

# REVIEW and Herald

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## *Ten Marks of the Church Triumphant\**

By D. A. DELAFIELD

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### A Pilgrimage of the Spirit—Part 1

WHEN I was an infant my Anglican father and Lutheran mother took me to the rector of the Anglican church in St. Louis, Missouri, and had me baptized. By sprinkling, of course. The ministering clergyman gave me his full name, Dwight Arthur Parce, which name has ever since stood imperiously before my family name. From the very start of life my roots were embedded in Anglican soil.

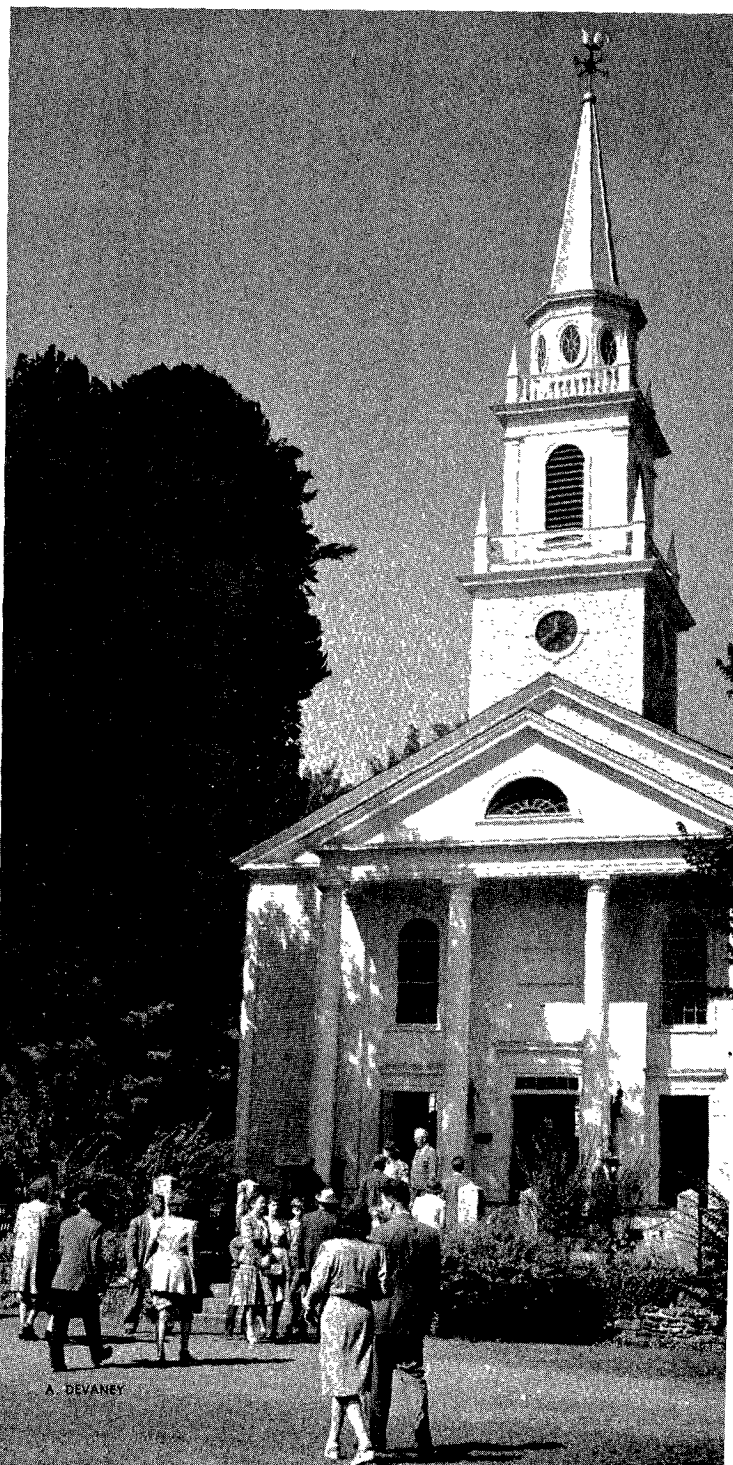
Later in life—providentially, I believe—I became a Seventh-day Adventist, and later still, an Adventist minister. Some years ago, in Honolulu, where I was pastor of the Honolulu churches, I received an invitation to speak in an Episcopalian church. My subject was to be, "What Is a Seventh-day Adventist?" As the rector of the church and I walked to the meeting hall we discussed briefly and in good spirit our church backgrounds. I mentioned my early Anglican connections. At this he seemed to sparkle. With a touch of humor he exclaimed, "Well, you certainly got a good start, anyway, didn't you?"

It wasn't hard to return the smile—this gentleman was such a gracious man, as the pastors of churches frequently are. But the impression went home to me that he didn't particularly appreciate my present denominational ties.

In between my Anglican and Adventist church connections I had belonged to the Baptist Church and I was a Campbellite when the Adventists found me. So by the time I got to the remnant church I had had plenty of time to look around.

Interestingly, when the time came for me to be baptized and make the *final* change, it was impossible to find an Adventist church in the city. So the minister who baptized me secured the rental of a Protestant church with a baptistry and baptized me and a friend. The church that he rented was the Campbellite church, so I was baptized out of the Campbellite Church into the Adventist Church in a Campbellite baptistry! It may have seemed to be a strange development, but keep in mind that the Campbellite church in which I was (Turn to page 6)

\* A talk presented to the ministers of the Florida Conference.



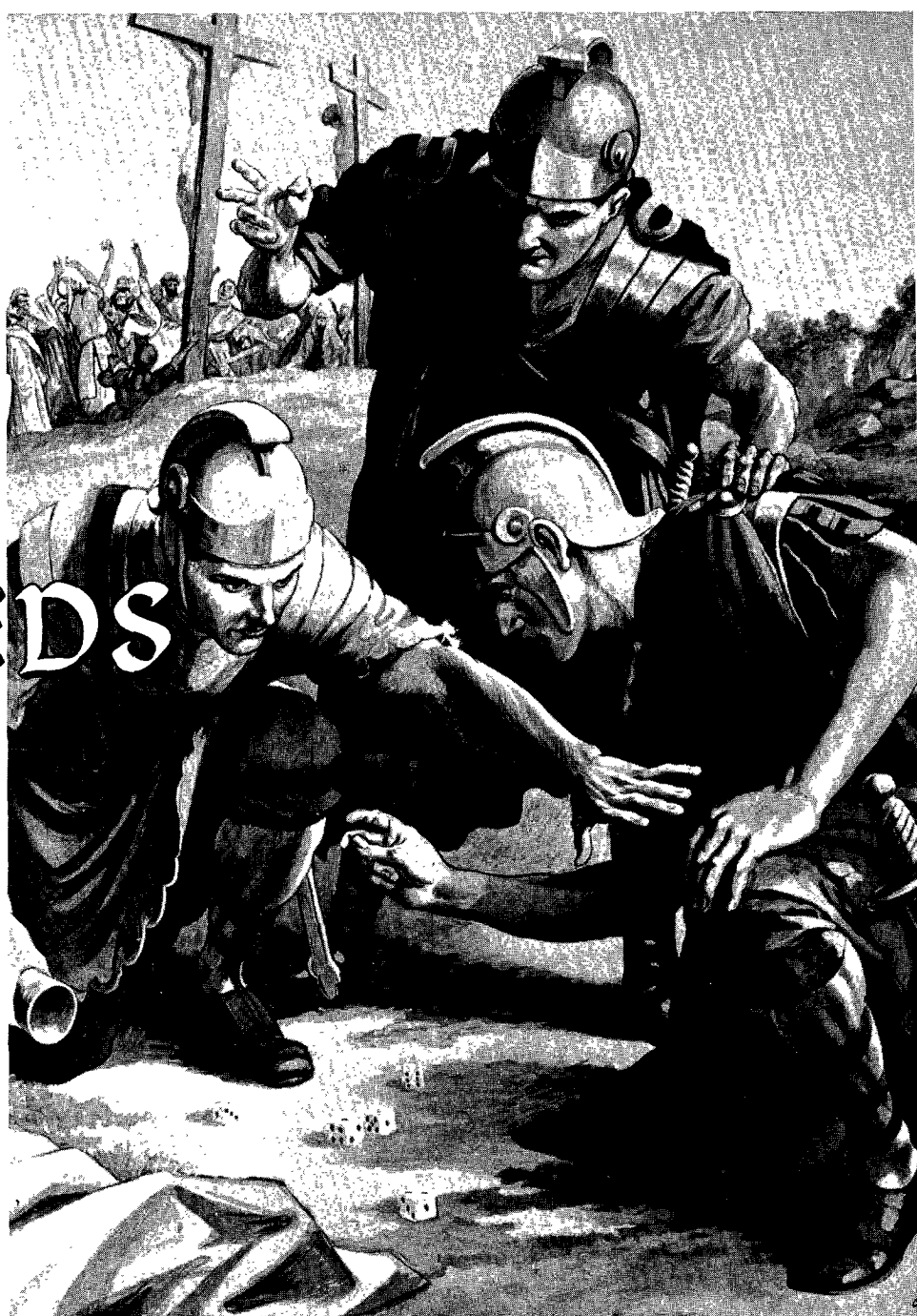
A. DEVANEY

# Healing Our HATREDS

By DONALD G. REYNOLDS  
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**A** YOUNG lady relates: "When I heard my mother was in the hospital in Spokane, I left immediately for that city, taking my two young children along. There was nothing else to do but stay with my brother. I knew it would be an imposition, added to which I did not know his wife very well. The first night my three-year-old youngster was sick with tonsillitis. My two-year-old, allergic to aspirin, managed to swallow a number of them and had to be rushed to the hospital. During the two days he was there, my sister-in-law drove me back and forth between hospital and house. I no sooner got the boy back than he developed bronchial pneumonia. With so many germs around, my brother's children developed colds and this meant more trips to the doctor. Although I hardly had time to think, I was well aware that my sister-in-law had been working diligently and good-humoredly to keep up the house—and our spirits. Naturally, the greater share of the responsibilities lay on her shoulders. One evening after an especially bad day, we both flopped down in the living room. She looked at me wearily and said, 'It could be worse, you know—we could hate each other!'"

The world around us is littered with the wreckage of human hate. Anxiety for the future has fastened itself like a leech upon a generation



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**Hatred leads men to gamble away the priceless opportunities God offers those who will accept them by faith.**

of people whose high standard of living is now being shaped by the words "survival" and "existence." The creeping paralysis of fear is clutching at the hearts of people and nations alike. Broken homes and broken hearts attest to the hatred, hostility, and resentment that can build up in the soul of man until our lives are affected directly or indirectly.

Two millennia ago Jesus Christ hung on the cross and prayed, "Father, forgive them, for they know not what they do." He was not as much concerned about what they were doing to Him as He was about what they were doing to themselves. He knew that those who had let unrestricted resentment grow rotten and

rebellious were now living hatred in its fullest measure.

Then there was the apostle Paul who beat his way over land and sea unashamed of the gospel as he prayed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). He knew by experience the depths to which envy, jealousy, and hostility carry a person when these things are not replaced—or ruled out of the life—by the sacrament of love.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. . . . Let all bitter-

## Love is Heaven's own antidote for the evil passions of the human heart.

ness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:1, 2, 31, 32). Undoubtedly the apostle knew of Solomon's injunction: "Hatred stirreth up strifes: but love covereth all sins" (Prov. 10:12).

### The Meaning of Hatred

The meaning of hatred is not difficult to comprehend. We recognize that hate, hostility, and resentment are copartners in evil. Where there is hatred there is hostility to strike at another, whether it be mental, verbal, or physical. Tendencies to hate are the common property of all persons. Every person has the capacity for two things—loving or hating. Love is first directed to another; whereas, hate is first directed to another and on occasion turned back to one's self.

Hate involves the whole person. Anger may be an isolated emotional response, but hate is the attitude of the individual. Hate is the denial of value, and love is the affirmation of it. Hate is destructive, and turned outward it covers up love at every turning point in life.

The causes of hatred, jealousies, envies, and resentments can be traced to our personal insecurities and uncertainties. We develop a mood of hostility toward those who seem to endanger our security. We may find ourselves overaware of the little things which bring dissension and resentment.

In his book *Love or Perish*, Smiley Blanton describes the cycle of resentment that causes the trifles in life to become overwhelming difficulties. He says: "The vice-president of a corporation, resentful because the board of directors has failed to vote him an over-due increase in salary, angrily threatens to fire the department supervisor who appears ten minutes late with a sales report. The supervisor, smarting under the unjustified rebuke, takes his wife severely to task at home when he finds the roast slightly overcooked. Chagrined by her husband's reprimand, the wife upbraids her little son for leaving his toys on the floor. The boy, resentful of his mother's harshness, scolds the household dog because it has chewed up a new rubber ball."

Unless the human mind combats it, chronic hate thus compounds the evil it ostensibly sets out to correct. This chronic condition wastes our energies and sets a premium upon our failures because it blinds us to life's greatest triumphs.

To live with problems that irritate does not heal them. Some persons who irritate are hating themselves and are taking it out on everyone else. It was our Lord who disrupted the pattern of evil, resentments, irritations, and unhappiness. He did this in what we commonly call the Beatitudes. The word "blessed" may also be translated "happy." Here He laid out for all men to read and know, that which would strike out the irritations. But many ordinary people would translate the text according to their own philosophy. Their translation would run something like this:

"Happy are the pushers, for they get on in the world.

Happy are the hard-boiled, for they never let life hurt them.

Happy are they who complain, for they get their own way in the end.

Happy are the blasé, for they never worry over their sins.

Happy are the slavedrivers, for they get results.

Happy are the knowledgeable men of the world, for they know their way around.

Happy are the troublemakers, for they make people take notice of them." \*

In J. B. Phillips's translation, however, Jesus said:

"Happy are the humble-minded, for the kingdom of Heaven is theirs!

