally of the blessings of the Lord in the mission field."

DUANE S. JOHNSON

French-Language Program Broadcast in Congo

Word from J. A. Birkenstock, radio-TV secretary of the Trans-Africa Division, tells us that Radio Leopoldville in the Congo has accepted our full-message French broadcast. With the broadcast which began several weeks ago, on Radio Katanga in Elisabethville, we now have two one-half-hour programs each week. We are glad for this breakthrough.

J. O. IVERSEN

Death of B. M. Emerson

B. M. Emerson, treasurer of the Pacific Union Conference from 1916 to 1932, died at Azusa, California, December 13. He was 83. The funeral was conducted by H. M. S. Richards on Friday, December 17.

Brother Emerson served the denomination for 46 years in both institutional and conference work. He was business manager of Union College early in the century, and later was secretary-treasurer of the East Kansas Conference, the Southern California Conference, Pacific Union Conference, and Southern California Conference Association.

To the bereaved relatives, we extend our sympathies.

moon and fall on both seven- and eight-day intervals. In 1966, six of the days will occur on Sunday. Among Christian leaders, the Rev. Fred S. de Silva, president of the Methodist Church in Ceylon, anticipated that *Poya* would replace Sunday as the legal holiday and called for adjustments to the new situation. The Methodist leader suggested that Sunday schools be called Bible schools and scheduled on the *Poya* day or on the previous day which is expected to be declared a half holiday.

NEW YORK—"Death of God" theologians have been given an "over-blown importance" by the press, are "moderately important" to contemporary theological development, but have probably let God quite undisturbed by their denials of His existence. This was the assessment given Religious News Service by Dr. Roger L. Shinn, dean of instruction and professor of applied Christianity at Union Theological Seminary here, of one of the controversial theological trends in recent history. Dr. Shinn pegged the "death of God" theologians at the far left of a new and creative ferment in theology that appears to be supplanting the neo-orthodoxy of recent generations.