

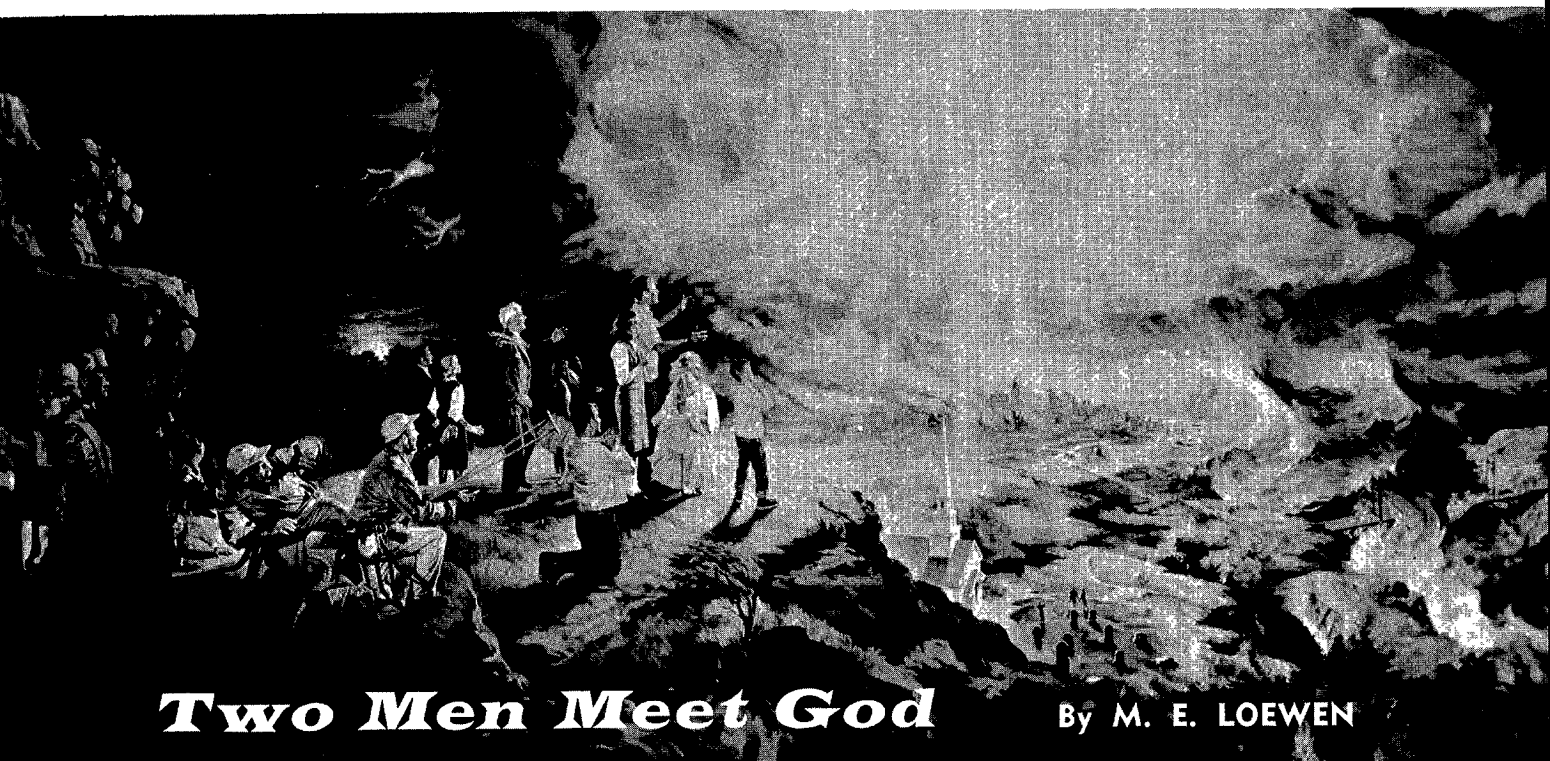
REVIEW and Herald

★ Church-State Relations

—Page 2

★ Forward in New
Guinea

—Page 18



Two Men Meet God

By M. E. LOEWEN

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HOWARD SANDEN, ARTIST

His vain hopes gone, he cowers at bay,
His heart in wild despair.
At last has come the Advent day,
No refuge finds he there.

He seeks for caves, for rocks he calls
To fall and hide his face.
The coming King no joy enthalls,
He never knew His grace.

Why fears this man his Lord's return
In glorious majesty?
He dared his Saviour's love to spurn,
Sin's slave, he is not free.

He went his way, no law obeyed;
By base desire controlled,
Far from the Shepherd had he strayed,
He is outside the fold.

His brother stands with head held high,
He longs to see his King.
The Advent cannot terrify,
His heart does nought but sing.

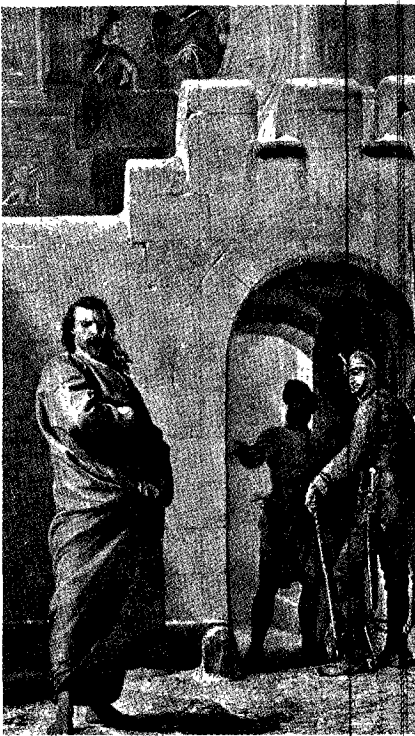
The trials of life, the words of scorn,
All sorrows now are past.
He greets with joy the glorious morn,
He'll see his Lord at last.

He knows the Saviour loves and keeps
All who in Him abide,
Therefore with joy his heart now leaps—
He'll soon stand by His side.

He shouts aloud, "This is my God.
I've waited long for Him.
The path of patience long I've trod,
My joy will never dim."

How differently these men respond.
The one no hope, no joy.
The other looks to life beyond,
To bliss without alloy.

My friend, how will you meet your Lord?
Decide to go His way.
Walk with your Lord in full accord,
Join Christ without delay.



King Henry IV at Canossa in A.D. 1077 sues Pope Gregory VII for forgiveness. This incident graphically illustrates the dominance of the church over the state at the peak of its power.

RELIGIOUS LIBERTY

*in the Light of
History and Judicial Actions*

By Francis D. Nichol

[The late editor-in-chief of the REVIEW AND HERALD prepared an address on the separation of church and state that he was to have presented before a recent conference on church-state relations at Andrews University. After his death the address was read for him. In keeping with his intention to share this address with REVIEW readers, we here present it as a series of five articles, of which this is the first.—EDITORS.]

THE subject of religious liberty is a very broad one, and if kept in the abstract, a very bland and undebatable theme for most people. We all confess that we believe in it, even as we believe in God, and mother, and home. If I am to justify the time given me for this address I must move out of the abstract, and ultimately discuss specific dangers that currently face us in this broad field of religious liberty.

Now I am one of those who firmly believes that we may learn from history. And so let us dip back into the past. All antiquity was marked by an interlocking of the religious and the secular in almost all lands. The fusion was far more complete than that which we picture under the phrase "union of church and state." For example, take the great nations of Egypt, Babylon, and Rome. The record reveals that in these lands the priests were ever nigh unto the king, guiding his religious devotions, shaping his statecraft, leading him in war. The priests were often the wise men of the realm, the brain trust, if you please. No, it was not really a union of church and state, but a wholly indistinguishable merging of the secular and the religious. In fact, I don't think the ancients would quite have understood our modern usage of this phrase "union of church and state."

It is not hard to understand why this state of affairs existed unchallenged. Man is one whole. The being who pays taxes and fights his country's battles is the same being who makes gifts to the temple and pays obeisance to his God. Nor is it strange that religious liberty was unknown. The fiery furnace or the den of lions awaited the recalcitrant. Conformity was taken for granted. The idea of liberty of conscience would have sounded strange.

The Jewish Theocracy

In this setting let us look at the Jewish theocracy. Here was a merging of the spiritual and the secular but in a unique way. In earthly governments there was a secular ruler. In the theocracy there was a spiritual ruler, God. The Jew was not torn between allegiance to

the church and allegiance to the state. There was only one head to which to be loyal.

The visible agents for the divine Ruler were the prophets. When the people asked for a king, Samuel was grieved. But the Lord declared that in asking for a king they had rejected Him.

The day the first king was chosen there was created what we might describe as a union of church and state. There were now two rulers. Ideally the king was to be guided in all matters spiritual by the word of the Lord through the voice of the prophets. But the sad fact was that kings had a way of being exceedingly earthy, and of being deaf to the counsels of the prophets. Tension and persecution often resulted. The prophets were stoned, Elijah fled, and Israel finally went into a captivity that ended its history as a nation.

If the history of Israel teaches us anything, it teaches us that church-state union creates endless stresses and often oppression. No government approaching the theocratic concept is workable until sin and sinners are no more.

Christian Era Opens

We turn our eyes now, in this hurried sketch, to the beginnings of the Christian Era. No sooner had the Christian church begun to take shape than tension developed between church and state. Said the disciples, at the risk of their lives: "We ought to obey God rather than men." On the one hand they had tension with the Jewish nation, or what remained of it; on the other hand, tension with Rome. The end result was persecution, and often death.

This was the history of the church to a greater or lesser degree for about 300 years. Then came the so-called conversion of Constantine. Only a short while before, under the hand of Diocletian, Christians suffered the last and one of the worst of the persecutions inflicted by iron Rome.

Constantine seemed as one sent from God, a mighty deliverer, a great friend. They were sure that a new and better day lay ahead for the Christian church. Nor can we chide them too greatly for their mood of ecstasy. Had not all persecution ceased, was not the Christian church basking in the warm favor of Constantine, mightiest of rulers? And did not he pour out his bounties upon the church? It would have taken a most discerning man—

and such a man seemed not to be living—to foresee the dangers in the situation. This point, I believe, is a significant one. We may, today, be moving blithely into another great era of church-state relations, oblivious to the dangers.

The union of church and state that followed Constantine's so-called conversion became the uniform pattern that was to be followed in the long centuries ahead. It was at this point that there came the turn of the road for Christendom. And the turn led into the Dark Ages.

Here was a record written in tears and blood, a record of the hypocrisy of forced uniformity and the torture of the dissenter. Here was a drama enacted in dungeons and on scaffolds, and lighted by the fierce blaze of fagots.

Too often the idea is entertained that it was always the church that was dominant in the unholy union. We think of Henry IV at Canossa in 1077. Probably the church never displayed greater authority than when Pope Gregory VII made the emperor wait long in the snow before granting him an audience.

What too many of us seem not to know is the sequel to the story. It was only a few years afterward that Henry IV returned to drive the pope from his episcopal seat in Rome. Dying in exile, Gregory VII exclaimed: "Because I have loved righteousness and hated iniquity, therefore I die in exile."

Church-state union through the centuries was not a natural cohesion but rather an unstable equilibrium—a marriage of convenience. Rulers, when they gave obedience to popes, often did so out of fear that if they did otherwise they might be excommunicated and their subjects freed from allegiance to them. There is no natural cohesion between the church and the state. The union is artificial.

Secular Placed Below Spiritual

This much seems clear from the record of those dark centuries, that though the church granted that a secular ruler had a proper place and a proper sphere of control, he was second in honor to the spiritual ruler, the pope. This view of the pre-eminence of the spiritual ruler finds its classic expression in the papal bull, *Unam Sanctam*. The bull owes its name to its opening words, which by translation mean the "one holy," that is, the one holy church. Pope Boniface VIII issued the bull in the year 1302. The setting for it was the controversy the papacy had with Philip the Fair, king of France. I quote a few lines with regard to this bull as presented in the *Catholic Encyclopedia*:

(1) Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular. . . . (2) Both swords are in the power of the Church; the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power. (3) The one sword must be subordinate to the other: the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the spiritual power; a lower spiritual power is judged by a higher, the highest spiritual power is judged by God. (4) This authority, although granted to man, and exercised by man, is not a human authority, but rather a Divine one, granted to Peter by Divine commission and confirmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God.—*Catholic Encyclopedia*, vol. XV, p. 126.

In further comment this encyclopedia observes:

The Bull also proclaims the subjection of the secular power to the spiritual as the one higher in rank, and draws from it the

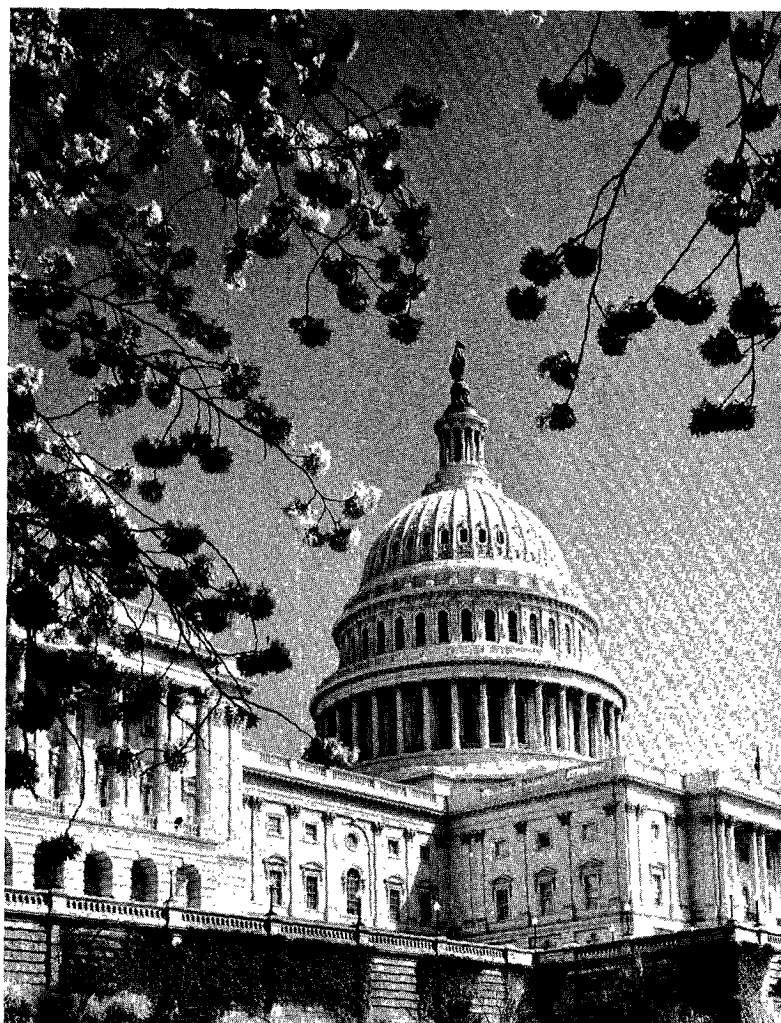
conclusion that the representatives of the spiritual power can install the possessors of secular authority and exercise judgment over their administration, should it be contrary to Christian law.—*Ibid.*

Nothing could better describe the papal concept of the two spheres of authority and the primacy of the spiritual over the temporal. The reasoning set forth in this Bull, *Unam Sanctam*, crystallized the thinking of the church that had been consolidating over the centuries. And it was this thinking that shaped the policies and viewpoints of the papacy for the centuries ahead.

Hurrying on, we come to another high point of the story of church-state relations in the sixteenth-century Reformation. Perhaps some of us do not sense clearly that the conflict here was not over the idea of whether there should be union of church and state, but whether the one who had so long claimed to be the head of the church—and thus the dominant figure in every land—could rightfully make that claim. The German princes who aided Luther probably did so not so much from a passion for spiritual truth as from a passion for autonomy. The rebellious mood that had revealed itself in France from time to time, for example, now broke out in Germany.

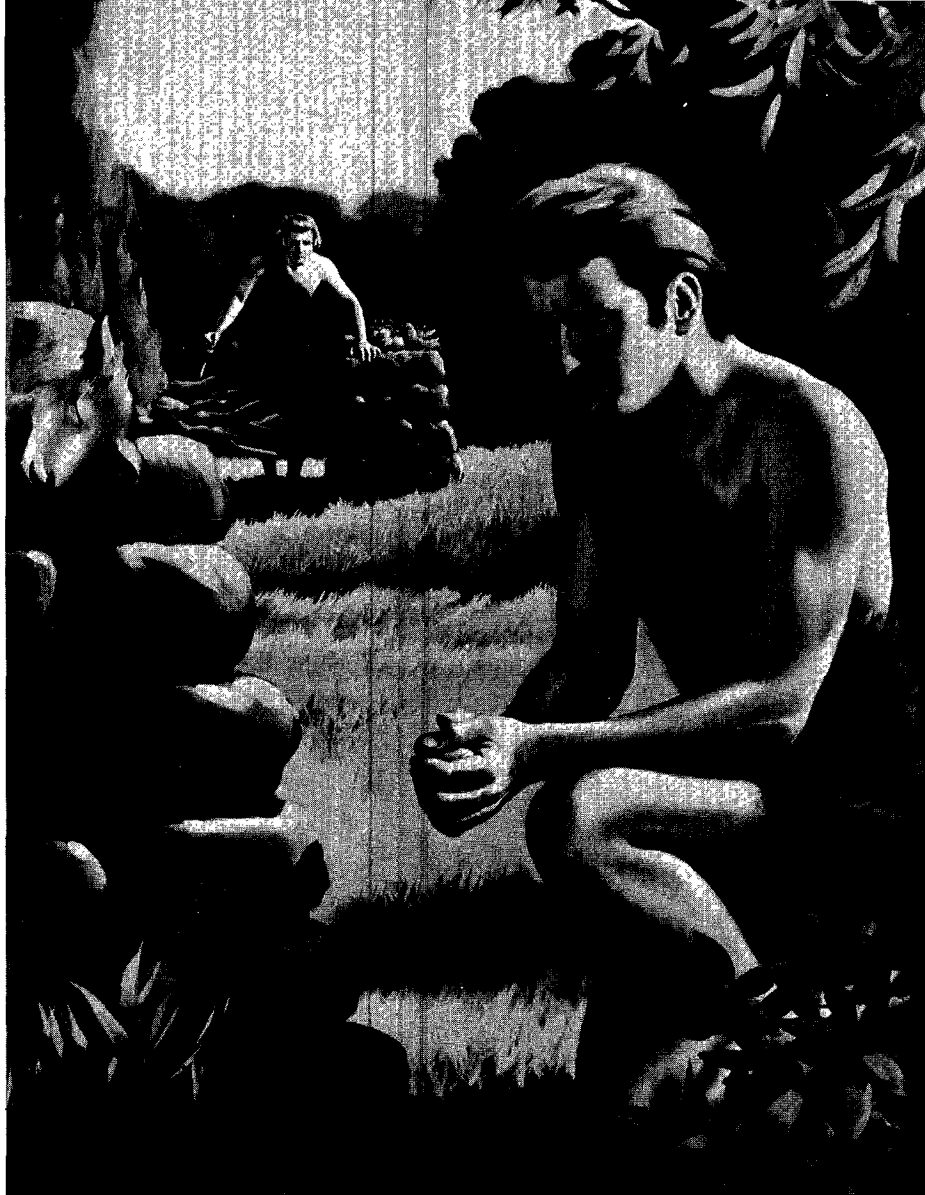
In England the rebellion presented a somewhat different angle. King Henry VIII sought not so much a new religion as a new wife. This led him to renounce his spiritual allegiance to Rome and to take over the spiritual headship of the country, thus uniting in himself both temporal and spiritual lordship.