"Happy are those who know what sorrow means, for they will be given courage and comfort!

"Happy are those who claim nothing, for the whole earth will belong to them!

"Happy are those who are hungry and thirsty for goodness, for they will be fully satisfied!

\* From *When God Was Man*, by J. B. Phillips. Used by permission of Abingdon Press.

"Happy are the merciful, for they will have mercy shown to them!

"Happy are the utterly sincere, for they will see God!

"Happy are those who make peace, for they will be known as the sons of God!" †

You can hardly have a sharper, more devastating contrast than that.

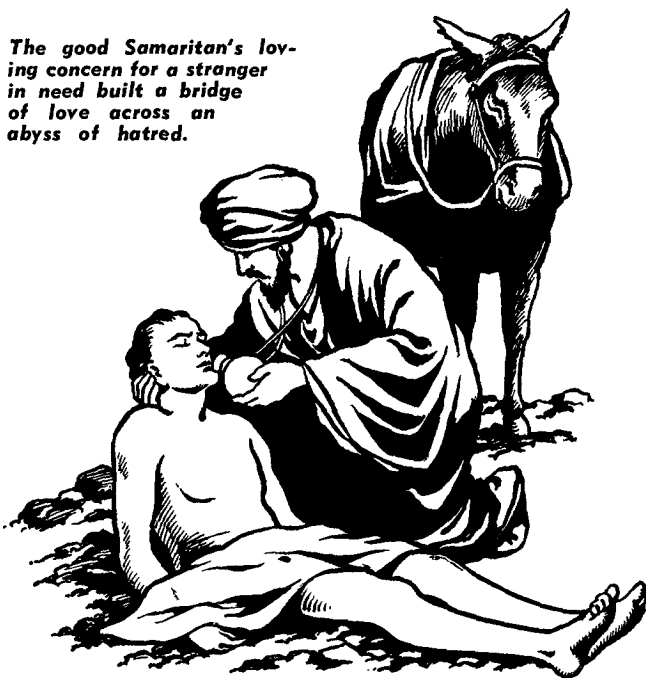
We despise, we hate, we resent, and then we justify our thoughts and acts by rationalization—a process of offering some high-sounding reason for what we have done. The elder J. P. Morgan once remarked, "A man always has two reasons for doing anything—a good reason and the real reason." Mark Twain, it is said, wrote on the outside of an envelope addressed to his wife, "Opened by mistake—to see what was in it." Rationalization is a subtle, psychological skill that enables you to separate the cause of the undesirable consequence from yourself. You get into a huff with someone, you apologize the next day; but you spoil it by adding to your apology, "I had a bad night," or, "Things went wrong at the office."

### The Solution to Everyday Problems

The positive answer to the facing of everyday problems is through prayer, kindness, and love. The solu-

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

*The good Samaritan's loving concern for a stranger in need built a bridge of love across an abyss of hatred.*



tion in its reality may be seen in the experience of the little boy who became very angry with his mother. In order to give vent to his feelings he ran to the edge of a nearby ravine and shouted as loud as he could, "I hate you, I hate you." Almost immediately there came rumbling back at him an angry hollow voice, "I hate you, I hate you." The boy rushed back to his mother sobbing that there was a wicked man in the ravine who hated him and wanted to harm him. The wise mother led the boy back to the ravine. Then in a pleasant voice she called, "I love you, I love you." The kind, happy voice echoed back the same words. You see, hate is love turned wrong side out. Hate is a perversion of love.

John, who wrote most about God's love, wrote his letters at a very old age. He had lived through the titanic struggle of the infant church against the hostile powers of Roman imperialism and pagan philosophy. He had seen men, women, and children tortured and burned and mauled in the arena for the sake of Christ. He had been through the struggle with the massive arguments brought by cynics, Stoics, Epicureans, and agnostics. It is reported that at the end, when almost unable to speak, he was carried in a chair to the congregation at Ephesus and was heard to repeat again and again, "Children of God, love one another."

### Love Is the Only Antidote for Hate

The capacity to love enables one to succeed against hate, for love in the last analysis is the only antidote for hate. Love, which is the chief mark of the distinctively Christian character, is the outer robe by which a Christian is clothed by our Lord's righteousness. It is the first fruit of forgiveness.

We read of God's having loved the world. Do you suppose that by the farthest stretch of the imagination He gave His only-begotten Son because He enjoyed giving life itself? He was desperately bent on working out a dream—never mind the cost—and it cost Him that radiant Life which the world hated and hounded and struck in the face, nailing it one Friday to a cross, stretching it out against the dark Palestine sky.

But there a strange thing happened. At the place of public execution men began to read for themselves this monstrous riddle of human hate, sin, and suffering. In the face of Jesus, first one and then another saw God's face and God's love. To every No that life had been trying to say, our Lord was now retorting with His Yes.

There is no more ghastly scene in history than that of Roman soldiers carelessly gambling to gain possession of Christ's homespun robe. They never heard His words of redeeming love; they were bewitched by a pair of dice instead. On the cross Christ was not concerned with what their acts of hate did to Him, but, with what their hate was doing to themselves. At last the world could read what had to be written—under everything that was

dark and forbidding, over the turbulent centuries that had gone before, and the unknown future that was still to come was this incredible verdict: "God is love." Resolutely and willingly He healed all our hatreds by paying at life's counter every debt of love's cost.

Love paid man's ransom in God's design.

Love is a sacrament, love is Divine.

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

### ASSOCIATION WITH A PURPOSE

IS IT possible to associate profitably, on a strictly social basis, with young friends not of your own faith? Can a purely social relationship of this sort be carried on without resultant damage to your own faith?

These questions are asked over and over, sometimes with a sincere desire to arrive at the correct conclusion, sometimes with a belligerent "my mind's already made up" attitude. In the latter case, the questioner often goes on, without pausing for breath, to present eloquently all the plus factors:

"I'm letting my light shine."

"I'm sharing my faith."

"I'm witnessing for the Lord."

"I'm breaking down prejudice."

"I'm sowing the seeds of truth."

Phrased in this way, the whole idea seems so plausible, so utterly right, that one is rather hesitant to inject a negative note, be it ever so mild. Yet I find myself not entirely convinced, and I'd like to explain why.

It's partly a matter, I think, of the desire when one is young to feel accepted, to get along well with everybody—to gain approval, in other words. Social situations are the areas in which this urge is strongest at this time of one's life. So, if an association is purely social, you're putting yourself in a position where it's awkward to speak up. And there'll come a time when you'll need to. For Seventh-day Adventists must be different, not like the majority. (Saturday isn't the popular day of worship; Christ's imminent return isn't a popular doctrine; healthful living isn't the majority's way of life.) Speaking up, in a purely social setting, is probably one of the hardest things for a young Christian. He can find so many reasons why this isn't a "good" thing to do.

From there, the next step usually is the decision to "let my life witness for me,"

and this, of course, is what every Christian's life ought to do. But it usually takes a great deal of experience in the art of Christian living to know where lines should be drawn. One falls so easily into the trap of "Well, it would be better for me to go along with my friend than to risk offending him," or, "After all, what difference can *one* dance make?" and so on and on. And all the while you're painting yourself into a corner.

I should imagine that even a strong, experienced swimmer could be pulled under by someone struggling in the water, if the struggler were also very strong. In the battle for Christian survival, you're well advised, I think, to be wary of overconfidence regarding your ability to withstand the influence of others if they're not of your faith. You'd hardly expect a toddler to climb the Great Pyramid. A puppy doesn't qualify as a full-fledged policeman's assistant. Thus, while you're young, you're likely to need a certain amount of structure in your association with nonbelievers.

I'm not suggesting that association not take place; I'm suggesting, rather, that you define your purposes to yourself; that you have a definite goal—the winning of your friends; that you, right from the outset, make your church and its activities the basis of your friendship. Drawing nonmembers into your church's activities is the best kind of solution. Not only will your friend be encountering truth, but he'll soon discover, without any awkwardness, what your standards are, what your limitations must be. And then it's up to you not to let your Master down.

*Minim Hood*



# ARE YOU READY?

By IVOR R. KINNERSLEY  
Minister, West Australian Conference

J. BYRON LOGAN PHOTO

**N**OT MANY days after we arrived from England and settled in a peaceful coastal suburb of Perth, a brutal attack was made on three people in our district by an unknown gunman. As a result of this man's reign of terror, three people died and one victim was so seriously wounded that he will never again be normal. Recently the gunman was apprehended, but not before he had terrorized the entire metropolitan area. The indiscriminate shootings seemed the work of a madman. Everyone realized that he might be the next victim. Death became a drastic reality.

Sooner or later everyone dies—except for the righteous living at the Second Advent—and no one knows when death will strike. It is no respecter of persons or of age. No one can be sure of his next heartbeat. When death strikes, personal probation ends. Where in the Bible do we have even the glimmer of a suggestion that anyone will have a second chance?

In view of these facts everyone should be able to say with the apostle Paul, "I am ready . . . to die" (Acts 21:13). Why was Paul so prepared and ready? If the pale horseman of death should ride our way, how can we be thus prepared? Let us answer these questions with the word *ready* as an acrostic:

R—Reconciled  
E—Earnest  
A—Awake  
D—Daily Experience  
Y—Yielded

## *A meditation on the essentials of acceptance with God.*

### Reconciled

In 2 Corinthians 5:20 Paul pleads, "Be ye reconciled to God." If he were writing today he might say, "Get right with God." No one is ready to die unless he is reconciled to God. All have sinned, and the wages of sin are eternal death. But "whosoever believeth in him" shall not perish. Christ alone can reconcile us with God.

Sin is like a deep well. Sinners are at the bottom of the well. They cannot climb out, and they will die eternally if they remain there. No matter what these people do, they cannot help themselves. Commandment keeping may make life more tolerable in the well, but it does not lift them out. The Lord Jesus is like one who descends into the well on a rope and lifts the people out, one by one. This He can do only as they personally take hold of His saving, lifting hands. To disobey God again would be like jumping back into the well.

Some people, especially young people, hesitate to let Christ reconcile them to God. They feel there is plenty of time, and that when they have grown old it will be time enough. They fear that accepting Christ will restrict

their ambition to get a kick out of life. If, then, we desire to be ready we must be reconciled to God and to one another as well. God cannot forgive us unless we are willing to forgive our fellow human beings. The great question then is: Have we accepted Christ as our Saviour, and are we reconciled to our brethren, all of them, without exception?

### Earnest

According to 2 Timothy 3:5, many last-day believers will have only "a form of godliness," a shallow, surface religion that satisfies but does not sanctify, that makes a person content but that does not convert. They have just enough Christianity to make them immune from the real thing. But such an insipid faith will save no one. We must be earnest about our faith and practice it if we are to be ready. When Jesus promised "that whosoever believeth in him shall not perish," He meant more than a mere mental assent. He meant an earnest belief that converts and changes the life. Any other kind of belief is just a form without the power, and will not save anyone.

In a certain tropical land there is a tree called the drug tree. As people chew the leaves of this tree they discover that all pangs of hunger are removed. Men can die of starvation without realizing any hunger, because of the drug effect of the leaves. Such is the effect of a belief that is not in earnest—only a form of the real thing.

In chapter 4, verse 10, Paul laments,



"Demas hath forsaken me, having loved this present world." Demas, at one time, was an earnest gospel worker, but he dropped out of the work of God because of the world's allurements. Today, as in Paul's time, materialism is a very real threat to earnestness. The twentieth century is an age of materialism, and it is easy to catch the spirit of the age.

## Awake

The apostle Peter urges us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). It is God's desire that everyone, at all times, be ready and prepared to die. With fiendish intensity Satan does all he can to keep people unprepared. Jesus realized this fact, for His counsel was, "Watch and pray, that ye enter not into temptation." In other words, "Be awake to the devil's machinations, because if you are not, he will lead you into sin." It is obvious that if we really believe in the existence of a personal devil, then we must believe in the reality of a constant stream of temptation coming our way from him. The way some people give heed to every little doubt and take counsel with every little fear and so foolishly walk close to temptation, one would think they did not even know about the devil. We must be awake to all his attempts to discourage, dismay, and distract us, for if one approach does not work he will try another. If only Elijah and Jonah had been awake to his machinations, they would not have succumbed to his temptations. Both of these men wanted to die, but neither was ready to die.

## Daily Experience

Because of the uncertainty of life, a day-by-day experience is imperative. We must have a right relationship with God and be found doing His will—not just when we feel like it, but daily, hourly. The story is told of a man who approached Francis of Assisi while he was hoeing the monastery garden, and asked: "Francis, if you knew that you had but two hours to live, what would you do?" Without hesitation he replied, "Go on hoeing my garden." Obviously, Francis had a daily experience, and knew that whatever he was doing was God's will for him at that time. What would our reaction be to such a question? Would there be a swift change in our activities? Would we find it necessary to charter a supersonic jet plane in order to reach all the people we needed to make things right with? Or perhaps hire an electronic brain to figure out all the tithe we owe the Lord?

The Bible places emphasis upon a daily experience. It commends daily

Bible study (Acts 17:11). It urges us to take up our cross daily (Luke 9:23). The early believers witnessed *daily* (Acts 5:42). Paul says that he died *daily* (1 Cor. 15:31).

In *Steps to Christ* we read: "Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a *daily* matter."—Page 70. (Italics supplied.)

These statements remind us of the fact that the Bible knows nothing of the once saved always saved idea. It is our standing before God *today*—not yesterday or 20 years ago, but *today*—that counts.

## Yielded

Finally, Paul appeals to us to yield ourselves unto God (Rom. 6:13). Christ gate-crashes into no one's life. He stands at the door and knocks, and we decide whether He enters or not. The choice is ours, whether we yield to Christ or not. The yielding of our hearts to God is the most important of all the points we have considered, for it comprehends them all. One thing is certain, that unless we are yielded to God we are not ready to die.

