

# REVIEW and Herald

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## *Song of Fellowship*

By LOUISE C. KLEUSER

One in heart, and hand in hand  
Advent fellowship must stand!  
Let the foe his wiles display,  
One in Christ, let come what may!

Sands of time are running low,  
Dare we lag?—no, each must show  
Zeal and courage, trust and power,  
Onward!—This is God's great hour!

One in faith; yes, one in aim;  
Truth and righteousness our claim!  
Rank and file, and hand in hand  
Marching to Immanuel's Land!

# So Great a Cloud of

By KENNETH STRAND

*Professor of Church History, Andrews University*

**H**AVE you desired a daily Christian experience that is successful, satisfying, and abiding, but found it difficult to attain? God Himself desires this kind of experience for us, even more than we do ourselves. Not only has He made full provision through Jesus Christ our Lord, but He has also given us manifold clues to success and encouragement. A number of these are brought to view in Hebrews 12, a chapter whose first four verses furnish the basis for the present series of studies. This chapter, like the eleventh, can be called a faith chapter.

God's plan for each of us is happy, victorious Christian living. For this purpose all heaven has been poured out in the gift of God's only begotten Son, Jesus Christ, through whom alone we may obtain salvation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). His grace is all-sufficient, but often our faith is weak. In our human frailty we fail to reach out for the experience God has in store for us. It is precisely at this level that the message of Hebrews 12 speaks most deeply and meaningfully to us. It provides clues and encouragements for strengthening our faith—for helping us to trust God more fully. It helps us to reach forth in faith to grasp hold of God's omnipotent hand, to accept fully of His all-sufficient saving grace.

Our first clue is found in the first verse: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Here a great "cloud of witnesses" is held forth as a reason for us to "lay aside every weight" and to "run with patience the race that is set before us."

Who are these witnesses, and how do they bring us encouragement? By definition, a witness is one who speaks from firsthand knowledge, whose testimony comes from personal experience. Were I summoned to a courtroom as a witness to an accident and could only testify as to what others said they had seen happen, my testimony would be considered hearsay. I would be a true witness to the accident only if I had been there and actually witnessed it *firsthand*. In the text before us, likewise, we are dealing with people who had firsthand knowledge or experience—a great cloud of them!

## A Knowledge Based on Experience

The word "wherefore," which introduces Hebrews 12:1, is transitional. It indicates a connection with that which already has been mentioned—the "heroes of faith" of the eleventh chapter. Here, indeed, is a great cloud of witnesses—men and women who gained victories in their personal experience by reaching out in faith to grasp hold of the hand of Omnipotence. This chapter rings out with

a triumphant refrain: "By faith Abel," "By faith Enoch," "By faith Noah," and so on, as the various heroes of faith come to view. These heroes of the faith knew God. They knew *by experience* "that he is, and that he is a rewarder of them that diligently seek him" (verse 6). They "endured, as seeing him who is invisible" (verse 27). In this close connection with God, they also had the blessed privilege of knowing *firsthand*—in their own personal lives—what it was to "lay aside every weight" and "run with patience" the race set before them. They are a great cloud of witnesses to the salvation that comes by grace through faith. Their lives are an encouragement to us, helping us to realize that we, too, may be victorious—that we, too, may "lay aside every weight" and "run with patience the race that is set before us."

At times we may be prone to forget that the victories experienced by these "heroes of faith" were real, for we may forget that these men and women were human beings like ourselves. Hebrews 11, to be sure, shows us none of their weaknesses—is almost, as it were, a proof sheet from God's "book of remembrance" (Mal. 3:16), or a commentary on Ezekiel 18:21, 22: "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him."

Nevertheless, the heroes of Hebrews 11 had trials, temptations, and shortcomings. This is amply evidenced by the record of their lives in the Old Testament. But the important point is that they gained victories—*real* victories over *real* temptations, *real* besetments, *real* sins. The message to us from Hebrews 12:1 is that what God did for them in making them victorious, He can and will also do for us if we but give Him the opportunity.

## Abraham: Father of the Faithful

Let us briefly look at the experiences of a few of these witnesses whose victories are presented as an encouragement to us.

There is Abraham, sometimes called the "father of the faithful." Various evidences of his faith are recorded in Hebrews 11, but undoubtedly the height of his experience of faith was reached in his great test on Mount Moriah, described as follows in verses 17-19: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

The story of this test and victory is presented more fully in Genesis 22. There we learn of the angel's voice staying Abraham's hand, and of the ram that became the



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HARRY ANDERSON, ARTIST

**The night Jacob spent in fear wrestling with the Angel at the brook Jabbok changed him from a "supplanter" to "a prince with God."**

substitute for Isaac. Nevertheless, Abraham had endured the test. Since first receiving the command, he had in mind and heart—a thousand times over and with deepest agony—sacrificed his son; and now at the crucial moment, with knife ready to inflict the deathblow, he proved supremely the presence of a faith that believed that God could raise this son from the dead.

The real significance of Abraham's faith on this occasion is realized only when we stop to consider that Abraham had earlier faltered in his belief that God would give him this promised son Isaac in the first place. An expression of Abraham's failure to exercise complete faith is recorded in Genesis 15:2, 3: "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." This type of adoption of a servant for lack of a blood heir has been confirmed by archeo-

logical discovery; and, in Abraham's case, the suggestion of it represents dependence on the human rather than the divine.

Somewhat later, Abraham again indicated his lack of faith, as in compliance with Sarah's suggestion he took a secondary wife, Hagar, Sarah's handmaid, in an effort to secure the promised heir. This procedure of taking a secondary wife is another practice of the times that has been attested by archeological discovery. This likewise represents dependence on the human rather than the divine. The son of this union, Ishmael, was not the promised heir. And when God once more reiterated His promise to Abraham, we find that Abraham still sought to place his trust in things human rather than divine: "Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!" (Gen. 17:17, 18).

How different was the Abraham who stood many years later on Mount Moriah! Now the son of promise—the true son of promise, Isaac—had come. He had grown to young manhood. And when this young man was in the prime of life Abraham faced the excruciating test of losing his son by obedience to what he recognized as a command of God. Indeed, even though the knife was not plunged into Isaac's body, Abraham had undergone and endured the supreme test. He had in deep personal experience expressed his faith in God, "accounting that God was able to raise him [Isaac] up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

### Jacob's Experience

Abraham's grandson Jacob, also among the "heroes of faith" in Hebrews 11, is another interesting Bible character. The name *Jacob* means "supplanter," and well expresses his character and behavior. He cheated his own brother, Esau. Catching Esau in a moment of hunger and weakness, he induced Esau to exchange the priceless birthright for one simple meal (Gen. 25:29-34)! Later, with his mother's help, he deceived his father, Isaac, when Isaac planned to give Esau a blessing (chap. 27:6-29). Because of Esau's wrath at this time, Jacob departed to the home of his uncle Laban in Padan-aram. There, for a change, he discovered what it meant to receive the kind of treatment he had been so prone to mete out; he was cheated with respect both to a promised wife and to wages. However, he was as yet no true hero of faith; he did not wholeheartedly turn the other cheek, but endeavored rather to return in kind. Finally the time came when he began an anxious trek homeward.

Many years had elapsed since Jacob had left Canaan, and it is interesting to note, for our own encouragement, that God bore long with him. In spite of Jacob's persistent defects of character, God did not turn aside from him and quickly give him up. When through his own faults he found himself in flight to Padan-aram, God encouraged him with a dream of a ladder connecting heaven and earth. Heaven was still in touch with earth—and with Jacob. The ladder Jacob saw was "set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28:12, 13).

In Padan-aram, God also was with Jacob, blessing him and increasing his possessions. But (*Turn to page 11*)



[This article deals particularly with the decision that confronts a person in the service of the church when a call comes to another post of service. However, the principles involved in making such a decision are much the same in other lines of labor. Sooner or later all of us have decisions of this kind to make. —EDITORS.]

*When asked to fill  
a new post of duty*

# What Answer Shall I Give?

## PART I

By W. LAMAR PHILLIPS, JR.  
*Minister, Kentucky-Tennessee Conference*

**H**AVE you ever been called directly by God to become a laborer in His vineyard? Or perhaps indirectly, through Christian men—a college president, a conference educational secretary, a publishing house manager, a foreign missions secretary—to accept a position of responsibility? How can a person know for certain what choice God wants him to make?

This question is an important one in view of the fact that each year hundreds of workers change employment, and that the success of the work depends largely upon having the right man for the right job. Though we are assured that God's work will go forward despite the shortcomings of men, it can be impeded by placing incapable men or men trained for another line of work in the wrong place.

Generally great care is taken to avoid misplacement. But because men are finite and subject to sin, mistakes can and do occasionally occur. Therefore, it is of the utmost importance that both the employer and the applicant take the most careful and prayerful measures, depending on God for guidance. "We have not wisdom to plan our own lives. It is not for us to shape our future." We should "depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps."—*The Ministry of Healing*, pp. 478, 479.

### A Call to Africa

A young man I know was teaching in a school not far from his alma mater. He and his wife had been there for three or more years, and they were content in their work. Then a teaching position opened up in a mission school in the tropics of South Africa. Bob had a good record and worked well with young people. He was approached for the job. A few weeks were given him to make a decision.

Immediately Bob and his wife were in the throes of reaching a decision. Their second child would be born at the new job; and the wife would have to bear the child alone, without the comforting presence of her mother. There would be a new language to learn, plus a new culture to adjust to, not to mention the new climate—hot and humid. There would be a lot less pay (and harder work), and they would have to leave many of their personal belongings behind.

Then they considered the other side of the picture: They were young, and many of the changes, they realized, were not as bad as they seemed at first. An excellent physician at the school could deliver the baby, and there would be two other American families for companionship. As for the money problem, both had been raised in humble homes and would not feel it a sacrifice.

Both had talked occasionally about mission service, believing that someday they might desire to serve in that capacity, and they were therefore not greatly surprised by the offer. But the decision was not an easy one to make. How were they to know for a certainty which course God wanted them to take?

### A Hard Choice for Jane

Jane was a personal friend of mine in college. She was about to graduate. Her major was elementary education, and she was looking forward to teaching somewhere in one of the schools near where she lived. After a year or so she hoped, quite naturally, to be married.

A few weeks before graduation a

representative of the educational department of her home conference visited her and told her of an opening in a school upstate, not far from her home. But Jane was worried about one item. Four of the teachers were women, much older than she was, and thus would probably not provide her much companionship. The fifth was a young man who happened to be married. She did not know anyone in the town, and was afraid of being lonely—and perhaps ending up an old maid. The school, however, needed her services.

She was still pondering over the first job offer when she received one from another conference, to teach in a larger elementary school that had a dozen or more teachers, two or three of whom were young males and unmarried. Best of all, her closest girl friend, who had graduated the year before, was teaching there, and they could share an apartment.

There would be some drawbacks, but the second offer was much more appealing to her than the first one. Though she felt she ought to go where her services were needed most, she felt guilty for being choosy. Yet she knew she would not be happy unless she did God's will. The question haunted her, "What does God want me to do?"

### Bill Faces a Difficult Decision

Bill, another friend of mine, was a dropout by his own choice. He quit college the second semester of his freshman year and went to work at a denominational publishing house. Soon he married, and after a few years he and his wife were blessed with two children.

As time went on, Bill began to recognize that his job was not intellectually stimulating. Besides, there was little prospect of advancement.

Bill wished he had not quit school. He secretly even hoped that someday he could return to college and perhaps major in business or one of the sciences, and thus be prepared to be of better service to God and the church. He decided to confide his thoughts to his wife. He did so, and at her suggestion took a test at one of the local colleges. The results showed that he had the intellectual capacity to do whatever he might choose.

But finances were a problem. At this point his brother, a doctor, suddenly offered to help him. Bill and his wife were most grateful, and he decided to enroll in a local college in September.

Two weeks later he heard about the new IBM machine the publishing house had acquired. A trained operator, a person of more than average

intelligence, would be needed to run it. Believing there would be nothing to lose by taking the qualifying test, Bill took it and passed with high marks. The manager urged him to accept the job.

Bill was now confronted with a difficult decision. Should he go back to school in September, or accept the new position at the publishing house? Either way he could be serving God in a more rewarding manner, and at the same time be utilizing more of his talents. The same old question that confronted the young schoolteacher and his wife, and Jane the college senior, now faced Bill: "What is God's will in this matter?"

These three examples are typical of thousands involving Seventh-day Adventist workers, at least once in their lifetime. It is not uncommon for a worker to receive one or more invitations a year. It may be that you are now faced with making such a choice. The wrong choice can bring, at the worst, despondency or even ruin. But you need make no mistake if you submit your will to the will of God. "Every man," we are told, "has his place in the eternal plan of heaven. Whether we fill that place depends upon our own faithfulness in co-operating with God."—*Ibid.*, p. 476. We are promised, further, that "those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength."—*The Desire of Ages*, p. 668.

### Guidelines for Making a Choice

What, then, are some guidelines a Christian may follow in order to discern the will of God? There are two types of people. The first believes that every offer, whatever its nature, is from God, and consequently accepts without a moment's hesitation. A person who sincerely believes in this philosophy and who has found that it works out to his satisfaction has no further problem.

But others—the decided majority—cannot accept this philosophy. They realize that a successful man is always in demand; that to respond to every offer would involve endless moves, and that the end result would be a life of small accomplishments. They believe, further, that men in hiring positions may not always act with the guidance of God. The great adversary is continually attempting to thwart the work of successful men.

God desires us to contemplate His will but not to question it. Yet He does not expect us to lie supinely on our backs, effortlessly awaiting a clear, direct revelation of His will.

(Turn to page 7)

## DATELINE— WASHINGTON

By Arthur H. Roth

*A monthly roundup of happenings at General Conference headquarters*



**NEW PERSONNEL.** The first new staff members to take up their duties in Washington were the General Conference president, Robert H. Pierson, and the vice-president for North America, Neal C. Wilson. A few days later came A. E. Gibb, whose special responsibility as an associate secretary is to care for missionary personnel in Southern Europe, the Middle East, and Southern Asia. N. R. Dower, secretary of the Ministerial Association, and C. B. Hirsch, secretary of the Department of Education, also have arrived in Takoma Park and entered into their new duties.