The Preface to the King James Version of the Scriptures embalms for us the now-shrunken body of thought regarding church-state relations that was dominant in all the non-Roman Catholic countries of Europe at that time. In those lands the idea of an infallible pope was exchanged for that of an impeccable king—"the king can do no wrong." (To be continued)



GENE AHRENS

The complete separation of church and state, written into the Federal Constitution, is a unique American heritage.



Cain and Abel represent the two classes that will exist to the close of time.

and all pertaining to him, are the work of God's hands. David understood the purposes of God in the creation of all things. He realized that God's creation was a transcript of His nature, an outpouring of His great love.

God and Man in the Beginning

When God had completed the creation, including man, His joy was complete, for He saw "it was very good." Here were beings with whom He could have communion, upon whom He could lavish His love, and who could respond with spontaneous reactions of love and service to their Lord.

In Eden it was man's privilege to converse face to face with his Creator. There was fellowship and happy communion between God and man. It was the Father's joy to give His children every good thing, and their joy to accept and render willing service and obedience to Him, their benefactor.

Because God could not accept any but willing service from His children, He gave them the privilege of choice in their obedience and worship. Man's failure to meet the test of loyalty and obedience completely altered his relationship to God. Because God still loved His erring children He hid His face from them for the time being, for God is a consuming fire to sin. But He still desired to speak with them, and devised the plan of their bringing thank offerings and sin offerings to the gates of Eden. There He continued to commune with man whom He had created, through angel ministers.

In this altered relationship, brought about by sin, God still sought to enlist the loyalty of man. He continued pouring out His blessings through nature. He sent messages through angels, prophets, and teachers, and used every means possible to induce man to return to his loyalty, devotion, and service—through love inspired in man's heart by His own greater love. He opened to man His plan for the redemption of the race, now doomed to die. He explained to Adam and Eve how they might have a part in this great plan. Man, as evidence of his faith in the coming Re-

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RUSSELL HARLAN, ARTIST

Part 1

A Joyful Commitment

By K. F. Ambs
Assistant Treasurer, General Conference

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chron. 29:9).

THIS interesting record deals with the offerings of Israel toward the building of the Temple in Jerusalem. The key in this record is the word "willingly." Only the gifts of the willing heart are acceptable to the God of heaven. God loves a cheerful giver. Let all givers remember that the God of the universe does

not require offerings and tithes from His children because He needs these gifts.

The psalmist's prayer and song "All things come of thee, and of thine own have we given thee" (1 Chron. 29:14) was an acknowledgment of God's ownership of all things. The Lord further announced to David, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:12).

The psalmist recognized the fact that the earth and all upon it, man

Cheerful giving is a fundamental factor in the development of a symmetrical character

deemer and as an expression of his love to God, was to bring offerings and present them to God. This Adam and Eve did and taught their children to do.

Two Classes Emerge

The Scripture record of the experiences of the children of Adam and Eve brings to our attention that shortly after the entry of sin into the world, two classes emerged. There were those who genuinely sought to obey and serve God. On the other hand were those who saw no need for a Redeemer, nor for obedience to an invisible God whose commands came to them otherwise than through His own spoken word and His immediate presence.

The first sons of Adam became the progenitors of two distinct classes of people who were to inhabit the earth. "Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God."—*Patriarchs and Prophets*, pp. 72, 73.

Speaking further of the difference between those who worshiped and honored the God of heaven and those who spurned His means of grace, Ellen G. White says, "'To Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of Jehovah.' The faithful had worshiped God before; but as men increased, the distinction between the two classes became more marked. There was an open profession of loyalty to God on the part of one, as there was of contempt and disobedience on the part of the other."—*Ibid.*, p. 80.

So flagrant did man's disregard of his obligations to God become that finally God determined to purify the earth by a flood. Only Noah and his immediate family were saved, and the record states that the first act of the patriarch upon emerging from the ark was to offer a sacrifice of thanksgiving to God.

Soon the majority of the descendants of Noah again forgot God. The record of Babel, and the almost complete disregard of the Lord, continues with scarcely a break.

Nevertheless, in the dreary story of man's departure from God were those who remained faithful to the God of heaven. "But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust. Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God."—*Ibid.*, p. 125.

First Tithe Paying

It was on his return from the successful encounter with the kings who had taken Lot and his family that Abram met Melchizedek to whom he paid his tithes. This is the first instance in the Bible of tithe paying. It

antedates the giving of the laws of Moses by hundreds of years. It indicates that the system of tithing was known long before the Israelites, on their journeys, were reminded of their duty to God in this respect.

"The tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as His; and this claim was recognized and honored. . . . As the Israelites were about to be established as a nation, the law of tithing was re-affirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended."—*Ibid.*, p. 525.

Abraham learned that God's claims upon His servants sometimes reach deep into their personal lives and experience. The very touching story of the offering of Isaac illustrates graphically that if men are indeed God's men, no call of God will remain unanswered.

Abraham transmitted his knowledge of God and His requirements to his son Isaac, and he in turn taught his sons, Jacob and Esau. Esau, however, turned away from the ways of God. It was during his flight from Esau, after he had wronged him, that Jacob made his covenant with God to return a faithful tithe in acknowledgment of God's leading in his life.

(Concluded next week)



New MV Camp in Central Brazil

Young people of the Central Brazil Mission were introduced to the pleasures of camping during the first week-long youth camp conducted at the newly purchased campsite near Brasilia, the nation's capital. The camp contains about 50 acres of rolling land, partly wooded with many types of tropical trees. It has an abundance of good water.

The land was purchased with money received as a gift to our mission. Further gifts are making it possible for us to develop the camp.

ROBERT L. CHASE, *MV Secretary
Central Brazil Mission*

*It makes all the difference in the world
whether we live what we profess to believe*

The Essence of Christianity

By Wesley Amundsen
Secretary, North American Missions

IT WAS at "Antioch that the disciples were first given the name of 'Christians'" (Acts 11:26, Phillips).^{*} According to Webster's Dictionary, "*Christianity* is the revelation of God through Jesus Christ whereby reconciliation and a new spiritual life in fellowship with Himself are brought to mankind."

In our day the name *Christian* and the term *Christianity* have lost much of their true significance. Used lightly to cover a wide variety of unchristian acts and beliefs, the Christian faith has suffered a deterioration in spiritual values that has caused millions of people to reject not only the teachings of Christ but its Founder as well.

Origin of Word Christian

There have been many conjectures regarding the origin of the word *Christian*. One of the best comments that I have found is that by Dr. Adam Clarke. He writes in his commentary on Acts 11:26:

"If, therefore, the name was given by *Divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character. . . . It was the design of God to make all who believed of *one heart and one soul*, that they might consider him as their Father, and live and love like children of the same household. A *Christian*, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done—how glorious the title!"

The name *Christian* occurs only twice elsewhere in the Scriptures. One of these is Acts 26:28, which tells of Agrippa and Paul meeting face to face. The king's conscience has been pricked by the simple Christlike defense of the apostle, and he is constrained to say to Paul: "Much more of this, Paul, and you will be making me a Christian" (Phillips).^{*} Paul

was always bearing about in his life the dying of his Saviour. Contact with Paul was contact with Christ. That is what Agrippa appeared to have discovered—living, pulsating Christianity.

Efficacy of Christianity

Peter likewise discovered the efficacy of godly living, after his unfortunate failure to witness for his Lord previous to the crucifixion. As to suffering, which in God's providence can lead the sufferer to glory in his sufferings, Peter wrote: "But take care that none of your number suffers as a murderer or a thief, a rogue or a spy! If he suffers as a Christian he has nothing to be ashamed of and may

glorify God in Christ's name" (1 Peter 4:16, Phillips).^{*}

With these things in mind, let us take a look at the Seventh-day Adventist Christian and see what kind of person he ought to be. How does he differentiate between a confession of Christianity and a mere profession of it? There are professional Christians, you know. In the days of Christ such persons were called Pharisees, strictly correct in all things, but nevertheless lacking in love, longsuffering, kindness, gentleness, compassion, and mercy.

In his letter to the Corinthian church Paul wrote, "for if a man is in Christ he becomes a new person altogether—the past is finished and gone,

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CHARLES ZINGARO, ARTIST



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

Christ summons all who profess His name to follow His example.

everything has become fresh and new" (2 Cor. 5:17, Phillips).*

Guided by the same Spirit that moved the Bible writers, Ellen G. White wrote:

"Jesus took upon Himself man's nature, that He might leave a pattern for humanity, complete, perfect. He proposes to make us like Himself, true in every purpose, feeling, and thought—true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. Christian faith will never harmonize with worldly principles; Christian integrity is opposed to all deception and pretense. The man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is in the sight of God the truest, most noble, most honorable man upon the earth."—*Testimonies*, vol. 5, p. 235.

Job must have been that kind of man in his time, for the record states that "there was a man in the land of Uz, whose name was Job; . . . upright, and one that feared God, and eschewed evil" (Job 1:1).

Some years ago, I was on the island of Jamaica in the West Indies. We were conducting ten-day schools for lay evangelists. On Sabbath afternoon we listened to experiences related by humble, God-fearing laymen. The image of one young man who was present that day comes before me often. He was not more than 16 years of age and his schooling had been limited. But he was a Christian. He told about knocking at doors and handing out tracts, and how he went to one house and a woman came to the door staring at him. Suddenly she blurted out, "Young man, your face is shining!" He told us how bewildered he was at such a remark, but an answer found its way to his lips, for he said, "Lady, if my face is shining, it is because Jesus is shining out of my heart through my face." How wonderful! It reminds me of Moses, who, when he came down from the mount where he had communed face to face with God, "wist not that his face shined" until the people told him to put a veil over his face, for they could not bear to look upon such glory.

You will recall that Satan challenged God to show him a righteous man upon the earth. The Lord said to him, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8). God knew that He could trust Job. You will recall that Job suffered more than most men, and in all his suffering he never blamed God for any of his trials. Today we would call his kind of courage Christian fortitude.

Too often we are prone to think of Christianity as being made up of big things, great events in one's life—such as being burned at the stake, flayed alive, or cast into some loathsome dungeon to waste one's years away—yet maintaining one's integrity in God. Or perhaps it might be dedicating our lives to service for God at some far outpost in lands across the seas, exploring for Christ in the dark areas of Africa, suffering all manner of hardships. Or it might be among the Big Nambus, where life is cheap and missionaries have died for their faith in Christ.

But for a few moments let us explore what it really takes to make a real, living, pulsating, Christian. Read with me 2 Peter 1:5-8 in the *New English Bible*.†

"You should try your hardest to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with fortitude, fortitude with piety, piety with brotherly kindness, brotherly kindness with love. These are gifts which, if you possess and foster them,

† *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

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

by Miriam Hood



When Sympathy Isn't Enough

SYMPATHY, though a most admirable and comforting commodity, just isn't enough in some situations. The words "I'm sorry" come fairly easily to the lips of most of us when we are made aware of someone in trouble. It's no effort at all to fall into the traditional clichés—"Isn't that terrible!" or "I don't know when I've felt so sad about a situation," or even "I wish I could do something!" And, having thus cleared the conscience, the verbalizer goes on his way, cleansed by his obvious well meaning. Would that it were really as simple as this.

I was thinking about this aspect of living because someone in deep trouble was called to my attention recently. The person who made me aware of the problem made it clear that a really desperate need existed, a need that could be filled only by money and by personal attention. I wish I could have given more of the latter, but my circumstances were such that I had to settle mostly for the former, and not a great deal of that, as a matter of fact, but at least *something*. Feeling that others would be willing to help also, if only they knew about the need, I undertook the responsibility of creating an awareness in a number of people.

To my discomfiture and actual disillusionment most of my hearers contented themselves with the verbalizations listed above. Some of the statements were delivered in the most convincing of tones; sometimes eyes became suspiciously moist. But hands stayed well away from wallets and purses. A new type of paralysis, no doubt.

One friend, though, restored my faith in the essential goodness of humanity. I'd barely finished telling her about the great need when she opened

her purse; she opened it so spontaneously and so automatically that I could see that no other course of action would have occurred to her. She gave me all the money she had—not a great sum, but I'm sure it had been earmarked for other purposes, because she isn't wealthy. "Please see that she gets this right away," she said to me, with loving sympathy in her voice. She offered none of the empty verbalizations. Her action said everything.

There are times, certainly, when one is absolutely not in a position to help another; there are times when there are simply no funds available. Most Christians have a systematic plan for benevolence, and this is as it should be. Nevertheless, there is such a tremendous blessing in giving for a specific need that I should like to recommend this to you while you're young, so that it can become a way of life. I'm not suggesting that you give enormous amounts of money (does anyone *have* enormous amounts?); my suggestion is that anyone can usually scrape up a few dollars here and there to help a needy person. It may mean doing without something you'd counted on getting for yourself, but that may be all to the good.

Sympathy is a wonderful thing. Often it's all that's called for; it's all that can be given. But there are times when sympathy just isn't enough. When you encounter one of these times, I hope that your automatic response is to be openhanded.

will keep you from being either useless or barren in the knowledge of our Lord Jesus Christ."

God has set before us a ladder of perfection. Faith is the starting point. As we climb the rungs, one at a time, developing the characteristics indicated, we finally arrive at the apex, the very pinnacle of Christianity, indicated by the word love.

"It is conscientious attention to what the world terms 'little things' that makes life a success. Little deeds of charity, little acts of self-denial, speaking simple words of helpfulness, watching against little sins,—this is Christianity."—*Messages to Young People*, p. 143.

Christianity is not a narrow way of life, it is as broad as is the concept of its Author, the Lord Jesus Christ. It was He who said, "I have come that they may have life and have it to the full" (John 10:10, Moffatt).† Fullness of life is what most people want, but all too often they conceive such a life to be one of ease, money, pleasure, and abundance of bread. In true Christianity it is our privilege to say with the shepherd psalmist, "My cup runneth over."

Christianity is a practical experience, and must be lived out in order to be appreciated. "Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man. Christianity—oh, that we might experience its operations! It is a vital, personal experience, that elevates and ennobleth the whole man."—*Testimonies to Ministers*, pp. 421, 422.

The Strongest Argument

"Christ is Christianity."—*Gospel Workers*, pp. 282, 283. Paul likens Christianity to a covering—as, for instance, something that protects us from cold and rain or from heat and burning sun. It serves as a coating to protect the wearer against the attacks of enemy forces, like armor plating shields that soldiers use in combat areas. So he says: "Put ye on the Lord Jesus Christ" (Rom. 13:14).

Christianity is a badge of distinction indicating the union of man with God. "The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can

surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470.

Some time ago I clipped an item from a newspaper, the heading of which was *Soviet Atheism Puzzled by Church's Strength*. The Associated Press writer stated that even with religious publications being restricted, with religious schools closed to children under 18, and with the many other restraints on Christian worship, Christianity survives and is still very much alive.

He cited an article that appeared in a Soviet magazine, *Science and Life*, which examined Seventh-day Adventism as follows: "Having chosen Christ as his Lord, man must give himself up wholly to Christ's direction, and subject his will entirely to his Master's. . . . The Adventists constantly instill into their faithful that men cannot radically alter their moral visage by their own strength. For this,

the intervention of an external force is needed, and that force is Christ."—Quoted in the *Washington Star*.

Yes, even the heathen, atheists, and agnostics will eventually come to see that there is a power in the life of the true Christian, "and that power is Christ."

What Kind of Christian Are You?

What kind of Christian are you? Individually, we need to examine ourselves and ask ourselves the question: "What kind of Christian am I?" Do I represent Christ to others as I should? Is the church body of which I am a member edified through my relationship? What is the simple answer to the question, "How can I live this life? How can I manifest to the world in which I live that I exemplify Christianity, not as a profession alone, but as a sincere confession?" The words of Jesus provide the answer: "'If anyone wants to follow in my footsteps he must give up all right to himself, take up his cross and follow me'" (Matt. 16:24, Phillips).*

Fellowship of Prayer

"An Urgent Appeal"

"An urgent appeal—please pray for my sister. She is a backslider. I asked prayer for — and it helped. Thanks so much. I am a new Adventist and enjoy our subscription to the *Review and Herald*."—Mrs. B., of California.

"I think it is most wonderful when God's people can pray together at the same time about each other's problems. A problem has broken up my home completely. My husband has met another woman who is now using my name. All the property God has blessed us with as joint owners is being used for the devil's organization. My husband does not divide with me any of the income from the property, and he will not sell it. This is a terrible case, but I believe there is nothing too hard for God. I am asking special prayer to move the stumbling block, to turn my husband back to God, to change the income from the property so that it can be used in God's organization, and to move this other woman out of our lives. If God does not see fit to change things, please pray that I will continue to accept His grace and live for Him with the problem."—Mrs. J., of Pennsylvania.

"My daughter married out of the truth, and she doesn't go to church. Their marriage is a failure. I wish somehow they would attend church and make a success of their marriage. . . . I haven't been a very good Adventist myself. Another married daughter doesn't attend church either. I am so grieved over the situation that it is affecting my colporteur work. . . . Please pray for my children."—Mr. W., of California.

"All in Less Than One Year's Time"

"I want you to know that the prayers regarding my brother and his wife have been answered. My brother has been rebaptized and his wife quit smoking and has been baptized. They are out giving Bible studies. All in less than one year's time. Their names were placed on the prayer list last spring. We are so thrilled. God bless you."—Mrs. L., of Oklahoma.

"My son for whom I asked prayers is returning to the church with his entire family. Please continue praying for him, for he has many problems. He is very nervous and has asthma and a rheumatic heart. Pray that God will help him overcome the smoking habit. I know that he wants to. He feels a burden to work for Christ and no longer waste his talents."—Mrs. W., of Missouri.

† From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

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

THERE is a tendency on the part of more and more people to consider themselves victims of circumstances. Instead of bearing up under life's burdens with determination, many yield to discouragement, and collapse.

How can the cross of Jesus be meaningful and helpful to people who are victims of evil forces within and uncontrollable forces without? Many ask, "Is not the cross itself a symbol of defeat? Surely, the One who was nailed there was not a symbol of victory." "Is not the cross," they say, "a symbol of man's problem rather than of its solution?"

Christians themselves have, no doubt, caused this misconception by preaching Christ as a victim, one who was to be pitied more than believed in. Now, pity has its place. What soul is there so hardened as not to feel deep pity for the tortured Saviour? He suffered agony unspeakable at the hands of brutal men. He groaned in anguish at the fearful prospect of eternal separation. The very Word charges man with a lack of tender feeling toward the suffering Saviour. "I looked for some to take pity, but there was none" (Ps. 69:20).

But pity may be nothing more than a passing emotion. No feeling by itself can save us from sin. Feelings may be fraught with much energy, but unless this energy is harnessed to impel the will it will accomplish very little. Jesus must not merely be pitied; He must be trusted through an act of the will.

We must believe in Jesus because He was, not a victim, but a conqueror. In life as well as in death He was Lord. It was not merely a heavenly victim who died, but the Lord of glory Himself. Jesus' sacrifice was a willing, self-determined sacrifice. His death was self-chosen. Only because Jesus determined to die did His death become a sacrifice for sin.

Even among men an act of salvation must be a self-determined act. We are admonished by the apostle to present our bodies a living sacrifice. Only by responding freely can such a sacrifice on our part have any value.

A Voluntary Act of the Will

Let us pause a while to review the thrilling self-determination of our Lord. Recall His words, "I lay down my life. . . . No man taketh it from me." If one should maintain that man took His life, he must also agree that Christ did not die until He Himself had permitted it. Repeatedly we are reminded that His enemies "sought to take him: but no man laid hands on him, because his hour was not yet come" (John 7:30).