In Proverbs 23:26 the Lord urgently invites, "My son [or daughter], give me thine heart." There is a vital reason for this divine appeal. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). We cannot trust ourselves. Our hearts are too fickle and vacillating. We may think we will hold firm, but God, who knows our hearts, asks us to give them to Him for safekeeping. I recall hearing some time ago about an incident in the life of the Roman emperor Nero. When he was a boy he was asked to sign a death warrant for some slave. His reaction was to cry out, "Oh, that my right hand were cut off that I could not sign!" Many years later Nero was the most sadistic, brutal, vile man that ever lived. Such is the fickleness of the human heart. There are many people today, who look back over the years and wonder why it was that they were even interested in the things of God—why they were so enthusiastic, when, today religion leaves them cold. They recall the strong desire that came to them to yield to God and remember the loving appeal to which once they almost responded. Yet, today, they could not be more disinterested. Such is the deceitfulness of the unyielded heart.

We are told that as Jesus washed

the feet of Judas in the upper room, a strong desire filled his being to yield all to Christ. This he resisted, however, and went out into the darkness. Some people think that Judas was naturally a satanic, evil sort of person. But perhaps compared with Peter he would have come out of the contest with flying colors. The other disciples certainly had great respect for him. The vital difference between Peter and Judas is that the one yielded his heart to Christ and the other held back.

Ever since those days history has been repeating itself. Some yield, and some hold back. What of us? Are we ready to die?

## TEN MARKS OF THE CHURCH TRIUMPHANT

(Continued from page 1)

baptized was not the actual congregation to which I had belonged. That church was thirty or forty miles away in San Diego, California.

When I became a member of the Seventh-day Adventist Church I had the feeling that I had found the right one at last. In the 36 years or more I have been an Adventist, these feelings have crystallized into very solid convictions. There are substantial reasons today why I am sure that I have made my last change from one church to another. In this article I wish to present reasons why I joined the Seventh-day Adventist Church and why I will remain, with God's help, a believer and a minister in this cause. The reasons that I shall present are ten in number.

### 1. The Remnant

The apocalyptic designation "remnant" is meant to represent a distinctive mark of the true church (Rev. 12:17). As the church of God anciently, and even in Christian times, was represented by a remnant—a surviving faithful group in successive generations—who remained loyal to God in the midst of backsliding, so in the last days a remnant survives to constitute the special witness of Jehovah to (a) the apostate Christian church and (b) to the world in general.

The word *remnant* actually means "that which escapes," "that which is left," or "left over." The word *remnant* does not in itself contain the concept of a last-day church, though it is true that as used here in context it designates the church of Christ in the last days.

"The 'remnant' of OT times is . . . composed of successive generations of Israelites—God's chosen people. Again and again the majority apostatized, but each time there was a faith-

ful 'remnant' that became exclusive heirs to the sacred promises, privileges, and responsibilities of the covenant originally made with Abraham and confirmed at Sinai. This 'remnant' was the formally appointed group to which God purposed to send the Messiah and through which He proposed to evangelize the heathen; it did not consist of scattered individuals as such, however faithful they might be, but was a corporate entity, God's visible, divinely commissioned organization on earth."—*The SDA Bible Commentary*, vol. 7, p. 814.

In every phase of the church, ancient and modern, there has been a remnant—a surviving, faithful group who remained loyal to God in the midst of backsliding. These believers are always the ones who hold high the standards of Bible truth and who heed the voice of the prophets. They are the ones, leaders and laymen alike, who stay by the organized church and persist in representing the corporate body in the final hour. They are not the extremists who are shaken out of the church or withdraw voluntarily because of apostasy, or the liberals who divorce the church and forsake it because they love the world. They are an organized, loyal, mature phalanx. They are not disloyal, disorganized, disfellowshipped cranks!

This remnant church, it should be emphasized, is a body closely knit and united, heeding carefully these words:

"God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."—*Testimonies*, vol. 5, p. 291.

"Here," God says of His remnant in the last days, "is My flock. Here are My witnesses—surviving Christians, living in the midst of general apostasy. They are My people who believe My gospel and who love My law. I have graven them upon the palms of My hands. Their walls are continually before Me. They are Mine."

It is a great privilege to belong to this remnant church and to stay by it until the end. Vast numbers of people will link their eternal destiny to this denomination. Many, however, will lose their way and depart from us. But we have this promise:

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the

Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths."—*Selected Messages*, book 2, p. 380.

## 2. The Unpopular Ones

Wrote John, "*The dragon was wroth with the woman, and went to make war with the remnant*" (Rev. 12:17).

The remnant is a church unpopular with the devil and with the world for the same reasons that Jesus was unpopular and was crucified. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

The remnant is not a popular, modern church caught up in the ecumenical infatuation. It is not a political church seeking strength in numbers or in unholy alliances. It is a spiritual church seeking strength from God and His Word. Its unpopularity results not from fanatical indiscretions but from its cleavage to truth and its preachments of truth. For this reason alone it is unpopular. It does not seek or make trouble for itself. Nor is it plagued with a martyr complex.

The remnant stands stiffly for the right, for the truth, until the end. The same controversy between good and evil that killed Jesus will take the lives of some Seventh-day Adventists. Indeed, today there are Seventh-day Adventist martyrs. Truth is still on the scaffold, wrong still on the throne.

Jesus, who was Himself persecuted and slain, identified Himself with His true remnant people when He said:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 11, 12).

The Saviour declared that "the prophets which were before you" were also persecuted. Persecution of the true witnesses of God has always been characteristic of the remnant—the faithful in every age.

Paul, the one who had persecuted Jesus—"Saul, Saul, why persecutest thou me?" (Acts 22:7)—later was himself persecuted (2 Cor. 4:9). The persecuted apostle knew what he was talking about when he said, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). But young Timothy, the object of his Epistle, didn't know this yet, perhaps. Paul wanted to prepare the young preacher, even as Jesus did when He said to His own disciples: "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also" (John 15:20). History records the accuracy of Jesus' prophecy. Paul and the apostles died as martyrs, with the exception of John, who was exiled to Patmos.

The dragon was wroth with the remnant because the church has Christ on its side and a correct doctrinal viewpoint. It has also high moral and social standards. Its habits are not like the world's. "The friendship of the world is enmity with God" (James 4:4). Among the remnant who prove faithful to the end there is no spiritual fornication with the world. They are not spiritual adulterers and adulteresses. They are true to one husband—Christ. This makes them unpopular. This encourages mean and slanderous attacks upon them. Having forsaken the world, there is enmity—the enmity of unrequited love of worldlings whom the church has forsaken.

But in the saving message of the remnant there is hope and appeal to multitudes. With the honest in heart it is popular. Multitudes will accept it prior to the end of the world, and there will be an enormous ingathering of precious souls.

(Continued next week)

# Fellowship of Prayer

## "Wonderfully Answered"

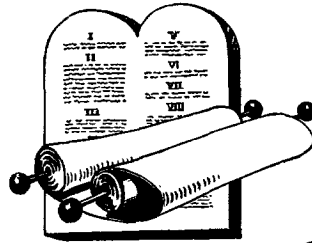
"I am asking for prayer for a grandson and his wife who are about to separate. . . . They have a dear baby less than a year old. . . . Please pray that God will direct and His will be done. A request I sent in several years ago for a son who was having discouragements has been wonderfully answered, and he is doing well and is faithful in church activities."—Mrs. B., of Michigan.

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.

*"Forasmuch as ye are manifestly declared to be the epistle of Christ . . . , written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."* 2 Corinthians 3:3.

ONE of the most serious competitors of a genuine Christian experience is the belief that a strict adherence to the letter of the law is adequate for acceptance with God. The capital offense of the church through the centuries has consisted in substituting external forms for that which is essentially spiritual, and then teaching that conformity to the letter is the important thing. The progress of the gospel has frequently been delayed because men have been satisfied with a religion of the letter. This is the only working religion of

with this issue is 2 Corinthians 3 and 4. The Corinthian church had been subverted by Judaizers. This perversion of the gospel was motivated by the ever-lurking fear on their part that the gospel Paul preached would replace faith in law, and discredit it. The essence of Judaism lies in the fundamental assumption that so much good can be realized by strict adherence to law; that man has within himself the creative and regenerative powers which, given a reasonable chance, will change the pagan into a believer, and build the kingdom of God in the world.



# In Spirit OR In Letter

many professed Christians. It has its advantages. Outwardly, it keeps people loyal to the church and its doctrines.

Discipline according to the letter results in a certain kind of success, especially in the area of outward conformity to church standards. Conformity to the letter provides the individual with a sense of self-achievement he can attain without much help from God or the Holy Spirit. The danger is that the high ideals of Christian living may be reduced to moderate achievements. What is at stake is the nature of salvation itself, and the nature of the response that a Christian should make to the living God. The difference is vital. In the one there is outward conformity to law; in the other, there is commitment to Christ. In the one there is a moral adjustment to church standards; in the other, there is a personal relationship to God.

There is nothing so inspiring and fruitful as the Christian who becomes a living epistle of Christ, in whom is manifest the transforming power of the Spirit. Then the believer is redeemed all the way through. There is nothing so barren and deceiving as external conformity to the will of God without a basic change of heart or commitment to Christ. The one gives life; the other kills.

The classic scripture that deals

The Second Epistle of Paul  
to the Corinthians—2

By EDWARD HEPPENSTALL

There are conflicting interpretations of this passage in 2 Corinthians, particularly regarding what Paul speaks of as "the ministration of death" (chap. 3:7). To understand the real import of this passage it is essential to grasp the central theme and purpose Paul has in mind. Addressing himself to the believers, he writes about ministers of the gospel and the nature of their work. The believers at Corinth had had experience with two types of ministers: first, Paul and his co-workers—ministers of the Spirit—and second, ministers of the letter, self-styled leaders who had come from Jerusalem with letters of recommendation claiming authority prior to that of Paul. The two stand in opposition to each other. From these two types there follow two types of service to the church. From ministers of the Spirit comes the ministration of the Spirit and of righteousness (verses 8, 9). From ministers of the letter, there follows the ministration of death and condemnation (verses 7, 9). Paul, while claiming to be a minister of the one, rejects the other (verse 6). He is counseling the

church to follow his leadership and reject the other.

Beginning with verse 7, Paul seeks to expose these ministers of the letter. He indicts them with the most serious charge that can be laid against a minister of the gospel: that the veil over their minds so blinds them that they do not see Christ. He is excluded from their ministry.

Paul had founded the church at Corinth. He had spent more than 18 months laboring among the people there. But these ministers of the letter did not like his preaching. For them, he did not preach enough on law; he did not apply the law in the way they thought he should. These Jewish leaders professed conversion to the Christian faith. They had joined the church at Jerusalem. They were among the multitude of Jews con-

verted to the faith following the resurrection of Christ. Both in education and in worship, they had concentrated upon the importance of law. They had developed a rigid concern for externals.

The majority of people joining the Christian church had little or no education. Consequently, they were dependent upon the ministry to read and to interpret the Scriptures to them. There was danger of the church's becoming confused as to the men to follow. Here were men with letters of recommendation from Jerusalem. Paul had none. How were they to know whom to follow? What actually constituted a true minister of the gospel?

## The Glory of the Law

Because his opposers in the Christian ministry were Jews who professed adherence to the Christian faith, Paul turns to Jewish history to prove his point. He goes back to the giving of the law at Sinai, and proceeds to show that the Jewish response to this great revelation had been a response to the letter, and was a ministration of death to all succeeding generations. This was evidenced by the fact that the Jews not only failed to see Christ in this revelation from Sinai but ultimately rejected and crucified Him.

But, says Paul, this ministration had its beginning with a great manifesta-



tion of glory. It began right, but it did not remain that way. God had come down on the mount. He had come so close to Moses that the glory of His presence was reflected on Moses' face. This reflected glory was not on the tables of stone. It signified the presence of God in the communication of the law. By this experience God intended that men should always see Christ in the law. In an endeavor to understand the revealed will of God, never should Christ and the law be separated. To miss Christ in the law or in any doctrine is to be left with nothing but letters in stone, truth printed only in ink.

Man is by nature born a legalist. His tendency is to conceive that God has given man a set of requirements with which man needs to be concerned. The inevitable tendency is to look at the letter of the law, then believe that obedience to that letter is the sum total of God's requirements.

### *Overemphasis on the forms of religion is fatal to the spirit of true worship.*

When this happens, obedience becomes mechanical. The law is applied in a multitude of rules and regulations which man can take care of all by himself. The result is a confidence in one's own goodness, an appeal to law for justification, and little need for Christ's righteousness.

When Moses descended from Sinai to the people, they were awed and frightened by the reflected glory on his face. Something supernatural had taken place. There could be no doubt that Moses had been with the living God. They should ever have kept in mind the fact that God had given the law personally to Moses. But they requested Moses to put a veil on his face. Paul interpreted this request as tantamount to their refusal to see Christ in this revelation of law. This had been the pattern of their history: "Their minds were blinded: for until this day remaineth the same vail untaken away" (2 Cor. 3:14).

#### **The Greater Glory of Christ**

Thus belief in Christ is set over against belief in the law. Beating the tom-toms of legalism for 1,500 years, the Jews gave the law an existence in its own right, apart from Christ. Paul declares that the only cure for this deplorable record in Jewish history, the only way to remove this veil of unbelief, is that when Israel "shall turn to the Lord, the vail shall be taken away" (verses 16-18). God intended that this reflected glory on the face of Moses should point to the real

glory that was to come, Jesus Christ. Israel was to look to the coming glory. Instead, they kept the veil of unbelief on their hearts through the centuries.

To lose sight of Christ in any truth or doctrine is to end up with a religion of the letter. This type of religion kills. When a preacher proclaims any truth without Christ, his is a ministration of death; it ends in death.