More recent new staff arrivals are C. O. Franz, associate secretary, who will carry Trans-Africa Division missionary responsibilities; associate secretary David H. Baasch, with missionary activities in South and Inter-America as his special assignment; D. W. Hunter, associate secretary who will be associated with W. P. Bradley in caring for North American Division interests; J. J. Aitken, secretary of the Radio-TV Department; Fernon Retzer, associate secretary of the Sabbath School Department; Dr. R. F. Waddell, secretary of the Medical Department; C. D. Martin, associate secretary of the MV Department; and Carson Adams, associate secretary of the Publishing Department.

Another new face around the General Conference is that of Charles Christensen, a missionary of many years' experience, who is the assistant superintendent of transportation. His major responsibilities are to aid missionaries, workers, and students from foreign lands with their transportation and foreign-travel-permit problems. Other new staff members are due to arrive later.

**RETIRING WORKERS.** Just imagine, if a single individual could have served the Advent Movement for as long as did the 14 couples and six ladies who have retired from the General Conference staff in the past few weeks, he would have had to live more than 1,000 years! These fine men and women who have retired from the General Conference staff have served the church for a total of 1,004 years.

As a recent Tuesday workday was drawing to a close, the General Conference staff assembled in the chapel at the invitation of Secretary W. R. Beach to render a tribute to the men and women who have served the world church from headquarters. Most of them have been overseas missionaries. The special activities in which they have been engaged throughout the years include these: evangelists, teachers, pastors, doctors, colporteurs, secretaries, printers,

treasurers, Bible teachers, administrators, departmental leaders, college presidents, publishing house managers!

I should like to name these workers for you and give you their years of service: Elder and Mrs. R. R. Figuhr, 49 years; Elder and Mrs. C. L. Torrey, 46 years; Elder and Mrs. F. L. Peterson, 50 years; Elder and Mrs. W. E. Murray, 52 years; Elder and Mrs. R. A. Anderson, 57 years; Elder and Mrs. E. E. Cossentine, 46 years; Elder and Mrs. N. W. Dunn, 46 years; Elder and Mrs. E. W. Dunbar, 44 years; Dr. and Mrs. T. R. Flaiz, 49 years; Elder and Mrs. W. J. Harris, 54 years; Elder and Mrs. G. A. Huse, 50 years; Elder and Mrs. H. W. Lowe, 54 years; Elder and Mrs. G. M. Mathews, 45 years; Elder and Mrs. A. F. Tarr, 52 years; Louise Surface Elliott, 36 years; Ethel Howard, 51 years; Helen Miller, 50 years; Marie Mooney, 45 years; Bessie Mount, 55 years; Ora Williams, 28 years.

Not all who have retired were present when these workers were honored. The Keepers of the Keys, the fellowship organization of the General Conference office secretaries, took this occasion to pay special honor to those of their group who have retired.

**VIETNAM VISITOR.** "Even in the face of war our colporteurs in Vietnam trudge all over that unfortunate land selling and delivering our precious books and periodicals," said Le Cong Giao, manager of our Vietnam Signs Press, when he visited Washington recently. "We in Vietnam hardly remember what it is like to live in a land of peace. All our young people under 20 years of age never have known anything but tension and war. Our children are born, live, and probably must die under war. Peace seems far away. But in it all we are compelled to preach the gospel by which comes the only hope of real peace. We preach in public meetings, by personal witnessing, and distribution of our literature.

"Our colporteurs are now selling more literature than at any other time. We have lost nine of our colporteurs. Four have been retrieved, and we think that three others are still living, though held captive. Generally our people are permitted to work with either camp because they do not become involved in politics. We are only involved with the gospel. Our sole commitment is to the message. Most everyone in Vietnam recognizes this about Seventh-day Adventists."

What a splendid testimony for our Vietnamese brethren. Our hearts go out to them. God bless Le Cong Giao and all our brethren of the Southeast Asia Union.



## Make Me Strong

By Glenn C. George

*I beg for strength to help the people next to me,  
Those who walk beside me in the way  
And mutely bear their load and hide their agony.  
To help them, make me strong, I pray.  
Subdue and train these faculties of mind and heart.  
Give courage, vigor, brawn to meet the day,  
To walk the higher road, to act the nobler part,  
To speak a kindly word, I pray.  
Nought else, just strength to ease my neighbors'  
anxious care,  
Dispel the clouds of doubt, relieve dismay—  
A giant's strength—the more to give, the more to share.  
For their sake make me strong, I pray.*

## Accept My Gift, It's Free

By Evelyn Engelbert Hainer

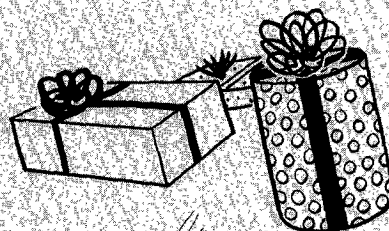
*My life was full of sin and deep despair,  
The god I served was of this world.  
I tried to break away; he said I had to stay,  
And I foolishly believed that no one cared.  
Then God just took my hand and said to me:  
"Accept! Believe! And thou art Mine!  
I gave My life for you to save your life for you,  
You have now but to accept this gift; it's free."  
And now my life is full of peace and light.  
He loves me with an everlasting love.  
Those chains are broken, gone. My life is filled with  
song.  
Wherein all was dark, no longer is it night.*

## God's Concern

By Adlai Albert Esteb

*"All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness."—Christian Service, p. 89.*

*I'd like to paint a picture  
That would stir the souls of men;  
But I would need a flaming brush  
And iridescent pen.  
How can I paint that picture  
Of God's concern and care?  
O'erwhelmed I drop my brush and kneel  
In penitential prayer.  
For as I catch a glimpse of Him  
And heaven, lo, I see  
That God is bending o'er the walls—  
His eyes on you and me.  
Indeed "all heaven" watches us  
With int'rest most intense,  
To see what we are doing  
In this time of dark suspense.  
"All heaven" still is waiting  
For us to spread the light;  
When will we care enough to shine,  
And end earth's troubled night?  
Oh, could I paint that picture  
Of Heaven's true concern,  
I'm sure our hearts would all respond  
And hasten Christ's return!*



*Gifts*

By Weldon Taylor Hammond

*If God will give me childlike faith,  
The love that spans the second mile,  
His grace to overcome my faults  
And bear my heartaches with a smile,  
If He will grant me fortitude  
To form a soul of sterling worth—  
I'll hail these as the greatest gifts  
A mortal can receive on earth!*

## WHAT ANSWER SHALL I GIVE?—Part 1

(Continued from page 5)

There are two special kinds of decisions a worker in God's service may be faced with: (1) A person who has prepared for a certain type of work, such as teaching, pastoring, editing, accounting, is presented with a job offer in a completely different field. This occasionally happens, but usually only with those who show unusual capabilities and versatility. (2) A person is offered work in another capacity in the same field, such as an accountant being offered the position of financial consultant, or perhaps a position as head of a business department in one of our institutions. Both call for prayer and serious searching for God's will.

An important prerequisite to any decision is the principle of *complete commitment*. It is necessary to understand this principle in order that God may work most effectually in bringing us to a knowledge of His will. The Christian who says, "Lord, here am I, take me and use me in any way that You see fit," is leaving himself open to the impressions of the Holy Spirit. "The Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned."—*The Ministry of Healing*, p. 503.

It is only after a solemn dedication of the talents, wholly and unreservedly, to God, that it is possible for Him to guide us. "There is a picture representing a bullock standing between a plow and an altar, with the inscription, 'Ready for either,' ready to toil in the furrow or to be offered on the altar of sacrifice. This is the position of the true child of God—willing to go where duty calls, to deny self, to sacrifice for the Redeemer's cause."—*Ibid.*, p. 502.

Of course, there is no established 1—2—3 system that can be followed in all cases, for each situation and each person is different. The variables can be innumerable. But there is a general plan that usually proves effective and safe to follow.

Let us suppose that you have been called to a position that will mean a change of field of endeavor. It is a field in which you have had no direct experience, and the position is a responsible one. Understandably, you are frightened, partly by the magnitude of the job and partly by the mystery of it. Nevertheless, you feel the challenge. The fact that the brethren have confidence in you tends to build your own confidence. With God's help you believe you can be successful. It is assumed, of course, that you have committed—as all true Chris-

tians must—your life and talents into the hands of God.

Still, there are a number of problems to weigh and many unknowns to consider. Maybe you had been considering going back to school next fall to take graduate work in your field, but the new job will prevent you from doing that. Perhaps your elderly parents are ailing, and your move will take you too far away to return in case of their death. It may be that you have financial obligations the new, lower-paying job will not sustain.

Whatever your problems may be, remember that God can see the end from the beginning, and if He wants you in a particular line of endeavor, He can solve any problems that may seem insurmountable to you. As a Christian steward, you will want to be led of God; but at the same time you

will not want to manifest doubt in Him by taking the whole thing into your own hands. Even so, a man is justified in using his own God-given efforts and energy to make a place for himself in the Lord's vineyard. In fact, God expects it of him. "It is not the will of God that any of His servants should move hastily and take shortsighted views. He would have them wait patiently, and manifest due consideration. Every movement should be made with judicious thoughtfulness, and after much prayer."—*Testimonies to Ministers*, pp. 210, 211. "Man can shape circumstances, but circumstances should not be allowed to shape the man."—*The Ministry of Healing*, p. 500. Trust in Him, do your part, and He will show you the way.

(Concluded next week)

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

### SOLUTIONS, PLEASE!

**LONELY.** That's a chilling word. The reality is even more chilling. Notice that I haven't said "alone," for you can be alone and still not be lonely. And strangely enough, you can be in a large group of people and be desperately lonely—that's the most excruciating kind of loneliness, I suppose, when it occurs.

A favored few never seem to feel this way. (I'm careful to qualify my generalization with "seem," though; even some of these apparently secure people may have insecure feelings!) They seem always to be the confident, secure, smiling, warm, assured absolute core of a group. When they enter a room, they're greeted with, if not glad cries, at least with great enthusiasm.

One of our column friends, Lorraine Juberg, called to my attention several instances of loneliness which I want to share with you, since they seem to me to have a kind of universality.

"These are true stories of the quiet, unaggressive type of young folk. Naturally I'm not using their actual names.

"There was Nancy. Her parents joined a new church in the same area as their old one—only the new one was more convenient. The mother took a job in the Sabbath school and was quite pleased until she noticed Nancy's unhappiness. . . . She said no one was friendly to her, that the others seemed to have much in common to talk about because apparently they went to school together. Nancy felt she could not penetrate their circle of friendship.

"Betty's mother told me she was so

elated that at last Betty could go to a [denominational] school. By the close of her first year . . . she confided . . . that she had never been so desperately lonely. . . . She didn't want to give up her new privilege of attending [denominational] school, but she wished that the others . . . could have made her feel like one of them.

"In the same academy two other newcomer families told a similar story. One quiet but lovely young woman said she sat in class for months, feeling like an outsider. She couldn't keep her mind on her studies. . . . She shyly smiled at the girl who sat behind her in one class for six months before the girl actually talked to her.

"You wouldn't believe it, would you?"

But I would—and do. And I also believe that lasting personality damage can occur when we're young and get serious self-doubts, caused by something within ourselves, or by something outside. You see, if you forever and always feel that you're "odd man out" you're bound to conclude that you're a worthless person. And you aren't! Christ died for you just as much as for your happy neighbor.

If you can suggest solutions, send them in. We'll share them through this column.

*Minim Hood*





*The realization that God is to be the  
center of everything in our lives is*

## The Beginning of WISDOM

By R. M. ZAMORA  
*Bible Teacher, Takoma Academy*

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HARRY ANDERSON, ARTIST

THE books of Job, Proverbs, and Ecclesiastes have been called the "wisdom literature" of the Hebrew people. They are distinct from the other books of the Old Testament in that ritual, ceremony, and sacrifice do not find a prominent place within them. In these books we discover Israel's philosophy of wisdom. This philosophy centers around the question asked in Job 28:12: "But where shall wisdom be found? and where is the place of understanding?"

Ancient Israel's approach to wisdom and truth was vastly different from that of her contemporaries. She began by affirming the existence of God. All other philosophies of wisdom began with the question, "What is truth?" These philosophies approached wisdom and truth through a series of doubts. They believed that by doubting they could arrive at true wisdom. Israel, on the other hand, believed that there could be no discovery of truth, except as it was revealed, and that this revelation could come only from God.

The underlying concept of Israel's philosophy of wisdom was that God

Himself is all-wise. They believed that His wisdom was expressed, for all to see, in His works and His words. Man was wise in proportion to his recognition of these truths, and reflected them in his conduct. The man who was perfect in wisdom was the man who, in his whole being, lived, thought, and acted in right relationship to God. This concept is summed up in Job 28:28: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

This philosophy of wisdom is worthy of our study and application. In a very real sense it is needed today, for many have slipped into a kind of thinking that makes wisdom the result of following a prescribed course of study. They measure a man's knowledge by the accuracy of his speech or by his grasp of things scientific or sophisticated. Not for a moment would we depreciate an attempt to excel in science or any other branch of learning. We need to remember, however, that true wisdom is not necessarily the product of scientific attainment or scholastic achievement.

What, then, should be our approach in the quest for knowledge and for meaning in life? We can never find the right answer to this question until we see man in the light of God's purpose in his creation.

When man came from the hand of the Creator, his nature resembled that of his Maker—physically, mentally, and spiritually. These faculties were not fixed, but were capable of growth and development. The longer man lived, the more in his capacities he would reflect the image and glory of his Creator. In the mysteries of the universe he was to gain new insights into true wisdom and new concepts of the love and power of God.

The plan was perfect, but sin entered in and marred God's purpose, so turning man into the path of disobedience. Sin thus impaired the divine image and crippled man's mental, physical, and spiritual capacities. Had man been left to himself his deterioration would have been rapid and his self-destruction sure. Fortunately, God did not leave him in this condition, but devised a plan through which he could be restored.

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life."—*Education*, pp. 15, 16.

The pursuit of wisdom and knowledge, then, must be seen from the perspective of restoration. This restoration must begin by bringing men back to a knowledge of God and His plan in their creation. This knowledge should spice every avenue of study.

When the inspired writer declared that "the fear of the Lord is the beginning of wisdom," he was not making a chronological, but a qualitative statement. He did not mean that the knowledge of God was to be first in the order of things, to be followed by other considerations. He meant that God should be foremost, and the source in quest for knowledge—not just a part of education, but the center and goal of it.

To study the wonders of science merely to improve man's way of life and to qualify for a lucrative vocation is to live on the low level of self-interest. If we fail to see the hand of God in the great discoveries of science, giving them purpose and significance, we miss what should ever be the ultimate objective of all knowledge.