Notice also these words: "I have power to lay it [my life] down, and I



Jesus the Conqueror

By R. L. Klingbeil

Minister, Southeastern California Conference

have power to take it again." He did lay down His life. He poured it out unto death. He gave it as an act of sovereign will. For this reason His act of love became a sacrificial ransom for many.

Although our Lord was surrounded by scheming enemies all His earthly days, His destiny remained in His own hands. Had not salvation been planned before the foundation of this world was laid? Every step of its realization remained in the sovereign hands of our Lord.

It is interesting to observe that Jesus determined the very time of His death. Although those who counseled together to put Him to death determined that His execution must not take place during the Passover season, in order to prevent a riot, Jesus determined that it should. The Master set His own time, and nothing could change it. Observe again how He stirred the people by raising Lazarus from the dead, by providing for Himself a beast of burden, and by approving the praise of the people of Jerusalem.

When the hour had come according to Jesus' own timetable, He counseled Judas to act quickly. He was no victim to the traitor's selfish scheming. Had Jesus not announced that he would betray Him? When Judas asked, "Lord, is it I?" the Master replied, "You yourself have said."

In the Garden of Gethsemane Jesus

could have wiped the bloody sweat from His brow and returned to the throne of universal dominion. But again He *chose* to suffer for us. Minutes later the excited mob advanced to capture Him. Jesus stood, serenely, calmly. He looked upon the murderous crowd. He spoke.

Then a divine light appeared on His face. The exquisite glory radiating from His person dispelled the darkness of the Garden. Bathed in the wonderful light from heaven, the olive trees stood sharply outlined against the darkness of the sky. The forms and faces of all persons in the crowd were also sharply revealed. The momentary glory from heaven revealed each evil frown, each expression of terror. Overwhelmed with fear, the mob staggered back. Priests, rulers, and even Judas fell back in total helplessness. Surely the Lord was not a victim here. He offered Himself to suffer for our sins.

A Willing Sacrifice

"But surely," someone says, "on the hill of execution He was a victim." Even here the Lord was in command. The wretched squad that nailed the Master to the timbers, the mob that idly watched Him die, were the victims of evil passions. They were on trial on that hill. But Jesus stood heroically in self-conscious purity. Willingly, lovingly, He offered Himself. And even when hatred had put Him on the instrument of death and torture, He prayed, "Father, forgive them."

Even in the teeth of death He remained Lord. No circumstance, however terrible, could reduce Him to the status of a victim. What a glorious mystery this is! In His very dying He functioned as Lord. He remained in perfect command, even of His anguish. He refused the intoxicating potion, so that in full consciousness He might carry out His self-chosen sacrificial act.

Reflect also upon the strange manner of His death. Not as to mortal men did death come to Him. Jesus *went* into death. He marched into the stronghold of the greatest enemy and defeated him at the point of his greatest strength. He tasted death for every man, not because He succumbed to the power of the enemy. He died because, as a willing substitute for fallen man, He must experience the results of our transgression and at the same time destroy him who has the power of death. Christ was not the victim. Sin and death were defeated. Henceforth they had no more power over Him.

The cross of Jesus is not a symbol of defeat, but of the greatest victory ever obtained anywhere. Jesus' vic-

tory may be ours through willing co-operation. As a believer in Christ, Paul could confidently expect that the victory of his Master would be his. If Jesus were not a conqueror on the cross, how could we be victorious over sin? But more. In due time death itself will be swallowed up in victory for us.

Men and women who today are losing courage, whose hearts are failing them for fear, have failed to look at the conquering Jesus on the cross. His lot was the hardest of all to bear. But it produced the greatest victory. May we ever trust the power of His victory and say, "In this sign we conquer."

"Cleaning Most of It"

By John E. Voegeli
Student, Andrews University

JOHN! It's only a half hour till sunset, and you don't have your shoes polished yet," my wife reminded me late one Friday afternoon.

"My shoes! Why, I forgot all about them," I replied.

Dropping my history book, I scrambled to the pantry, grabbed my shoe-shining equipment, rushed back to my study, and began polishing my shoes.

A few minutes later I sauntered into the kitchen, exhibiting my newly shined shoes. "How's that?"

"Fine," murmured Darlene, only half glancing at them as she swished the broom over the floor.

I turned to leave.

"Say, wait a minute!" she exclaimed, whirling around. "You polished only the tops. There's still some dirt around the edges. If anyone takes a second look, he can see that you did a superficial job."

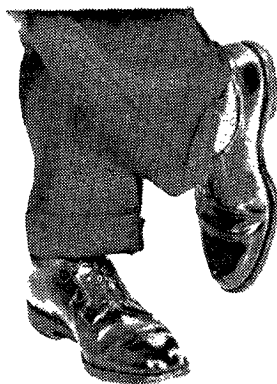
"Well, I cleaned most of them," I said in self-defense.

"Is that any way to prepare for Sabbath, just cleaning *most* of anything?" she asked.

Just cleaning most of it! How about preparing for the coming of the great Inspector. Are we content with just cleaning most of our lives?

Sometimes we're too prone to presume that "cleaning most of it" is sufficient. But even as the seemingly insignificant spots reveal a superficial job in cleaning our shoes, so the seemingly insignificant sins reveal a superficial job in cleaning our lives.

As the inconspicuous spots on our shoes adversely affect our appearance,



so the inconspicuous sins in our lives adversely affect our witness.

Time is short! Last minute preparations will soon be too late.

The polish of the Spirit awaits our reception. Coupled with the cloth of willingness, it can make your soul spotless.

On that great inspection day, before the great Inspector, will you look your best, or will you shamefully hang your head and murmur, "Well, I cleaned most of it?"

A Story FOR THE YOUNGER SET

The Kitten That Went to School

By Maryane Meyers

GEORGE ran out of the house and climbed a tree near the front porch. Mittens, his fluffy, white kitten, raced after him and leaped a few branches higher.



JOHN GOURLEY, ARTIST

It was a happy reunion.

"Don't go too far," George warned his pet. "I have to go to school in a few minutes, and you'll be up so high that you won't be able to get down alone."

Mittens seemed to disagree, and playfully slapped George on the nose with a soft paw.

"Time to leave for school," mother said, coming out the door with George's lunch box in her hand.

It didn't take him a minute to drop to the ground. Mittens climbed down and began to follow him.

George stopped at the sidewalk and picked up his pet. "You can't go to school. You're just a kitten." He took the animal to his mother. "Will you please keep him inside until I'm out of sight?"

She took Mittens into the house and George went to school. That afternoon after school mother had bad news for the boy. "Mittens is gone. He was playing outside a little while ago, then suddenly he disappeared."

George couldn't believe that his pet would run away.

"I'll look for him around the neighborhood," he told his mother. But the evening turned into night, and Mittens could not be found. George was very unhappy. He talked to Jesus before going to bed and asked Him to help find Mittens.

The next morning the boy expected to find his pet waiting for him. But there was still no trace of him.

That day at school seemed long, and George could scarcely wait to get home. Before he asked about Mittens he knew from the expression on mother's face that the kitten had not been found.

Several days went by. George missed his pet a great deal. He remembered the last morning they had played together. He thought of the good times they had had together. With a sigh, he picked up his lunch box and went to school.

He walked slowly that morning, and just as he entered the schoolyard he heard the bell ring. His feet seemed to drag as he went inside, and he felt very unhappy as he sat down at his desk.

Some of the children in the room began to giggle. Usually George would look up and join in the fun, but not today.

"What a beautiful kitten!" said one of the girls.

Kitten! Where was the kitten? George looked up with a start. Mittens was walking down the aisle. One of the other boys picked him up and began to stroke his fur.

"Mittens!" George cried.

The kitten perked up.

"Mittens!" George cried again, and started toward his pet.

Mittens jumped down from the boy's arms and ran to meet George. It was a happy reunion. Then the teacher motioned for George to come to her desk.

"You don't live far from school, do you?" she asked.

"Five blocks," he replied.

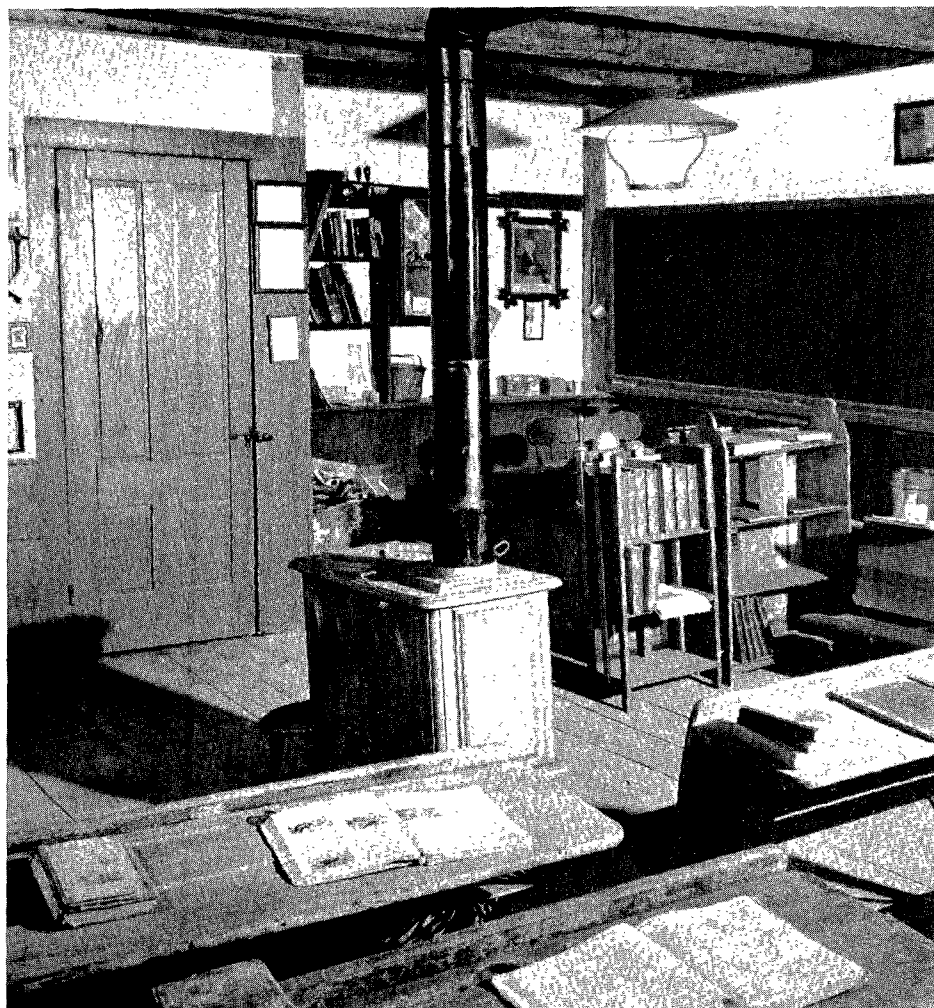
"You'd better take your pet home and hurry back to school. We're having a test today and I don't think a kitten could help solve your problems."

It was a happy boy who hugged Mittens all the way home. Perhaps a kitten couldn't solve his problems, but Jesus could. And that was what counted most.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A. DEVANEY

A longing to sit again at my old desk compelled me to make this almost-nine-thousand-mile pilgrimage.

A SACRED

Trysting Place

By Ivy R. Doherty

TWENTY-SIX years have not brought much change to the old brown schoolhouse except, perhaps, that since I was there as a pupil it has received several more coats of paint and seems to have shrunk considerably in size. It used to be a long mile from the front row of desks to the back of the room. Today, it is

just a few yards. The bookshelf, which used to tower up to the ceiling, is now easily accessible, and the number of books seems now so few.

The camphor laurel outside the south windows, well remembered, has grown to a giant among its fellows. When I was ten years old I could reach up and touch its lower branches,

and swing from them in utter bliss. They are now beyond the reach of the tallest of men. The Norfolk pines still give off the same aroma, and the two poplars guarding the gate are as straight and as haughty as ever. There is still the chalky smell and the same blackboard at which I was asked to do occasional arithmetic problems.

My old desk is still here. I believe it was the longing to sit again at this desk that compelled me to make this almost-nine-thousand-mile pilgrimage.

The desk is the last of its row, in the back of the room. It is of solid oak, with elaborate wrought-iron legs and fixtures that join the seat to the desk. Both parts are secured to the floor with stalwart screws. There is a groove in the desk in which pencils and pens may be placed, and there are two holes in which white porcelain inkwells rest.

As I sit alone at my desk the children are on the playground enjoying (rather loudly) their lunch recess.

Some are the offspring of my own playmates of yesteryear. Their voices fade as I dream my way back to the past, and I hear the call of their parents' voices.

The inspector has been visiting our school for three days. He has written history questions on the blackboard, and we answer them on paper. He has given us an oral arithmetic test and has drawn maps on the blackboard, asking for volunteers to place names on the maps. I take part in all this activity, and my responses are good, but my success has brought no satisfaction whatever. The fact that the inspector can see my faded and patched red cotton dress is bothering me terribly, to say nothing of my shoes, which have large holes in the soles and are badly run down at the heels. As valiantly as I could, that faraway morning, I made smooth padding of some pages of the *Sydney Morning Herald* and placed it in my shoes, but crunching the mile to school on the rough gravel road has made short work of my comfortable idea.

I am cruelly conscious of the wide satin ribbons that adorn the hair of most of the other small girls, also of their navy serge tunics and creamy silk blouses. How is the school inspector to know that I could have been somewhat better dressed and shod had I not chosen to go without new shoes and a dress in order to pay for my music lessons and music books? From the small

amount I receive from my janitor work at school each afternoon there is just not enough for everything, and our family is so very large.

"Can anyone tell me what has been the biggest news in our Australian newspapers this week?" asks the inspector now, as I relive those moments.

Almost every hand in the room shoots up eagerly and several children whisper hoarsely, "Sir! Sir!" in the hope that they will be asked to answer. He points out Katie Brambell. Katie's ribbon on her gold curls is bluer and more satiny than I have ever seen her wear.

"A large passenger plane crashed on the side of a mountain, sir," Katie says proudly and shoots back into her seat as though she has conquered the world after Alexander the Great has failed.

"How many people lost their lives in the crash?" asks the inspector.

A boy: "Everyone died, sir."

The inspector: "Yes, that is true; they all died, eventually, but there were two who didn't die instantly."

A dozen hands shoot into the air and one boy answers:

"There was a Mr. Bruce, sir. When the search party found the wreckage, the doctors found that Mr. Bruce had not been injured in the crash, but that he had tried to carry out of the mountains one of his traveling companions who had been severely burned and had both legs broken. It was said that Mr. Bruce could have gotten out of the mountains in time to find water if he had chosen to go alone, but apparently he would not leave the injured man without help. It is thought they eventually died together."

The class is silent. In that year of 1934 there are few planes traveling the Australian skies, and this is sheer tragedy for us all.

After the long silence the inspector says, "There is a verse in the Bible that could be written on Mr. Bruce's tombstone. Can someone tell me what that verse might be?"

My hand flies high. I am forgetting, now, my faded dress and worn-down shoes.

"Only one girl in the whole room?" asks the handsome, kindly man. "Your name, my dear?"

With trembling voice I confess my name.

"Tell us the verse," he encourages, his head tilted to one side, waiting to hear those classic words.

"'Greater love hath no man than this, that a man lay down his life for his friends.'"

The inspector smiles. He is not finished.

"What great rule did Mr. Bruce follow, my dear?"

"Could it be this, sir? 'Whatsoever

ye would that men should do to you, do ye even so to them?' That is written in Matthew 7 and the twelfth verse, I think, sir."

There is another silence, then he says, a little huskily, his eyes shining into mine, "I want you always to remember what I am about to say, my child. I want the other children to remember too."

He comes close now, and pats my shoulder that wears the limp, tired dress. "You are the richest girl in the room," he says. "A home that can give you the things you possess is never poor."

There is no doubt in my mind now that he has well and truly noticed my shabby attire, and in this one glad moment I do not care. What joyous release!

Looking back now as I sit in my dear, ancient desk, I see the great turning point, the most important crossroad of my life. A set of values was born that day at this old desk. Values which, as my father used to say, have carried me through thick and thin. How can I be anything but glad that I have come to keep this tryst with the past?

On Keeping House IN JULY



By Carolyn E. Keeler

JUNE may be the month of roses, but July yields roses too. We are enjoying the new rosebushes we set out this spring—the Fortyniner, the Peace, the K. T. Marshall, and the climbing roses. There is a moss rose at the edge of the berry patch that was on our Branchport property when we moved here 12 years ago. During these years we have lived seven years in Shinglehouse, Pennsylvania, and there we set out other new roses—two Peace roses, a Starfire, a climbing Caledonia (a beautiful white rose), and a Golden Dawn. Across the little arm of the Oswayo River that pushed up back of the church near our door in Shinglehouse, there was a rose that bloomed about this time of year. I could see it reflected in the waters below. How I longed to get across that water and

H. M. LAMBERT



really look at that rose and smell it. There is always something new in roses, and always the old favorites.

In April, Patti was putting oil in her car just before leaving for work at the Olean General Hospital. She accidentally spilled a couple drops on her clean white uniform. I couldn't seem to find my book that told how to get out stains. Finally I called the garage in Port Allegany, thinking that surely a garage ought to know. And they did. They told me to use white gas or lighter fluid. We borrowed some lighter fluid from a neighbor and it worked.

The dandelions have already gone to seed. There is one time of the year when I am glad to see dandelions, and that is early spring. It is one of the first wild greens one can gather and enjoy. Some do not like the slightly bitter flavor, but that is what I like about them. After the dandelions come little young milkweeds. You take just the tips of these when they are young, and prepare and cook as you do other greens. And you can gather these tips quite a long while during the summer, as new little heads will come out on the plants.

We do not need to depend on wild greens now, as the gardens are yielding Swiss chard, spinach, lettuce, kale, and other favorites. It's good to can or freeze a good supply for next winter's use.

Cherries are ripening now and are plentiful in the markets. Have you ever tried a cherry skillet cake? This recipe is worked out by the U.S. Department of Agriculture home economists. It uses a layer sponge cake.

- 1/2 cup sugar
- 2 tablespoons cornstarch
- 1 1-pound can red tart cherries, drained water-pack
- 1/4 teaspoon almond flavoring
- 1/4 teaspoon red food coloring
- 1/8 teaspoon salt
- 1 layer sponge cake

Blend sugar, cornstarch, and salt in frying pan the same size or slightly larger than sponge cake layer. Add cherries with liquid. Cook, stirring constantly until mixture boils. Stir in almond flavoring and coloring. Place cake on top of cherry mixture. Cover pan. Continue cooking over low heat about five minutes. Invert on serving plate. Serve warm, plain or with whipped cream or ice cream. You could use fresh cherries prepared like the canned ones.

The little yellow summer squash coming along now are a treat. Use them when small and tender. Slice and cook in small amount of water, then serve with a little evaporated milk. Season as you wish, but they have a good flavor of their own. They are delicious when canned, so put up a few.