The revelation at Sinai is the story of God's great search for lost men in the darkness of sin's eternal night. God is not giving them a set of cold laws, merely a set of rules to live by. That divine search took the form of Christ's coming to Moses and to Israel on the mount. It later took the form of Christ's coming as a babe to Bethlehem. The purpose of God is the same. God's intention has always been to break in upon people's hearts and minds with the power of the Spirit. This Paul affirms:

"Now the Lord is that Spirit: and

of the Spirit requires, to make a complete surrender and commitment to Jesus Christ. The central question is whether our Christian experience is a response to a living Lord and Saviour or an effort to conform to the externals of religion.

Some professed Christians want all the situations of life codified, so that when faced with problems they can turn to the right page and find the appropriate answer. Paul would say that the gospel does not treat people like little children. The gospel is not another set of requirements. It is not a new set of rules. It is a life of commitment and devotion to Christ; it is a walk with the Spirit, under the control of the Spirit, to bring forth the fruits of the Spirit.

Religionists of the letter settle for a substitute for personal commitment to Christ, but there is no substitute. The tendency is to deny the Spirit. It is easy to be religious. It is not so easy to become spiritual. We grow in spirituality only with the reality of His presence in our lives. It is easy to empty the Bible of its spiritual content. It is easy to empty prayer of the spiritual reality of God. But God seeks to communicate with us in His Word. He desires that in prayer we shall open our whole lives to the living God.

Man's response to God must always be within the framework of God's saving work on our behalf. God gives Himself to us before He requires anything from us.

Believers are called to a religion of the Spirit, not of the letter. The question is: Does our obedience to God's will carry within it the power of the Spirit, in order that we may act with our whole hearts and minds toward the truth of God, in love, in gratitude, and in total commitment? In a religion of the letter men become impatient and discouraged and give up their search for God, but at the spiritual level the Christian faith becomes real. They find a sure foundation for life here and in the hereafter.

*(Continued next week)*

## *My Mother*

By STELLA KENNEDY SALISBURY

Who taught me how to make a snow man from the drifted snow,  
And in the tub my little boats to sail?

Who showed me how to make sweet pansy faces grow?

Who told me not to pull my gentle puppy's tail?

My mother.

Who helped to quell my little fears,

And taught me Jesus' name so fair?

Who always kissed away my childish tears

And then to fold my baby hands in prayer?

My mother.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



**T**HE Bunyan twins, Emily and Wilson, had gone to visit their new neighbors to invite them to attend Sunday school and church, to "help them learn to be Christians," as Wilson put it. The invitation was given and politely received.

"You see," said Mr. Christakos, "we are Seventh-day Adventists. We go to church on Saturday. The Bible says that the seventh day is the Sabbath. See this calendar. Which is the seventh day?"

"I guess Saturday is, on that one," agreed Wilson. "We'll look on mother's calendar."

"I'll show you we must keep Sunday," said Emily. "Next time I come I'll show you."

"All right," smiled Mr. Christakos, "and take this list of texts to look up in your Bible."

The twins were away several days. Emily couldn't find the texts about Sunday. Wilson found mother's calendar just like the colporteur's. Worst of all, the texts he had given them to look up did seem to say that Saturday is the Sabbath. After a few days they decided to visit the new neighbors once more.

This time the colporteurs talked about the return of Jesus and the importance of keeping God's ten commandments to be ready for that return.

"I do keep the commandments," Emily stated firmly. "When I keep Sunday I keep the commandments." But Emily really wondered if she did.

The visits were interrupted by an angry command from father: "You can just stay away from those queer people!" he roared. "Why, they asked me to move my hog pen from their yard. They say hogs are unclean. They don't even eat pork."

"The hogs do smell bad so close to the house," ventured Emily.

Father really liked the new neighbors, despite their "queer" ways. They were quiet and not dangerous to have around, as the drunkard had been.

After about two weeks the twins slipped back to the cabin for more Bible truth. Emily was seeing more and more that the colporteurs were right. Her interest was increased by the *Signs of the Times* magazine David Lin had sent her. She hid her copies under her pillow and read them

## SAVED TO SERVE

### Part 2

By MAE CARBERRY PATTON

at night so father wouldn't find them. She was studying the Sabbath question too, but saying nothing.

The colporteurs found a better location in which to live. Emily was lonely, for several of her brothers, including Wilson, were in the service of their country. Her sisters were married, and the new friends had moved.

She was still puzzling over the Sabbath. The opportunity came to ask a question in Sunday school class, but the answer was disappointing. Said the teacher, "Saturday used to be the Sabbath but it has been changed. All Christians keep Sunday now." Emily said little but thought much. She hurried home to ask her mother.

"Mother, do you know which day is the Sabbath? Some people say Saturday is the Sabbath but most people keep Sunday. What do you think?"

"Really, I don't know, Emily. I remember a group of people who kept Saturday and they were good people."

Emily got out an old book, *Bible Footlights*, and studied the Sabbath from it. She bought a piano and practiced a great deal. On Wednesday nights when her brothers, now back home, went to the theater she had them leave her at Pastor Christakos' home for music, but the music came mostly from her joy as she learned more from her Bible.

Before the Christakos family moved away to Yellow Branch they enrolled Emily in the Voice of Prophecy Bible Correspondence Course. When she came to a lesson on the Bible Sabbath she refused to send it in. In answer to a letter regarding her convictions on this matter she wrote, "I'm studying on my own and do not need help." A second letter received no answer from her. The Sabbath matter was so touchy she couldn't commit herself. Her family and friends would not approve of Sabbathkeeping.

One week she prayed a sincere prayer all week: "Lord, if the seventh day is really the Sabbath, send the preacher to help me."

That next Sabbath her brother insisted she help tie tobacco. She wouldn't say she was keeping Sabbath so she remained inside. She had decided she would wash her hair rather than go to help her brother, but just then the Christakos car stopped in front of the house. Her mother insisted Emily must go to the door. Emily had hoped they wouldn't come. Now she would have to keep the Sabbath and she didn't want to. Elder and Mrs. Christakos had come to take Emily to Lynchburg with them. "I can't go," she said. "I have nothing to wear." But her mother quietly found the needed garments and said, "Go with them, Emily." Could it be that mother understood? Emily was still determined not to let anyone know how she felt.

When they stopped at Martinsville for a Bible study on baptism Emily looked at a catalog, pretending not to listen. Riding in the front seat with Pastor Christakos she refused to answer questions about the Voice of Prophecy lessons, her belief regarding Sabbath, or why she was not wearing her class ring.

Elder Boothby's meeting was good. So was the film on Seventh-day Adventist mission work. Emily found herself agreeing with everything, yet resisting. Elder Christakos tried to talk to her about the coming baptism. No response.

Bedtime came and Emily found herself in the pastor's study where she was to sleep. "In this room," Emily said to herself, "Mr. Christakos has prayed often." She tried to pray but could not. Neither could she sleep. She picked up from the shelf one

of several books written by Ellen G. White. As she read she relaxed. Then she prayed, "Lord, give me the courage to take my stand. Help my family to accept my decision. Give me a safe journey home. Amen."

The trip home was uneventful. During the week a letter from Elder Christakos said, "We are counting on you to be baptized Sunday." Acting on a sudden impulse she read the letter to her mother.

Her mother's response was, "Do you mean you're going to join up with the Seventh-day Adventists? How will you get to church?" Emily was almost disappointed that her mother offered no objection. She still could not decide for herself.

Sunday morning found Elder and Mrs. Christakos calling on her parents to get their opinion. They expressed no opposition. "I don't care," said her father. "She won't work on Saturday anyway, so it won't make any difference." Her prayer was fully answered, for now she had the needed courage.

With a light heart Emily went down into the baptismal pool. Her happiness was short lived, for that night her father cursed her, her mother, and Elder and Mrs. Christakos. Emily cried herself to sleep. Her brothers called her crazy. Even Wilson was not with her in this. Nevertheless she had taken her stand for Bible truth and could not remain unhappy for long.

The church members were all older people and Emily did long for association with people her own age.

Making a living was a very real problem. She had been working in a knitting mill for 37 cents an hour, but it did not seem the best type of work for one who wanted to help the world prepare for the coming of Jesus. Emily was not disappointed to lose her job about two years after her baptism. Elder and Mrs. Christakos were still her friends, and soon helped her begin colporteur work. She helped her parents on Mondays and Fridays. For the three days in the middle of the week she was a colporteur.

Her first converts were not people to whom she had sold books. One day while waiting for a streetcar she met a man who had a satchel just like her own. This made a good conversation piece and soon they were visiting. She learned that he knew about Seventh-day Adventists in Washington. He had the book *Bible Readings for the Home*. Emily offered to study the Bible with him and his family. Making the story short, the Woods family accepted the Bible truths Emily so highly recommended. A new member herself, she was already a missionary. This was a high light of her life.

(Continued next week)



## Lucy Led the Way

By MARYANE MYERS

LUCY was almost ten years old. "It won't be long until I'm promoted to the junior department," she told her Sabbath school class. "I'll have a birthday before promotion day."

The other six girls were impressed. They were eight years old, but wished they were ten.

"We're going to miss you," her best friend, Kathy, said.

"I'll miss you too. But we'll see each other at school."

Mrs. Martin, the teacher of the class, thought that her pupils had talked more than enough. "Let's remember we are in Sabbath school and give this time to the Lord," she reminded them.

Lucy shrugged. "I know the lesson."

"Did you study every day?"

"It wasn't hard, so I read it once or twice."

Lucy had made that statement more than once during the past several months, Mrs. Martin remembered. She also remembered how the other girls had started doing the same thing until now nobody, except the teacher, reported daily lesson study. She had talked to the class members on the importance of taking time each day to study God's holy Word. But she noticed they seemed to think Lucy's way was better.

"We'll start our lesson today by each reciting the memory verse. Lucy, we'll

start with you since you know your lesson."

Lucy, who was examining her new handbag, looked surprised. She dropped it and fumbled for her *Quarterly*. Then she tried to read the memory verse in a glance, so that Mrs. Martin would not notice.

"Peace—peace I leave with you," she mumbled, trying to think of the rest of it. "Don't let your heart be afraid."

Then Mrs. Martin asked the other girls to recite the memory verse.

Kathy was next, and she used Lucy's exact words, "Peace—peace I leave with you. Don't let your heart be afraid."

The other girls did the same. Then Mrs. Martin asked them to open their Bibles to John 14:27.

"Let us check with the Bible to see if the memory verse was correctly quoted. This is an important text. Someday we shall need it for our own comfort, and also to help others."

To the girls' surprise Lucy had been very wrong. Kathy read the verse, "'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid'" (John 14:27). She closed the Bible and looked at Lucy without saying a word.

Lucy knew what Kathy and the other girls and Mrs. Martin were thinking. She really didn't know her Sabbath school lesson. She didn't even know the memory verse. "I was dumb to think I could get by with it—dumb for not learning such a wonderful Bible promise—and Kathy and the others were dumb for copying me," she told herself, feeling very ashamed.

Lucy looked up into Mrs. Martin's kind face. "I'll study every day next week," she promised. And the others followed Lucy.

The following week each girl knew the lesson well, including the memory verse. Lucy felt happy because she had led her friends in the right way this time.

"I was dumb to think I could get by with it," Lucy told herself, feeling very ashamed.

JEANIE MCCOY, ARTIST



# From the Editors



Authority and the Three Angels' Messages—5

## MATURING FOR THE FINAL TEST

In the previous editorials of this series we have pointed up the fact that one major issue involved in the three angels' messages is that of authority. The great controversy, begun in heaven between Christ and Satan, is being continued on earth. Satan is working in every conceivable way to undermine the authority of Christ and rally the world under his banner of rebellion. The Sabbath is his special object of attack because it is a sign of Christ's Lordship. By true Sabbathkeeping the Christian acknowledges Jesus as the ultimate authority in his life. While he respects all lesser authorities, he acknowledges none save Jesus as supreme. Every problem and question in life he submits to Christ. He asks, "How will this affect the Lordship of Christ in my life?"

Anciently the nations of Israel and Syria had formed an alliance against Judah. Judah, in turn, had united forces with Assyria. How often men turn to men for help instead of to God! Eager to protect their interests, they sometimes join hands even with unbelievers—in the case of Judah, with outright heathen.

But this is a mistake; not only because it violates the counsel of God against being "unequally yoked together with unbelievers," but because the relationship will inevitably impinge on the Lordship of Christ in the life. God's warning to Judah was "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread" (Isa. 8:12, 13).

On this passage the *Bible Commentary* says, in part: "God would have His people stand by themselves, distinct from the world. We are to counsel with God and to find our strength in Him. . . . When the people of God form alliances of any kind with those who know Him not, then the policies of men will inevitably supplant the principles of Heaven." The Christian must stand unfettered, entering into no alliances that will keep him from responding immediately and joyfully to the will of Christ.

### Standing Apart

Some professed followers of Christ apparently do not see this point clearly. They complain that "the church" will not "let them" do this or that. They wonder why the church counsels against belonging to certain organizations. They declare that they see no objection to holding membership and paying dues in certain "confederacies," or in linking their interests closely with people of "the world."

The basic issue, as we see it, is simply this: Christ is to be seated on the throne of the Christian's heart; He is Lord; He is ultimate authority. If membership in any organization might interfere with Christ's Lordship, it is dangerous, for it is inimical to one's eternal interests. Once the Christian sees this point, his course of action usually becomes clear.

Madame Chiang Kai-shek once pointed out that in old Chinese art there is just one outstanding object, perhaps a flower, perhaps a scroll. Everything else in the picture is subordinate to that one beautiful thing. "That one flower, as I see it now," she said, "is the will of God."

When we place all of our problems and decisions in a right relationship to Christ's authority, the painting of our lives acquires both beauty and perspective. Perplexities in many areas of life vanish.

Some people wrestle over whether to pay tithe. But when a person establishes Christ as Lord, and he hears his Master say, "Bring ye all the tithes into the storehouse, . . . and prove me" (Mal. 3:10), his struggle is ended. Cheerfully, and without debate, he responds: "You are my Lord, my ultimate Authority. If you want me to pay tithe, that's what I will do."