To be true to its aim Christian education should bring God into focus in every area of study. His will and His purpose should flavor the substance



of every course. This does not mean that each class period should be a Bible study in genetics or linguistics, or whatever the course may be. It means that through these avenues of knowledge we will begin to see a little better why we are here.

Education is not Christian just because the study of the Bible and its related doctrines are inserted into the curriculum. More than one university has courses in religion based on a largely materialistic philosophy of life. Evidently, religion can be taught in such a way that the true object—confronting young people with God and with His purpose for them—is missed.

Some American educators have been seriously questioning whether we have made any meaningful advance toward civilization. We have put on a cultural veneer and become esthetically sensitive to music and art. But under stress and temptation this veneer cracks, and even peels off, and there is nothing underneath but the raw savage. In other words, mere intellectual development is worthless.

Some people do not seem to understand the real purpose of our own Adventist educational efforts. They feel that much of what we do is superfluous and too expensive. They feel that with America's excellent school system, our humble attempts to provide our youth with an education are unnecessary. They argue that there is no need to shelter our youth. Such an opinion, however, reflects a complete unawareness of the issues involved. Our educational institutions were not raised up merely as fortresses to keep the good in and the bad out. We are not merely trying to protect our children from the theory of evolution, or from human philosophies, or from evil influences. To these they may be exposed in any institution of learning, however guarded it may be.

The great goal in Christian education is to make God central in every department of life, in contrast with the notion that He can be relegated to one day of the week or to one compartment of life. Our purpose in education is not merely a desire to expose our children to Adventist thinking and phraseology. We are motivated by the conviction that life can never find its true meaning apart from God and His plan for us.

This is why we have elementary schools scattered throughout the world. This is why we have developed academies and colleges, and more recently, universities—not merely to produce more doctors or better educated teachers and ministers, but to make our philosophy of education effective on the highest levels of study, and thus to train men and women who are better able to give a reason

for their existence and to become guides to their fellow men.

I don't need to remind you that we are living in a confused age in which men and women are looking for something they can hold to. They want to find their way, not necessarily through a dialectical dilemma or to scientific solution or a theological proposition. What they want—desperately—is to find their way through today's arena of blood, sweat, and tears. They are looking for a guide to

life, a reason to live, and a hope that will not fail them.

This is the challenge with which these days confront us, and I believe that the Advent message is better able to meet this challenge than any other religion or ideology in the world of our time. I believe that we can provide our fellow men with guidance, hope, and a reason for living if we keep on remembering that "the fear of the Lord is the beginning of wisdom" (Prov. 9:10).



## The Man Who Came in Between

By MIRIAM HARDINGE

JONATHAN was singing as he walked briskly along the path between the tall grasses of the delta land.

It was in the early days of our work in this part of Africa, and Jonathan, who had not long been a Christian, was filled with a desire to take the gospel to his fellow countrymen. He had just attended some big meetings in the city, where the missionaries taught him and many other Africans how they could go into the villages with a Picture Roll and tell the stories of Jesus to those who did not know about Him.

As Jonathan came to the end of the chorus he was singing, he thought he heard a sound—the swishing of the tall grasses. Was someone behind him? Glancing over his shoulder, he saw that someone was indeed behind him. He saw a big fellow swinging a cutlass.

At the sight of this man and his ugly weapon Jonathan was filled with fear, and for a good reason too. A chief had just died, and it was the custom when a chief died for his family and friends to get the heads of several men to bury with the chief, so that in the supposed world to which he went after death he would have

spirits to serve him. It was all too obvious that the big fellow behind Jonathan was after his head to bury with the chief.

Hurrying forward along the path, Jonathan breathed a prayer for help. His pursuer was bigger and taller than he, and would certainly catch up with him soon if God did not intervene. But Jonathan believed that God could and would intervene.

"Please help me, God," he cried.

He took another glance behind him to see if the man with the cutlass was catching up with him. There on the path he saw, not one, but two men! In between him and the first man was another African, bigger and stronger than the other, and the would-be killer did not seem able to catch up with him or with Jonathan.

It was not long before Jonathan was safely at the edge of the village to which he was going. He breathed a sigh of relief, for the man with the cutlass would not dare to try to kill him in a village.

He turned around to thank the big man who had come between him and the intended killer, but to his surprise he could not see him. There was no sign of him at all.

What could it mean?

Jonathan had the answer. God had sent an angel in the form of a big African to shield him from the would-be murderer.

Yes, the God who had protected Elijah and Daniel, and Peter and Paul, and many others from wicked men in search of their lives, is just as able to protect His children in Africa or any other part of the world from those who would harm them.

That same God will protect you too, if you place yourself in His care.

**An angel in the form of a big African protected Jonathan as he ran down the path.**





*In one minister's home  
they found a way  
to provide*

## A Sabbath Blessing for Mother

By CARROL J. SHEWMAKE

THE hot Sabbath sun was setting in the West beyond the little desert city—and I was glad, glad! The final hymn was sung, a prayer was prayed, four little children were washed and tucked in bed.

"Oh, my," I sighed, "I'm so glad the Sabbath's over!"

My minister husband deep in reverie beside me, gave a start, not trusting his ears as to what his wife had said.

"I'm glad the Sabbath's over," I repeated.

"My dear," my husband gently said, "did you not gain a blessing from the Sabbath day?"

"Blessing?" I asked, "blessing? How could I have time to get a blessing on Sabbath? I haven't heard a sermon clear through in months! I get up extra early on Sabbath morning in order to bathe the baby and feed her, dress and feed the three boys, get ready myself and get to Sabbath school on time. Once there, I deliver the three boys to their divisions, find someone to watch the baby in her buggy, and rush over to lead out in the primary department.

"When Sabbath school is over I hurry over and get the baby, pick up the three boys, take them to the restroom, change two sets of diapers, heat the baby's bottle, and barely get into church before the service starts. Watching the four children during church keeps me busy. I don't even hear the sermon."

I paused, but only to take a breath, for I had more—much more—to say.

"Then we come home. I rush to turn on the oven, start the baby's bottle to heat, change diapers again, feed the baby her vegetables and her bottle, and finally tuck her in bed. Then I serve dinner for the rest of us, and usually guests also. While we eat I can't even visit much with the guests because three small boys require a lot of help. As soon as the boys finish

eating I excuse myself to put the boys in bed for naps. By the time I get back you and the company have gone and I start the dishes.

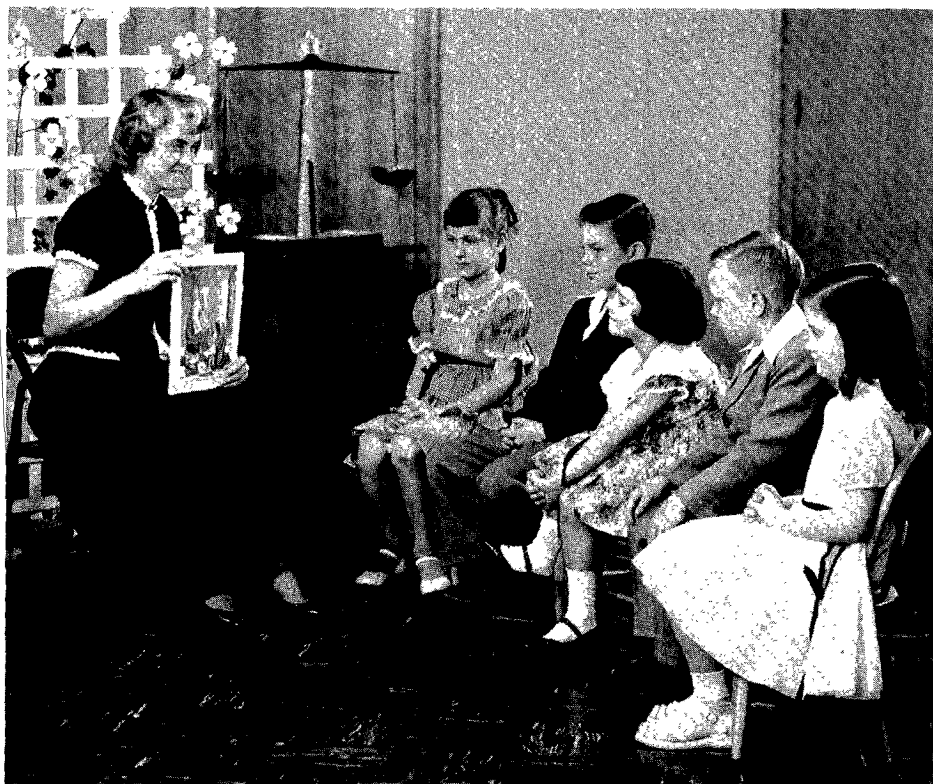
"By mid afternoon, the baby is awake and needs attention, and soon the boys wake up, too, and I have to entertain them. Do you wonder I'm glad they're all in bed and the Sabbath is over? Sabbath means more work than any other day in the week!"

In amazement my husband listened. It was a relief to me to let off all that long-bottled-up steam, but it was a shock to him.

Calmly my husband spoke. "Darling, let's work things out a little better. I'll try to help you more if pos-

sible. Even if you're busy, God has a Sabbath blessing for you if you'll only look for it."

I pondered long upon my husband's words during the following week. I knew he had too many Sabbath duties in the church to be of much help to me. I loved my children, and did not really begrudge the time spent with them—only on the Sabbath! I missed hearing the sermon in calm contemplation. I missed quiet reading on Sabbath afternoons. I missed intelligent discourse during Sabbath dinners. It was impossible for me with the tiny children to gain a blessing where I had once gained it. I began thinking of my husband's



REVIEW PICTURES

*There is a blessing for the teacher as well as for the pupils in the Sabbath school lesson.*

words, "a Sabbath blessing if you look for it." I prayed every day of that week for a Sabbath blessing the next Sabbath.

Friday night I prayed again as I worked out the final touches on the primary Sabbath school program. We were beginning a new quarter in Sabbath school, and the lessons were on the life of Christ. What a wonderful opportunity to help the children to appreciate God's great gift to them. I began to see where I might find an unlooked-for Sabbath blessing—in my primary program!

It didn't all happen at once, of course, but I became calmer in spirit, took time to talk more with my own little ones, to sing their little songs with them, and to tell them stories. I gained a blessing from their enthusiasm and their love of Jesus.

I have never felt God's presence any nearer than I did in the primary room that quarter. I am sure the children felt it, too, as we studied the life and death of Christ, prayed, and sang together.

The Sabbath sun sank again beyond the endless desert landscape, and I sighed a pleasant happy sigh.

"Tired?" my husband asked.

"Oh, yes," I answered, "but it's been a lovely Sabbath. I'm so glad I am finding the blessings God has in the Sabbath for *me*. There will come a day when I can hear a sermon clear through again, I'm sure, when the children are older. Until then I'll enjoy the Sabbath anyway."

There has never been a Sabbath since that time when I have not been refreshed spiritually for the week to come. I long for the perfect Sabbaths in the earth made new, when Christ Himself will be our Teacher and the heavenly choir will sing the anthems.

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## On Keeping House

IN SEPTEMBER



By CAROLYN E. KEELER

WHERE, oh where has the summer gone? It found us moving up to our place in Branchport, New York, on weekends. Most of our furniture was here already. But, oh, the things you can accumulate in seven years' absence! And why does one keep so much? Sorting things is one of the most tedious jobs in the world. To me, anyhow.

On those brief visits we tried getting our garden in, and then those little brown creatures that dig holes in the ground developed a taste for

our string beans. It seems as if they had just taken over while we were down in Pennsylvania. Between taking care of the garden and the vineyard and the orchard, and trying to remodel the house, and at the same time earn a living, it took 36 hours a day. It isn't all done yet.

We did get our bluebird house back up in June, and were pleased to have a bluebird tenant right away. I cannot see birds very far away, to tell what they are, but I could hear him singing and knew the bluebird's song. I like to think that the same catbird couple has been building their nest in the wild-rose tangle every summer. It seemed as if they were welcoming us home by all their serenading. And there were the cardinals and the robins and the wood thrush.

Here is a recipe for old-time fresh-plum crumb pudding. That is a long name for such a short recipe. Wash and cut 3 pounds of fresh plums into quarters; it should make 6 cups. Combine  $\frac{3}{4}$  cup of the  $1\frac{1}{4}$  cups of sugar necessary, and a tablespoon of the  $1\frac{1}{3}$  cups of flour, and mix with the plums. Put this into a 10 by 6 by 2-inch baking dish. Mix the rest of the sugar and flour together, add 1 cup butter or margarine,  $\frac{1}{4}$  teaspoon salt, and cut into crumb consistency. Sprinkle over plums and bake it in a  $375^{\circ}$  F. oven for one hour, or until fruit is tender and the crust is brown. 6 servings. This is from the United States Department of Agriculture.

Here is a USDA recipe for scalloped eggplant. If you are not acquainted with eggplant, do try it.

- 1 medium-sized eggplant
- 2 to 3 tbsp. butter or margarine
- 2 tbsp. chopped green pepper
- 2 tbsp. chopped onion
- 2 cups tomatoes, cooked or canned
- 1 tsp. salt
- $\frac{3}{4}$  cup bread cubes

Pare the eggplant and cut into small even pieces. Melt two tablespoons of fat in a frying pan. Brown green peppers and onions in the fat, add tomatoes, salt, and eggplant; simmer ten minutes. Pour into greased baking dish. Melt rest of fat and mix with bread cubes, spread over top of eggplant mixture. Bake at  $350^{\circ}$  F. in moderate oven for 20 minutes, or until eggplant is tender and bread cubes are brown.

Have you tried Loma Linda's Redi-Burger? You'll like their recipe for shepherd's pie:

- 2 cups diced Redi-Burger
- 1 tbsp. flour
- 2 tbsp. vegetable oil
- 2 cups Loma Linda Gravy, Quik
- 1 cup cooked or canned sliced carrots
- 1 cup cooked or canned peas
- 1 cup cooked small white onions
- 2 cups mashed potatoes

Dip the Redi-Burger in flour and lightly brown in hot oil. Add gravy and vegetables, heat well, and turn

into  $1\frac{1}{2}$  quart-sized casserole. Arrange a ring of mashed potatoes around the edge of the casserole. Brown in a hot oven,  $425^{\circ}$  F.

Oh, the summer hasn't really gone yet; some of its loveliest days come in September. Soon it will be grape-picking time. Two nights this summer we went to a farm where we picked our own strawberries. Carload after carload of people kept coming to pick berries. And were those berries beauties! The plants were so big and tall and fresh and green, and the berries were of all sizes. We could hardly leave the patch.