The Future . . . for God's People and the *Review*

In the first issue of the *REVIEW* in 1946 Elder F. D. Nichol made his first statement of policy after becoming editor. In that statement he said: "This is perhaps the place to make a brief statement on policy early in our connection with the journal as editor. We believe we owe it to the church to do so. We see no reason for changing any of the fundamental principles or policies that have guided this journal from the very beginning of the movement. These policies were laid by men of God, and on them has been reared a journalistic edifice that has been a tower of strength to this people for nigh a hundred years. We rejoice that they laid so solid a foundation. We simply seek to build upon it. We may redecorate the rooms occasionally—even as they have been redecorated before—hanging a new picture here or a motto there, changing the pattern of the wallpaper, or planting new shrubs invitingly by the doorway. But we have no plan to change the foundation stones, or to move a pillar. They are to remain untouched so long as we have the privilege of being associated with the *REVIEW*."

"For the noble service and spiritual architectural skill of those who have preceded us in the editorial chair, we thank God. Other men have labored and we have entered into their labors."

A Pledge Fulfilled

That Elder Nichol fulfilled his pledge to the church is beyond debate. The appearance of the *REVIEW* has changed gradually with the times, but the foundation stones and pillars of the Advent message have remained untouched—save that they have been polished to a higher luster. The truths that have made us a people seem even more beautiful today in contrast to the doctrinal monstrosities set forth by certain popular theologians. How thankful we are for divine verities that give us stability and hope in these days of uncertainty and despair.

Now Elder Nichol has laid down his pen; he rests from his labors, and we have been asked to assume the responsibilities he carried so well and so long. The shoes that he left behind are large—too large for any successor to fill. We shall not attempt to wear them, for no two people are alike. Each person has strengths, each has weaknesses. Though we may admire other people, though we may seek to emulate their skills and their work, each person must "fight in his own armor." That armor may be less adequate in some respects than that of another, but it is his own, and each worker for God will fight the good fight of faith most successfully if he accepts his own battle attire thankfully, and asks God to help him make the best use of it.

Personal Convictions and Purposes

This issue carries the announcement of the election of a new editor for the *REVIEW* (see statement on page 32, by Theodore Carcich, general vice-president of the General Conference, and chairman of the *Review* and Herald board). We think it appropriate, therefore, to set forth our personal convictions and our purposes for the

REVIEW. First, let us say that we adopt as our own the statement by Elder Nichol at the beginning of this editorial. We believe that the basic policies of the *REVIEW* for all these many years have been sound.

We believe, further, that God has raised up the Advent people "for such a time as this." The Seventh-day Adventist Church is more than a church; it is a mighty movement, a unique movement, with a special mission to perform for God—it is to carry the three angels' messages of Revelation 14 to the entire world, to prepare a people for the imminent return of Jesus.

We are sorry that this concept of our unique place in God's eternal purpose is sometimes interpreted by our friends of other communions as bigotry or as an attempt to assign second-class status to their churches. (But how pitiable is the state of a church that does not feel it has something special to offer the world in the way of truth!) We do not believe that we have arrived at the summit of truth, or that a person automatically reaches a higher state of character development merely because he joins this church. We do believe, however, that the truths we possess are the special truths needed just now to interpret rightly the meaning of contemporary events on earth and in heaven, and to protect Christians against the imminent, overmastering deceptions of Satan.

Because of this belief, we shall do everything possible through the pages of the *REVIEW* to strengthen this conviction among our readers. In the General Articles section (the forepart of the magazine, ending with the editorial pages), we shall seek to provide the kind of mental and spiritual fare that will build us up in the most holy faith. An army fights best when every soldier understands clearly the objectives for which he fights, and when he is totally dedicated to those objectives. The church has often been likened to an army, hence we shall seek to articulate clearly the goals of the remnant church, and encourage total commitment to those objectives. We shall challenge every member to discard the lukewarm characteristics of Laodicea, so that together we may storm and overwhelm the strongholds of the enemy.

We shall do this not only through the General Articles section but through the Reports (the back half of the *REVIEW*). The church must have deep convictions, but convictions are not enough; it must put those convictions to work. The Reports section tells of God's wonderful blessings on the church's attempts to translate its convictions into deeds. It tells of the thrilling progress that is being made all over the world as the Holy Spirit directs laymen and conference workers alike. When foot-steps slacken and courage wanes, the recital of progress and victories in lands near and far puts a song in the heart and a spring in the step. It provides fresh impetus to press forward to the day of final triumph.

A World Church

As editor, we shall ever be conscious that the Seventh-day Adventist Church is not a North American church, not a European church, not an Asian church or an African church; it is a world church. The *REVIEW* will do all it can to strengthen this concept and promote the unity that Christ declared should characterize His people (John 17:20-23).

Except in broad outline, we do not know what the future holds for God's people. We do know that it holds

a time of challenge, a time of testing. We know also that it holds a time of victory. And we believe that the good God who has led His people thus far, in such a wonderful way, will lead the faithful all the way "to Canaan's land, where the weary shall toil no more."

So we say in language borrowed from two statements by Sir Winston Churchill: "I have no fear of the future. Let us go forward into its mysteries, let us tear aside the veils which hide it from our eyes, and let us move onward with confidence and courage." "We shall not fail now. Let us move forward steadfastly together into the storm and through the storm."

K. H. W.

The Next Four Years

For years we had looked forward to the fiftieth regular session of the General Conference in Detroit, and the months and weeks preceding it witnessed a steadily mounting tempo of planning and preparation that reached a climax in the great whirl of the conference itself. Then, suddenly, it was all over, and the 1,495 delegates went forth from Cobo Hall beside the Detroit River to return to their posts of duty around the world.

A General Conference session is many things. Not least of these, it is both a symbol of unity of the church in all the world and an indispensable device for preserving and fostering the unity of spirit, purpose, and action that is essential to such an organization. The delegates present represented 200 of the 236 nations and political divisions of earth listed by the United Nations, or 99.3 per cent of the world's population. They differed much in appearance and speech, but all were one in Christ and in the hope of His imminent return. In an age beset by hatred and strife, the great gathering in Detroit testified that men of diverse racial and cultural backgrounds can live and work together in peace and harmony when the Prince of Peace binds their hearts and minds together in Christian brotherhood. It testified to the fact that the gospel would solve many of the world's gravest problems if men would but listen and live by it.

Yes, the ecumenical unity for which Christians so ardently yearn already exists within the Seventh-day Adventist Church! No other organization on earth unites as many peoples of diverse national and cultural backgrounds together in a common way of life, or in singleness of purpose and personal commitment to a great cause. As in apostolic times, this bond of unity under the Holy Spirit makes the Seventh-day Adventist Church uniquely catholic in the true, original sense of the word.

A Renewal of Life and Leadership

Each quadrennial session of the General Conference provides an opportunity, at a regularly stated interval, for the continuing renewal of the life and leadership of the church. It affords a brief backward glance at the way by which the Lord has led us over the preceding four years, and a forward look at the next four years. It summons us to check our course and to make whatever adjustments may be necessary in order to keep the church on course toward the goal marked out for it by its Founder nearly 20 centuries ago, and to speed it on its way. In broad lines, it charts the course for the next quadrennium.

An important function is to elect the administrative and departmental leaders of the General Conference and the world divisions for the ensuing quadrennium. This is done by the delegates to the session, with the help of a nominating committee they select from among their own number. Through the guidance of the Holy Spirit and the collective wisdom of the entire church in all lands, this periodic renewal of the leadership of the

church distributes the variety of talents needed and available in such a way as to bring the greatest possible strength to the work in every part of the world, and thus to the church as a whole. Each step in the process of selecting leaders for the many local, union, and division conferences, and for the General Conference, is carried out in a democratic way by duly elected representatives. Thus, every member actively participates in the choice of the leadership of the church, and this participation binds him to them with a bond of personal love, loyalty, and cooperation.

In the completeness and perfection of organization, in the intricate and precise coordination of its parts, in the vast extent and varied facets of its work, in the provision that matters of local, regional, or world importance be cared for by the respective leadership who are best qualified to deal with them, the Seventh-day Adventist Church has no peer on earth—social, commercial, religious, or political. This splendid organization is not the product of human genius. To the contrary, it has been perfected down through the years by dedicated men who have sought to apply to its life and work the principles of organization and administration set forth by God's messenger to the remnant church.

God has given us this finely coordinated organization. But let us not forget that it is His and not ours, and that His blessing will attend it only to the extent that, and as long as, we remain faithful—both individually and as a church—to Him and to the task He has committed to us. The church is not an end in itself, nor is the priceless gift of organization. Both are a means to the divinely appointed end of proclaiming the good news of our Lord's soon return in power and glory, and of the divine summons to prepare to meet Him in peace.

A Call for Loyalty and Cooperation

At this session of the General Conference many changes were made. Names placed in nomination reached a total of 181. Of these, 96—or slightly more than half—are new to their respective offices. Of the 77 persons elected to serve in the General Conference and North America, 29 are new, and of the 104 in overseas divisions, 67—or nearly two thirds—are new. Whether tried and tested or new to the tasks assigned them at Detroit, they are God's men. Let us be loyal to them. Let us pray for them. Let us support them and cooperate with them. United in heart and mind, let us close ranks behind them, and press forward together to new and greater conquests for the Captain of our salvation.

We know not what the next four years may hold in store, but we are confident that if we labor on, loyally and faithfully, God can and will do great things for us and with us. The stage is being set for the great climax of the Advent message as prefigured by the angel of Revelation 18:1-4, who came "down from heaven, having great power; and the earth was lightened with his glory." In some regions of earth this glory is already beginning to stream over the hilltops and through the valleys. For this we rejoice and take courage.

Again and again, as in 1962, the delegates joined their voices in singing the stirring words of the theme song of the conference—"We have this hope that burns within our hearts, Hope in the coming of the Lord . . ." This anthem, amplified by nearly 12,000 voices reverberating through the Arena, impressed deeply upon our hearts the thrill of being in step with a great movement—the Advent Movement. Soon may it be our privilege to blend our voices with that "voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." Haste the day!

"Even so, come, Lord Jesus."

R. F. C.

Reports From Far and Near

From Plunderers to Personal Workers in Colombia

By C. L. Powers, President
Inter-American Division

The fastest-growing field in Inter-America is Colombia. The work in this area has been publicized in Adventist circles because of the severe persecution of recent years. Perhaps this very persecution has inspired a longing for heaven and greater zeal in searching for souls for the kingdom. Colombian church members are faithfully sowing the seeds of truth, not only in large cities, where there is comparative freedom, but also in remote areas—in other words, wherever men and women are found.

Recently I heard the story of a man who was commander of a guerrilla group of ten men. During the day the men worked in the fields as law-abiding citizens, but at night they banded together to burn, destroy, and kill. The word "guerrilla" struck fear to the hearts of all who lived in that mountain area.

One evening this commander knocked at the door of our district pastor. He had come searching for truth and seeking God's forgiveness for his wicked ways. After several months of careful Bible study, he was baptized and joined the Adventist family.

With his new-found faith burning brightly in his heart, this former commander was eager to share the truth with his family and friends, especially with the guerillas in his band. How he rejoiced when a member of the group sent word that he would like to see our brother at a

secret meeting place in the woods. Before keeping the rendezvous, he prayed for wisdom to present Jesus in an attractive way, to be able to portray His love and mercy for sinners such as they.

It is cold high in the Andes Mountains, and according to the custom of that area, our brother wore a *ruana*, which is a blanketlike garment with a slit in the center to enable one to slip it on over the head. A few minutes after the conversation began, the guerrilla drew his long machete from his clothing and began attacking our brother. An experienced killer, the guerrilla wielded his knife with determination. Ordinarily the victim ended his life in a pool of blood, his body badly mutilated. But not this time. After a few minutes it was obvious that the attacker was powerless. Not able to cut even the *ruana*, he fled in amazement.

Two weeks later the same guerrilla again sent word requesting another interview with our brother. This time his purpose was different. He wanted to learn of the unseen protection that is given to those who follow the Saviour.

What an interesting scene followed!—two former guerrillas diligently studying the Word of God, and the Holy Spirit wooing and subtly changing the heart.

After several months of study the guerrilla requested his former commander to take him to his pastor to prepare for baptism. On the riverbank one Sabbath afternoon the guerrilla who had threatened to take the life of his former chief told this story to 200 church members and friends who had gathered to witness the ceremony. Then he threw his arms around his brother, and together they wept for joy over their new-found faith.

Ardor for this truth burns brightly in

the lives of these two men. When the pastor who baptized them told me this story, he added, "These laymen have 30 people keeping the Sabbath as a result of their personal work." From plunderers to personal workers; from guerrillas to guides to a better land; from killers to givers of news of a more abundant life—what miracles of God's saving grace!

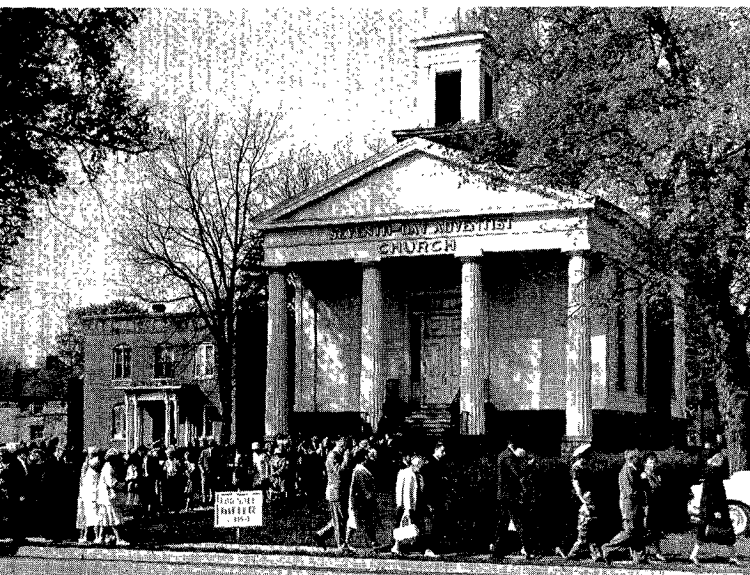
Berrien Springs Village Church Moves to New Home

By Gordon Engen
Public Affairs Secretary
Lake Union Conference

After a brief farewell service on Sabbath, May 21, members of the Berrien Springs, Michigan, village church watched as their pastor, George Coffen, locked the old door for the last time. Then, marching two abreast, they walked the five blocks to their new church home and again watched as Elder Coffen opened the door to the new sanctuary.

The church was first organized October 14, 1914. Since April 6, 1918, the congregation has met in the old Berrien County courthouse. The 471 members filled the 130-year-old landmark twice each Sabbath. Although they now scarcely fill half the new church, which seats 1,050, the church already shows signs of filling up with the overflow from the Andrews University campus.

Receiving special recognition on "moving day" were two charter members who are still members of the church, Mrs. Una Garton Korn and Mrs. Ivah Garber Wil-



Turning their backs for the last time on their old church (left), members of the Village church of Berrien Springs, Michigan, begin their five-block walk, which concluded at their new church home (right).

son. Others honored were E. W. Dunbar, associate secretary of the General Conference and an early member of the church, who gave the opening sermon in the new sanctuary; Clare Luke, chairman of the building committee; and the family of the late R. U. Garrett. Elder Garrett was the first local elder of the church and prior to his death in 1964 served as honorary elder.

Non-Adventist Reports on Adventist Diet

By Doris Nasserden, PR Secretary
St. Helena Sanitarium and Hospital

A 32-page report on *Seventh-day Adventist Diet—Harmful or Beneficial?* was made recently by Arline Kramer to meet requirements of her nutrition class as a student nurse at Santa Rosa Junior College in northern California.

Armed with a notebook, curiosity, and an open mind, Miss Kramer several times drove the more than 20 miles to St. Helena Sanitarium and Hospital, an institution someone had mentioned as being operated by this church group. This was her first contact with Adventism.

At the sanitarium and hospital she visited with the dietitian, Mrs. Edythe Young. She talked with the chaplain, E. E. Christian. She read the books of Mrs. Ellen G. White. She gathered a collection of vegetarian recipes and sample menus. She tasted the foods.

At the end of the study she stated that "in view of the research done for this paper, the material is conclusive that the Adventist diet would be of benefit to everyone."

Miss Kramer emphasized that the public health department agrees with this conclusion when it says that not only does St. Helena Sanitarium and Hospital meet the State requirements as well as the other hospitals but their food is more easily digested, which is an important factor in hospital diets.

"The purpose of this paper," Miss Kramer explained in her outline, "is to show that the Seventh-day Adventist diet is beneficial and should be a highly regarded diet. This paper will show that the Seventh-day Adventist diet is not nutritionally inadequate and can be and is a very palatable diet."

She pointed out that flesh foods are injurious and that nonflesh protein foods build stronger muscles, keener minds, and greater resistance.

Tables and statistics followed to substantiate her thesis.

"We are overfed," she said. But the overfeeding is often irregular eating of wrong foods. "Good nutrition," she continued, "is the only way to cure illness."

The name of Mrs. Ellen G. White occurs frequently throughout the report, and many references are made to her counsels on diet. On the prohibition side are listed teachings that now have a basis in scientific fact—free use of fats; white flour; large amounts of salt; tobacco, the "slow, insidious, but most malignant poi-

son"; narcotics; alcoholic beverages; and flesh foods.

Balancing these are the positive agencies of pure air, sunlight, rest, and exercise, which are aids to optimum health but too often are omitted from the daily routine.

Speaking of the world in general, Miss Kramer said, "The diet offered by the Seventh-day Adventist religion has been of little interest to the majority of our population. However, the more it is studied and compared with recent discoveries in science, the more sense it makes."

Although many of Mrs. White's admonitions on diet were given 100 years ago, their worth is still recognized today. Miss Kramer referred to the statement in the *Encyclopaedia Britannica*, 1958 edition, that Adventists are unique as regards three therapeutic procedures now widely employed and known in medical circles—psychotherapy, physical medicine, and nutritional therapy. These principles, Miss Kramer found, were developed into a system that is practiced in a chain of hospitals, sanitariums, and dispensaries that belt the globe.

The basic principles and beliefs of Seventh-day Adventists (as related to diet) were summed up in six words: "Diet is the key to health."

For her report, Miss Kramer received a grade of A and a score of 98. On the score sheet her instructor wrote in red ink, "An excellent paper. I thoroughly enjoyed reading it, hearing your good oral report, and tasting the samples you served. I have learned a great deal myself. I have great respect for these people and number among my dearest friends, Dr. ———, who as my doctor gave me much more than medicine to make me well."

The report ended with this statement: "It is hard to understand why a good diet, such as the Seventh-day Adventists advocate, is more or less ignored while a fad diet or harmful product will attract the public's attention so quickly."

Seventh-day Adventists might well ponder this question in relation to their dietary habits.

A Child, a Chief, a Church in Rwanda, Africa

By A. H. Brandt, President
Central African Union

The days when an African school consisted of a mud-and-pole building with a leaky grass roof and the children sitting on a dirt floor are long past. Education is now considered a key to success in all walks of life, and the desire to obtain it is overwhelming.

In the Central African Union there are well over 500 schools with an enrollment of about 25,000 children. Sometimes the union has been called "prophetic" inasmuch as we have 144,000 Sabbathkeepers. One in every 20 people in the country of Rwanda is a Sabbathkeeper.

One day there was a timid knock on my office door and a boy of about 14 years came slowly in. He was wearing a pair



Major and Mrs. James B. Irwin, USAF, pose with their children in their Skyway Park home, Colorado Springs, Colorado. Children are James, 3; Jan, 1; Joy, 6; and Jill, 5. Major Irwin is one of 19 new astronauts selected to join the National Aeronautics and Space Administration (NASA) for two years or more of training for space missions. Mrs. Irwin, daughter of Mr. and Mrs. Leland Monroe of the Sunnyvale Seventh-day Adventist church, Santa Clara, California, graduated in 1956 from Walla Walla College Academy. She has nine brothers and sisters.