Likewise, if one is perplexed over whether to marry the person he thinks he loves, he prays: "Lord, You are reigning on the throne of my heart. Reveal Your will to me, and I will gladly act on it." Perhaps the answer will come through the Scripture, "Be ye not unequally yoked." Immediately his course is clear.

Or, if one is in doubt as to whether he should accept a certain job, he turns for wisdom to the Lord. If the job requires Sabbath work, he knows instantly that he should decline it, for this would interfere with Christ's Lordship in his life.

Thus the truly converted person seeks to please God in diet, in dress, in plans, in goals, in education—in everything! Wrote the great apostle: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; . . . for ye serve the Lord Christ" (Col. 3:23, 24). This counsel was given to servants of earthly masters, but the principle is equally sound for servants of the King.

### Not an Easy Concept

The concept we have been setting forth—that each person must deal with God directly, that he must wrestle through on his decisions individually—is not an easy one. Many people would rather seek answers from the minister, from the church, from a friend, or from the state—all legitimate counselors for some questions. One writer has pointed out that "Protestantism . . . is a much more difficult faith to accept and to fulfill than is any authoritarian faith—political or religious. Speak with a Communist. He will tell you of the relief that he has experienced at giving himself over to the control of an institution, the state, that takes complete charge of his life, telling him what to think, what to speak, how to act. Speak with a Roman Catholic. He will tell you of his comparable feeling of relief at giving himself over to the direction of the institution that claims infallible truth, that purports to have a complete, detailed knowledge of the mind of God in His relations with men, even down to the minutiae; and which with an assumed authority tells him in detail how to act, what to say, what to think, in religious belief and practice. . . . There is an immediacy about Protestantism that is both fearful and exhilarating."—*Monday to Friday*, p. 121.

This kind of religion does not eliminate the need for wise human counsel, but it does demand that one think—and think, and think. It demands that one pray—and pray, and pray. It also demands that one come into direct contact with a Person, the Person of Jesus Christ.

Inevitably this produces growth, and maturity. It develops the personality and the mind. It produces strong Christians whose characters reveal the matchless qualities of their Pattern and Authority. This illustrates further the statement that we made at the beginning of

these editorials—that the kind of life one lives is determined largely by the kind of ultimate Authority he chooses.

And so the challenge of Revelation 14 takes on added meaning. Mankind must choose between the authority of God and the authority of the beast. "The time is not far distant when God will arise to vindicate His *insulted authority*. . . . How will those who have trampled upon His *authority* endure His glory in the great day of final retribution?"—*Patriarchs and Prophets*, p. 339. (Emphasis supplied.)

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. . . . While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to *divine authority*, receive the seal of God."—*The Great Controversy*, p. 605. (Emphasis supplied.)

Let no one blur the message of Revelation 14. Let no one confuse the issues. In the Sabbath question the principle of authority is involved—one of the most fundamental, if not *the* most fundamental, issues of life. As the multitudes are led to see this, many will eagerly accept Christ's authority. They will stand apart from every program that threatens in any way to interfere with His Lordship in their life. Like the apostle Thomas, they will declare: "My Lord and my God" (John 20:28). K. H. W.

(Concluded)

## DIALOG WITH THE MODERN MIND—2

Last week we mentioned a recent conversation, while en route to Los Angeles, with a fellow passenger who chooses to think of himself as an agnostic. For two or three hours we discussed reasons for believing—or doubting—the existence of a personal God, and whether the universe is the result of a fortuitous accident or of purposeful acts on the part of an infinitely wise Architect. Last week we cited this conversation as a concrete example of the problem we face as a church in communicating the Advent message to people who do not accept the Bible as the inspired, authoritative word of God. This week we retrace, briefly, one of the flight corridors of reason along which we sought to pilot our Astrojet friend's thoughts—the rather abstract but nevertheless real and practical relationship between mind and matter.

Within the orbit of human experience the orderly arrangement, systematic structure, and useful function of man-made contrivances universally presupposes the existence of mind and its intelligent operation on material things. We cannot conceive of the flight of a *Surveyor 1* to the moon or a *Gemini 10* in orbit around the earth, for instance, without a vast prior expenditure of intelligence to plan the project, design the hardware, and conduct the mission. Nor can we imagine the *Fifth Symphony* without a Beethoven, *Finlandia* without a Sibelius, or *The Messiah* without a Handel. Could *Paradise Lost* come into existence without a Milton, the *Idyls of the King* without a Tennyson, the United States Constitution without a Thomas Jefferson, or the Gettysburg Address without an Abraham Lincoln? Or shall we suppose that if we open and empty enough cans of alphabet soup we shall eventually discover to our amazement that the letters in one of them voluntarily arrange themselves to spell out the Lord's Prayer?

My Astrojet friend conceives that every one of these things is mathematically possible—even probable—given sufficient time and an infinite repetition of trial and error. Well, possibly so, in theory; it would be difficult to

prove a universal negative. But the simple fact remains that no such thing ever has happened, and we are inclined to doubt that it ever will.

In the same way, yet on an infinitely grander scale, the orderly arrangement and purposeful function of things in the natural world testify to an infinite intelligence that transcends the universe about us. It is just as incredible to think of the components of an atom of uranium or of a vast galaxy 8 billion light years away humming along smoothly, without prior planning by an intelligent mind. Or shall we imagine the human brain devising a 200-inch telescope, a spectrograph, a photoelectric image scanner, punched cards for recording the data thus obtained, an electronic computer able to analyze the data within a few seconds, and a Maarten Schmidt or an Allan R. Sandage able to identify the optically invisible source of light as a quasar far out on the rim of the universe—without some Master Intelligence to devise such brains in the first place!

### Credulity or Faith?

Agnostics charge us who believe in such a Master Intelligence with credulity caused by a confrontation with things we cannot explain. We reply that infinitely more faith is required to believe that the universe can exist without a Master Intelligence, than it does to account for it on the basis of such an Intelligence.

As a matter of fact, to assume that the human mind can be explained on the basis of a fortuitous agglomeration of amino acids activated by minute electrical impulses is to violate the basic principles of the scientific method—observation, experimentation, and deduction. No one has ever observed the operation of chance on the scale required to produce a galaxy or even an atom, or to devise the human mind or the human optical system. The most ingenious research and elaborate technology are required to create plutonium (an element that does not exist in nature), color television, or a modern electronic computer. Yet the human brain is itself infinitely more ingenious, complex, and creative than any of its products. Who devised and built *it*? When, in the name of science, men choose to ignore basic scientific principles in order to bolster their a priori denial of a Master Mind transcending the natural universe, they demonstrate, not superior intelligence, but the utter fallibility and inconsistency of human reason when challenged by facts it prefers not to accept. How elaborate an escape mechanism agnostics have contrived in which to run away from God into the fantasyland of chance and accident!

Next week we will explore another of the pathways of reason along which we sought to lead our Astrojet friend back to God.

R. F. C.

## "STICKY-FINGERED" EMPLOYEES

The Small Business Administration reports that dishonest employees account for about two thirds of retail stealing. This is twice the "take" of shoplifters. Among the tips on preventing theft, suggested by the SBA, are these: Provide employees with pocketless uniforms; forbid their parking near the back door; keep an eye on new employees.

We recognize that the SBA cannot suggest to employees that they ask God for a change of heart so that stealing will become unthinkable to them. But any solution short of this is inadequate. Unless people with "sticky fingers" have a complete change of heart, how dangerous it would be to admit them to heaven, where priceless treasures will be accessible everywhere!

K. H. W.



# Reports From Far and Near

## Evangelism in the Central Philippines

By L. E. MONTANA  
Ministerial Secretary  
Central Philippine Union Mission

Before the close of last school year, Mountain View College planned for a field school of evangelism in connection with a major effort to be held in the territory of the Central Philippine Union Mission. The place pinpointed for the evangelistic thrust was Dumaguete City, capital of the province of Negros Oriental. This place is sometimes called "the city of gentle people," because of the strong influence of the Protestant Silliman University, manned by many American missionaries.

This university has greatly molded the religious thinking of the people not only in the city but throughout the province. As a result there is a Protestant church in almost every town in the province. Stations DYSR, DYHR, and DYCR are on the campus of Silliman University, and one of our programs is aired there each week.

The plan was to bring to Dumaguete three ministerial students who needed several hours' credit to finish their course, and also field experience. They were to finish their credits in the field school. Hence A. V. Dick, head of the Bible department of Mountain View College, accompanied them, and also became a member of the evangelistic team. Two of the students—Adriano Aguirre, Jr., and Ulyses Camagay—were already under appointment by missions in the South Philippine Union, and Bernabe Atiteo was later called for Bible teaching at Mountain View College.

With the team also were a new MVC graduate, Adelaido Manatad, who was already employed as ministerial intern by the Central Visayan Mission; A. B. Savilla, Eliseo Doble, Mrs. Helen Zamora



Members of the evangelistic team in front of the Center at Dumaguete City, Philippines; L. E. Montaña, the evangelist, seated in center; A. V. Dick at his right.

from Negros Mission, L. E. Montaña, who served as the evangelist and director of the field school, and Mrs. Montaña.

The team met every morning for lectures on evangelism, assessed the previous night's results, assigned names to the various members of the team, and planned for the day's program, after which the workers went to their street assignments for visitation.

In the afternoon the members of the field school met for classes, while the others continued their visitation program. Meetings were held nightly except Monday—four nights of preaching and two nights of Bible-marking classes (after the second week).

The campaign was divided into the following phases:

Phase 1, from May 30 to July 3. This was the field school phase, after which Elder Dick returned to the college and two of the interns belonging to the other

union left for their mission assignments. Fifty-seven candidates were baptized during phase 1.

Phase 2 lasted until September 5. This phase resulted in 107 additional baptisms. Here the rest of the interns were recalled by their employing missions.

Phase 3 consisted of decision meetings, which ended September 25, when an additional eight were baptized.

Phase 4 ran to the month of December, in which studies from the book of Revelation were given to strengthen the new members and to gather those still in the valley of decision. Thirty-seven new believers were baptized during this period. A total of 209 persons were baptized during the campaign.

We are thankful to the Lord for the harvest of souls in the field school and major effort in Dumaguete City. Although all souls are precious in the sight of the Lord, we were especially pleased over several whose witness will increase the influence and prestige of the church among the nonbelieving world. One was a nurse who formerly worked in the Silliman University Mission Hospital. After her baptism she went to the United States. She is now at Temple University Hospital, Philadelphia, but has made arrangements to transfer to our New England Sanitarium and Hospital.

Another was a Chinese couple. Chinese are hard to convert in the Philippines, but Eng Chuan Tan, after his baptism, became a literature evangelist in the Negros Mission, and is a good prospect to help the Chinese work in our union field.

Another precious gem is an attorney working as a chief of the Bureau of Internal Revenue (a sensitive and influential position in our government) in a town close to Dumaguete. His wife and two children were baptized also. An ar-

Attorney Paponcio Bagapuro, chief of the Bureau of Internal Revenue office in one of the towns near Dumaguete, being baptized by A. B. Savilla. At right is Arcadio Lariosa, retired government treasurer. Also baptized were his wife and two of their children.



chitect joined the church after his 13-year-old daughter decided to be baptized. Later on the wife and four other children followed them in spite of the pleadings of their minister.

I also should mention a former Adventist woman who stayed away from the church for nearly 20 years after her marriage to a physician, who later took law. This family became prominent politically, socially, and materially in the community. God's love triumphed when this dear sister was at last rebaptized. She also brought to the church her son, daughter-in-law, grandson, seven other workers in her farm, and the wife of the provincial assessor.

These people and many other precious jewels more than compensate an itinerant evangelist for his long hours of hard labor and the inconvenience of moving from one city to another, causing serious dislocation in the education of the children.



Mr. and Mrs. Donald C. van Ornam and three children sailed from New York City on the S.S. *African Mercury*, July 8, en route to South Africa, returning after furlough. Sister Van Ornam's maiden name was Barbara Jean Slocum. Brother Van Ornam is business manager of Solusi College.

Dr. and Mrs. Marvin H. Moore, of Fresno, California, left Los Angeles, California, July 10, en route to the Philippines and Taiwan. Sister Moore's name before marriage was Lolita Evangeline Ashbaugh. Dr. Moore will serve as a relief physician in the Manila Sanitarium and Hospital and also in the Taiwan Sanitarium.

Edna L. York, returning after furlough, left Los Angeles, California, July 10, for Singapore, going on from there to Karachi, Pakistan. Miss York is director of the school of nursing in the Karachi Hospital.

Mr. and Mrs. Winston H. McHenry left San Francisco, California, July 11, returning to India after furlough. Their son, Edward, preceded them, having left San Francisco, June 6, in order to attend school. The maiden name of Sister McHenry was Ruby Florine Truitt. Brother McHenry will resume his work as cashier and accountant in the Southern Asia Division office.

## Wyoming Governor Greets Centenarian



Mrs. Rose Ricketts (Alfred A.) Palmer, a member of the Worland, Wyoming, Seventh-day Adventist church, celebrated her 100th birthday on March 27. Among the many who came to congratulate her was the governor of the State, Clifford P. Hansen.

A pioneer family, the Palmers came to Wyoming from South Dakota by covered wagon in 1902. After arriving in the Worland area Mrs. Palmer discovered that one of her neighbors, Mrs. Sam Black, was an Adventist. Mrs. Palmer's mother and grandmother in South Dakota were Adventists too, so Mrs. Black and Mrs. Palmer began having Sabbath school together. There was no church to attend after she was baptized, but when the Worland church was organized in 1949, she was one of the charter members.

Mrs. Palmer is now unable to attend services, but she enjoys spending much of her time reading her large-print Bible. She says that all of the texts are her favorites. When asked for advice for long life Mrs. Palmer says that she has none, but that she has always tried "to eat right, live right, and do right."