We set out a few blueberries this summer and treated them like diamonds as far as care was concerned, and they rewarded us. The earth is full of the goodness of the Lord and of His bounties.

## SO GREAT A CLOUD OF WITNESSES

(Continued from page 3)

Jacob had still not become the hero of faith pictured in Hebrews 11. It was on his homeward trek, as he was about to meet Esau, that the change came. He found that his brother came forth to meet him, not with the peace and welcome for which he longed, but with an anger that still lingered after these many years. Now Jacob, able neither to advance nor retreat, faced the crisis of his life. But here, at a place he named Peniel, near the brook Jabbok, he also met God face to face. Here he received, after a night of wrestling, the divine blessing he craved: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). Henceforth, he was no longer "deceiver" or "supplanter," but "he rules [or prevails] with God" or "overcomer"! The picture given us in Hebrews 11:21 is one of an aged patriarch, now truly a hero of faith, who "when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff."

Marvelous is God's grace, which, when laid hold upon by faith, can turn weakness into strength. As with Abraham in his increase of faith, as with Jacob in his change from "supplanter" to "overcomer," as with Moses who became outstandingly meek, so God can take our weak points and turn them into strong points. This is the message of encouragement to us in Hebrews 12:1. We have a great cloud of witnesses: let us therefore "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

(Continued next week)





## FREEDOM IN SPAIN AND COLOMBIA

Things are beginning to look brighter in staunch Catholic lands such as Spain and Colombia. On May 29 the leading Bogotá, Colombia, daily, *El Tiempo*, featured an article by a priest entitled, "Does Religious Freedom Exist in Colombia?" His answer was "No." He denounced, in particular, such practices as the refusal to grant certificates of citizenship and military service records to any who cannot present documentary evidence that they have been baptized as Catholics, and to grant the usual family subsidy to parents not married in a Catholic ceremony or for children who were not baptized within two months of birth. "Isn't it time for us Colombians to face our problem honestly and stop using double talk?" he asks.

As for Spain, Religious News Service reported on July 8 that a committee of experts headed by the Spanish ambassador to the Vatican had completed a new draft law on religious freedom to be submitted to the Cortes, or parliament, for final approval in December. Informed sources are quoted as saying that the new draft is much more liberal than the one submitted in 1964 but postponed in anticipation of the Vatican Council declaration on religious freedom. According to these sources the new law grants Protestants permission to build churches and schools, authorizes them to print books and periodicals, gives them complete freedom to practice their religion both publicly and privately, grants them the right to civil marriage following a simple affirmation in the presence of a notary public that those applying are not Catholics, allows them the right to own cemeteries, and grants equal access with Catholics to high government posts. It will be a new day for Protestants in Spain if all this comes true.

R. F. C.

## MEDITATIONS ON AN EXPERIENCE OF WESLEY

Some time ago while attending camp meeting in North Carolina, we took the opportunity to visit the headquarters of the World Methodist Council, located on the same grounds, at Lake Junaluska. We leisurely examined the memorabilia of Methodism, then began to browse in the library. As we thumbed through John Wesley's *Journal*, we came to the following statement, written in October, 1748:

"Sun. 9.—I began examining the classes in Kingswood; and was never before so fully convinced of the device of Satan, which has often made our hands hang down and our minds evil affected to our brethren. Now, as ten times before, a cry was gone forth, 'What a scandal do these people bring upon the gospel! What a society is this! With all these drunkards and tale-bearers and evil-speakers in it!' I expected, therefore, that I should find a heavy task upon my hands; and that none of these scandalous people might be concealed, I first met all the leaders, and inquired particularly of each person in every class. I repeated this inquiry when the classes themselves met. And what was the ground of all this outcry? Why, *two* persons had relapsed into drunkenness within three months' time; and *one* woman was proved to have made, or at least related, an idle story concerning another. I should rather

have expected *two-and-twenty* instances of the former, and *one hundred* of the latter kind."—Vol. 3, p. 380.

Wesley, the great Methodist leader, had heard so much unfavorable comment about the converts at Kingswood, that he suspected a massive apostasy was taking place. Close investigation, however, revealed that the verbal picture was entirely inaccurate. The vast majority of the people were living exemplary Christian lives; only a tiny minority were unfaithful.

### Similar Situations Today

As we meditated on Wesley's experience we thought of similar situations today. Occasionally, for example, we hear that "the whole church" at such and such a place is doing this or that irregular thing, that denominational standards are being ignored, that funds are being mishandled. Or we hear that immorality abounds and liquor flows freely in the dormitory of some college; or that health reform is given scant attention in a local conference or union. Or it is reported that scarcely a convert remains from an evangelist's campaign of five years ago.

How much credence should we give to stories of this kind?

If John Wesley's experience is at all typical, we can be almost certain that the reports are greatly exaggerated. Investigation usually reveals that the evangelist, the school, the conference, or the union is being judged on the basis of inadequate information. Stories have a way of growing larger as they pass from person to person. The account of a student violating college rules and being expelled mushrooms into "everybody in the school drinks." The apostasy of a prominent convert of an evangelist snowballs until the word goes abroad that "none of his converts stick." A report that a conscientious faculty member teaches a slightly different view on a certain Bible text is exaggerated into the comment that "the school is full of heretics."

We doubt that people who engage in this kind of tale-bearing have any idea of the damage that may result from their exaggerated, inaccurate accounts. Wesley spoke of the practice as a "device of Satan, which has often made our hands hang down and our minds evil affected to our brethren." How heavy are the burdens that church leaders bear! Would any of us knowingly make their burdens heavier by circulating false reports concerning conditions in the purview of their responsibilities? Would we make their work for God more difficult by discouraging them with misrepresentations?

### Used by Satan

Christians would not purposely enlist on the side of "the accuser of the brethren," yet too often their instant willingness to relay unconfirmed stories gives "aid and comfort to the enemy." Wrote the messenger of the Lord: "If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit."

"Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up

little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, 'Report, and we will report it.' These tale-bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. . . . The door of the mind should be closed against 'they say' or 'I have heard.' . . . We should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil and is not easily provoked."—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 29:1, p. 1163.

Christians would be wise to check all facts carefully before retelling a story. They would be wise also to evaluate the source of the report. Did it come from someone in a position to know the facts? Did it come from someone whose reputation for veracity is unimpeachable? Did it come from a person whose motives in telling it might be suspect? Did it come from someone with a penchant to gather the thorns and thistles of life instead of the flowers? And even if the story were true, would the cause of God be served by giving it wide circulation?

In Wesley's Kingswood experience backsliders were involved. Apparently no effort was being made to reclaim them, only criticize them. Perhaps the "two persons [who] had relapsed into drunkenness" did not find a warm, hospitable climate in the church. Perhaps they sensed that the church members were standing around critically, wondering whether they were truly converted and would

maintain their victory over liquor. How tragic! Surely any soul who claims to follow the One of whom it was prophesied, "A bruised reed shall he not break, and the smoking flax shall he not quench," will encourage, not criticize, new church members as they take their first faltering steps in the Christian way. He will help them get oriented in their new environment. He will encourage them to get up when they fall into sin. He will assure them of his utmost confidence in their sincerity.

Wesley's experience at Kingswood points up another truth: The influence of every church member is important, for every member whose life denies his Lord brings discredit upon the entire body. Though only three persons had been false to their profession in Kingswood, the whole church was misjudged and criticized. No individual has a right to say, "What I do is my own business"; what he does is everybody's business. His actions either bring honor or dishonor to Christ; they either make the work of evangelism easier or more difficult; they either strengthen the cause of Christ, or weaken it.

Time is short. Christ's coming is near. Soon the church will feel the full wrath of the dragon. Surely, then, we should make the best use of our time and energies. We have no time to criticize, only time to evangelize; no time to spread false stories, only time to tell the wondrous story; no time to circulate half-truths, only time to preach saving truth.

K. H. W.

## LETTERS



### CHANGES IN ROMAN CHURCH?

EDITORS: I appreciate very much your concern lest we as Adventists "build up unnecessary barriers" by unkind thrusts at the Roman Church. I wholeheartedly agree with that concern. In my ministry I do not attack the Roman Church. I recognize that God has many sincere people in her communion yet to be called out. But the statements that you make in your August 11 editorial, third from the last paragraph, cannot be harmonized with any reading of *The Great Controversy* or the book of Revelation. We should indeed be charitable to individual Catholics, for there are many among them who are honest in heart. But it is difficult to avoid the impression from your editorial that a false charity has blinded your eyes regarding the Roman Church itself. I am sure you must not have intended to give the impression your editorial gave.

Brawley, California ROBERT J. WIELAND

EDITORS: Permit me to make some observations on the first editorial in the August 11 issue. I agree that what is said concerning the Catholic Church is true, yet it can tend to give readers the impression that the prophecies we have applied to the Papacy no longer apply. We know that several of the other Protestant denominations that used to accept the same view as we have, no longer hold this view. Recently I saw a book from the Church Historical Association of Sweden that contained a review of L. E. Froom's four volumes, *The Prophetic Faith of Our Fathers*. The review was very favorable, but it stated that the author was conservative and applied some of the prophecies of Revelation to the Papacy the same as Luther did, but which the Lutherans no longer do. We read in *The Great Contro-*

*versy*, pages 572, 573: "A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success." We are told that "all the world wondered after the beast." Yes, there is a danger that even our people may do this. Glendale, California H. O. OLSON

EDITORS: In the editorial "Post-Conciliar Shock Waves" (August 11), what is meant by the statement that the Roman Church is making earth-shaking changes? It seems to me that the recent changes made by the Catholic Church have been in the realm of improved ecclesiastical legislative and administrative procedures rather than in renunciation of error, or the acceptance of Bible truth. One student of the Bible commented to me, "The only thing that the Catholic Church has done so far, is to make it easier for Protestants to join them." Pope John is quoted as saying that the Catholic Church needed to let in some fresh air. It seems to me that their leaders have let in the air—without letting in any light to speak of. In *The Great Controversy*, Mrs. White sets forth the aims of the papal power. Revelation 14 also describes this apostate power. Since the Bible and the Spirit of Prophecy warn us against the trends now going on in the religious world, may God help us to give the third angel's message a loud and certain sound while we can.

GERALD SHULTZ

Takoma Park, Maryland

### STANDARDS LOWERED?

EDITORS: An article in the June 9 *REVIEW* really caught my attention. It was written by Elder Louis F. Cunningham. In his article he said: "The major Protestant churches have brought upon themselves such a condition that no one has any conventional solution to the problem. It is not uncommon for the unconverted within their ranks to control policies by their weight of numbers, if not for other reasons of influence." Back a few lines the article says that

one man who for 60 years served his own denomination commented, "There is more seriousness and solemnity in joining a lodge today than there is in joining a church." How true but how sad. In my opinion, this is the state of some of our churches as well as other Protestant churches. Farther on in the article it states: "To secure converts, the exalted standard of the Christian faith was lowered, and as the result, 'a pagan flood, flowing into the church, carried with it its customs.'" As Adventists are we, too, so anxious to secure converts that we lower our standards? I fear at times we do. It's high time we were waking up.

Louisville, Ohio MRS. C. E. KING

### "WHEN YOU'RE YOUNG"

EDITORS: For quite some time I have been enjoying the column "When You're Young"—with a slight confession, and that is that I'm not young. I know that many, many of the no-longer-young join me in appreciating this excellent feature. Your understanding and interest in young people must enable you to be of great help to them. The *REVIEW* AND *HERALD* always has many fine articles in it each week—and I never miss reading "When You're Young." May it long continue.

MYRTLE LEORA NELSON

Pasadena, California

EDITORS: Threescore years and ten have flitted past me, but even so I enjoy *The Art of Living*. Today I want to thank you so much for your article in the July 28th *REVIEW*, expressing your feelings on the passing of Elder Nichol. It is the most satisfying article I have read, and I don't think I have missed a line written about him. His articles in the *REVIEW* From the Editor's Mailbag were my first interest each week, and I used to marvel at the patience and wisdom with which he answered some of the foolish questions sent in by grown Seventh-day Adventists.

HAZLE B. WATSON

Meadville, Pennsylvania

# Reports From Far and Near

## Korean MV Societies Construct a Church

By ADRIAN ZYTKOSKEE  
MV Secretary  
Korean Union Mission



Brother Sin, the Taejon area MV leader, with the new church in the background.

Near the modern central Korean city of Taejon is a small village called Sin Bang. At first glance Sin Bang looks like any other thatched-roofed Korean village, but closer inspection reveals a large and elaborate temple set invitingly in a grove of trees overlooking the village. This is a Su Un temple (a Buddhistlike religion with overtones of several other beliefs). Ninety-eight per cent of the village inhabitants are of this belief. In fact, the only other church group in the village is a small group of Seventh-day Adventists who meet in a tiny, inadequate store-type room. These members were dissatisfied because they did not have a real church but only a "human house," as they described it.

At this time the Taejon area MV Societies were looking for a worthy project. The young people decided to help this little group in Sin Bang. Under the direction of Pastor Ha, the ministerial intern, and Brother Sin, the area MV leader, and with the guidance of Elder Sin, the pastor, they laid plans for action.

They secured land on a hill above the village right next to the Su Un temple. Then they began to construct a building. Day after day the young people from nine area churches made the trek to Sin Bang on foot or by the jouncing rural buses to contribute their talent to this project. As the building went up, their

enthusiasm grew. They sang as they worked.

But other eyes were watching and other minds were plotting. The priests at the temple and their most devoted believers were angry about this strange church rising on a hill higher than theirs. They prophesied doom and failure for these impertinent young people who were desecrating their village. Soon everyone was speculating and wondering what was going to happen.

And then one night, after the walls were up and the church was taking shape, it happened. A strong wind buffeted the amateurishly braced structure, and by morning it was lying in ruins. The priests and their followers were gleeful. "We told you so," they gloated. But our young people did not believe that God had forsaken them. They took stock of the situation and, much to the dismay of their antagonists, began to rebuild. This time no winds came, and the work progressed even more rapidly until the church stood firm on the hilltop next to the Su Un temple.

As this article is being written these young people have devoted 2,160 hours of labor to this project. More amazing yet, in a country where a laborer's wage is still only eight cents an hour, they have donated or raised more than \$250 for materials. In order to finish the floor and



Left: The MV-constructed church with the MV secretary, ministerial intern, and MV leader. Right: The Su Un temple in a grove of trees.