HAROLD WYNNE, Press Secretary
Colorado Springs Church

of shorts but no shoes. His face was alive and expressive. Shyly he expressed the wish to become a student in one of our schools. All my assurances to the effect that the school year had begun long before and that the schools were full made no impression upon him. He only said, "I am here, and the schools are also here." To him there was no problem; everything was very easy.

The outcome, of course, was that this boy, Peter Nyoni, came into a school. He studied the Bible and was baptized together with a number of others.

One day Peter came again to my office. "Bwana," he said, "I am now going home on a holiday, but my father, mother, and sister are not Christians. What must I say to them in order that they may be converted?"

Such a question is not easy to answer, but I told him that it was not always the words that made the impression, more often it was the example that produced results. I suggested that when he was home he should look into the kitchen to see if water was needed—if the pots were empty, he should offer to take them to the river and fill them.

"Fetch water in a pot? Never! It is only girls who do that! I am a boy and I do not do those things."

"When you have fetched the water," I answered, "then look into the woodbin to see if there is dry wood for the kitchen; if not, go to the woods and collect some."

"Fetch water; collect wood! Never! Girls fetch water, women carry wood on their heads; but boys like me go hunting and fishing; it has always been like that, and it will always be the same."

"Well, try it; your parents will see what a Christian school can do for a boy."

Peter was quite miserable as he traveled home, and it must have been quite a victory for him when he took the clay pot and went to the river. Later when he walked through the village with a bundle of firewood on his head several turned around to have a second look.

That evening the family gathered as usual in the little kitchen. They sat on small wooden stools. In the middle of the floor there was a small fire, and an iron pot with cassava stood on three stones over the fire. The smoke filled and warmed the kitchen. A couple of hens walked around picking up some food remnants, and a newborn lamb slept on a sack in a corner.

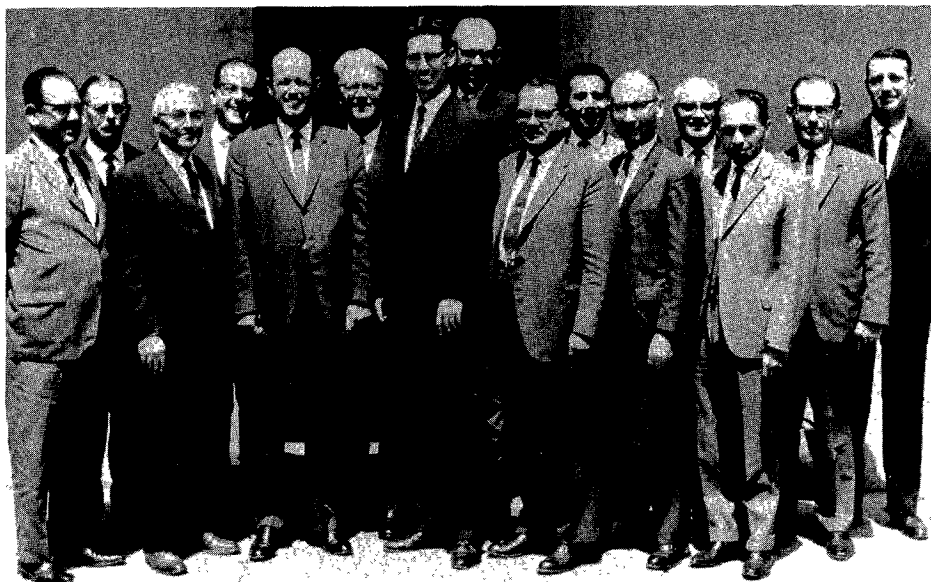
Peter took his Bible out and began to read John's Gospel silently. After a while the father, who could not suppress his curiosity, said: "What are you reading, Peter?"

"It is God's Book, which teaches us to live so that we can have everlasting life."

"If you have learned to read, then read so that we all can hear," urged the father.

Peter read about the wedding in Cana, about Nicodemus, John the Baptist, the woman from Samaria, about the 5,000 who received food in abundance, about miracles, forgiveness of sin, the Good Shepherd, Lazarus, the last week in Jerusalem, the cross, the empty tomb, and the resurrection.

"That was a lovely story," said the father when the sky in the east began to brighten.



Chile Union Organized

In 1868 the General Conference sent J. N. Loughborough and D. T. Bourdeau to carry the Advent message to California. A number of years later Elder Bourdeau was sent to Europe. One of the first families he baptized was the Dessignet family of Lyon, France, who migrated to Chile in 1885 and there became the first known Seventh-day Adventists in that land.

The first Seventh-day Adventist to work in Chile was Clair W. Nowlen, from Argentina. About two months later he was joined by Thomas H. Davis and F. W. Bishop, from California. They arrived December 10, 1894. From this beginning the Lord has blessed the work in the beautiful country of Chile.

For the past 60 years Chile has been a part of the Austral Union, with its headquarters in Buenos Aires, Argentina.

Since Chile and Argentina are so far away from one another and have such a formidable, natural barrier as the Andes separating the two countries, it has been felt for some years that Chile should have its own union. Therefore, at recent South American Division meetings, with General Conference representation present, it was voted to organize Chile into a union.

Leaders of the South American Division are pictured with the newly elected officers whose names appear, with their respective office. Left to right: M. S. Nigri; A. Mayer, home missionary secretary; J. I. Hartman; Dr. A. Galano; James J. Aitken; Juan Riffel; D. K. Sullivan, president; David R. Hensel; Mario N. Soto, treasurer and Sabbath school secretary; S. Morales, publishing secretary; H. J. Peverini; E. Collins; J. Torres, MV, radio, and education secretary; Juan Tabuanca; Frank Kuntz, director of welfare service and public relations secretary.

FRANK KUNTZ

"That was not a story; it all happened long ago."

"If it is real, and if it all happened, then we will have to read it to our friends in the village. We must do it today."

The father was a man of action. The same morning he went around in the village inviting all friends and neighbors to a meeting under the large tree in the north end of the village at the time when the sun reached the upper branches. Here his son Peter would read to them.

When the chief heard of this and discovered that it was the Bible that was to be read, he became very angry.

"No Bible is to be read in my village," he shouted. "He who reads the Bible will begin to obey God instead of me. This afternoon, when the sun reaches the branches of the big tree, everybody must come to my house. There I will speak to you all. If you do not come, you will be punished."

The sun rose in the sky, reached its highest point, began to sink in the west, and when it was opposite the highest

branches on the tree toward the north, it was shining upon four lonely people under the tree: Peter and his family. However, scores of people were making their way toward the hut of the chief.

At last Peter said, "Well, if nobody dares to come here, we might as well walk over to hear what the chief has to say."

They went over. The whole village was gathered—men, women, children, old and young, hens and goats; all were waiting for the arrival of the chief. They sat down and waited with the others. Time passed; the sun sank lower. Some of the people began to nod; others moved around. Many waited patiently.

The sun continued to go down. Children began to play; the young began to sneak away.

At last one of the elders rose and went into the hut to see where the chief was. After a time the door opened; the elder came out, gray in the face, and shaking like a leaf.

"Listen, listen," he shouted, "the chief

Central Philippine Union Mission Holds First Biennial Session



Official delegates and guests numbering more than 150 attended the first biennial session of the Central Philippine Union Mission, held at the Capitol Center in Cebu City. The majority of the delegates represented the four organized missions of the Visayas, namely, East Visayan Mission, with headquarters in Tacloban City; Central Visayan Mission, with head office in Cebu City; the Negros Mission, whose main office is in Bacolod City; and West Visayan Mission, with headquarters at Iloilo City. The other delegates were representatives from Mountain View College, the East and West Visayan academies, the Miller Sanitarium and Hospital, and the Bacolod Sanitarium and Hospital.

K. H. Emmerson, from the General Conference, headed the list of guests to the session. In attendance from the Far Eastern Division were A. E. Gibb, secretary; H. B. Ludden, auditor; E. L. Longway, field secretary; and M. M. Claveria, auditor for the Philippines. P. C. Banaag, executive secretary of the Religious Liberty Association of the Philippines, was present also.

The biennial session was brought to a solemn climax with the ordination to the sacred office of the ministry of four of the workers. Those who officiated in the ordination service (standing on the second row, left to right) are E. A. Capobres, union president, E. L. Longway, Far Eastern Division field secretary; A. E. Gibb, division secretary; A. Z. Roda, union ministerial secretary. The four who were ordained are in the front row, left to right: B. C. Guevarra, evangelist of Central Visayan Mission; F. Y. Cometa, publishing secretary of Negros Mission; Dr. W. G. Dick, medical director of Bacolod Sanitarium and Hospital; C. T. Garilva, district leader in East Visayan Mission.

L. L. QUIRANTE
Departmental Secretary, CPUM

has a message for you all; he is lying in his bed unable to move. He now tells you that the God of Peter has given him a great sickness, and that he is paralyzed and unable to move. Peter's God is the strongest and the chief orders now that Peter shall read to you all immediately."

Peter took his Bible and began to read. As the gospel story was read God's Spirit moved upon heathen hearts. Hardened minds became softened. Men and women without faith began to think.

Some time later, upon a Sabbath morning, I arrived in that same village. There is now a modest grass-roofed church building where 29 people study the Bible. Later, when I preached to them, a tall man suddenly came into the church. He was limping and leaning heavily upon his stick. It was the chief, partly healed, who had come in to carry out his duties in God's house as a deacon. Peter, the 15-year-old boy, was leader of the church.

And so the gospel goes on and on.

Forward in New Guinea

[Readers who were at the General Conference session in Detroit will perhaps remember seeing Missionary Len H. Barnard and Paul Piar, a native New Guinea evangelist who spoke pidgin English. The following extract is from the message delivered to the conference by the two men.—EDITORS.]

It is my pleasure to bring greetings from the Coral Sea Union Mission of Papua and New Guinea and its valiant band of dedicated workers, its 20,000 church members, and 50,000 Sabbath school members.

New Guinea is a rugged land of primitive people who now are moving rapidly toward self-government. There is a scramble to educate and an urgency to improve the economy of the country that is only now rising from the Stone Age.

Into modern stores flow both sophisticated and primitive natives, many almost naked, and some still with stone axes in their belts.

This is the background to our progressive mission program. Old work is being consolidated, colleges and hospitals built, and new areas entered where the cross of Prince Emmanuel is being planted and modern mission miracles performed almost daily.

The tempo of the work cannot wait for

Ordination in Montana

Floyd D. Ramsey, center, Montana Conference publishing secretary, is shown being welcomed to the gospel ministry by conference president A. J. Gordon. The ordination service took place in the new Bozeman, Montana, church, May 14.

Kenneth Mittleider, right, North Pacific Union evangelist, spoke at the service. Union president W. J. Hackett, second from left, gave the charge, and union publishing secretary C. P. Lampson, left, offered the ordination prayer.

E. R. SCHAAK
*Departmental Secretary
Montana Conference*



educated workers from our schools and colleges, so God is working wonders with humble instruments who are qualified rather by the unction of His Spirit than by the training of literary institutions.

To cite but one instance let me tell the story of Erokie, an old man completely illiterate and blind in one eye as the result of a spear injury from former fighting. Being full of the joy of the Lord after his conversion, he labored in a remote village to raise up a church. While he was absent, a woman who was preparing for baptism gave birth to a child that died the following day. When Erokie returned to the village, he found all the people mourning over the open grave. He commanded them to stop crying while he placed his hand on the cold baby and prayed a simple prayer to God. As he prayed he noticed his hand begin to rise and fall as the baby began to breathe. The living child was handed back to its rejoicing parents, who were baptized a few months later.

As in the early Christian church, God is using wonders and dreams to confirm His truth, and many, many thrilling experiences are being witnessed in New Guinea.

The introduction of the mission plane has ushered in a thrilling new era in our work. In five or six minutes it is now possible to fly where it once took a day of difficult trekking over rugged mountains or through muddy swamps. Many new areas have been opened where previously it was impossible to enter.

Lake Kapiago is one example, where already two baptisms have been conducted. Hundreds of interested people are eagerly preparing for baptism. Colin Winch, the other missionary pilot, told me a short time ago that he now has 600 Sabbath school members at Pagei, a new

area he has only recently opened by the use of the plane, right near the West Irian border. O. L. Speck has also pioneered the work in the notorious Kuku-kuku country with gratifying results.

And what of the future? As Joshua said, "There remaineth yet very much land to be possessed." Upon my return I plan to fly into Kiunga, which is 600 miles up the Fly River. This would take a week to reach by boat, but in our mission plane I will be able to fly there in 40 minutes from Lake Kapiago. In the words of Mrs. White, "Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."—*Gospel Workers*, p. 470. This is the response of the workers of the Coral Sea Union Mission to the challenge of New Guinea.

It is my special pleasure to introduce to you Brother Paul Piari, who is a radiant Christian and the product of our mission work from the Highlands of New Guinea. He is indeed "a brand plucked out of the fire." Only a few years ago he was a heathen helping his tribe fight their enemies with primitive bows and arrows, and worshiping their holy stones. Today he is a dedicated worker full of zeal and courage and has valiantly pioneered our work in many places. He will speak in pidgin English and I will interpret for him:

"Me pleased along you because you help him me along come along General Conference along look him face bilong you fellow," Paul stated. In other words, he is very happy that he has been able to come to the General Conference and to see you all.

Paul then went on to say that before any mission came to his area he used to be a wild man, fighting his enemies with

his tribe, armed with bow and arrows. His prowess became renowned as he killed several of his enemies and wounded many others. One day an arrow went right through his leg below the tree-bark shield he was holding.

His original name was Armos, but after his successes in fighting his proud mother changed it to Piari, which means "a man strong in fight." Piari believed that his strength used to come from Timango, the evil spirit his tribe worshiped by bowing down to a sacred stone and pouring the blood of pigs on it.

The day came when missions penetrated his area and he went to worship with friends at one of the missions. He discovered that at church he was taught to bow down and pray to an image, but it could not talk or move and was as lifeless as his holy stone. Being unsatisfied, he went to another mission where he was taught the Ten Commandments. But he discovered that they did not practice the fourth commandment, and this troubled him.

Although his friends had spoken against the "Seven Day" Mission, he eventually went to a distant village to learn more about it. Here he found the satisfaction his soul was hungering for. In spite of much opposition, he went about establishing the "Seven Day" Mission in his own village. Several times the humble church of posts, poles, and grass was burned down, but each time it was determinedly rebuilt.

Soon thereafter he attended one of our mission schools, but before he had completed two years of his education he was asked to answer an urgent plea for a missionary in a new area. Thus, Armos, the heathen headhunter, became Paul, the converted missionary. And like the great apostle he has been a mighty champion for Christianity in many new areas.

Since his baptism Paul says his gratitude to God is so deep that he wants to go to as many places as he can to tell others of the love of God and to prepare them for the coming of Jesus.

[In closing, L. H. Barnard remarked that with such men as Paul Piari and his unlimited fervor and courage for the cause of God, we need not fear for the church of God in Papua, New Guinea, even in troublesome times.]

An MV Trophy in Hong Kong

By John H. Hancock, Associate Secretary
GC MV Department

Whether we go east, west, north, or south, the thrilling results of MV camping are the same in the lives of young people. Come with me to the Far East for a few minutes as I introduce you to Leonard Lee, a smiling Chinese youth whom I met in Hong Kong.

In 1957 Leonard was invited by a friend to attend the first MV camp held for the youth of Hong Kong on the shores of Clearwater Bay. With 80 other enthusiastic young people from Hong Kong and Macao, Leonard entered into this new experience with much excitement. Most of the campers were from Seventh-day Adventist homes, but none of Leonard's family were Christians. He had come to camp only because a friend had invited him, but he thoroughly enjoyed the camp activities of hiking, swimming, crafts, games, and campfires.

Leonard soon learned, however, that this was more than just a camp of outdoor activities. This was a Christian camp, a camp where the name of Jesus was upon the lips of both campers and



New Church, Clear Lake, Wisconsin

Members of the Clear Lake, Wisconsin, congregation held their opening service in their new church building, April 30. The church will seat about 250 and is carpeted throughout, including departmental rooms. All new furniture has been installed, including pews, Hammond organ, et cetera. Dean Hubbard is the district leader and S. W. Cottrell is the associate. R. E. Finney, Jr., Wisconsin Conference president, was present for the opening services. Total cost of the edifice is just under \$50,000.

H. J. HARRIS, Departmental Secretary
Wisconsin Conference



Church in Wyoming Dedicated

The Thermopolis, Wyoming, church was dedicated May 7. R. H. Nightingale, Central Union president, preached the dedication sermon and O. F. Ludtke, church elder, read the history of the church. Construction of the church was started in 1946, but there have been times when membership was down to three, with no minister. The present membership is 18. Three charter members, Mr. and Mrs. Jack Wallingford and Mrs. Cleo Love, are still members of the church. The pastor is Dick Stenbakken.

ARDIS STENBAKKEN
PR Secretary



Three Ordained in Southeastern California

Three Southeastern California pastors were ordained to the ministry in ceremonies during a one-day camp meeting in San Bernardino, April 22. Between R. R. Bietz, left, Pacific Union Conference president, and John Osborn, right, Southeastern California Conference president, are, left to right: David L. Taylor, Fontana Juniper Avenue church, Dennis L. Parks, Azure Hills church, and Carroll M. Lawson, San Diego Clairmont church. In his sermon Elder Bietz outlined the responsibilities of the minister. Elder Osborn welcomed the three men into the gospel ministry. A. A. Esteb, General Conference associate secretary of the Lay Activities Department, offered the prayer of ordination.

J. W. L. EVANS



Four Brothers Ordained in Brazil

The all-Brazilian radio-TV council held Sabbath, March 26, in Rio de Janeiro was the scene of a unique ordination service. Of seven men from the East Brazil Union who were dedicated to the gospel ministry, the four Cavalieri brothers had the joy of entering the ministry together. The four brothers (left to right) Jose, Sergio, Voltaire, and Rodolpho, are sons of Brother Sergio Cavalieri, a dedicated literature evangelist who took his boys with him into the field to canvass each summer.

Also ordained at this event were Parisio Martins, Ramiro Estrela, Herbert Weber. The ordination sermon was given by the writer. The charge was given by Rodolpho Belz, president of the East Brazil Union.

J. O. IVERSEN

counselors. He was attracted to the Christ of Calvary through the lives of his fellow campers, and when Friday night came he was deeply moved by the gospel story related around the campfire. As the Spirit of God reached his heart, he found himself moving forward with 40 other campers who desired to join a baptismal class.

When he returned to Hong Kong he took regular Bible studies from Pastor

classes in public school six days a week.

His teachers were unsympathetic to his requests to be excused from Sabbath classes, but he remained firm and skipped school every Saturday in order to attend Sabbath school and church. After his baptism the situation at his school became so unbearable that he was forced to drop out of classes altogether.

What would his future be? Leonard Lee did not know, but he did know the One who holds the future. To Him he turned in earnest prayer. Shortly thereafter the Lord opened the way for him to go to Australia and enroll in an Adventist school. In 1959 he entered the business course at Avondale College in Australia. Leonard was a good Christian who desired to be just where God wanted him to be. Because of this spirit of consecration God was able to speak to Leonard during a Week of Prayer at the college, impressing him that he should become a minister and return to his people in Hong Kong to preach the message.

In 1965 Leonard Lee left Sydney, Australia, and flew back to the Hong Kong-Macao Mission to begin work as a young minister in that interesting field. What a joy it was to meet him a few months ago and hear his story. Reflecting upon the part that MV camping had had in influencing his life, he remarked, "I came to camp just to have fun and to play games, but it was there I learned about my Saviour."