ARDIS STENBAKKEN

Elder and Mrs. Bruce M. Wickwire and Bruce, Jr., of Takoma Park, Maryland, sailed July 13, on the S.S. *Queen Mary*, from New York City, for England. Brother Wickwire had spent some months in the Northern European Division prior to the 1966 General Conference session, he having left on January 31. Sister Wickwire's name before marriage was Sarah Adele Dorland. Brother Wickwire is publishing secretary of the Northern European Division.

Mr. and Mrs. Lowell C. Hagele, of Newbury Park, California, left San Francisco, California, July 16, for Guam. Sister Hagele's maiden name was Elaine Marie Stickle. Brother Hagele will be mathematics and science teacher in the Far Eastern Island Mission Academy.

Elder and Mrs. Luis A. Ramirez left San Francisco, California, by car July 18, going to Guatemala City, returning after furlough. The maiden name of Sister Ramirez was Virginia Rose Rogers. Brother Ramirez is publishing secretary of the Central American Union Mission.

Mr. and Mrs. Elmer T. Nelson and two children, of Fort Bragg, California, sailed from Los Angeles, California, on the S.S. *Argentina Maru*, July 18, for Brazil. Sister Nelson's name before marriage was Charlotte Mae Nicola. Brother Nelson serves as X-ray technician in the São Paulo Hospital.

Mrs. Sui Koon Ng left New York City for Singapore on June 13. The two children, Andy and Annabel, left Los Angeles for Singapore on January 30, to attend school. Sui Koon Ng left New York City on July 21. They are returning to their home division. Brother and Sister Ng have recently taken studies at Andrews University. He is to teach in the Southeast Asia Union College.

Leeta Evelyn Hemme left San Francisco, California, July 21, for Java, returning after furlough. Miss Hemme will continue her work as an elementary teacher in the West Indonesia Union Mission, at Bandung.

W. R. BEACH

## CARE Activities in Sierra Leone

BY BORGE CHRISTENSEN  
President, Sierra Leone Mission

The leader of the CARE program in the southern and eastern Province of Sierra Leone, Jack Soldate, has appointed the Seventh-day Adventist primary school at Nemgbema as the first place in Africa where a pre-school feeding program is to be carried out. If the plan proves successful, it is hoped that this program can be instituted in many places on the continent. Mr. Soldate chose the Seventh-day Adventist primary school because this school, under the able headmastership of M. S. Greene, already had a fine and well-organized feeding program for the children of school age.

CARE, which stands for Cooperative of American Relief Everywhere, is carrying on an extensive relief program in many places in Africa.

The Sierra Leone Mission of Seventh-day Adventists has been greatly helped by CARE. CARE provides one meal a day for the 4,000 pupils who attend our 23 primary schools. CARE also provides us with one meal a day for both boarding and day students at our Peninsula secondary school and our secondary school at Yele. In addition, CARE helps with food for the 260 patients at Masanga leprosarium, and has donated a considerable supply of medicine to our mission.

## Ordination in South Africa

At the recent camp meeting of the Oranje-Natal Conference, J. O. Stratford, conference youth and home missionary department leader, was ordained to the gospel ministry. F. G. Clifford, retired veteran minister and administrator, gave the charge. A. W. Austen, field secretary of the Trans-Africa Division, offered the consecration prayer, and A. W. Staples, South African Union Conference president, extended the welcome.

In the picture Pastor and Sister Stratford are shown in the center, with (left to right) G. E. Garne, A. W. Staples, A. W. Austen, and F. G. Clifford.

G. E. GARNE, President  
Oranje-Natal Conference





**Dr. F. A. Mote, LLU '61, staff doctor of the Saigon Adventist Hospital since January 1965.**

# Adventist Medical Work in Vietnam

*An interview with the doctors of the Saigon Adventist Hospital.*

By BEATRICE SHORT NEALL



**Dr. F. D. Thoresen, LLU '59, medical director of the Saigon Adventist Hospital for four years.**

**Dr. Thoresen, when did you come to Vietnam?**

January 4, 1962.

**Do you often find yourself digging glass and shrapnel out of people?**

Yes, we do that almost every week. We treat some of the victims from Saigon, but more frequently people from the surrounding countryside who have been injured in mine or grenade explosions. Just this week we had a little boy who was out tending his buffaloes when one of them stepped on a mine. The explosion killed the animal and injured the boy. We took some shrapnel out of him, and now he's doing fine.

**Dr. Thoresen, as medical director of the hospital, could you tell us something about the staff you have working for you?**

Our working force numbers about a hundred at the present time, most of whom are Vietnamese church members. Since we lack trained nursing help, we

also have Chinese nurses trained in Taiwan, two Filipino graduates from the Bangkok Sanitarium, and Joyce Tinworth from the Sydney Sanitarium in Australia. She is doing excellent work not only as nursing supervisor but also as director of the nursing school. We have a class of 14 student nurses who will be a great asset to us when they graduate next year.

**How many doctors do you have?**

Only two, Dr. Mote and myself. This places quite a load on physician services because we have more patients than we can possibly handle.

**How many patients were cared for in the hospital during 1965?**

About 30,000 outpatients and 2,000 inpatients.

**What are your most urgent needs?**

First of all, more space. Our hospital is a converted house, which right now is bursting at the seams in every department. Second, we need more doctors and trained nurses.

**Are you planning to build a new hospital?**

Yes. We have the land, not a very large lot, but in an excellent location; and we are planning to build a 75-bed hospital with the possibility of expanding to 100 beds in the future.

**How many doctors could the Saigon Adventist Hospital use?**

Right now we could use three doctors, and we are planning in our new hospital setup to have at least four doctors if they possibly can be obtained.

**Are there opportunities for an enlarged work?**

Yes. If our Saigon hospital were adequately staffed, we could operate clinics outside the city in needy areas. In addition to this, there is now an excellent opportunity to open up work in Dalat, the resort and garden area of Vietnam. This is in the cool highlands, with beautiful mountains and valleys, lakes and gardens everywhere. A 50-bed hospital there has been offered to us for about \$100,000. It is a fine hospital, beautifully located, serving a large clientele.

**How long would it take for such a hospital to pay for itself and become self-supporting?**

I estimate about three years.

**Would you like to see an Adventist doctor take advantage of this opportunity?**

I think if we could stabilize our work in Saigon, since this is our main center of activity, this would be a good time to establish our work in Dalat. There is a need there and the door is open.

**Dr. Thoresen, I believe you are about to return to the States for a much-needed change. How soon will you be leaving?**

On May 8.

**I suppose there is another doctor here studying the language, ready to take over as soon as you go?**

Unfortunately, no. So far we don't have any definite replacement in mind.

**How long has the General Conference been looking for a replacement for you?**

For two years.



**The Saigon Adventist Hospital. Every department is strained beyond capacity.**

If a doctor should accept the call today, how long would it take for him to be in the field, ready to work?

Normally we estimate one year, but we hope this can be speeded up.

So it's possible, then, that for a year the Adventist Church will have only one missionary doctor in all of Vietnam. How well can he manage, do you think?

The work will have to be curtailed tremendously, because it is not possible for one doctor to keep up with all the demands here. It would be quite a drain on his physical reserves.

In this emergency situation, could the hospital use temporary doctors who might serve for several months at a time?

We certainly would welcome any who would volunteer for this. Such service, though it does not allow for continuity in patient contact, would at least cover the medical needs.

Dr. Mote, you must find it challenging to operate a hospital in Saigon in times like these. Tell us about several cases you have treated.

I remember a mother of ten children who was brought to us. A hand grenade had been thrown into her home, killing the father instantly. A piece of shrapnel passed through her forehead to the back of her head, leaving her permanently paralyzed on one side. The children were not seriously hurt. But she was left a permanent invalid, with no husband, and ten children to care for.

Last February a three-year-old girl was brought in with an injury from an explosion. A small piece of shrapnel that had entered her left thigh traveled up and lodged in the hip joint, causing her a great deal of pain in walking. We had to X-ray during the surgery to pinpoint the location of the shrapnel in order to remove it without damaging the muscles and joint. The operation was successful and the child has gone home to convalesce.

A month ago a girl in her early twen-



*Patients crowd to the desk of the outpatient department, hoping they can see the doctor.*

ties lost both feet in a mine explosion. We tried to save most of the legs, but had to amputate again at a higher level because the tissue didn't heal well. The girl is convalescing satisfactorily now.

Do you have contagious diseases here that you wouldn't see in the States?

Yes. Cholera, plague, and smallpox are all found here. I've treated several cases of diphtheria in small children, with discouraging results. The toxic effects of the bacteria frequently damage the heart and other structures beyond repair.

I have also had several cases of tetanus. One involved a boy 14 who was riding on the back of a motorbike when his heel caught in the spokes of the wheel and was badly torn. He was treated in a local clinic and then in a hospital where, for no apparent reason, a cast was put on. He remained there until he showed signs of tetanus. He came to us with rigid back and extremities, as well as jaw and face. The disease is quite frightening. We

gave him massive doses of antitoxin, penicillin, sedatives, and painkillers. He is now completely recovered.

Are you able to meet the demand for your services?

The demands are tremendous. Patients come to our hospital as early as 4 A.M. in order to be first in line. By the time the door is opened there is a mad scramble to see who can get to the desk first. The receptionists do their best to admit the patients in order, but some are still turned away for several days at a time.

We try to see as many as we can, but are limited by a fairly heavy surgery schedule and also by the type of care we like to give. I am not so much interested in seeing a mass of patients as I am in trying to benefit those whom I do see. Our outpatient department doesn't comfortably accommodate more than 30 patients, yet we often have more than 100, and I'm sure the number could be greatly enlarged if they felt there was any way of seeing the



*Left: Dr. Thoresen examines the stumps of Pham thi Doi, 24. She lost both feet when a land mine exploded. Above: These 14 Vietnamese student nurses will fill a great need when they graduate from our school of nursing next year.*



doctor. Two of us usually see from 60 to 100 patients in a day, depending on the type we see and the amount of surgery we do.

**Do you get a feeling of satisfaction from filling a real need out here?**

To answer this I would have to say that the masses of humanity in this country who need medical care are simply overwhelming. It is impossible, no matter how much help we might have, to be able adequately to fulfill the demands made upon us. Still, we are happy to do what we can, and we feel that we are successful to the extent that there is a large number of patients who have been cured medically and surgically and who have had contact with Christianity through us.

**What are some of the frustrations of medical practice out here?**

One difficulty is in obtaining adequate drugs and supplies. Since military shipments hold priority, there is an obstruction in the shipment of supplies by freight. Right now the only intravenous solution we have in the hospital is normal saline. We have no dextrose and other solutions we need. Some drugs ordered for many months still have not arrived.

We are also hampered by crowded conditions and limited staff. But I suppose the greatest frustration comes from being under such constant pressure all the time in a situation where we could easily use three or four doctors. Where there are only two, the work load becomes almost unbearable. Being on call every other night without letup becomes quite wearing. Still, if we are to keep our hospital operating, we have to do the best we can with the help we have.

**Just what kind of doctors would best fit the needs here?**

General practitioners with some surgical ability. We could use obstetricians, orthopedists, and internists if they were also willing to do some general work. We hope some will volunteer.

## The Work Is Onward in Colombia

By GEORGE C. NICKLE

On a balmy Thursday evening my secretary-treasurer, Gene Burley, my daughter June, and I crossed the border of Venezuela into Colombia and the progressive little city of Cúcuta. We were traveling in a pickup truck, and the trip had been pleasant in spite of the fact that one night we had had to use the truck as an overnight lodging place.

We had been traveling through a peninsula inhabited by the Guerrero Indians, and as night came on we were just entering a large, uninhabited section of the country. We planned to cross it, but as we started we came to a spot where the road had been converted into a series of deep ruts and mud puddles, caused by heavy trucks carrying contraband goods.

We tried to negotiate the high places, but our efforts were in vain. We soon found ourselves sliding gently off the ridge and settling down in the soft mud. So we stayed there for the night, knowing that in the morning more trucks



## Fiftieth Anniversary of Ford, Colorado, Church

The Seventh-day Adventist church of Yuma, Colorado, was organized November 28, 1908. During parts of the years 1914 and 1915 John W. Turner and H. M. S. Richards, both students at Campion Academy, held evangelistic meetings in various areas of northeast Colorado. As a result of the diligent work of these two young men, 19 people were baptized during the year 1915.

Late in 1915 and in the early part of 1916, it was voted to build a new church in the Ford area and to change the name to the Ford Seventh-day Adventist church. The Ford church was organized April 8, 1916, by A. T. Robinson, then president of the Colorado Conference.

At the time the church was moved to Ford there were 72 members. A 10-grade school was operated from 1917 to 1932.

On April 17, Elder Richards and the King's Heralds quartet were honored guests at the fiftieth anniversary of the Ford church. The church, now Colorado's smallest in membership, was crowded with members and friends for this occasion.

Edward Turner, lifetime member of the church in this area and brother of Elder John Turner, spoke briefly. At the close of the program, Russell Lange, an artist, presented an original sketch of Elder Richards.

D. S. WALLACK  
Departmental Secretary  
Colorado Conference

loaded with contraband goods would want to go through and would have to extricate us in order to clear the road.

The night wore on, but there was not a dull moment in it, for an all-night Indian fiesta was in progress nearby. Through the trees we could see lights, and hear the music and laughter of the people as they danced throughout the night. They appeared to be having a good time, but we knew they had not found true happiness, for they were still serving gods of wood and stone. Beneath this joyful exterior was a feeling of frustration and a reaching out for something better.

Morning came eventually, and with it the trucks, and soon we were on our way.

Now we were back in Colombia, headed

toward our church in the mountain city of Bucaramanga in the heart of the state of Santander. This city had furnished many interesting experiences in connection with our work, but we little dreamed of what was just ahead of us. This state had been the scene of many irregularities, and Satan and his hosts were trying hard to impede the progress of the work.