**One of the dragons on the Su Un temple. These dragons are to ward off evil spirits.**

ceiling and purchase the windows and doors, they still need \$200, but plans are being laid to secure these funds.

God does not forsake His children when the devil attacks them. Instead, as in the Korean village of Sin Bang, He gives them the courage and strength to triumph.

## Angel Messengers Are Still at Work in the Congo

By A. W. AUSTEN  
Field Secretary  
Trans-Africa Division

It was a happy experience to attend the Congo Union midyear committee in Elisabethville recently, and to plan with the brethren for the conduct and expansion of their program for the rest of 1966. The fine union headquarters on Stanley Avenue has been completely restored. Only a few bullet holes here and there and a bit of chipped masonry remind our intrepid workers of their experiences, which our division president recorded in his "Angels Over Elisabethville" article some two years ago. How good God was to His people then, and how He has blessed them since.

The angels who hovered over Elisabethville then have not left the Congo. They wing their tireless flight still, to many parts of the Congo daily, hourly, to help earnest seekers for truth, as Gabriel did for Daniel so long ago. I was thrilled to hear the results of evangelistic campaigns, providences of God in outlying mission station and district areas, Voice of Prophecy and radio broadcast triumphs—modern miracles of grace.

But how heavily the burden rests on our hearts as we face a desperate shortage of French-speaking workers for the Congo's needs, the shortage of funds and vital equipment to capitalize on the wonderful opportunities that have opened before us again in the renewed breathing space

of opportunity God has given us in this vast open-hearted land.

Don Thomas, education, Sabbath school, church development, radio, and Voice of Prophecy secretary of the Congo Union, with consecrated and large-hearted Helen Devos, his secretary, and his African assistants conduct a tireless program. Their Voice of Prophecy and radio activities especially interested me this time. Truly the third angel's message is "flying in the midst of heaven" both literally and figuratively.

Pastor Thomas, who pilots the union Cessna plane on missions of mercy and good will and general mission enterprises far and near in the Congo, has no illusions about the magnitude of the task and the shortness of the time left to accomplish it. Let me pass on to you some of the things he told me.

"Our Voice of Prophecy radio work in the Congo is facing unprecedented opportunities and is achieving wonderful results for God's cause, in spite of very limited facilities and very humble efforts. Wonderful victories for Christ are being won, and many doors previously closed are swinging open. We must enter them now, while we have the opportunity.

"Please emphasize to our loyal people throughout the world field the greatness of the Congo, and what an opportunity they have through their offerings to help finish God's work in this field.

"In spite of numerous approaches, during colonial days we were unable to obtain any time on the several radio stations in the Congo. Following the gradual return to normal, subsequent to the cessation of hostilities in Katanga, the radio authorities in Elisabethville were interviewed in an endeavor to gain an opening for the VOP on Radio Katanga. We were told that permission would be granted only by Leopoldville. So time went on, and it seemed that the possibilities of spreading the good tidings over the air were slim indeed.

"In July, 1965, J. O. Iversen and J. A. Birkenstock paid a visit to Elisabethville. An appointment had been made with the Minister of Information, but this fell through. On the spur of the moment, one of the secretariat staff suggested that I interview the director of the radio station, who had an office in the other end of the building. I was received cordially, and after I told him that I had with me in my car Elders Iversen and Birkenstock, he invited them in. Within five minutes the VOP was committed to supplying weekly broadcasts beginning that coming Sunday! We could hardly believe our ears. At last the door had opened. How we thanked our Father above.

"We struggled to obtain programs at short notice. With few items of equipment, several tapes were made, and July 21 the broadcasts began in French. An urgent telegram was sent to the VOP office in Paris for records. In my radio-VOP office, these programs are transferred from discs to tape on a borrowed record player and tape recorder. Soon we received permission for time on Radio Leopoldville, and so we make a duplicate set of tapes.

"We needed a series of Swahili programs. I have had to make up these programs—constantly being plagued by noises from within the office and from without. Hammers banging, planes flying overhead, horns blowing, all upset the attempts to make recordings. We need a small room, well sound-proofed, and a good tape recorder and record player.

"In conversation with a technician from Radio Katanga, I was informed that our broadcasts are very well liked. The excellent music and the message are appreciated. Letters have come from listeners from as far away as Kikevit (two thirds across the Congo) asking for correspondence lessons. Some students, listening to the weekly broadcasts, have sent in their lesson papers addressed to Radio Katanga! These lessons have been forwarded to us.



**A scene in the Voice of Prophecy Bible correspondence school in Elisabethville.**



**D. H. Thomas and Helen**  
Devos preparing tapes  
for radio broadcasts in  
the Congo. Good results  
are being reported.

"In the Congo, fan mail does not feature as it does in some other countries. Africans are not used to this means of expressing admiration and pleasure. Our VOP broadcasts are reaching thousands of homes. Government officials, soldiers, housewives, and village people in the isolated interior hear the word of life and rejoice to know Jesus.

"We look forward to obtaining time on Radio Bukavu, Radio Stanleyville, and Radio Luluabourg. Utilizing French, Swahili, and perhaps other languages, the vast reaches of the Congo will be penetrated with the third angel's message. What a thrilling and soul-satisfying prospect!"

Our La Voix de L'Esperance ("The Voice of Hope") is falling on listening ears and hungry hearts. A listener writes:

"It is with joy to address you this letter, and I want to congratulate you with the message you have given yesterday on the radio. It touched me, and I would like to join your church and be a member of La Voix de l'Esperance. So I ask what must I do? Your message has found my heart. Jesus Christ has pushed me to become a member of your church. I will listen every time to the message of God. What a job to write to you this letter! Please send me all concerning the religion to the above address."

A man and his wife write: "We like to solicit a place as members of your church of La Voix de l'Esperance. We agree perfectly with everything and want to serve God and belong to this church."

Tamba Damiano, a baptized student of the VOP, lives in Ruashi, a suburb of Elisabethville, about ten kilometers out of town. By his efforts and the follow-up work of the Bible school, 12 persons were baptized in Ruashi as VOP students in 1965. This little group was organized into a branch Sabbath school. They have expanded their efforts, and now there are 35 members in the group. As soon as sufficient funds have been raised they plan to build a church. At present they meet in a theater in the town.

About 600 kilometers away in Sampwe, lives Tamba's brother. He enrolled in the VOP even before Tamba, the address having been given him by a priest, who said he might get to know the Scriptures better. Encouraged by Tamba, this brother and three other brothers perse-

vered with their lessons and became very interested. Ten persons were baptized in Sampwe in 1965, and soon after that another five were baptized from this same group.

Two of these were Matafari and his wife. Matafari was a witch doctor who lived 45 kilometers from Sampwe. He had enrolled for the Bible course, interested by the Sampwe members. The first big step was to give up his second wife; the next step was to give up his witchcraft. He sent his big box of witchcraft equipment to the Bible school. In it were found monkey bones, a skull, teeth of various animals, birds' beaks, and little pieces of skin. He also sent all the money from his most recent witchcraft practices. With him were baptized his wife and three others.

From the same village we have Mr.

Mume, the village chief and Tamba's father, enrolled as a member of the VOP. He is the oldest student in the school. He too has given up his second wife, his tobacco, alcohol, tea, and coffee. We hope he will be fully prepared for baptism soon.

Recently one of the Ruashi families moved to a village near Sampwe. Now another branch Sabbath school has been formed, and who can tell what fruit that will bear?

Mr. Kalembe, pastor of an African church, learned the truth in Sampwe village. He returned to his village 20 kilometers away and told others. Now his church is divided into two groups, one keeping Sabbath, with Mr. Kalembe in charge, and the other group keeping Sunday still. What will be the results of the seed springing up in these villages? Only God can tell, but we believe the future is bright.

## Schools and Hospital Nationalized in Burma

By ROBERT NIXON

Thirty-four Seventh-day Adventist schools in Burma were nationalized earlier this year, according to Pastor Frank C. Wyman, formerly director of the Bible Seminary at Myaung Mya in Burma's delta section.

The nationalization affected 29 elementary, three middle (grades 8-10), and one high school. The Burmese Government now has complete control over pupil and teacher assignments to schools, curriculum, and use of facilities. Housing and

## Ordination in East Nigeria, West Africa

During the constituency meeting in the East Nigerian Mission held in Aba, five men were ordained to the ministry. The writer was the speaker at this service. The ordination prayer was offered by P. E. Onwere, former president of the mission. M. T. Battle, public relations secretary of the West African Union (now a departmental secretary of the Northern European Division), gave the charge. The welcome was extended by the newly elected mission president, Z. Imo.

The men ordained, shown with their wives, are, left to right: G. A. Nwosu, district pastor; J. U. Okwandu, educational and MV secretary; W. Ogwuegbu, district pastor; S. Chigbu, district pastor; Dr. S. L. DeShay, medical director, Ahoada Hospital.

TH. KRISTENSEN, President  
West African Union



feeding of boarding students, however, continue under church auspices. The Adventist teachers were asked to continue in their present positions. Bible instruction is permitted before and after regular school hours.

The leaders of the Burma Union are U Kalee Paw, president; U Tun Sein, secretary; and U Pein Gyi, treasurer.

The 115-bed Rangoon Seventh-day Adventist hospital and its schools of nursing and midwifery were nationalized on July 5, 1965. Most medical personnel—Karens who speak both Karen and Burmese but were trained in English—were assigned to three-month refresher courses followed by tests in Burmese. Most passed the examinations.

The church began working in Burma in 1902. Approximately 4,000 of its 4,500 members are Karens.



**Group of pastors who attended a health evangelism institute in connection with a Five-Day Plan in Saigon. In the back row, center, is R. E. Neall; to his right, Dr. R. F. Waddell; to his right, Charles Harris; second from the right in the back row, D. R. Guild.**

## Vietnam Five-Day Plan

By R. E. NEALL

*President, Viet Nam Mission*

Forty smokers broke the tobacco habit during a Five-Day Plan to Stop Smoking held in Saigon recently. Dr. Ralph Waddell, medical secretary of the Far Eastern Division (now medical secretary of the General Conference), and D. R. Guild, ministerial association secretary of the Southeast Asia Union (now president), led out in the nightly sessions.

Held in the beautiful auditorium of the Vietnamese-American Association in

downtown Saigon, the plan attracted more than 120 from the better class of people every night. The Vietnamese-American Association and the Saigon Adventist Hospital served as cosponsors of the service to the public.

The lectures were delivered in English and translated into Vietnamese. The control cards and literature also were available in both languages. Pastor Le Huu, acting principal of the Viet Nam Adventist Training School, was the translator. The talks received an excellent response from the listeners.

Publicity for the plan included advance announcements in the press, pre-

pared by Don Roth, public relations secretary of the Far Eastern Division, spot announcements on the radio, four paid advertisements, and posters at the hospital and the auditorium.

Several requests have come in from people who could not attend the meetings, asking for information on how to stop smoking.

Dr. Waddell and Pastor Guild held classes for the pastors of the Viet Nam Mission each morning during the week, instructing them in the principles of health evangelism, for use in connection with the preaching of the three angels' messages.

## *A Hard Decision at Ngoma Hospital, Rwanda, Africa*

By ALBERT S. WHITING, M.D.

A leper woman that we have been treating came to our dispensary in Kibuye again today. She is, I judge, about 28 years of age. She has two children, one of which is still nursing. Her husband has left her, apparently because of her disease. She says she has no friends or relatives. She is hungry and her children are suffering from borderline starvation. She receives her injections for leprosy on a fairly regular basis, and we charge her nothing for treatment when she comes to the dispensary.

What did she want today? She said she wanted to come into the hospital. She has no home, no family, and apparently no place to go. She just wants a place to stay. Like many hospitals in Africa we have no food service; the relatives feed the patient. If this poor woman has no relatives, who would feed her? Someone on the staff would have to.

When I came to Ngoma Hospital here in Rwanda two years ago there was another leper woman in the hospital. She did not need to be in the hospital, so we discharged her. But she would not go.

We insisted she move, but she would not. She had been in the hospital about a year already and we needed her bed for the more acutely ill. Finally we asked the local church to help. But they felt that since the woman was sick the hospital should take care of her. After much continual persuasion, the hospital chaplain, some hospital workers, and some church members built her a small mud hut near the hospital where she is still living.

Now we have this woman who came again today with a plea for help. She has two children. What did we do with her? Well, we refused to accept her. We turned her away. Why?

If we admitted her to the hospital, she would take up a bed that could be used for an acutely ill person. Someone would

have to feed her and her children. If the hospital provided food, that would mean less money for medicine and supplies that are needed.

I am a Christian; why don't I do something personally to help this poor woman? Perhaps I should. But if I help her—and her children—how long should I continue?

And what about the old man that begs at our door; he needs help too. Those two blind men cannot earn a living; they come to our house almost every day; surely they need help too.

Our gardener has six children, and all need clothes to wear. We should do something for them. Then there is Joseph, who has only one leg—a good church member. Recently he had a bad kidney infection. He needs help if anyone does.

Also there is that widow with all those children; and what about Marita, and . . . There are many others, including students who must discontinue school because they do not have enough money to buy books. If we are in the business of helping people, surely the students need our support.

No. I cannot help all of them. It is impossible. But which of these people are the "angels unawares"? Which is "one of the least of these my brethren"? Or are they all Lazarus at the gate of the rich man?

This poor leper woman went away unclad and unfed. What would you have done? Would you say, "Depart in peace, be ye warmed and filled"? Would you teach her to pray that God will supply her need?

Our mission work is helping many people, but as yet we are unable to help them all. Until our facilities are more adequate, and our budgets are larger, we shall have to turn many away. It's not easy to do.



## From Home Base to Front Line

**Dr. Mildred Werner** and daughter Julie Marie, of Glendale, California, left Los Angeles, California, July 19, for Mayaguez, Puerto Rico. Dr. Werner's name before marriage was Mildred Marie Mogis. She is to serve as a physician in the Bella Vista Hospital.

**Meridell Blost**, of Takoma Park, Maryland, left Los Angeles, California, August 7, for Singapore. Miss Blost has served in the General Conference Bureau of Public Relations, and will connect with the Far Eastern Division office as a secretarial worker.

**Dorothy Ann Rifkin**, of Takoma Park, Maryland, left Los Angeles, California, August 7, for Singapore. Miss Rifkin has been an office worker in the General Conference Ministerial Association. She has accepted a call to secretarial work in the Far Eastern Division office.