This fortieth anniversary year of MV camping offers every parent or guardian of youth a new opportunity to help some boy or girl attend a conference-sponsored MV camp and, like Leonard Lee of Hong Kong, learn about his Saviour.

Medical Missionary Convocation at Loma Linda University

By Carl Sundin, *Director
LLU Placement Service*

The eighth annual Medical Missionary Convocation was held at Loma Linda University shortly before the General Conference session. At the colorful event each year, Loma Linda University joins the General Conference in recognizing and honoring Loma Linda University graduates who are leaving soon for overseas mission service, and those who have returned from foreign posts within the past year.

Twenty-five medical and dental students and residents, on deferred appointment during their training period, were given special recognition when Dr. Claude E. Randolph presented them with an appropriate gift. Seven stood as Dr. Clarence E. Stafford called for all those who were soon to leave for mission service. Present were 11 returnees from the mission field within the past year, plus scores of faculty and others who had spent time in overseas service.

A graphic account of the development of the work of God in Korea was given by Dr. Louis R. Erich, a Loma Linda University graduate recently returned from that field. Following the anthem, "The Want of the World Is the Want of Men," sung by the university men, Robert H. Pierson, then president of the Trans-Africa Division, related several experiences that showed how rapidly the medical work overseas is growing.



Leonard Lee

Milton Lee, who at that time was holding evangelistic meetings in the Bible Auditorium in Kowloon. As soon as he learned about the Sabbath he immediately decided to keep it holy; but this presented many problems, for he was attending

The Medical Missionary Convocation this year was the climax to a Week of Missions Emphasis planned and directed by students. Richard Ruhling, senior student of medicine, and Curtis Frembling, senior student of physical therapy, managed the daily program with the aid of the campus fellowship committee. Following months of careful planning and preparation, the Week of Missions Emphasis was opened April 25 at the Monday morning university convocation by Dr. William H. Taylor, who spent 16 years in the East African Union as staff physician in our mission hospitals, and who now is a member of the School of Medicine faculty. Dr. Taylor, a 1947 Loma Linda University graduate, challenged the students, faculty, and staff alike with the call of the church in its far-flung needs.

Other speakers included Dr. Marlowe H. Schaffner, 1946, medical secretary of the Trans-Africa Division, now on furlough; Dr. William Wagner, 1944, who has spent all his professional life in overseas service and is currently finishing his specialty boards in surgery; and John W. Elick, long-time missionary and former president of the Inca Union Mission, now assistant professor of anthropology in Loma Linda University Graduate School.

Loma Linda University president Godfrey T. Anderson led a panel in discussing the subject "Supply and Demand."

The weekend meetings conducted by Loma Linda University associate director of development Leonard C. Robinson on Friday evening and Pastor Thomas M. Ashlock on Sabbath morning were heartwarming presentations of God's overseeing providences.

The climax of the week came in two parts, when Robert H. Pierson spoke to the community in the university church Sabbath afternoon and to the eighth annual Medical Missionary Convocation in the evening.



Australasian Division

Mr. and Mrs. David Syme left Sydney, April 14, on the *Orsova*, to take up an appointment in nursing work at the Addis Ababa Hospital, in Ethiopia. Brother Syme is a graduate nurse from the Sydney Sanitarium and Hospital, and has since qualified in general nursing.

Mrs. Valmae Dunn, widow of the late Brian Dunn, left on April 18 to join the staff of Hatzfeldhaven hospital and leprosarium, in New Guinea. She will serve as a nurse in the hospital.

A. R. McDonald transferred to Lae, New Guinea, the headquarters of the Coral Sea Union Mission, on April 21. He will serve for a period of two years in construction work in the union. His first assignment will be the erection of new buildings in the Lae, New Guinea, headquarters.

Mr. and Mrs. D. Strahan and two chil-

dren took up their appointment in the Coral Sea Union Mission on April 26. Brother Strahan is a builder, and also will care for the general maintenance work of the Hatzfeldhaven hospital and leprosarium.

Mr. and Mrs. Lens Larwood, graduates of the Sydney Sanitarium and Hospital, left Sydney April 6, for Malaita, in the Solomon Islands. They are to continue the work begun by the late Brian Dunn and Mrs. Dunn at the newly erected hospital on that island. They will pioneer the medical work at the hospital until joined by a doctor and his family in a few months.

Mr. and Mrs. C. Barnes left Sydney for Port Moresby in New Guinea on May 9. Brother Barnes will serve in construction work in the Coral Sea Union Mission for a period of two years. His first task will be the erection of a new school at Kikori, on the southern coast of Papua.

Mr. and Mrs. R. Elliott left Sydney May 9, en route to Honiara, in the British Solomon Islands. He is engaged in building work at the Betikama Adventist



By H. M. TIPPETT

One of the astonishing paradoxes of our times is that countless thousands of well-meaning people who are longing for eternity don't know what to do with their Sabbath afternoons. They conscientiously turn off their television sets and transistor radios, only to yield to Morpheus, the god of slumber, to relieve their boredom. Others hop into their cars and aimlessly ride hither and yon by the hour with no particular objective or destination in mind. Often these are the people who tell you they have no time to read.

Here's a suggestion for those not visiting the sick or shut-ins during leisure hours or not engaged in other happy use of their time. Find a shady natural nook away from city traffic and secular noises and make your off-hours pay with the information or spiritual stimulation of a new book or a much-loved old one. Two or three hours of such quietness by those who have tried it have given a new meaning to the vespers that close the day.

For those who like their reading to be a bit challenging, the Review and Herald has just released a book by S. A. Kaplan with the provocative title *Can Persecution Arise in America?* Published for the Religious Liberty Association, this timely discussion warns against overconfidence and Pollyanna-like complacency that thinks the terrible social and political upheavals of recent history, particularly during World Wars I and II, cannot rise again. It points out that a mere love for peace will not guarantee amity among nations, and that ecumenicity is not the all-potent elixir for welding together the nominal Christian forces of the

School, in the British Solomon Islands Protectorate.

Jan Kosmeier, who has served in evangelism in the North Queensland Conference, has connected with the staff of the Coral Sea Union Mission. He left Sydney May 10, to serve as district director in the Sepik Mission. Mrs. Kosmeier and infant son will join Brother Kosmeier in approximately two weeks' time.

Mr. and Mrs. John Truscott left for Bombay May 12. They are to join the staff of the Southern Asia Division for teaching work at the Vincent Hill School.

Mr. and Mrs. R. W. Richter returned to Rabaul, New Guinea, following furlough, May 22. Brother Richter is educational and YPMV secretary of the Bismarck-Solomons Union Mission.

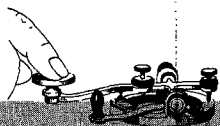
Mr. and Mrs. Stan Thomson, who have previously served in teaching work in the Central Pacific Union Mission, returned to mission service after furlough, going this time to New Guinea. He is to serve as headmaster of the Bena Bena Adventist School in the Eastern Highlands area of New Guinea.

W. R. BEACH

world. The emphasis in this book on the historic authority of the Sabbath will appeal especially to Jewish readers, enlisting their sympathies and militant cooperation against the tyranny of majorities that looms in proposed legislative enactments. The documentation in this book is impressive. Paper bound, 128 pages. \$1.00.

Teaching character-building lessons to children in happy metrical rhyming lines is an excellent way to make moral values indelible in their developing minds. Kathryn Stephenson Wilhelm has chosen this medium for her sprightly book of poems, *Butterfly Blue*, published by the Southern Publishing Association. The first story is about a missionary butterfly that gladdened the lives of a baby and its mother, a crippled boy, a grandma with silver hair, and finally surprised the worshippers in a rural church. But you must read about Buzzy Bumblebee, Gleep, the Little Bullfrog, Poor Pecky Woodpecker, and nearly a dozen other happy creatures this book sings about. The children will want you to read them over and over again. Easy to memorize too. Jim Padgett has had fun drawing the pictures, as you can plainly see. Hardbound, 60 pages. \$2.50.

So many excellent books are coming off our new color presses that we hesitate to repeat the announcement of any of them. But *Alice Princess*, by the Pacific Press, is creating so much reader enthusiasm that we want no one to miss the inspiration of it. This self-told story is of an African orphan girl who became an Adventist after the most primitive kind of life in a native village. After she was brought to America to appear on the television program *This Is Your Life*, she enrolled with her husband in one of our colleges and graduated with honors. Fascinating? Well, my daughter said, "I wish it had 500 pages." Hardbound, 165 pages. \$2.95.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Rolfe Mitchell, an assistant publishing secretary of the Southern New England Conference, has received a call from the Northern New England Conference to join their evangelistic team. To replace him, Robert Kershner was called to Southern New England from Ohio where he has served as associate publishing secretary since 1963. Prior to this, he was in the literature ministry in Pennsylvania.

► Nine persons were baptized recently into the Syracuse, New York, church. This brings the total number of baptisms to 43 under the one-and-a-half years of L. W. Taylor's pastorship. Several more people are studying the Bible with Elder Taylor, Mrs. Mary Green, conference Bible worker, and lay members of the church. Another baptism is planned soon.

► On June 3-5, the first senior class of Pioneer Valley Academy celebrated graduation exercises. Fifty-three seniors graduated. Eight hundred guests heard Dr. W. R. A. Madgwick, head of the social sciences department of Atlantic Union College, deliver the address. The speaker at the Friday evening consecration service was James Gilley, leader of the Middletown, Connecticut, district. E. L. Gammon presented the baccalaureate address during the worship hour on the Sabbath of graduation weekend. Sponsors of the class were E. C. Harkins and Mrs. J. H. Wagner.

► R. L. Reynolds, president of Atlantic Union College, recently announced several administrative changes for next year. D. G. Prior, who has been dean of students and director of public relations, will now be dean of students and director of admissions. H. D. Kinsey, who has been assistant director of public relations, is now the director. Paul B. Riley, who has been dean of men at AUC since 1958, has been named director of student aid. Kenneth R. Davis, former dean of men at Southern Missionary College, will be the dean of men at AUC.



Canadian Union

Reported by
Evelyn M. Bowles

► Two short evangelistic campaigns have been held recently in the St. Thomas and London, Ontario, churches by the members and pastor, Lawton Lowe. Eighteen have been baptized and one accepted on profession of faith since February.

► Evangelist D. J. Handysides is currently conducting a series of meetings at Brantford, Ontario, in association with the pastor, Brian Juriansz.

► Two of Ontario-Quebec's young min-

isters, Edward Skoretz and Heimo Heghesan, have formed an evangelistic team, and are holding meetings in downtown Toronto. They are concentrating their work around the new Central Toronto company of believers, which was organized following the winter evangelistic campaign conducted by D. J. Handysides and pastors of the Toronto area.

► C. E. Groom of the Greater New York Conference has accepted a call to the Manitoba-Saskatchewan Conference to be the MV, educational, and temperance secretary.

► Groundbreaking ceremony for the new 100-bed nursing home in Transcona (a suburb of Winnipeg, Manitoba) was conducted on Sunday, May 29. The Honorable Mr. D. Roblin, premier of Manitoba, and J. W. Bothe, president of the Canadian Union Conference, were guest speakers.

► A daily Voice of Prophecy program started on May 1, over radio station CFQC, Saskatoon. The station has carried the weekly broadcast since its beginning, as part of the coast-to-coast network. The powerful station beams the program over the entire province of Saskatchewan and western Manitoba, as well as the eastern part of Alberta.

► Dial-a-Prayer continues its second year of operation in Saskatoon, Saskatchewan,

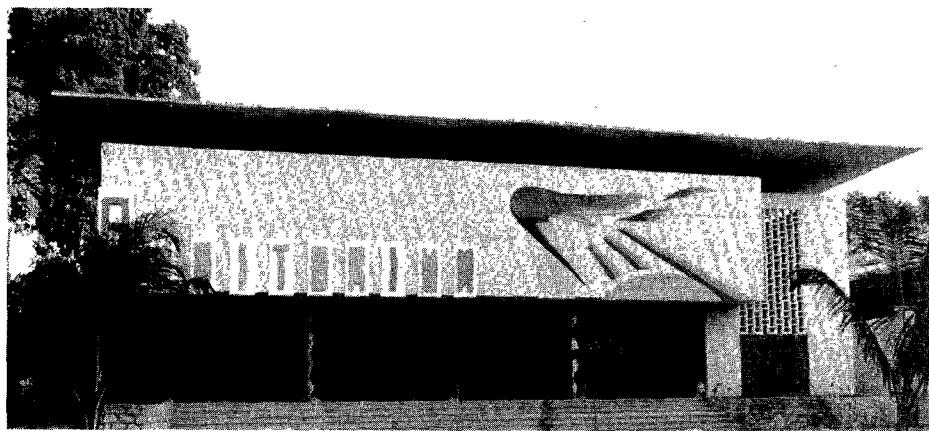
with much interest, reports the local pastor.

► Nine people were baptized on Sabbath, May 14, by George Reid of the Saskatoon church.

► A new church is being organized and built in the Maple Creek area of Saskatchewan as a result of the interest developed by It Is Written. Meetings are being conducted in the area by the Turansky-Koronko conference evangelistic team.

► Sabbath, May 14, was a high day for the Queen's Road church in St. John's, Newfoundland, when Pastor R. Spangler baptized 23 candidates, 17 of whom joined the Queen's Road church and six the Bay Roberts church. The baptism climaxed two series of meetings held in St. John's by Pastor Spangler and in Bay Roberts by Brother R. Kaiser. These were follow-up meetings held in conjunction with the visit of George Vandeman to Newfoundland in February. This was the largest baptism ever conducted by Pastor Spangler, and the first baptism for Brother Kaiser, who is assistant pastor-teacher at Bay Roberts.

► Ten members were added recently by baptism to the Lethbridge, Newfoundland, church. They had been attending meetings that began on February 19 when George Vandeman visited the church and initiated the Bible in the Hand program. Pastor O. Orpana, assisted by local elders



Evangelistic Center Opens in Port-au-Prince, Haiti

For more than 20 years the Adventist believers in Haiti have hoped to have an auditorium where evangelistic campaigns and other meetings might be held. Sabbath, April 2, this dream was realized as more than 3,000 people gathered for the inauguration of the Port-au-Prince evangelistic center.

W. E. Murray, vice-president of the General Conference, presented the inaugural address, and C. L. Powers, president of the Inter-American Division, offered the prayer. The program was under the direction of Josés Brutus, president of the South Haiti Mission. In his report the secretary of the mission, Isaac Jean-Baptiste, gave as \$70,000 the cost of the lot and the 65- by 169-foot building.

On April 17, Naasson Prosper, evangelist of the South Haiti Mission, began a public effort in the new auditorium. In revivals already held in the city churches, 150 decisions for Christ have been secured, and it is believed that there will be a large harvest of souls as a result of the campaign.

RAY L. JACOBS, *Secretary*
Middle East Division

Ed Reimche and Joe Ellis, has been holding services three times a week.

► Gerald M. Northam has accepted a call from the Manitoba-Saskatchewan Conference to connect with the Book and Bible House as assistant manager, to succeed Bernard Skoretz who is now administrator of Park Manor Nursing Home. Before coming to Saskatoon he was employed as accountant and office manager by Verklan Motors Limited in Nipawin, Saskatchewan.

► A new church at Belleville, Ontario, is nearing completion. On May 7 the congregation met in the church for the first time, and were led in worship by the pastor, John Howard, Jr. The church is built on a spacious lot overlooking the St. Lawrence Seaway.

► During the month of May baptismal services were held for four candidates in the Sidney, British Columbia, church where H. C. White is district leader; and for three candidates in the Maritime district where Skipper Clyde Gildersleeve of the *Northern Light* mission launch is leading out.

► June 4 was opening day for the new church in Kamloops, British Columbia. Seating approximately 150, the church is located in a hub city near the trans-Canada highway. A capacity audience from hundreds of miles around and nearby churches attended the opening morning services as well as a baptismal service in the afternoon. Sacrificial giving of funds and thousands of hours of work on the part of the few laymen, a practicing dentist, a retired physician, and the district pastor have made this church home a reality.

► E. E. Littman, district leader from the Terrace-Hazleton district in British Columbia, has accepted a call to the Alberta Conference as associate publishing department secretary.



Central Union

Reported by
Mrs. Clara Anderson

► Slim Line is the new telephone dial service offered by the health education center of Porter Memorial Hospital in Denver, Colorado. The messages, filled with information on maintaining a normal healthy weight, are recorded by Chaplain E. F. Irish and written under the supervision of graduate dietitians and staff doctors. Slim Line is one of three dial services originating at Porter. Smokers' Dial began in 1964 and Drinkers' Dial was added last January. All three services are continuously busy.

► W. A. Stark has been invited to be assistant publishing secretary of the Kansas Conference. He has been a literature evangelist in the Southwest for 13 years. Brother and Sister Stark will be responsible for the southern portion of Kansas, and will be living in the area of Wichita.

► Rodney V. Longfellow, D.D.S., of Highland, California, is locating in Powell, Wyoming.

► C. V. Brauer of the Middle East Divi-



Ordination in the New Hebrides

On Sabbath April 23, Alan White was ordained to the gospel ministry at Aore in the New Hebrides. L. S. Rose, Victorian Conference president who was visiting the area, preached the sermon. Masengnalo, assistant president of the New Hebrides Mission, offered the dedicatory prayer, and R. W. Taylor, president of the Central Pacific Union Mission gave the charge. G. D. Giles, president of the New Hebrides Mission, extended the welcome.

The New Hebrides have been known as the "Martyr Isles," and many a lonely grave bears mute testimony to the sacrifice of early missionaries. Even today thousands of naked heathen still await the saving power of the gospel. We pray God's protection and blessing upon Elder White, his wife, and family as they continue district leadership in this challenging mission field.

R. W. TAYLOR, *President*
Central Pacific Union Mission

sion has accepted a call to replace B. J. Liebelt, as lay activities, Sabbath school, and radio-TV secretary, in the Colorado Conference.

► Norman Graham from the Lamar, Colorado, district has accepted a call to be a pastor in the Minnesota Conference.

► Ted Wick from the Steamboat Springs-Craig district in Colorado has been transferred to the greater Denver area to be Denver youth pastor.

► In early May the Thermopolis, Wyoming, church was dedicated. R. H. Nightingale, Central Union Conference president, delivered the dedicatory sermon. Lee Carter, conference president, led in the prayer of dedication, and Dick Stenbakken led the people in the Act of Dedication.

► On June 8 the Kansas Conference office was hit by a tornado. Not one of the personnel of the office was injured. Some homes of the church members were destroyed, but no members were critically injured.



Lake Union

Reported by
Mrs. Mildred Wade

► For seven months members of the Pioneer Memorial church at Berrien Springs, Michigan, under the leadership of Donald Jacobsen and the local church pastors, J. H. Rhoads, H. A. Morel, and Anthony Castelbuono, have been carrying on a Bible Speaks program in the nearby Stevensville area. This culminated

in a three-week evangelistic series in the church sanctuary. During this period 12,839 lessons were completed. Approximately 3,000 Bibles were used in the meetings, and almost 1,500 were given to those who attended at least 12 meetings. One hundred and fifty people responded at the close of the series; 24 elementary students were baptized the following Sabbath; five teen-agers requested baptism; and many adults entered the preparation class.

► Earl J. Gregg has recently joined the Lake Union Conference staff as associate auditor and auditor elect. Most recently he was secretary-treasurer of the Ontario-Quebec Conference.