## Guerrilla Warfare

As we left Cúcuta we were informed that guerrilla warfare was in progress between there and Bucaramanga. It was not considered safe to travel under those conditions, but who could tell when this warfare would terminate? The King's business demanded haste, so we decided to go on, trusting the God of heaven and earth to see us through. This state of strife could continue many weeks. It was Friday, and day was just breaking when we took to the road, hoping to arrive in Bucaramanga before sundown.

As we rode along for the first couple of hours, we enjoyed the beautiful scenery and the happy songs of the numerous colorful tropical birds. All seemed peaceful and lovely. But suddenly five guerrilla soldiers jumped from the thicket that lined the road and signaled for us to stop. We were glad to do so, for they were all armed! They were polite and pleasant, and only wanted a ride in the direction we were traveling.

We invited them to join us, and were soon on our way, this time with five passengers. They seemed to be happy and were enjoying a joke on one of their number who had helped himself to some eggs from a chicken house on a farm and had broken them in his pocket as he climbed into the truck.

About an hour later they gave us the signal to stop, and all dismounted, with profuse thanks for the lift. At my request they obligingly lined up alongside the car with June while I took their picture. Then all five disappeared into the thicket and we were alone once more.

Feeling somewhat relieved that no harm had come to us from this encounter, we drove on, but not for long. Blocking our road was another group of guerrillas from the other side of the conflict. To our great relief, they, too, merely wanted transportation. Of course, we did not tell them we had just given their enemies a lift! They stayed with us only about half an hour, and we were then free to drive on. We felt that the Lord had been with us, and His ministering spirits had taken us safely through.

## Lay Worker Killed

About an hour before sundown we reached Bucaramanga, but as we entered the city we sensed a strange atmosphere. Upon reaching our brethren, we learned of trouble, both civil and religious. Our members were being threatened and molested both in the city and in the mountain country around.

Word had just come in that one of our most zealous and successful lay workers, Daniel Villamizar, had been cruelly and treacherously slain while working in his cornfield. The authorities would not permit his body to be buried in the town cemetery. He had been the leader in our



little church and, naturally, was considered a heretic.

The burial problem was solved by dispatching two of the brethren from Bucaramanga to his village to bring his body to this larger city for interment. Sabbath morning I preached to a sober and thoughtful church of around 400 members, which, by the way, was the largest church in Colombia at that time and the one that had endured the most persecution.

Late in the afternoon the men returned with the body, accompanied by Daniel's wife and five small, now fatherless children. The service at the graveside was a most solemn one. Word had spread throughout the city regarding this brother's death, and a large crowd of sympathizers gathered to attend the service. This gave us a wonderful opportunity to plant seeds of truth in hearts that otherwise might never have been touched by the gospel.

True, it was a sad occasion, but the Lord made use of even this tragedy to reach the honest in heart, and Daniel by his death preached a sermon that has been repeated again and again. His influence, both in life and in death, has played its part in spreading the gospel message and winning souls in that difficult field. Today, about 14 years since that fatal day, there are 2,000 members in the city of Bucaramanga. Many smaller churches dot the adjacent mountain area.

When we think of how our faithful brethren in Colombia sacrifice to spread the gospel message and how our missionaries keep pressing cheerfully onward in the face of multiplied odds, including



## Church Organized at Delphos, Iowa

The Delphos, Iowa, church was organized Sabbath, April 23. J. O. McLeod and the writer were associated with the pastor, Luther May, in organizing the church. Present to celebrate with the Delphos believers were friends from northern Missouri and from the Liberty Center, Creston, and Osceola congregations in Iowa. The Oak Park Academy music department presented several musical numbers. Pray that this newly organized church will glow and grow.

**KIMBER D. JOHNSON, President**  
*Iowa Conference*

limited finances, how willing we should be to open wide our pocketbooks and support them with our offerings!

When we first went to Colombia in 1926, our funds were so limited that we did not even have a travel budget. Nevertheless we traveled widely, starting little lights of truth here and there. We raised

the money for our tickets by selling books and periodicals.

I was the president of a newly organized mission, but I sold books to pay train fares, boat fares, rental for mules to cross the mountains, and hotel bills. The books helped not only to pay travel expenses, but to spread the light. I even sold a book to the president of the republic and one to the archbishop, as well as to many priests and merchants whom I met in hotels and on the trains and boats.

Faithful laymen in Colombia have made great sacrifices to give the message and to protect the property of the church in times of strife. I well remember the arrival in Cali of a little group of believers who had been driven from their village homes in the mountains. The church had been destroyed, its members robbed of their earthly possessions and scattered.

One of the sisters in this group stepped forward. In her hands was a bundle of clothing, and hidden in that bundle was a small package which she proudly handed to the mission treasurer. It contained the tithes and offerings from that faithful little group. She, the church treasurer, rejoiced that she had been able to deliver it to its rightful place. I was proud of her for her noble deed, and I am sure the Lord made a proper note of it in her behalf. When we first entered Colombia in 1926 we had about 56 members in the entire country. There was a little group in Bogotá, the capital, and a small group in Barranquilla on the Atlantic coast.

But today, when we look at a statistical report of the Protestant missions in Colombia and see that we have more members in that country than all the other major Protestant churches put together, we can only say, "Praise the Lord." Our membership has reached a grand total of more than 15,000 souls. The Lord is truly blessing His work in Colombia and throughout the Inter-American Division.

## Personnel Directors at Denver Conclave

Seventh-day Adventist personnel directors who attended the recent personnel institute of the American Hospital Association in Denver were entertained by Porter Memorial Hospital in the hospital's staff dining room. Left to right: Maurice E. Mathisen, Loma Linda; R. W. Crawford, New England; Neal Tompkins, Madison; Bill Boddy, Porter; W. Warren Oakes, Florida; L. L. Dunn, Glendale; Herbert Dunn, Washington; and Guy Stewart, Hinsdale. Also attending the institute but not in the photo were Earle Robbins, Leland Memorial, and Ronald McKnight, Kettering.

**A. W. VANDEMAN, Director**  
*Public Relations for Development*  
*Porter Memorial Hospital*





# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Pastor Marion Kidder of the Framingham, Massachusetts, district, concluded a successful Five-Day Plan to Stop Smoking at the Fellowship Hall of the Unitarian Universalist church in Framingham. Thirty-five persons attended this series and "kicked" the habit. Pastor Kidder was assisted by five doctors in this series. They were J. Bendel Register, D.D.S.; Leon Rittenhouse, M.D.; Roy Graveson, M.D.; Robert Tapper, D.S.C.; and Robert Rittenhouse, M.D. Pastor Kidder plans a reunion with the ex-smokers soon.

► Nine persons made decisions to unite with the church after Russell Burrill of the Willimantic, Connecticut, district preached his closing message in the auditorium in Putnam, Connecticut. The Christ of the Bible Crusade was a three-week, six-night-a-week campaign. Mr. and Mrs. Milton Hallock of South Lancaster, Massachusetts, helped provide the music,

and Mrs. Anna Pelton from the Hartford church gave chalk drawings. Follow-up with the Bible in the Hand Course is in progress and a baptism is planned in the near future.



## Canadian Union

Reported by  
Evelyn M. Bowles

► L. L. Bock, president of the Ontario-Quebec Conference, recently accepted a call to the Southern New England Conference to serve as president. Philip Moores, president of the Alberta Conference, has been chosen to replace Pastor Bock as president of the Ontario-Quebec Conference.

► W. J. Soloniuk, home missionary and Sabbath school secretary of the Canadian Union Conference, has been invited to serve as president of the Manitoba-Saskatchewan Conference. He replaces A. W. Kaytor, who has been called to the Alberta Conference to serve as president of that field.

► District leaders in the British Columbia

Conference reported 40 persons baptized during the month of June, with several more preparing for baptism.

► Mr. and Mrs. Keith Dearing and family have recently located in the Creston, British Columbia, district where he will pastor the churches at Creston and Salmo.

► The Bible in the Hand Crusade was concluded in the Fredericton, New Brunswick, district on Sabbath, June 4, with a baptism of five candidates. As a result of the meetings many interests are being followed up by Pastor Blake. Evangelist John W. Popowich will be locating in the Saint John district where preparations and groundwork will be started, with crusade meetings following.



## Central Union

Reported by  
Mrs. Clara Anderson

► L. E. McClain has arrived on the campus of Union College to take up his duties as dean of student affairs. Elder McClain and family have come to the college from Loma Linda University.

► Mrs. Grace Lull is the chief therapist at Porter Memorial Hospital in Denver, Colorado. She works under Floyd Scott, M.D., who heads the department.

► John Hardaker is the new pastor in the Craig, Colorado, district.

► Ed Kemena, assistant Book and Bible House manager of the Colorado Conference, transferred to the Oklahoma Book and Bible House as manager.

► Miss Esther Rose terminated her employment with Porter Memorial Hospital as an administrative supervisor and goes to Addis Ababa, Ethiopia, for duties at the Empress Zauditu Seventh-day Adventist hospital.

► R. H. Nightingale, Central Union Conference president, and F. O. Sanders, Nebraska Conference president, led out in the dedication of the church at Neligh, Nebraska, July 9.

► The Fredonia, Kansas, church was dedicated recently with R. H. Nightingale, union conference president, giving the afternoon dedicatory sermon.



## Columbia Union

Reported by  
Morten Juberg

► Thirty-five have been baptized as a result of evangelistic meetings in the Baltimore area conducted by Frederick F. Schwindt. Two simultaneous meetings lasting 12 weeks were held in the Dundalk and Essex churches. Thomas Hicks is the pastor.

► Charles Griffin, Tyler, Texas, is the new pastor of the Wilmington, Delaware,

## Groundbreaking at Korean Union College

Groundbreaking ceremonies for a much-needed new cafeteria at Korean Union College were held March 11, and construction on the 10,000-dollar project is now progressing. J. C. Lee, the college business manager, who is responsible for the project, addressed the assembled students and guests. Also participating in the ceremonies were, standing left to right—C. U. Pak, secretary of the Korean Union; R. E. Klimes, president of the college; C. A. Williams, president of the Korean Union; Mrs. Williams; J. R. Bailey, welfare director; and (not pictured) P. H. Shin, union educational secretary.

The plan of the building allows for the addition of two more wings when more room is needed. The main dining hall and food preparation area total 3,744 square feet. J. M. Lee is the director of construction and B. C. Ko is the building superintendent.

R. M. JOHNSTON



church. He is a graduate of Union College and a native of Shreveport, Louisiana. Also taking up new duties in the Chesapeake Conference is the pastor of the Waldorf-Patuxent churches, Hubert Morgan, Pueblo, Colorado.

► Dedication services have been held for the new Shrewsbury, New Jersey, welfare center. The dedication ceremony was under the direction of R. D. Steinke, lay activities secretary of the conference. Albert B. Butler, president of the conference, cut the ribbon and declared the center officially opened.

► The auditorium on the campus of Shenandoah Valley Academy has been officially named Zirkle Auditorium. C. H. Lauda, Potomac Conference president, who led out in the ceremonies, said the auditorium was named in honor of Charles D. Zirkle, who on his deathbed asked his father to give his share of the family farm on which to build a school for the Seventh-day Adventist youth of the then Virginia Conference.

► The board of trustees of Columbia Union College has voted to establish a foundation to support experimental research into the problems dealing with the origin of the earth. Principal investigators responsible for carrying out the work will be Robert V. Gentry, newly appointed to the physics department, Lester E. Harris, professor of biology, and Donald G. Jones, assistant professor of chemistry.

► Six were baptized as a result of meetings held in Schuylkill Haven by students from Blue Mountain Academy. Assisting the students were Paul E. Cannon and Lee Thompson. Six more have decided to be baptized in the future.

► Charles D. Brooks, Columbia Union Conference evangelist, and workers from the Allegheny and New Jersey conferences

are cooperating in a city-wide evangelistic campaign being held in Newark, New Jersey. The meetings will continue through the summer months.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► An evangelistic field school was held in Pocatello, Idaho, July 23 to August 20. Bruce Johnston and Don Jacobsen led out. A dozen or more theological students from Andrews University were part of the team. Dr. and Mrs. L. H. Lonergan of the Loma Linda University faculty presented health messages each night. The district pastor, Reuben Hubbard, and his associate, Robert Nickell, together with the church officers and members, worked hard for many months in preparation for these days of intensive soul winning.

► Additional staff members at Gem State Academy are Dallas L. Carr, to teach Bible and serve as school counselor, Darlene Palmer, to be dean of girls, and Bud Dickerson, dean of boys.

► A four-day rally for Oregon Conference student colporteurs was held at the Portland Associated MV Lodge near Mount Hood, July 1 through 4. V. J. Rice, publishing secretary, and his assistant, Robert L. Morris, planned the weekend. Sabbath morning the colporteur group of about 40 attended services with the small church group at Wemme.

► Ship literature contacts at Portland harbor have now reached 3,000 ships from 27 countries, representing 21 languages, since the first contact was made in November, 1962.

► Maynard E. Loewen will assume the

position of dean of men at Walla Walla College this fall, coming from a similar position at Columbia Union College. John W. Uhrig joins the faculty of the health and physical education department, coming from Maplewood Academy in Minnesota. John Waterbrook, who receives the B.S. degree from WWC this summer, and who already has a wide background as director of gymnastics and physical fitness camps in the State of Oregon, will join the teaching staff this fall and will have charge of the total program at the new swimming pool.

► Members of the Choral Arts Society of Japan Missionary College, concluding a three-month tour of the States, were made honorary citizens of the Rose City at a concert for Mayor Terry D. Schunk on July 15 at City Hall. Special recognition was made of Tashiko Sato from Portland's sister city, Sapporo. The event was covered by local TV and radio news. Representatives from the Japanese consulate participated in a farewell program at Portland International Airport, July 17. A Pathfinder color guard from Coquille carried flags of both nations, and Ralph Sandberg and Paul Coleman directed a pep band in the national anthems. Portland's Chamber of Commerce supplied roses as a departing gift.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► The Marvin Midkiff family has recently arrived in Hawaii. Brother Midkiff is the new administrator of Castle Memorial Hospital.