**Mr. and Mrs. Jerald W. Whitehouse**, of Loma Linda, California, left Seattle, Washington, August 7, en route to Benghazi, Libya. Before taking up their work in Benghazi they will spend three months in field service at the Heri Hospital, in Tanzania, East Africa. Sister Whitehouse's name before marriage was Judith Elaine Dietrich. Brother Whitehouse is to serve as a public health worker, as well as chaplain and pastor in the Benghazi Adventist Hospital.

**Elder and Mrs. Neal L. Sherwin** and two children sailed from New York City on the S.S. *Steel Director*, August 8, returning to West Pakistan after furlough. Sister Sherwin's maiden name was Joyce Lavaun Draper. Brother Sherwin serves as chaplain of the Karachi Hospital.

**Max Grunzeug** left Miami, Florida, August 10, returning to San Juan, Puerto Rico, after furlough. Elder Grunzeug serves as lay activities and Sabbath school secretary of the Puerto Rico Conference.

**Mr. and Mrs. Gottfried Oosterwal** and three children left Vancouver, British Columbia, August 10, returning to the Philippines after furlough. Sister Oosterwal's name was Emilie Tilstra, before marriage. Brother Oosterwal will continue as a teacher in Philippine Union College, Manila.

**Elder and Mrs. Willard J. Clemons** and two children left New York City on August 10, returning after furlough to Jerusalem. Sister Clemons' name before marriage was Barbara Jean Wickwire. Brother Clemons will resume his work as president of the Jordan Section.

**Dr. and Mrs. Donald Christian Fahrbach** and four children, of Cleveland, Georgia, left New York City on August 11, for Libya. Sister Fahrbach's name before marriage was Alice Jane Duffie. Dr. Fahrbach will serve as a physician in the Benghazi Adventist Hospital, Benghazi.

**Mr. and Mrs. Richard D. Davidian**, of

Sacramento, California, sailed from New York City on the S.S. *Mormacrio*, August 12, en route to Rwanda. The maiden name of Sister Davidian was Carla June Aagaard. Brother Davidian is to teach in the Gitwe Seminary at Nyanza.

**Mr. and Mrs. Paul H. Denton** and son, of Lodi, California, sailed from New York City on the S.S. *Mormacrio*, August 12, en route to Zambia. Sister Denton's maiden name was Beverly Beatrice McTaggart. Brother Denton will teach industrial arts in the Rusangu Secondary School at Chisekesi.

**Norman J. Johnson** and daughter, of Towson, Maryland, sailed on the S.S. *United States* from New York City, August 13, going to England. Sister Johnson is planning to leave in November. Brother Johnson is to teach for two years



### Heart Story Published by Middle East Press

**Boutros Ghazal**, treasurer and acting manager of the Middle East Press, here presents a copy of *Miracle Girl* to Mrs. Victoria Haddad, of Beit Meri, Lebanon. The book, written by her son Anees, secretary of the MV and temperance departments of the Middle East Division, presents the thrilling story of how Anees' wife, Nellie, had an open-heart operation in America in February, 1964.

Mrs. Victoria Haddad, for 20 years a member of the Seventh-day Adventist Church, is proud of her children; and rightly so. Her son Edmond will soon join the staff of Middle East College, where her daughter, Mrs. Mary Yacoub, serves as registrar. But God added His crowning blessing to her life, Sister Haddad feels, when He worked out the arrangement for her daughter-in-law Nellie to have the successful open-heart operation.

The eighth new volume published by Middle East Press since June, 1963, *Miracle Girl* was dedicated to God's cause by George Khoury, Lebanon Section president, in the Museitbeh church on July 16. It is the first book written by a Middle East national worker for literature evangelists to sell.

**D. L. CHAPPELL**, Secretary  
Publishing Department  
Middle East Division

at Newbold College, under the affiliation program of Columbia Union College.

**Hazel Alice Hauck**, of Fort Pierce, Florida, left San Francisco, California, August 14, for Thailand. Miss Hauck has accepted appointment as a church school teacher for Bangkok.

W. R. BEACH

## Church Dedications in Colorado

By **D. A. DELAFIELD**  
Associate Secretary  
Ellen G. White Estate

The combined membership of the Longmont and Fort Lupton, Colorado, churches, in the shadow of the majestic Rockies, is small by some standards—only a trifle more than 200. But the spirit and faith of the pastor, Willard Christiansen, and his energetic congregations are big and forward looking. Both churches were dedicated free of debt on Sabbath, July 30.

The two sanctuaries are good looking, comfortable, and readily identifiable as church buildings. The Fort Lupton service was actually a rededication after extensive improvements and erecting a large addition.

In this city H. M. S. Richards of the Voice of Prophecy preached his first evangelistic sermon. His subject: The Angels. He was so discouraged with his offering that he wondered whether he would ever make a preacher! In Fort Lupton his evangelist father was twitted by three preachers of another faith for wearing neckties that cost \$5—so they said.

In reply Elder Richards, Sr., remarked modestly to his audience, "My wife makes my neckties at 35 cents a dozen." The preachers were silenced!

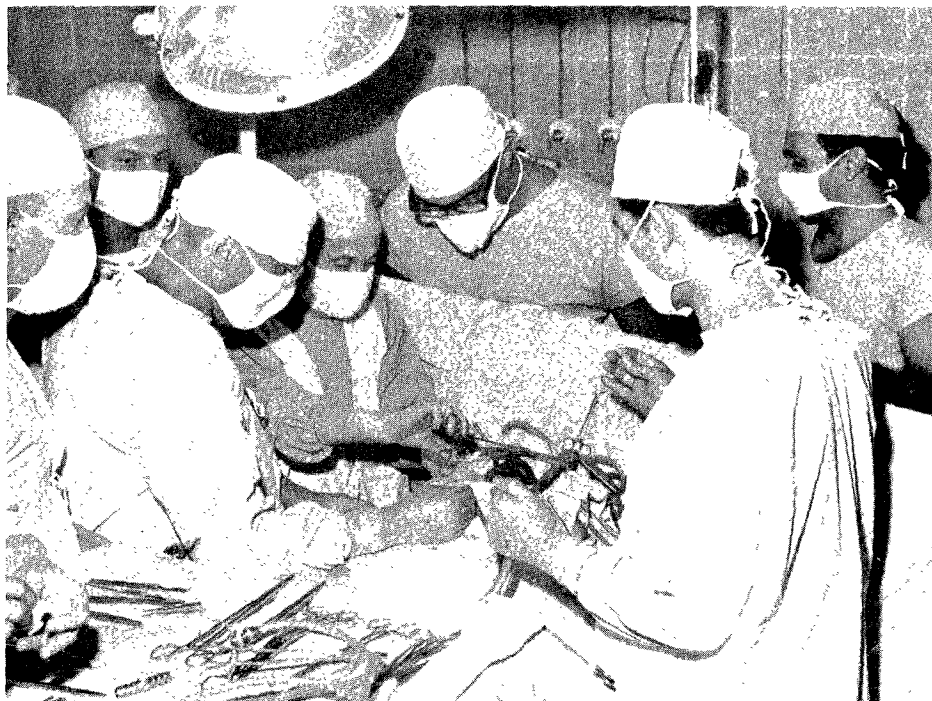
The work in Colorado under the leadership of H. V. Reed is onward. He and B. Y. Baughman and five other ministers of the Central Union participated in the dedication. It was a great day for the Lord's cause in colorful Colorado. It was an honor to be present to deliver the dedicatory sermon.

## Division Medical Council Held at Rio Hospital

By **CARLOS N. VIEIRA**  
Public Relations Director  
Hospital Silvestre

Helping to commemorate Hospital Silvestre's eighteenth year of service, the South American Division held its first medical missionary council at this hospital. Among the guests were Dr. T. R. Flaiz, at that time secretary of the General Conference Medical Department; Dr. Ira E. Bailie, medical secretary of the Austral Union and director of our hospital in Asunción, Paraguay; E. E. Bietz, administrator of our hospital in Puigari, Argentina; H. J. Peverini, assistant secretary of the South American Division; Moisés Nigri, secretary of the South American Division; workers from the various hospitals and medical missionary launches of Brazil; and adminis-

**Capping exercises for the sixteenth class of Hospital Silvestre's School of Auxiliary Nurses were held at the closing meeting of the first South American Division medical missionary council, held in Rio de Janeiro.**



**Heart surgery being done by surgeons of two prominent heart teams of South America at Hospital Silvestre, Rio de Janeiro, during first South American Division medical council.**

trators representing the various unions of Brazil.

The meetings each day began with a devotional service, then various medical topics were presented and discussed. Workshops on administrative and business problems also were held. On Thursday evening the various representatives were dinner guests of the medical staff of Hospital Silvestre.

The result was a warm feeling of Christian fellowship, uniting all into one com-

mon goal—a determination to serve humanity, following the footsteps of the Master. Sabbath meetings were held at the evangelistic center, where hundreds of our brethren from the various Rio churches were thrilled with the report of the medical work being done by the various institutions.

Simultaneously with the medical missionary council, the medical staff of Hospital Silvestre, inspired by medical director, Dr. E. M. Berger, organized the first

week of scientific debates. K. J. Zulch, in charge of the neurological service at Max Planck Institute, Cologne, Germany, was the guest speaker at most of the sessions. He was enchanted with the organization of the hospital. The scientific meetings were extremely well accepted and attended—a not too common occurrence in Brazil. The best medical specialists of Rio attended and participated in the meetings, as well as specialists from various other states.

## *A Sparkling Centenarian in Michigan*



**Angelina Turney**

away in 1953. Mrs. Turney has two daughters, who like herself love the Advent hope—Mrs. Nellie Collin, aged 82, also of Mount Pleasant; and Mrs. Hazel Howarth, aged 79, of Carmichael, California.

To my husband and me Mrs. Turney is Aunt Angie, because she is his mother's sister. Aunt Angie loves to tell how her mother, Mrs. Young, became an Adventist. To Upham, England, came Elder Ings, one of our early ministers, because he wanted to take the Advent message to his cousin, Mrs. King. Father Young was at the railroad station and offered to drive Elder Ings to the King home, which was just across the street from the Youngs. As they parted, Elder Ings handed Mr. Young

a package of tracts. "These may interest you," he explained.

Promptly Mr. Young gave the tracts to his wife, saying, "Some religious person suggested that I read these. You read them." Great was Mrs. Young's astonishment when she discovered that the titles of the tracts—"Which Day Shall We Keep and Why?" "Is Sunday the Sabbath?" and "Who Changed the Sabbath?"—were the very titles she had seen in a dream three or four days before, when the tracts came down from heaven to her. Prepared thus by the dream, she began to take Bible studies with her friend, Mrs. King. After studying with Elder Ings, both of the women accepted the third angel's message, being among the first believers in all England. Mr. Young bitterly opposed the truth, making it hard for his wife and daughters.

Because of this opposition Mrs. Young arranged to have Angelina at the age of 15 live for one year in the home of Elder and Mrs. J. N. Loughborough. Later, Angie and three of her sisters came to Battle Creek, Michigan. One of the sisters, Lizzie, became a physician. The others took nurse's training.

After the General Conference in Detroit, we visited Aunt Angie. The centenarian recalled that many times she heard Ellen G. White speak at the Battle Creek Tabernacle. "I see the fulfillment of the predictions she made back there more than 80 years ago," she commented.

"Would you like to have me tell you Sister White's definition of success? It has helped me very much: 'Success is doing one's very best with the ability God has given.'" Mrs. Turney's faith in the Advent hope, like Enoch's, has grown brighter with the passing years. "My greatest wish," she says, "is to meet my Saviour."

**LOIS CHRISTIAN RANDOLPH**

# Ordinations at Home and Abroad

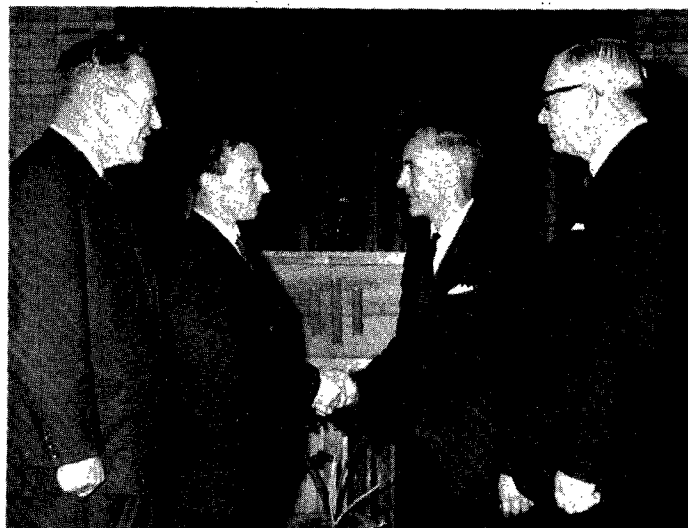


## Alberta

John Anderson (center, with wife), pastor of the Peace River district in Alberta, was ordained to the gospel ministry at the Lacombe camp meeting.

Those taking part in the ordination were D. W. Hunter (left), associate secretary of the General Conference; J. W. Bothe (right), Canadian Union Conference president; and Philip Moores, Alberta Conference president (now president of the Ontario-Quebec Conference), who is seen welcoming Brother Anderson into the ranks of the ordained ministry.

**JACK MARTZ**, *Departmental Secretary*



## Tasmania

L. C. Coombe (second from right), Trans-Commonwealth Union MV and temperance secretary, welcomes newly ordained R. H. H. Thomas to the gospel ministry. At left is W. J. Cole, pastor of the Glenorchy church, and on the right is A. D. Pietz, president of the Tasmanian Conference. Elder Coombe preached the ordination sermon, Elder Pietz gave the charge, and Elder Cole offered the prayer. Elder Thomas is MV, temperance, and public relations secretary for the Tasmanian Conference.

**A. D. PIETZ**, *President*



## South Atlantic

Three men were ordained at the South Atlantic Conference camp meeting held at Hawthorne, Florida. Left to right, Elder and Mrs. E. J. Lewis, of Columbus, Georgia, district; Elder and Mrs. H. M. Mouzon, associate publishing secretary of North Carolina district; and Elder and Mrs. S. C. Robinson, associate secretary of the Florida district.

These three men have been outstanding soul winners. Pastor Lewis, graduate of Oakwood College, has had excellent success in the Columbus, Georgia, district as pastor and evangelist. Elder Mouzon has been a faithful soul winner and a leader in the publishing work for approximately 25 years. Elder Robinson was the first associate publishing secretary to lead his district over \$100,000 deliveries in one year.