► Opening services for the new \$130,000 Farmington, Michigan, church were held Sabbath, May 7. The building, which seats about 225, was built at a cash expenditure of \$68,000. Donated labor by church members helped account for the low cash outlay. N. C. Wilson, president of the Michigan Conference, spoke at the morning service. In the afternoon Ralph Otto, local elder and chairman of the building committee, gave a history of the church. Others taking part in the program were R. D. Moon, district superintendent; the pastor, R. D. Hamstra; William J. Hubert, conference secretary for church development; and L. G. Wart-zok, conference treasurer.

► The Adelpian Academy Student Association, under the sponsorship of Eli Baldwin, undertook a campaign, which they called Project Ride, to solicit funds to purchase a school bus. Under the direction of Student Association president, Brent Bills, and project chairman, Jack Stiles, in less than one month sufficient funds had come in to ensure the success of the campaign.



Southwestern Union

Reported by
J. N. Morgan

► Evangelistic meetings in the Dallas Oak Cliff church ended recently with a baptism of 17 people. H. W. Spiva, church pastor, and L. E. Tucker, Texas Conference revivalist, along with dedicated laymen, worked long hours that brought about 27 decisions to unite with the church.

► Richard G. Pollard, of Perry, Iowa, has been named district superintendent of the Las Cruces-Alamogordo district in the Texico Conference.

► Dr. Morton L. Duncan, Albuquerque, New Mexico, physician, has been named Texico Conference medical secretary. Dr. Duncan is a graduate of Loma Linda, class of 1948.

► A. J. Webb, district superintendent of Elk City, Oklahoma, was a recent guest of radio station KTJS, in Hobart. Pastor Webb, at the invitation of the station, discussed the beliefs and purposes of the Seventh-day Adventist Church.

► Mrs. Eloise Litchfield, of Dallas, Texas, has been elected president of the Texas Sabbath School Exchange.

► The San Antonio Highlands Hills church has been blessed by the visit of missionary John Harris holding a nine-day series of meetings. Six persons were baptized at the end of the meetings.

► The Hammond Seventh-day Adventist church, of Hammond, Louisiana, recently participated in the city's Operation Understanding. The purpose of this program is to observe open house in all the churches to acquaint the general public with the religious practices, customs, and distinct doctrines of each denomination. Many citizens of Hammond were guests of the church.

► On June 5, the Oklahoma City Central church was featured on the Church Worship Hour of WKY-TV.

► R. B. Sheets, layman of Ardmore, Oklahoma, raised \$5,511 for the 1966 Ingathering. Brother Sheets is 77 years of age, worked 70 days, drove 1,200 miles, worked 45 towns, and covered 11 counties.

► The Southwest Region Conference reports that 97 persons recently completed the 32 Bible lessons in the Family Bible Study Plan. Completion of this course enables the graduates to go out and conduct Bible studies in the homes of their neighbors and friends. The first graduation services were held in the E. O. Smith School auditorium, at Houston, Texas.

► Marvin Midkiff, administrator of Hayes County Memorial Hospital, in San Marcos, Texas, has accepted a call to be administrator of the Castle Memorial Hospital, in Hawaii.

► Wayne Thurber will become the new principal of Valley Grande Academy, in southern Texas. Elder Thurber recently served as principal of the academy in Oakland, California.

► Dr. Henry Forcher, Seventh-day Adventist physician, was recently named Outstanding Citizen of Edinburg, Texas, at the annual Jaycee banquet.

In Remembrance

BAKER.—Hallie Cora Heaton Baker, born Sept. 15, 1894, at Coldwater, Kans.; died April 26, 1966, at Bakersfield, Calif.

BAUER.—Irwa Laurel Prime Bauer, born Aug. 8, 1878, at Edison, Nebr.; died at Altadena, Calif. She was a third generation Seventh-day Adventist, and the widow of George Irwyn Bauer, one-time professor at Battle Creek College.

BLEHM.—Katherine Elizabeth Blehm, born Sept. 22, 1890, in Golga, Russia; died May 20, 1966, at Wellington, Kans.

BOHNER.—John Frederick Bohner, born Dec. 14, 1881, near Nurnberg, Germany; died at Luray, Va., May 9, 1966. In 1905 he married Wilhemena Zeh, and in 1917 became an Adventist. In 1918 he was called to the New England Sanitarium and Hospital as buyer and assistant business manager. In 1921 he became home missionary and Sabbath school secretary of the Western New York Conference, which position he continued to hold after the Eastern and Western New York conferences were combined. Following the death of his wife, in 1923 he married Ruth E. Seitz, a church school teacher. From 1932 to 1938 he was departmental secretary in the Southern New England Conference, and during this period was ordained to the ministry. Returning to the New York Conference he continued as home missionary and Sabbath school secretary until 1941, after which he supervised the 20th Century Bible School for 11 years. Survivors are his wife, Ruth; two sons, Leonard F. of Mountain View, California; John F., Jr., of Guam; and two grandsons.

BOWMAN.—Frederick Sharon Bowman, born Oct. 6, 1898; died May 2, 1966, at Martinsburg, W. Va. His wife, Bernadine Barney Bowman, survives.

BRUCE.—Ethyl Mildred Beadles Bruce, born Jan. 27, 1886, at Woodbridge, Mo.; died Feb. 27, 1966, at Lynwood, Calif. Her life was dedicated to teaching in our schools. Survivors are her granddaughters, June Bates and Jan Campbell; grandson, G. Bruce Campbell, M.D.; and four great-grandchildren.

BURGESS.—Leslie A. Burgess, born Oct. 1, 1893, at Onaway, Mich.; died May 23, 1966, at Bay City, Mich. He married Fern Shears in 1915, and together they taught and guided youth into service for Christ. They operated one of the first summer camps for the youth of northern Michigan, and later provided for their education by establishing the self-supporting Onaway Junior Academy. Survivors are his wife; his twin sister, Essie Neal, of Akron, Mich.; and a brother, James, of Battle Creek, Mich.

BUTLER.—Francis Marion Butler, born April 21, 1889, at Palo, Mo.; died April 1, 1966, at Chanute, Kans.

CRAWFORD.—Flora Evelyn Covey Crawford, born Jan. 27, 1878, at Indian Harbour, Nova Scotia; died March 14, 1966, at Kingston, Ontario, Canada. She attended South Lancaster Academy, and in 1906 graduated from nurse's training at the New England Sanitarium and Hospital. She assisted with the music in a number of evangelistic meetings. In 1910 she married James A. Crawford. Six children, survive: Mrs. W. E. Wood, of Kingston, Ont.; Mrs. O. J. Mosher, of Oshawa, Ont.; Mrs. J. F. A. MacKinnon, of Sault Ste. Marie, Ont.; Ivan, dean of students, Loma Linda University; Raymond, associate professor of medicine, Loma Linda University; Erwin, chief of staff, Branson Hospital, Toronto, Canada.

CRAWFORD.—Willford Crawford, born Sept. 7, 1887; died May 12, 1966, at Edmunds, Wash.

CUPPS.—Robert Hugh Cupps, born Jan. 1, 1901, at Seminole, Okla.; died Jan. 7, 1966, at Edinburg, Tex. His wife, Gladys Velma Dunn Cupps, a colporteur, survives. [Obituary received April 29, 1966.—Eds.]

CURRY.—Chester C. Curry, born June 8, 1878, in Portland, Oreg.; died May 9, 1966, at Sanitarium, Calif. In 1907 he married Myrtle Hanson, and in 1915 became a worker at the Pacific Press. After serving in the home plant at Mountain View, he served as assistant in the branch offices in Portland, Oregon, and Omaha, Nebraska. He returned to Mountain View to become manager of the book shipping department. Later he was married to Olive Perkins. He retired in 1952. Survivors are a daughter, Mrs. Hayward, of Lafayette, Calif.; two grandchildren; one great-grandson.

DENMAN.—James Albert Denman, born Sept. 6, 1868, in Mason County, Ill.; died April 1, 1966, at Cleburne, Tex.

DENNEY.—Maggie Enith Denney, born Aug. 28, 1889, in Peoria County, Ill.; died Dec. 15, 1965, at Orlando, Fla. [Obituary received May 5, 1966.—Eds.]

FARLEY.—Edson Lafayette Farley, born June 20, 1890, at Blare, Maine; died April 23, 1966. Survivors are his wife, Lottie; a son, Dr. Stanley, of Loma Linda, Calif.; and a daughter, Evelyn Strachan, of Glendale, Calif.

FARNSWORTH.—Edna Sadie Farnsworth, born July 5, 1884, at Andover, Vt.; died April 24, 1966. She was a great-granddaughter of Rachel Prestou. For 33 years she was a music teacher at Atlantic Union College, and she taught music at La Sierra College 22 years. She received her Bachelor of Fine Arts degree at Wesleyan University in 1938, and in 1941 she received the Master of Music degree from Redlands University. She is survived by a cousin, Mrs. Lessie White, of Keene, N.H.

FINN.—Jessie Alice Finn, born Jan. 22, 1902, at Dillon, S.C.; died at Altamont, Tenn., June 2, 1966. Her husband, Roscoe S. Finn, survives.

FOLLETT.—Agnes Grace Wammack Follett, born Oct. 15, 1883, near Stockton, Mo.; died April 18, 1966, at Oberlin, Kans. After attending Union College, she taught church school. The Kansas Conference asked her to become a Bible instructor after she had attended a training institute. In this work she met a colporteur, Orno Follett, and they were married in 1909. They set up treatment rooms in Hutchinson, Kansas, but in a few months he was called into the ministry. After two years, due to her husband's illness, they moved to Santa Fe, New Mexico. They answered a call, upon Elder Follett's restoration to health, to work among the Navaho Indians in northern New Mexico. For 40 years they pioneered work among the first Americans. They founded the Lake Grove Indian Mission, a forerunner of Monument Valley Mission. They established four Indian churches in Arizona. Survivors are a son, who is a minister in the Oregon Conference; a daughter, in California; eight grandchildren; three great-grandchildren; two brothers; and three sisters.

FOXWORTHY.—Walter Foxworthy, born May 3, 1902, at Fitzgerald, Ga.; died April 14, 1966, at Bradenton, Fla.

GATES.—George Henry Gates, born Sept. 25, 1881, at Warren, Pa.; died May 13, 1966, at College

Place, Wash. He is survived by a daughter and son-in-law, Dr. and Mrs. James R. Chambers, professor of chemistry and order librarian, respectively, of Walla Walla College.

GENOLA.—Mary Elise Genola, born March 1, 1898, at Blairstown, La.; died Jan. 19, 1966, at McAllen, Tex. [Obituary received April 29, 1966.—Eds.]

GENOLA.—Anthony Joseph Genola, born Jan. 4, 1889, at Plaquemine, La.; died March 3, 1966, at McAllen, Tex.

GIDDINGS.—Merle F. Giddings, born in 1889, in New Zealand; died April 14, 1966, at Chula Vista, Calif. His wife, Olive Pearl Giddings, survives.

GREEN.—Marion Evans Green, born at Utica, N.Y.; died May 20, 1966, at Staten Island, N.Y., aged 59. In 1926 she graduated from Atlantic Union College, and with her husband, Elder Cleon B. Green, served 14 years in China as a missionary. Since returning they have served conferences in northern New England, western Pennsylvania, and New Jersey. Besides her husband, she is survived by her son, Theodore, of Lake Nelson School, N.J.; two daughters, Helen McCartney, of Staten Island, and Carolyn Carr, of Dayton, Ohio; three sisters, and a brother.

GROOMER.—Anna M. Groomer, born Jan. 2, 1878, at Dennison, Tex.; died near San Jose, Calif., May 3, 1966. Surviving is a son, Elder Clyde Groomer, Sabbath school secretary of the Central California Conference.

HARRISON.—Louise Harrison, of Cairo, Ill., died April 18, 1966, at the age of 73. Her husband, Lee, survives.

HARTSON.—Gertrude Ewing Hartson, born Feb. 3, 1880, near Dundee, Scotland; died May 13, 1966, at Takoma Park, Md. With her husband, she was employed at the Battle Creek Sanitarium, the Wabash Valley Sanitarium in Indiana; and the Madison Sanitarium, in Madison, Wisconsin. Survivors are two sisters and a brother.

HELMENDACH.—Roger Howard Helمندach, born Feb. 14, 1923, in Boone County, Mo.; died March 7, 1966. He attended Union College and for a year was an instructor in X-ray technology in the United States Army. He married Katherine Null in 1947 and they returned to Union College that year. In 1949 he received his B.A. degree. In 1951 he received his Master of Science degree from the University of Nebraska. In 1952 he went to the College of Medical Evangelists to be an instructor in the Department of Physiology in the School of Medicine. In 1960 he received his Ph.D. from the University of Southern California. Since 1962 he has been an assistant professor of physiology in the School of Medicine at Loma Linda University. Survivors are his wife; four children; his mother, Mrs. Gertrude Helمندach, of Columbia, Mo.; and a sister, Mrs. W. C. Phillippe.

HERBOLTZHEIMER.—John N. Herboltzheimer, born Nov. 21, 1873, at Columbus, Ohio; died April 30, 1966, in Los Angeles, Calif. For many years he worked as a registered nurse at the White Memorial Medical Center. His wife survives, as well as a son, Arthur.

HERREN.—Elizabeth Ruth Herren, born April 23, 1882, in North Harris County, Tex.; died Feb. 24, 1966, in Houston, Tex. Her husband, Andrew J. Herren, survives.

HIDLEY.—John H. Hidley, born Aug. 15, 1876, in New York State; died Jan. 27, 1966, at Upland, Calif. His wife, Meta, of Ontario, Calif., survives. [Obituary received June 8, 1966.—Eds.]

HILLERBY.—Harley Allen Hillerby, born July 4, 1894, at West Jersey, Ill.; died March 2, 1966. His wife, Marie Phelan Hillerby, survives.

HODSON.—Joseph Sylvester Hodson, born June 14, 1887, at Webb City, Mo.; died May 1, 1966, in Georgia.

HUNTINGTON.—John L. Huntington, born Sept. 18, 1876, in Vernon County, Wis.; died April 27, 1966, at La Crosse, Wis.

HURST.—Lannah Marilla Hurst, born Oct. 29, 1889, in Barton County, Mo.; died at Woodward, Okla., April 12, 1966.

JOHNSON.—Helga Caroline Erickson Johnson, born Nov. 11, 1878, in Kandiyohi County, Minn.; died April 12, 1966.

JUHLER.—Jessie Ola Juhler, born Aug. 18, 1902, at Paris, Ill.; died May 14, 1966, at Oxnard, Calif. For some time she was a colporteur. In 1946 she became a switchboard operator at the White Memorial Hospital. In 1962 she married Orville Juhler, who survives. Other survivors are two brothers.

KEITHLEY.—Ethel Farris Keithley, born Feb. 1, 1891, near Middletown, Mo.; died March 26, 1966, at Mexico, Mo. Her husband, Timothy P. Keithley, survives.

KIVI.—Sadie Kivi, born June 6, 1912, at Stockett, Mont.; died April 15, 1966, at Stoneham, Mass. In 1933 she graduated from nurse's training at the Rest Haven Sanitarium, in British Columbia. In 1939 she began working at the New England Sanitarium and Hospital, where she remained until her death. Survivors are her mother, Mrs. Mary Hakala, and a brother, John.

KRAFT.—Lydia E. Riffel Kraft, born Jan. 8, 1895, near Lehigh, Kans.; died April 26, 1966, at Follett, Tex. Her husband, George Kraft, survives.

KUBO.—Paul Jiro Kubo, born Dec. 20, 1951, in Los Angeles, Calif.; died May 10, 1966, in Michigan. He was the son of Dr. and Mrs. Sakac Kubo, of Berrien Springs, Mich.

KURTZ.—Lucy Segraves Kurtz, born Sept. 22, 1881, in Pike County, Ga.; died May 14, 1966, in Georgia.

LANE.—Thomas J. Lane, born June 14, 1890; died May 2, 1966, in Missouri. His wife, Lela Epps Lane, survives.

LARSEN.—Rose Sennove Haagesen Larsen, born Feb. 23, 1902, at Lillesand, Norway; died at Loma Linda, Calif., May 8, 1966. In 1929 she married Elder F. M. Larsen, and labored with him in China, New York, Jamaica, and Wisconsin. They have lived in Loma Linda, Calif., for the past 12 years. Besides her husband, she leaves two sons, Roy, a teacher at Redlands Junior Academy, and Herbert, a minister at Stettler, Alberta, Canada; and five grandchildren.

LEE.—Grace Mabel Wright Lee, born Dec. 28, 1893, at Grand Rapids, Mich.; died May 6, 1966. In 1917 she married Pastor Clinton Lee, and for 48 years she assisted him in his ministry in the United States and overseas. In 1920 they accepted a call to Korea, where they served more than 25 years. She taught music and English and opened her home to hundreds of Adventist servicemen serving in Korea. Survivors are her husband; two sons; six grandchildren; and a sister.

LEEPER.—Ross G. Leeper, born Aug. 13, 1891; died April 12, 1966, at Pratt, Kans.

MADDOX.—Maudie Myrtle Maddox, born in Nebraska; died April 15, 1966, at Ponoma, Calif. Her husband, Arthur, of Azusa, Calif., survives.

MANN.—Emma M. Scott Mann, born Dec. 25, 1879, in Monroe County, Wis.; died April 18, 1966, at Black River Falls, Wis.

MARTIN.—Samuel Obadiah Martin, born July 3, 1892, near Bowling Green, Ky.; died April 9, 1966, at Watsonville, Calif. Elder Martin and his wife, the late Anne Paget Martin, served 18 years as missionaries in India and four years in the Hawaiian Islands. Upon his return to the United States, Elder Martin served as pastor in the Northern California Conference. For the next eight years he pastored the Mountain View, California, church, and later served as chaplain of the Glendale Sanitarium and Hospital. Survivors are his wife, Mary Johnson Martin; two adopted children; one stepson; five sisters; and two brothers.

MC CORMICK.—Doctor Donoho McCormick, born Jan. 3, 1879, in Tennessee; died at Cleburne, Tex., Feb. 22, 1966. [Obituary received May 31, 1966.—Eds.]

MC PHERSON.—Charles W. McPherson, born Sept. 20, 1876, at Laramie, Wyo.; died May 2, 1966, at Loma Linda, Calif. His wife, Nettie A. McPherson, of Loma Linda, survives.

MEISTER.—Peter Adam Meister, born July 17, 1888, in Bavaria; died Jan. 24, 1966, at Stoneham, Mass. His wife, Mildred, survives. [Obituary received May 9, 1966.—Eds.]

MELENDY.—Nettie Morrison Melendy, born Feb. 22, 1881, at Centerville, Kans.; died May 11, 1966, at Silver Spring, Md. As a child, she gave her pennies to help build the missionary ship *Pittcain*. Her education was received at Graysville Academy in Graysville, Tenn., and at Union College. In 1900 she married Evert B. Melendy, a publishing secretary. She taught in denominational schools in Tennessee, Alabama, and Louisiana. She assisted the Red Cross in both world wars by knitting thousands of articles for the soldiers. Mr. and Mrs. Melendy lived in Mount Vernon, Ohio, 46 years. Survivors are three daughters, Ruth Evelyn, of Silver Spring, Md.; Genevieve Irene, of the General Conference headquarters; and Idamae, of the Review and Herald.