► A group of Adventist business men and women of the San Fernando Valley, in California, have joined forces under the sponsorship of the San Fernando Valley Home and School Association in a business venture which is aiding the San Fernando Valley Academy. The corporation—Chaffin Industries—manufactures pre-cast stone products. Ten per cent of gross profits are allocated to the academy for use in various projects. In a recent brief ceremony A. Merrill Chaffin, president of the corporation, handed the first \$1,000 check to Principal D. K. Griffith.

► Mrs. C. V. McKinney reports that a strong Investment program is under way in the Calimesa, California, Sabbath school. Money is being raised by saving food labels, the repairing and selling of donated articles, and by collecting used newspapers. Six tons of newsprint have already been sold, and with the aid of publicity in the local papers it is expected that six more will come in before the end of the year.

► On Sabbath, July 16, the eighty-eighth church in the Southern California Conference came into existence when the Pico-Rivera church was organized under the direction of Samuel Weiss and A. W. Hamra, conference treasurer. This church of 40 charter members is the fruitage of work initiated in 1964 by A. A. de la Torre and the laymen of the Ditman Spanish church. Braulio Perez, of the Spanish Voice of Prophecy, presented

## Japanese Choir Sings at UN

On Wednesday, June 8, the Choral Arts Society of Japan presented a concert in New York before dignitaries of the United Nations organization in the Dag Hammarskjöld Library. The special program consisted of folk songs from around the world.

Standing beside director Francisco de Araujo, far right, is Japanese Ambassador Akira Matsui, who attended the concert and introduced the group to his associates at the UN.

DON HAWLEY



the sermon at the organization ceremony, which was attended by more than 300 well-wishers and friends of the new congregation.



## Southern Union

Reported by  
Oscar L. Heinrich

► Cheryle Anne Chisholm and Lloyd Herbert Fisher, both confined to wheel chairs during their college years, were among the 109 graduates from Southern Missionary College this spring. They were wheeled down the aisle on commencement morning by the president and vice-president of the class, thus leading the procession.

► Mrs. E. E. Duncan recently organized and conducted a five-week food and nutrition school in the Memphis Junior Academy. The course, which was well attended, was sponsored by the combined welfare societies of the Memphis First and Raleigh churches.

► The Chattanooga church was dedicated on Sabbath, May 28. Andrew Fearing, associate secretary of the General Conference Ministerial Association, was guest speaker for the occasion. O. O. Graham is the pastor.

► Camp meetings for the Florida Conference were held this summer at Jacksonville, Miami, Tampa, and Orlando. A definite evangelism program was presented by the conference president, W. O. Coe.

► Seven adults and young people were baptized as a climax to a six-week evangelistic series held by N. K. Shepherd in Kernersville, North Carolina.



## Loma Linda University

Reported by  
Sandra Craig

► Loma Linda University president Godfrey T. Anderson recently received a \$25,000 cash gift from the Kresge Foundation of Detroit, Michigan. The donation



## Gift for Charity Beds in Hong Kong

Dr. H. W. Miller (left), pioneer medical missionary to China, receives a check for HK \$10,000 from Hari Harilela, a prominent Hong Kong businessman.

This gift will endow three charity beds for one year in the newly opened Adventist Sanitarium-Hospital of Hong Kong in Tsuen Wan, New Territories.

ANDREW J. ROBBINS, President  
Hong Kong-Macao Mission

was designated by the Foundation for use to aid in the construction of Kate Lindsay Hall, the women students' residence on the university campus. Scheduled for completion by September 1, 1966, the new addition will house 182 women students.

► The annual Loma Linda University School of Nursing homecoming banquet drew the largest attendance in history. More than \$500 was raised toward a goal of \$6,000 by the 302 graduate nurses and friends for project SHARE.

► Mary C. Monteith, chairman of Loma Linda University School of Nursing Alumni Missions Committee, reports that 236 School of Nursing graduates have served as overseas missionaries. Seventy-seven are currently in service.

► The Associated Students of Nursing at Loma Linda University recently sent \$200 as part of their mission project to a dispensary in Kanyabayanga, in the Congo.

## Baptism at Swedish Junior College

Prior to the close of the 1966 school year, a large baptism of students took place at our Swedish Junior College, Rimbo, Sweden. The picture shows 19 of the 25 candidates, together with the college pastor (center), David Carlsson. The baptism was one of the largest in the history of the school.

B. B. BEACH, Secretary of Education  
Northern European Division



The dispensary, run by Manase Kamazi, treats 70 to 90 patients a day. The funds received from the nursing students will be used for furniture, shelves, and an autoclave.

► Important scientific information is being yielded from a nutrition research project under way at Loma Linda University for the past 15 years. U. D. Register, Ph.D., associate professor of biochemistry, reports that blood cholesterol levels were lowered by 25 per cent when high-fat animal products were eliminated from the diet for 17 days. This is significant because of the apparent relationship between high cholesterol levels and heart disease, he says.

## Church Calendar

Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3
Missions Extension Day and Offering	September 10
Review and Herald Campaign	Sept. 10-Oct. 8
IMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24
Neighborhood Evangelism	October 1
Church Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day (Campaign dates Nov. 19, 1966-Jan. 7, 1967)	November 19
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3

## 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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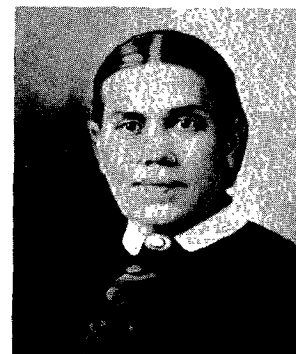
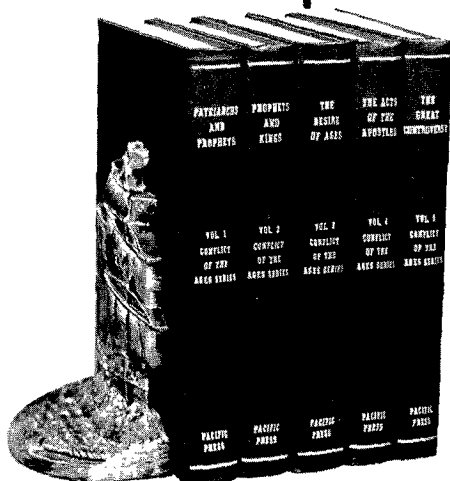
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# Spirit of Prophecy

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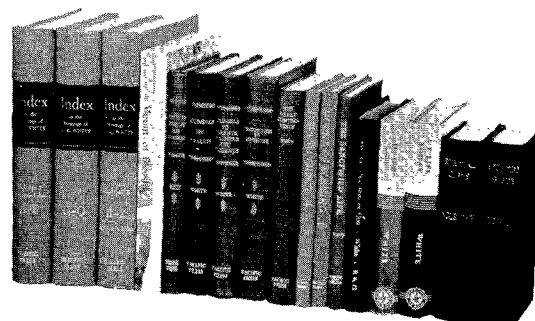
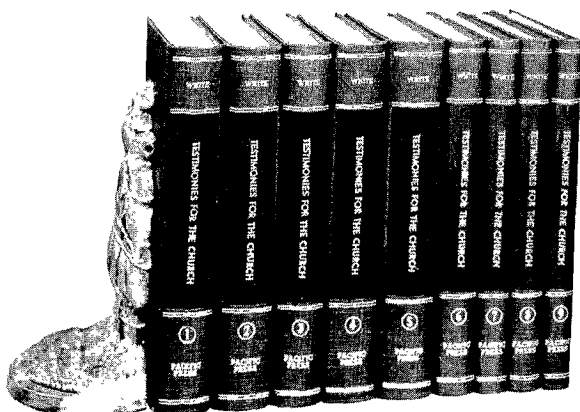
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# News of Note

## Radio Evangelism in New York Area

On August 8 the Voice of Prophecy began a series of daily broadcasts over station WJRZ, Newark/New York City. This is a real breakthrough in this area for evangelism, and we are exceedingly optimistic that the program will produce an enthusiastic response to our message in the New York area.

The broadcast is heard Monday through Saturday, 11:00-11:30 P.M.—prime broadcast time on 970 kilocycles. The contract runs for 52 weeks, until August 5, 1967, at a weekly rate of \$1,080 (\$180 each program), \$56,160 for the term of the contract.

Promotional announcements began on the station about July 26, and the station assured us of its full cooperation. The Voice of Prophecy booklet, "A New Dimension in Radio Witnessing," lists the sermon topics by weeks for the series. At the beginning of each broadcast the free Bible course is offered, and at the close our gift books are offered.

Please pray with us that the blessings of the Lord will accompany this broadcast as it goes daily to the great metropolitan area of New York City.

JAMES J. AITKEN

## School Fire in Maine

Fire caused about \$10,000 worth of damage to our ten-grade union school in Freeport, Maine. This ten-grade school is the site of our annual camp meeting and is under the direction of four churches in Maine — Auburn, Bath, Brunswick, and Portland.

The fire started somewhere in the ceiling. Firemen arrived in time to save most of the building. Fortunately no one was injured. We are working hard to repair the damage and have the facilities ready for the opening of school.

CARL P. ANDERSON

## Objector Becomes Supporter in Pakistan

In Southern Asia a Voice of Prophecy Bible Correspondence Course has recently been introduced especially adapted to meet the Moslem mind. Entitled "The Ancient Prophets," and tracing the Messianic prophecies, the material has been drawn largely from the book *Patriarchs and Prophets*.

The course has been heartily welcomed by large numbers (more than 3,700 already have completed the lessons), and many have sent in the names of from five to ten of their friends, asking that they too be enrolled in the course. Of the few who have seemed less favorable, H. M. Williams, the radio-TV secretary of the Pakistan Union, writes:

"One day two men came into the Voice of Prophecy office at Lahore. They were

Pathans from the Northwest Frontier region. They demanded that the printing and sending out of these lessons be stopped and threatened that if this was not done they would use their own methods to stop them. After listening to their threats for a while, I said to the chief speaker, 'Look here, why don't you study these lessons for yourself and then come and argue about them?'

"At first the man indignantly refused, but after a while the second man said to him, 'Go ahead and try it. You have nothing to lose.' Surprisingly enough, he finally agreed and left with the lessons in his hands. He studied the lessons, returned the test papers, and finished the course. He sat down and wrote a letter to the Voice of Prophecy office and then decided to visit us again.

"This time he remarked, 'After studying these lessons on the lives of the ancient prophets, my eyes have been opened. Now I can see God's plan for man's salvation.' He then apologized for his previous rudeness and misconduct in the office. 'I am going to make up for it by going home and enrolling all my relatives and friends in this course, so that they may also know the truth.'

"He then left with a large supply of enrollment cards, and before long had sent in 165 enrollments from the scattered parts of this difficult frontier country. His own uncle, a superintendent of police, opened his home for Bible studies and one of our laymen is conducting the studies."

A. F. TARR

## New High for Literature Sales

Dedicated literature evangelists around the world continue to make new records. For the first six months of this year in North America sales totaled almost five million dollars, a gain of 11 per cent over last year.

The Southern Union and Columbia Union each passed the million-dollar mark in six months. Michigan Conference sales are \$359,724.20 for the first half of the year.

Many outstanding individual records also are being made. Best of all, more souls are being baptized as a result of literature evangelist contacts.

W. A. HIGGINS

## Maritime Conference Biennial Session

The Maritime Conference held its thirty-second biennial session August 7, at Pugwash, Nova Scotia, Canada. Reports of progress were given. The tithe for 1965 was \$99,871.61. Membership at the close of the biennial period had increased to 1,148.

D. E. Tinkler was re-elected president, and William Nepjuk treasurer. No

changes were made in the leadership of the departments. Hopes were expressed for an increase in the number of church schools, and resolutions were adopted to achieve this.

A legal organization known as The Maritime Conference Corporation of the Seventh-day Adventist Church, Inc. was formally launched. M. E. LOEWEN



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

VATICAN CITY—The Roman Catholic Church and the World Methodist Council will establish a joint committee to study ways and means of improving relations between them. The World Methodist Council has a membership of more than 20 million.

BELGRADE—An agreement re-establishing diplomatic relations after a lapse of 14 years and exchanging official representatives was signed on behalf of the Vatican and the Communist Federal Republic of Yugoslavia.

ST. PAUL, MINN.—The Minnesota State Supreme Court has unanimously upheld the Sunday-closing ordinance of Richfield, Minnesota, a Minneapolis suburb, apparently ending a seven-year battle to determine whether discount stores may open on Sundays. In an opinion written by Judge Frank T. Gallagher, the court denied the two principal contentions of a discount store that fought the Richfield ordinance: That the State Sabbath law had pre-empted the field of Sunday regulation, and that the local law conflicts with the State laws because it exempts small grocery stores.

NEW YORK—The National Catholic Theater Conference will present its 1966 Religious Film Award to *Parable*, the controversial movie produced by the Protestant Council of the City of New York and shown at the 1964-1965 World's Fair here. *Parable* is a 22-minute color film, entirely in pantomime, with original music. It has a circus setting with a clown as a "Christ image." The clown has a series of experiences and is subsequently killed. Some objections arose over the depiction of a clown figure as representing Christ.

PITTSBURGH — A Dutch Jesuit, writing in the current issue of the *Journal of Ecumenical Studies*, published here, speculates that sacraments in Protestant churches perhaps fulfill the requirements set by the Roman Catholic Church for "true" sacraments. Father Frans Josef van Beeck, director of studies of the Dutch Jesuit Province, argues that the Catholic Church will recognize an act of worship as a true sacrament if it meets three requirements: it must be celebrated in a church in good faith; the doctrine behind it must be sound; and the minister of the sacrament must be competent.