**F. L. JONES**, *Treasurer*



## Southern New England

Ronald B. Halvorsen (fourth from left, with his wife) was ordained to the gospel ministry during the closing services of the ninety-seventh annual camp meeting of the Southern New England Conference, at South Lancaster, Massachusetts. Participating in the service were (left to right) Merle L. Mills, president of the Trans-Africa Division, who presented Pastor Halvorsen for ordination; Francis R. Millard, president of the Atlantic Union Conference, who gave the charge. Lowell L. Bock, newly elected president of the Southern New England Conference (third from left), and A. E. Harms, conference secretary-treasurer (right), welcomed Elder Halvorsen to the gospel ministry. Robert H. Pierson presented the sermon, and E. Lennard Minchin offered prayer.

**RICHARD J. BARNETT**, *Departmental Secretary*



## Progress of the Work in Inter-America

By WESLEY AMUNDSEN  
Secretary, North American Missions

Thousands of people in Inter-American Division territory—from the mainland of South America, the Central American republics, from Mexico, the land of the Aztecs and the cultured Mayas of yesteryears, from the islands of the Caribbean Sea with their teeming populations—join the remnant church each year. But thousands upon thousands of hearts are still looking for light and truth; they live in a darkness that is often so spiritually dark that one is almost tempted to wonder whether God is able to bring up from such depths any souls at all for His eternal kingdom.

With the coming of Christopher Columbus in 1492, the way opened for the Roman Catholic Church to expand her spiritual kingdom far beyond the confines of Europe. Other explorers besides Columbus sailed westward, and alongside the flags of Spain and Portugal flew the flag of the papal kingdom.

Protestant influence penetrated into the stronghold of papal dominions later, but not without conflict. God's plan of evangelizing the world included the islands and the mainlands of the area we know as Inter-America. This was the era of expansion for Protestant missions, as well as of liberation of people. The clash of sabers, the roar of heavy guns, the rattle of musketry, made way for the onward march of the Word of God, which liveth and abideth forever.

The message of the angel of Revelation 14 began in this territory in a small way. It came to the Republic of Haiti in the form of a package of tracts placed on board a ship in Southampton, England, and passed on to several Protestant missions in Haiti. A man by the name of Henry Williams, from Jamaica, read those tracts and became the first Seventh-day Adventist on the Haitian section of the island formerly called Hispaniola, the island that Columbus loved the most. Williams passed the tracts on to others. Michel Nord Isaac was one of them. He became a convert, and later became the first Seventh-day Adventist minister in Haiti.

That was a tiny little seed that God planted back there in 1878. But the work of the angel of Revelation 14:6 was to be carried to every land.

What has God wrought during the ensuing 88 years! How mightily has His Holy Spirit worked upon the hearts of men and women of many languages. As of December 31, 1964, the total membership of the Inter-American Division was 187,829.

But let us not think that these precious souls have been brought into God's remnant church without great cost and sacrifice. The early missionaries did not have the luxury of modern facilities such as we have today. Yellow fever carried off many of them—husbands and fathers, wives and mothers, children of tender years. But always there were replacements. It was said of those intrepid men and women that "they were expendable."

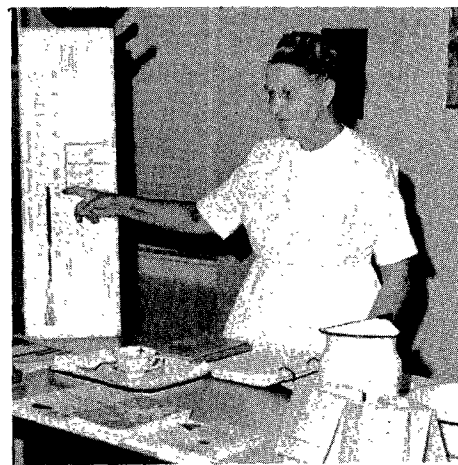
And they were. There could be no pulling back; no retreat because a worker had died. The home field must supply more men, more means, more equipment. The warfare demanded all of this and more. God had given the command, "Go ye into all the world, and preach the gospel." And a part of "all the world" was Inter-America.

Mrs. Amundsen and I worked in Inter-America for ten years. I have traveled all over the field. If you could see the choir of mixed voices that I saw and listened to as they sang for us at a lay workers' convention in Fort-de-France, Martinique, some years ago you would be as amazed and edified as I was. The leader was a young woman who wore, among other items of apparel, a large-brimmed white hat.

They sang a *cappella*. They sang for us outdoors, as well as indoors. Their voices blended harmoniously. The words were in French, a language with which I have but a nodding acquaintance, but I could catch the sentiment as I listened to the voices uplifted in praise and adoration to the eternal God.

They were young people—young people then, now grown older. They had no secondary school where they might go to study. A few went to France to study.

The youth of the French West Indies are alert. The people of the French islands of the Caribbean are a literate people. The youth are eager to keep in step with their counterparts in other lands. All they ask for is a chance. That is why



### Home Nursing at New York Center

At the request of the American Red Cross, a class in home nursing was conducted recently in the New York Center. Instructor for the weekly meetings was Mrs. Carrie Carbone, R.N. (shown in action), of the Bates Memorial Hospital.

H. E. Voorhees, lay activities secretary for the Greater New York Conference, reports that the same series of studies was given for Adventists and non-Adventists at the July camp meeting. Beds and special equipment at the center were provided by the Red Cross.

DON HAWLEY  
Departmental Secretary  
Greater New York Conference

we can all derive such satisfaction from the fact that this year's first-quarter Thirteenth Sabbath Offering overflow was the largest for the quarter in history. The money will help build a secondary school in the French West Indies.



► Georgeann Peterson, member of the South Lancaster Academy senior class of 1966, won the Young Artist Award in piano awarded by the Worcester County Music Association. This competition, open to college music majors and high school graduates intending to major in music, entitles the recipient to a \$1,200 scholarship covering the four-year period of college.

► The largest Investiture service ever conducted in the New York Conference was held before school closed in the Union Springs Academy gymnasium. At that time 363 MV Honor tokens were issued to 53 academy students. Eighteen students received the Silver Award. They were: Martha Attle, Louis Badillo, Judy Bundy, Anita Cady, Karen Hill, Daniel Moreau, Tom Nudd, Charles Pace, Linnea Palmer, Ruth Richards, Logan Roberts, Steven Roberts, Charles Secor, Gary Temple, Sandra Todd, Sue Walter, David Weber, and Tim Wentland. Constance Bartle directed both the Silver Award and Master Guide classes. Ten were invested as Master Guides. R. H. Wentland, Jr., Fred Zurcher, and Anna Sawyer directed the classes for the church school children and the Pathfinders.

### Filipino Student Chooses God Above Scholarships

By B. U. DONATO  
Educational Secretary  
South Philippine Union Mission

"I'd rather have a Christian education or none at all," wrote Alejandro D. Egarle, president of Mindanao Mission Academy's 1966 senior class, after he passed the examination for a five-year scholarship grant in engineering offered by the Philippine Packing Corporation. Of the more than 60 topnotch high school graduates from all over the Visayas and Mindanao who took the battery of tests, he ranked fourth, thus putting Mindanao Mission Academy in the limelight.

After the results were ascertained, Father Mooney of the Xavier University in Cagayan de Oro City, chairman of the examinations committee, wired Alejandro on April 11 to report to his office on Saturday, April 23, for an interview. Alejandro did not report for this interview, it being the Sabbath, but was able to make it on another day due to a special request for consideration by MMA principal R. C. Ferrer.

During the interview Father Mooney and two other priests were impressed by



**Alejandro D. Egarle, young Filipino, whose conscientious adherence to Sabbathkeeping disqualified him for several scholarships.**

Alejandro's alert mind and his ability to speak English fluently. This led them to inquire who his teachers were in English, and especially in physics and general science in which two subjects he ranked at the top during the examinations. And finally, just before the interview ended, Father Mooney asked, "And now, Alejandro, is there anything that may prevent you from availing yourself of this scholarship opportunity?"

The scholarship grant stipulated that Alejandro had to take the course at La Salle College in Manila. So he would have to be a boarding student in that Jesuit-operated school where the students make the sign of the cross at the start of each activity or class, and where he would have to attend classes on Sabbath in order to maintain his grades as expected of scholars. And when he graduated, he would have to be employed by the Philippine Packing Corporation and thus be obligated to work on Saturdays.

Would Alejandro be willing to miss the privilege of associating with his Adventist friends and fellow students in Mountain View College where he had planned to study? Would he exchange an education which prepares for service in God's cause and for the coming of Jesus, for a five-year scholarship grant and future financial security?

At last, Alejandro answered, "Sirs [forgetting that he was addressing priests who expected to be called "Father"], there is one thing that might hinder me from availing myself of this scholarship and that is my Sabbath, for I believe in the eternal principles of God, the Ten Commandments. I am a Seventh-day Adventist."

Alejandro was then asked to return the following day. And when he did, he was informed that he could not be given the coveted five-year scholarship.

Who is this Alejandro Egarle who turned down such a rare opportunity? Does he come from a rich family? Are his brothers and sisters professionals perhaps? No! Alejandro is an orphan whose parents died when he was a small boy. From the time that he was in Grade II until he finished his elementary course he had to work as a houseboy in order to go through school. And as a working student, he studied in Mindanao Mission Academy until he finally completed his secondary course last May through sheer determination and faith in God. As I

write this story, he is still at Mindanao Mission Academy working in order to pay his debts to the school.

Several weeks ago I was at MMA. I will never forget what Alejandro said to me. "Pastor, only God knows what is ahead. I will work my way through college even if I have to take ten years. I know I cannot afford to be a doctor, for I am poor, but I will take the teaching course so that someday I too can help prepare doctors, nurses, ministers, and teachers for the service of God."

In my possession at present is the Gold Eagle Award medal granted to Alejandro by the Insular Life Educational Foundation which entitled him, as a top student, to take another scholarship examination offered by the Insular Life Assurance Company. Any student who passes successfully the examination receives a five-year scholarship grant that gives him the right to take any liberal arts course in any university or college in the Philippines, in-

cluding Mountain View College or Philippine Union College. But Alejandro missed out on this because he could not conscientiously take the scholarship examination on Sabbath, for it was conducted on Saturday, May 28.

Commenting on this later, Alejandro said, "Pastor, I would not dishonor my God for just a five-year scholarship grant. 'What doth it profit a man?' " Then with a faraway look in his misty eyes, and a confident smile on his face, he handed to me his bronze medal and added, "Pastor, I want you to keep this Gold Eagle Award until I finish my college course. I feel that I don't deserve it yet. But on the day that I receive my diploma, kindly give it back to me, for then it will be a symbol of my success and victory for standing steadfastly for Jesus."

Will Alejandro's simple and steadfast faith vindicate him? What are God's plans for this one of His little ones? Will Alejandro finally reach his goal?

## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

THIS automation age has brought us a shorter work week and more leisure time. It does not contribute to happier living when the rank and file of toilers find monotony in their jobs and boredom during their free hours. In such a regime life often seems meaningless. There are no ladders to the stars, no lures beckoning from the horizon. To multitudes there is no quality to life, nothing of permanent value, no referent, because the goal posts are gone. There is no breadth or depth to existence, only length.

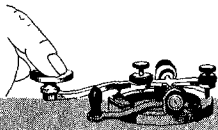
This bleak focus, however, is not the perspective of the Christian. For him there is a kingdom beyond that makes each day's pilgrimage a delight, with flowers and sky and hope and zestful attainment making every day a rendezvous with God and His eternal plans. And as part of every believer's heritage and delight there are books—ah, yes, there's the tie-in to our perennial theme. No person with a goal in life can escape them; in fact, they are often waymarks and road maps to destiny. And if you would know what I mean, look over my shoulder at this week's array of new publications.

No better spot could be chosen than this to present Kenneth J. Holland's anthology of inspiring spiritual readings entitled *Those Sabbath Hours*. This book is definitely for those who "call the sabbath a delight." It is filled with stories of warm heart appeal, articles that stimulate courage, patience, and devotion, all by different authors, and precious Bible chapters that have been the comfort of the saints and stay of the martyrs in all ages. Here also are poems of beauty for those who like their inspiration in lyrical

form, along with selected gems from the messenger of the Lord. Do you like to read to shut-ins? Take this book along. They'll love it. Southern Publishing Association. 214 pages. \$4.95.

Do you ever feel a bit envious of those who have the privilege of traveling? Why not enjoy the vicarious pleasure of seeing life at its vibrant best all over the world—spots of exotic beauty around the globe, smiling groups of peoples and children in far lands, "shots" of dramatic activity in mission fields, personalities famous for the occupations they pursue, church institutions from the Himalayas to the Arizona deserts, a review of the kaleidoscopic services performed by Adventist workers in odd corners of the world—all this and more to be found in *A Century of Miracles*, by Richard H. Utt. If you are looking for a colorful gift book for any occasion, here it is. Get this special edition at \$3.50. 160 pages. Pacific Press.

Few writers in the history of the church have commanded more respect for wisdom and judgment than A. V. Olson, longtime division leader on two continents and chairman of the board of trustees of the Ellen G. White Estate. Just before his death, he had almost completed his research on the crucial period in Adventist history (1888-1901) that marked the organizational and theological conflicts out of which emerged the united world movement of the present hour. His book *Through Crisis to Victory* is a readable, heartening discussion of the issues and views involved, taking from every reliable source comments, records of actions and their sequences, and letters between principal disputants that in perspective offer a reasonable interpretation of what spirit moved the various factions. It includes sermons preached by Ellen G. White at the 1888 General Conference, hitherto unpublished. This 320-page volume will establish the faith of every lover of the truth. Review and Herald. \$4.95.



# Brief News OF MEN AND EVENTS



## Far Eastern Division

Reported by  
D. A. Roth

► As a result of actions taken during the recent session of the General Conference in Detroit, Michigan, a number of changes have been made in the staff of the Far Eastern Division. Paul H. Eldridge is the new division president, replacing C. P. Sorensen who retired after serving in the division office for 20 years. The new secretary is Harry W. Bedwell, formerly president of the Southeast Asia Union Mission, who takes the place of A. Edwin Gibb, now an associate secretary of the General Conference. Two departmental secretaries have accepted positions with the General Conference. They are Dr. Ralph Waddell, medical secretary, who is now medical secretary of the General Conference, and Charles Martin, division MV secretary, who is now an associate secretary of the MV Department of the General Conference.