MILLER.—Benjamin E. Miller, born May 15, 1879, in Lincoln, Neb.; died May 6, 1966, at Bronx, N.Y. An alumnus of Union College, he married Anna E. Meyer in 1902, and started his 40 years of ministry in Keene, Texas. Notable among his fruitage while laboring among the German people are his first two converts, who were the parents of Elder Carl Guenther, an associate secretary of the General Conference Department of Laymen's Activities. He was former secretary of the Eastern German churches, and a member of the board of trustees of the Clinton Theological Seminary, in Clinton, Missouri. Surviving are three children, in North Haledon, N.J., and Mrs. G. B. Suhrie, of North Haledon, N.J., and Mrs. Gloira M. Cross, of Paterson, N.J.; five grandchildren; Carl Miller, of Southern Missionary College; Mrs. R. D. Fearing, of Walla Walla College; Mrs. Duane Ferguson, of Pittsburgh, Pa.; and Donn and Richard Fergusson, of Paterson, N.J.; ten great-grandchildren; and a sister, Margaret Siegfried, of Idaho Falls, Idaho.

MORFORD.—Leland Eli Morford, born Sept. 30, 1905, at Waitsburg, Wash.; died near South Prairie, Wash., April 17, 1966. His wife survives.

NOUJAIM.—Selim Elias Noujaim, born July 14, 1898, at Maassir, El-Chouf, Lebanon; died May 8, 1966, in Los Angeles, Calif. Elder Noujaim taught and organized schools in Egypt, Iraq, and Lebanon. He translated into Arabic Sabbath school lessons,

Bible Doctrines, and *Bible Readings*. He edited *Hope and Health* magazine and served as educational secretary of the East Mediterranean Union, was director of the Voice of Prophecy, and temperance and religious liberty secretary in his union. His last appointment was as president of the Lebanon Mission. His wife, Renee, survives, as well as three children, and three grandchildren.

ODIN.—Stella Odin, born March 20, 1889, at Doniphan, Neb.; died Oct. 9, 1965, at Grand Island, Neb. [Obituary received May 5, 1966.—Eds.]

OLMSTEAD.—Homer C. Olmstead, born March 9, 1886; died Jan. 4, 1966, at Sanitarium, Calif. In 1908 he married Annie Vipond, and they went as missionaries to Africa, and labored in Northern Rhodesia, the Bulawayo Mission, and Emmanuel Mission in Basutoland. In 1924 they returned to California, where he pastored churches in both the Central and Northern California conferences. His wife survives, as well as three sons, Edwin, of Sanitarium, Calif.; Cecil, of Lynwood, and Wilfred, of Calistoga; two daughters, Lela Snyder, of Sanitarium, Calif., and LaVerne Bedel, of Glendale; 11 grandchildren; and seven great-grandchildren. [Obituary received June 3, 1966.—Eds.]

OLSON.—Olive Olson, of Kansas, born Jan. 9, 1887; died April 26, 1966.

PAGE.—Lon Gregory Page, born March 15, 1888; died at Neosho, Kans., May, 1966. His wife, Nina, survives.

PATTERSON.—Mary Day Patterson, born July 18, 1888, in Texas; died at Loma Linda, Calif., May 27, 1966. She worked in the Southern and Southwestern unions, and was cashier and head accountant at the Washington Sanitarium and Hospital for many years. Later she was connected with the insurance department of the General Conference. Survivors are three brothers, William C. Day, of Dallas, Tex.; James R. Day, of Phoenix, Ariz.; Dan N. Day, of San Pedro, Calif.; two sisters, Lela Day, of Arlington, Va.; and Myrtis Jenkins, of Loma Linda, Calif.

PETERSEN.—Addie Magee Petersen, born Dec. 6, 1882, at Storm Lake, Iowa; died at Azusa, Calif., Feb. 16, 1966.

REID.—Mary T. Presley Reid, born July 28, 1878, at Mountain Home, Ark.; died at Loma Linda, Calif., May 22, 1966. Among the survivors is a son, Elder F. G. Reid, of Nairobi, Kenya, Africa.

RICHARDSON.—Mabel M. Richardson, born Jan. 29, 1863, at Shelton, Neb.; died March 20, 1966, at Gibbon, Neb.

ROSSOW.—Lulu Merle Chambers Rossow, born April 13, 1904; died at Sanitarium, Calif., April 8, 1966. Her husband, Harold L. Rossow, survives.

ROWEN.—Ethel Hare Rowen, born Aug. 18, 1882, in Canada; died April 25, 1966.

SMITH.—Ada Rees Brown Smith, born Dec. 4, 1868, at Kokomo, Ind.; died March 28, 1966, in Lincoln, Neb.

SORENSEN.—Hattie White Sorenson, born Feb. 23, 1874, in Iowa; died May 22, 1966, at Walla Walla, Wash. She began teaching school at the age of 16, and taught three terms in a log schoolhouse. She attended school at Keene, Texas, and there she met Elder C. M. Sorenson. In 1898 they both graduated and were married the day of their graduation. She had a long career as a minister's wife, teacher, dear of women, director of food service at four church-related colleges—Southwestern Union College, Washington Missionary College, Emmanuel Missionary College, and La Sierra College. Survivors are a son, Virgil W. Sorenson, of McHenry, Ill.; a daughter, Agnes Sorenson, professor of modern languages, Walla Walla College; and a brother, Alva White, of Arkansas City.

STEEN.—Ernest Adolph Steen, born Jan. 7, 1874, in Germany; died March 19, 1966. He married Bertha Trost and came to the United States about 1905. Here he engaged in literature evangelism. Called to Cuba, he sold denominational literature for about eight years. Then they settled in Lincoln, Nebraska, in order to educate their daughter, Gertrude, later the wife of Elder Carl A. Mock.

STEINERT.—George S. Steinert, born April 13, 1874, in Russia; died April 10, 1966, at Shattuck, Okla.

STEWART.—Ruth Lorene Stewart, born June 10, 1917, in Chicago, Ill.; died April 14, 1966, at Wildwood, Ga. After attending Madison College in the 1940's, she worked in a number of conference and self-supporting medical institutions in nursing and dietetic work. Two brothers and four sisters survive.

STRATER.—Talitha Strater, born April 28, 1903, in Indiana; died April 17, 1966, at Harlingen, Tex.

SWINGLE.—Samuel Horace Swingle, born Jan. 11, 1883, at Lake Ariel, Pa.; died April 22, 1966. Since 1923 he has lived at Sanitarium, Calif. In 1907 he married Edith Rahn, and shortly thereafter assisted Elders W. H. Branson and F. C. Webster in an evangelistic series in South Carolina. He also was a colporteur. Surviving are his wife; three daughters, Mrs. Arthur L. White, of Washington, D.C.; Mrs. J. E. Denehy, of La Sierra, Calif.; and Mrs. Marshall Howe, of Angwin, Calif.; six grandchildren; two brothers; and two sisters.

TITSWORTH.—Mary Helen Gray Titworth, born Feb. 5, 1915, at Warren, Pa.; died May 13,

1966, at Loma Linda, Calif. In 1943 she married Irving S. Titworth and was baptized in 1944. A registered nurse, she joined the staff of the intensive care unit at Loma Linda University Hospital in 1964. Survivors are her husband; three children; her mother, Mrs. Grace Porter; eight brothers; and three sisters.

TURNER.—Mrs. Walter Turner, born July 16, 1889, at Cobden, Ill.; died April 13, 1966.

VAN DYKE.—Daisy Homan Van Dyke, born March 21, 1886, in Illinois; died April 13, 1966, at Peoria, Ill.

VOORHEES.—Myrtle Voorhees, born at St. Marys, Ohio; died May 9, 1966, in Kansas.

WALKER.—Jennie Walker, born Dec. 26, 1879, near Cottage Grove, Oreg.; died at Medford, Oreg., March 31, 1966. She worked many years in our sanitariums. Survivors are a daughter, Myrtle Babcock, of Jacksonville, Oreg.; a son, Alva, of Cottage Grove; 13 grandchildren; 14 great-grandchildren and three great-great-grandchildren.

WILSON.—Mattie Estelle Westphal Neff Wilson, born July 28, 1870, at Howell, Mich.; died March 21, 1966, at Utica, N.Y. She attended Battle Creek College and married Dr. Alfred M. Neff in 1894. He was the first full-time treasurer of the Virginia Conference. After his death in 1926, she served as hostess at the Florida Sanitarium and Hospital. Here she married George R. Wilson. Her father-in-law, Elder A. C. Neff, was the first president of the Virginia Conference.

CORRECTION

The poem on page 10 of the REVIEW for May 26 was erroneously credited to Marguerite Williamson. The author is Elizabeth S. Williams. We regret this error.

Church Calendar

Pioneer Evangelism (Unentered Counties)	August 6
Church Missionary Offering	August 6
Oakwood College Offering	August 13
Educational Day	
and Elementary School Offering	August 20
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3
Missions Extension Day and Offering	September 10

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.

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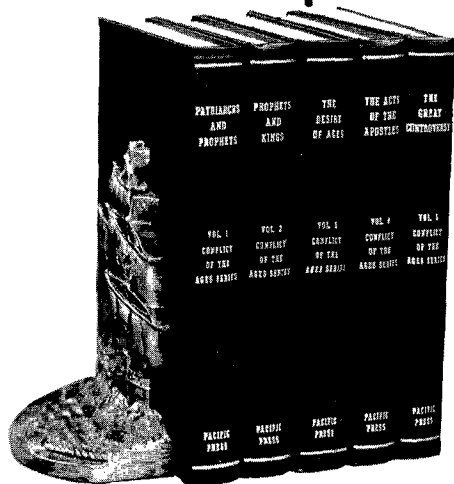
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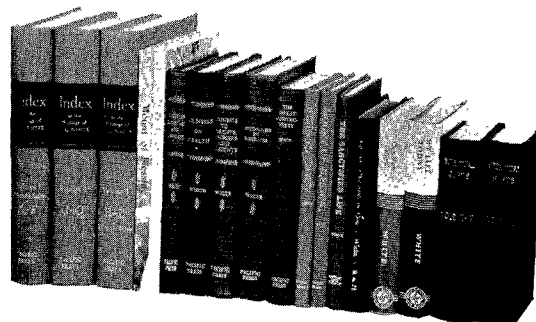
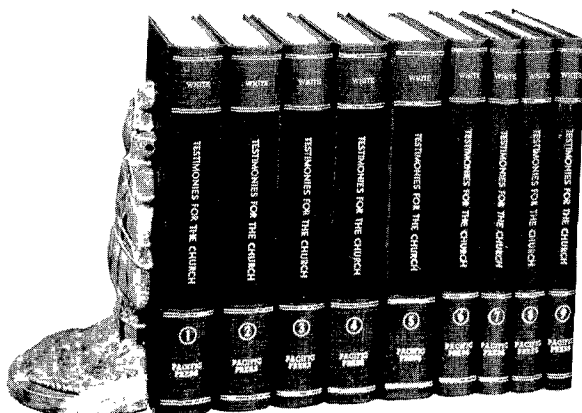
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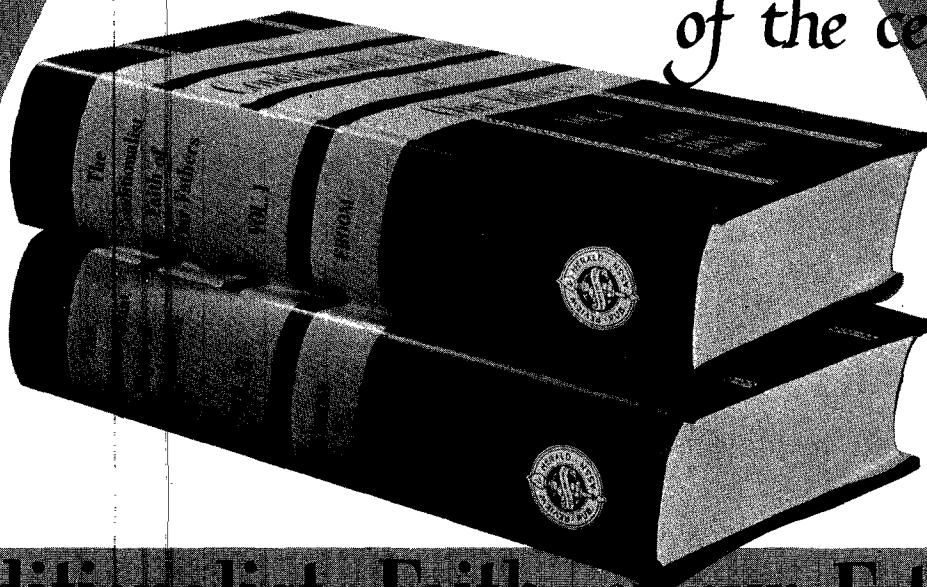
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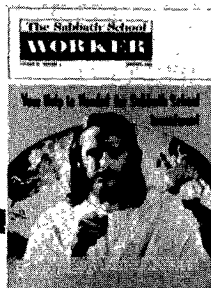
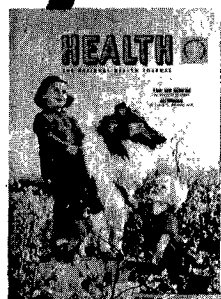
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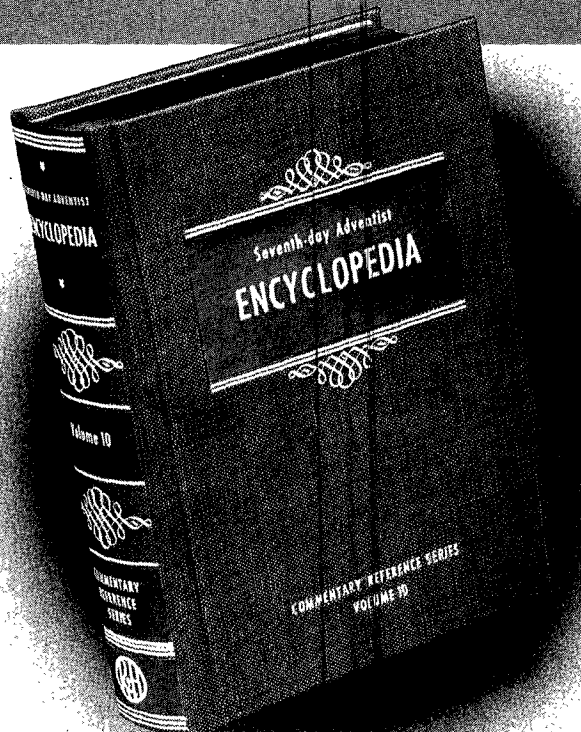
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News of Note

Changes in North American Conference Presidents

Several important changes in leadership have taken place in North America since the General Conference session in Detroit.

After serving in Canada for 20 years, L. L. Bock, president of the Ontario-Quebec Conference, has accepted the presidency of the Southern New England Conference. Philip Moores moves from the presidency of the Alberta Conference to become the new president of the Ontario-Quebec Conference. Stewart Jayne, for the past few months assistant to the president of the Northern California Conference, has been elected president of the Pennsylvania Conference.

We wish these leaders, their wives, and families, God's abundant blessing in their new and important responsibilities. They are men who have exerted a strong spiritual influence, and have demonstrated their administrative ability.

NEAL C. WILSON

We Are Back on Schedule

Once every four years we disrupt our regular schedule at the Review to supply our readers all the information and inspiration of the General Conference session that can be shared through pictures and the printed word. From the letters that come into our offices, and the in-person reactions that we receive, we know that Seventh-day Adventists all over the world appreciate this service to the church. Reading the daily Bulletins is the next best thing to being present at the session. (And many who attend the session say that they read the Bulletin to fill themselves in on happenings when they

unavoidably miss a meeting; also to get a more complete picture than their own bird's-eye view of the session provides.)

Last week's issue, Number 10 of the Bulletin, was dated July 7-14. This combination date was our way of getting back on our regular schedule after publishing not only the Bulletins but the Extra telling of our editor's untimely death. It did not mean that we were reducing the number of issues to be sent to our subscribers during the course of the year. Moreover, the current issue, which in the original schedule was planned as a 16-page number, contains 32 pages. So, in addition to the General Conference Bulletins, readers are being supplied with more than the anticipated abundance of good things. Good reading to you!

Institute on Alcoholism in Prague, Czechoslovakia

Prague, the capital of Czechoslovakia, with its historical, cultural, and artistic treasures, was the site of the twelfth European International Institute on the Prevention and Treatment of Alcoholism, from June 13 to 23. Among the 250 participants were 18 Seventh-day Adventist temperance workers and secretaries from Czechoslovakia, East Germany, England, France, The Netherlands, Poland, Sweden, West Berlin, and West Germany. Lectures, discussions, and workshops dealt with topics such as alcoholism and drug dependency, treatment of alcoholics, after-care, helping recovered alcoholics, and traffic safety.

The next International Institute on the Prevention and Treatment of Alcoholism will be held in Zagreb, Yugoslavia, June 12 to 23, 1967, in the Public University of Moshe Pijade.

V. S. LUDEWIG

Five-Week Crusade in Northern California

The Northern California Conference is having great success in Bible evangelism. This year during a five-week crusade our laymen in 65 churches in that conference reached an average of 2,000 non-Adventists every week with a systematic Bible study plan in their homes.

J. B. Church, Northern California Conference lay activities secretary, writes: "We had 935 teams of laymen who went out and conducted a five-week series of meetings. Most of them used the Lay Activity Kit that we provided. Our missionary secretaries in the local churches have reported a non-SDA accumulative attendance at these meetings of 9,120. . . . Many people who made their acquaintance with the church through this Bible Evangelism Crusade are attending our churches, pastors' Bible classes, and other church activities."

We rejoice with our missionary-minded laymen and their leaders in Northern California.

V. W. SCHOEN

Church-State Series

The late editor in chief of the REVIEW, F. D. Nichol, prepared an address entitled "Religious Liberty and Church-State Relations" which he was to have presented at a conference on church-state relations held at Andrews University in June. This address was read posthumously at the conference. With a desire to share this important address with readers of the REVIEW, the editor had also arranged it in the form of a series of editorials. It will, instead, appear as five articles, the first of which is on page 2 of this issue.

New Editor Elected for the Review and Herald

On Sunday, June 26, the Review and Herald board and the General Conference Committee met to consider a successor to F. D. Nichol, editor of the official church organ—*The Review and Herald*—until his death on June 3. Since the *Review* is designed to reflect the belief and policy of our world church, it is understandable that the selection of the editor must of necessity be concurred in by the appointed representatives of the world field. This explains the combined meeting of the Review board and the General Conference Committee.

After careful and prayerful study the brethren invited Kenneth H. Wood, who for the past ten and one-half years has been associate editor of the *Review*, to assume the editorship of the church paper. We are happy to inform our world constituency that Elder Wood has accepted the invitation and is active in his new responsibilities.

Just a word about the new editor. Born in China of missionary parents, Brother Wood lived in that interesting country for 15 years. While attending Far Eastern Academy in Shanghai he involved himself in the printing trade and continued the same at Pacific Union College, serving as linotype operator, proofreader,

and pressman, as well as editor of the college paper and annual in the years 1934-38.

Brother Wood entered the gospel ministry in Central California and served faithfully as pastor-evangelist not only in that conference but later in West Virginia and Ohio. After serving four years in departmental work in the New Jersey Conference, Brother Wood was invited to be home missionary and Sabbath school secretary of the Columbia Union Conference, where he remained for five years. In 1955 he accepted an invitation to join the staff of the *Review*. During his ministry he has contributed numerous articles to denominational periodicals, has prepared Sabbath School lessons, and authored the 1964 Morning Watch book, *Meditations for Moderns*.

By reason of training and experience, but most of all by the fact that he is a dedicated Seventh-day Adventist Christian, parent, and grandparent, Brother Wood comes well prepared for the important task entrusted to him by the church. Let our people everywhere remember the new editor before the throne of grace.

THEODORE CARCICH
Vice-President of the General Conference