► The new secretary of the ministerial and radio-TV departments of the Far Eastern Division is R. C. Williams, who for-

merly held a similar post in the North Philippine Union Mission. The new medical director is G. C. Ekvall, formerly medical director of the Manila Sanitarium and Hospital.

► The new principal of the Far Eastern Academy is G. D. Thompson, formerly on the staff of the Southeast Asia Union College in Singapore. Acting principal of the academy while Pastor Thompson is on furlough is R. R. Greve, science instructor at the academy and formerly principal of the Guam Mission Academy.

► Two new office secretaries have arrived in Singapore to take up work. They are Meri Blost and Dorothy Rifkin, formerly with the secretarial staff of the General Conference office in Washington, D.C. They are taking the places of Rosemary Richards and Laura Beardsley, both of whom have permanently returned to the homeland.

► The new president of the Southeast Asia Union in Singapore is Daniel R. Guild, formerly ministerial and radio-TV secretary of the same union mission. He takes the place of Harry Bedwell, now division secretary.

► Membership of the Far Eastern Division at the close of the year 1965 was 176,575 in 1,906 churches.

► Gregorio M. Bayot, Philippine Union College vocational education graduate, graduated recently with the Master of Science degree in agriculture from the Araneta University, the first Filipino SDA to acquire the degree. He was under scholarship of Mountain View College and the Far Eastern Division.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Roger A. Churches will join the staff of Atlantic Union College this fall as an instructor of art. He received his B.A. degree from La Sierra College in 1964 and has done graduate study at various colleges in California. He transferred to the Rochester Institute of Technology in New York State where he is studying ceramics and crafts and is a candidate for the M.F.A. degree.

► All New York Conference church schools have been rated this year by the educational superintendent. Two schools—Rochester and Jamestown—were rated as model and 22 were rated as standard, with one rated unclassified.

► Joel O. Tompkins has been chosen as ministerial secretary and conference evangelist of the Northern New England Conference. Elder Tompkins graduated from Southern Missionary College in 1955 and served in the Alabama-Mississippi Conference as pastor; at Fort Worth, Texas, in the same capacity; and presently in the Florida Conference where he has been pastor of the Clearwater and Cocoa churches. He replaces Robert Johnson, who has accepted a call to become a pastor in the Kentucky-Tennessee Conference.

► Ten persons recently united with God's church through the rite of baptism at New Bedford, Massachusetts. Seven became members of the Portuguese-American church, and three joined the Fall River church.



## Canadian Union

Reported by  
Evelyn M. Bowles

► John C. Christison from Walla Walla College is now employed in the Maritime Conference as district leader in Bridgewater, Nova Scotia. Mrs. Christison, nee Evelyn Wright, has served on the teaching staffs of both Canadian Union and Kingsway colleges.

► The Pathfinders of North Sydney, Nova Scotia, sponsored a hobby show featuring nature and craft exhibits. The program was directed by Mrs. G. Moores and Pastor O. L. Lee.

## Illinois Ordains Two at Camp Meeting

During the Illinois camp meeting at La Fox, Robert J. Kloosterhuis and Robert G. Miller were ordained to the gospel ministry. Participating in the service were (at left): W. A. Nelson, president of the Illinois Conference; J. D. Smith, president of the Lake Union Conference; and (right) W. G. C. Murdoch, dean of the Theological Seminary of Andrews University.

In the center, left to right, are Elder and Mrs. Miller, and Elder and Mrs. Kloosterhuis.

ESTON L. ALLEN, *Departmental Secretary*  
Illinois Conference



► A group of believers in St. George, New Brunswick, were organized into a church on Sabbath, July 23, with 19 charter members. Glendon Cooke was ordained as local elder and James Cooke as deacon. The members are now in the process of building a new church in St. George.

► Seven Vacation Bible Schools just concluded in the Maritime Conference issued completion certificates to 251 non-Adventist children and 108 from Adventist homes.

► Two youth camps were held concurrently in the Maritime Conference. One was directed by the conference MV secretary, William Nepjuk, at the conference campgrounds at Pugwash, Nova Scotia, with 65 children in attendance. The other camp was held in New Brunswick, with John D. Blake, pastor of the Frederickton and district churches, in charge. Situated on Grand Lake on a water-front property, this campsite is owned by a friend of the church who invited Pastor Blake to operate a camp for the children of the community.



## Central Union

Reported by  
Mrs. Clara Anderson

► Max Trevino, a spring graduate of Union College, is assistant Book and Bible House manager in the Colorado Conference.

► Leaders of some districts in the Colorado Conference have been changed: Dan R. Goddard of the Golden church will be going to the Loveland church; J. D. Meade of the Loveland church will be taking over the La Junta district; Lloyd W. Austin from La Junta goes to the Longmont district; and Willard J. Christensen moves from Longmont to the Golden church.

► Elder and Mrs. Harold M. Williams and family have accepted a call to Duluth, Minnesota. Elder Williams will be pastor-evangelist. He has been doing evangelistic work in the Colorado Conference.

► Harold Williams, Jr., will be teaching mathematics and science at Platte Valley Academy, Shelton, Nebraska. Mrs. Williams (formerly Barbara Thayer) graduated this spring from the Union College School of Nursing. Also coming to PVA is Dorothy Hessong from Portland, Oregon. She will join the music department.



## Columbia Union

Reported by  
Morten Juberg

► David H. Bauer is the new public relations director of the Kettering Memorial Hospital, Dayton, Ohio. He was director of student affairs at Mount Vernon Academy.

► Lyle Cornforth has joined the staff of the Sligo church, Maryland, as an associate pastor. He was principal of Milo Academy in Oregon.

► A twelve-month school of practical

nursing opens at the Washington Sanitarium and Hospital on October 3.

► Herbert J. Dunn has been named personnel director of the Washington Sanitarium and Hospital. He comes from the Glendale Adventist Hospital, Glendale, California.

► Three lay members from the Frederick, Maryland, church are conducting evangelistic meetings in New Market, Maryland. The three are Ronald DeLong, Bob Baugher, and Robert Wilson. There are no Adventists in the small town. Meetings are being held in the Grange Hall.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Open House was held recently for the new \$1,000,000 women's residence at the Hinsdale Sanitarium and Hospital. Mrs. Hazel Kuhns, resident manager, escorted many groups to see the housing units, which include two-bedroom units, one-bedroom units, and large and small efficiencies.

► Duane Peterson, formerly associate pastor of the Hinsdale, Illinois, church, has accepted an invitation to connect with Wisconsin Academy as Bible teacher. A graduate of Broadview Academy and Emmanuel Missionary College, he holds an M.A. degree in applied theology, and has done considerable work toward a B.D. degree. He succeeds G. T. Hewlett, who has recently taken up his new duties as chaplain at the Hinsdale Sanitarium and Hospital.

## North Pacific Union

Reported by  
Mrs. Ione Morgan



► Statistics on the Oregon Conference camp meeting, as supplied by the president, H. L. Rudy, reveal that attendance for both weekends was up to full capacity (capacity is about 17,000), and all evening services were unusually well attended. Sabbath school offering for missions on the second Sabbath reached an all-time high of \$17,146.44; with a grand total for both Sabbaths of \$31,802.91. A special offering for the conference church extension fund totaled \$28,127.63. Book and Bible House sales added up to \$57,395.

► Kenneth J. Mittleider, ministerial secretary, and Sunny Liu, singing evangelist for the union conference, began a city-wide evangelistic campaign September 10 in Portland. The series is being held in the Portland Union Academy auditorium.

► Last September the Oregon Conference, through the TV Bible class, launched a coordinated plan of evangelism. "The Bible Speaks" were the study guides used with white Bibles. More than 10,000 Bibles have been ordered to date. Now that this series has been presented twice over most of the television stations involved, it is the plan for the new series this fall to use the lessons prepared by George Vandeman, "Bible in the Hand."

► When school started this September, journalism students at Walla Walla College selected and edited teletype copy for broadcast by students in speech over the

## School Dedicated in Columbus, Ohio

The Columbus, Ohio, Junior Academy building has been dedicated free of debt. George E. Vandeman, associate secretary of the General Conference Ministerial Association, was speaker for the dedication exercises. Other guests participating in the ceremonies were: F. W. Wernick, Ohio Conference president and former Columbus pastor; J. R. Shull, Ohio Conference educational superintendent; and L. F. Kagels, former pastor, now of Toledo, Ohio. Kurt Kurz is the present pastor.

The seven-acre site was purchased in small parcels from ten owners, a complicated process in which providential guidance was repeatedly evident. The property, valued at nearly \$200,000, consists of three classrooms, a library, a kitchen, a sewing room, a music room, a lounge, offices, a gymnasium-auditorium seating 700 persons, and a residence for the principal.

CHARLES R. BEELER, *Departmental Secretary*  
Ohio Conference





college radio station KGTS-FM. The departments of speech and journalism are cooperating to share expenses for Associated Press wire service, becoming one of the more than 2,600 AP members.



## Northern Union

Reported by  
L. H. Netteburg

► One of the public relations high lights of the Iowa camp meeting was the appearance of James Aitken on WOIT-TV at Ames. He appeared on the "Point of View" program and discussed the work in South America. Elder Aitken, now secretary of the General Conference Radio-TV Department, formerly was president of the South American Division.

► Several new staff members will join Oak Park Academy this fall. Mr. and Mrs. Thomas Baker will teach in the fields of language, arts, and music. Paul Essig will teach history and driver education and Mrs. Essig will be in the secretarial science department. Richard Garver will be dean of men.

► Norman Ostrander has been called to the pastorate of the Lamberton district in Minnesota. He is a graduate of Pacific Union College.

► Fifteen families in Elk River, Minnesota, are enjoying Bible lessons as a result of dark-county evangelism in Sherburne County. Members of eight families of the church are delivering the lessons each week. V. W. Emmerson is the pastor.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Frank Owens, formerly pastor at Sitka, has accepted a call to Redding, California, where he will teach Bible at the Redding SDA school.

► The new pastor at Fairbanks is Ronald Breingan who recently taught school in the Southeastern California Conference.

► Alberto Guzman and family will soon leave northern California to go to the West Venezuela Mission, where Elder Guzman will work as a pastor-evangelist. He has been pastor of the Spanish church in Hayward, California.

► Dr. Irvin M. Weir joined the staff of the St. Helena Sanitarium and Hospital in July. He took a residency in physical medicine and rehabilitation in Portland, Oregon, and his practice will center in these areas.

► Members of a committee that has spent several weeks this summer evaluating books for Seventh-day Adventist elementary school libraries are: Ramona Ovas, Phyllis Paytee, Carrie Martinez, and Emma Ramstead, all teachers in the southern California area. Titles of about 500 books adjudged best in such subject-matter areas as biography, travel, natural and physical science, poetry, et cetera, will be listed in the 1966-1967 edition of the library catalog for Seventh-day Adventist elementary schools.

► Enos Haywood, a retired member



## Wisconsin Ordination

Ronald Bissell (left, with wife) and Dean Hubbard were ordained to the ministry at the Wisconsin camp meeting. Both have been district pastors in Wisconsin for the past four years. The Hubbards (right) with their three children will be leaving in about six weeks for mission service in Korea.

Officiating at the ordination were E. E. Cleveland, of the General Conference Ministerial Association, J. D. Smith, president of the Lake Union Conference, and R. E. Finney, Jr., Wisconsin Conference president.

H. J. HARRIS  
Departmental Secretary  
Wisconsin Conference

from Santa Ana, California, has spent several weeks assisting with the work around the Navajo Mission School, Holbrook, Arizona.

► Dr. Arthur Zeismer, Jr., his wife, and children, Randy and Joanie, have returned to Africa for a second term of mission service. Part of Dr. Zeismer's work will be to supervise the building of a new hospital plant at Ile Ife.



## Southwestern Union

Reported by  
J. N. Morgan

► Young people of the Arkansas-Louisiana Conference had the privilege of attending their own youth camp this year at their newly acquired Camp Yorktown Bay, near Hot Springs, Arkansas. The largest number of young people ever to attend summer camp in the conference were present to enjoy the facilities.

► Wayne Thurber is the new principal of Valley Grande Academy in southern Texas.

► Carl Greenhill, former assistant administrator of Hadley Memorial Hospital, has accepted the call of the Texas Conference to serve as the administrator of Memorial Hospital, Beeville, Texas. Brother Greenhill fills the vacancy left by Marvin Midkiff, who accepted a call to Castle Memorial Hospital, in Hawaii.

► Two Oklahoma lay preachers, Hub Shaw and Jimmy Williams, of Oklahoma City, conducted a Religious Emphasis Week recently in the Norman church. The meetings were climaxed with a baptism of eight persons.

► I. B. Burton has united with the Texico Conference as pastor of the Carlsbad

district. For the past four and one-half years Elder Burton has served as accountant and auditor of Central African Union.

► Harold S. Kaufmann, recently of Minnesota, has accepted the invitation of the Texico Conference to serve as pastor of the Midland-Odessa-Big Springs district.

## LEGAL NOTICES

### The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 20, 1966, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

J. W. PEEKE, Secretary

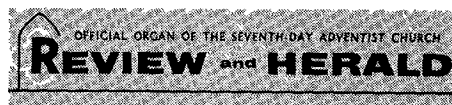
### General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 20, 1966, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of four directors for the term of three years.

J. W. PEEKE, Manager

## Church Calendar

Review and Herald Campaign	Sept. 10-Oct. 8
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24



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

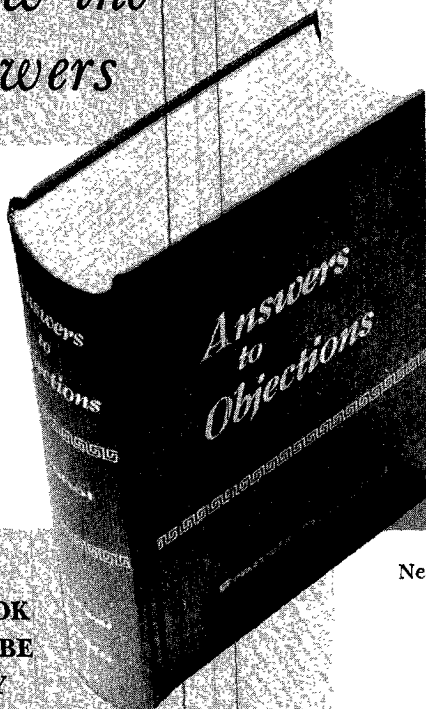
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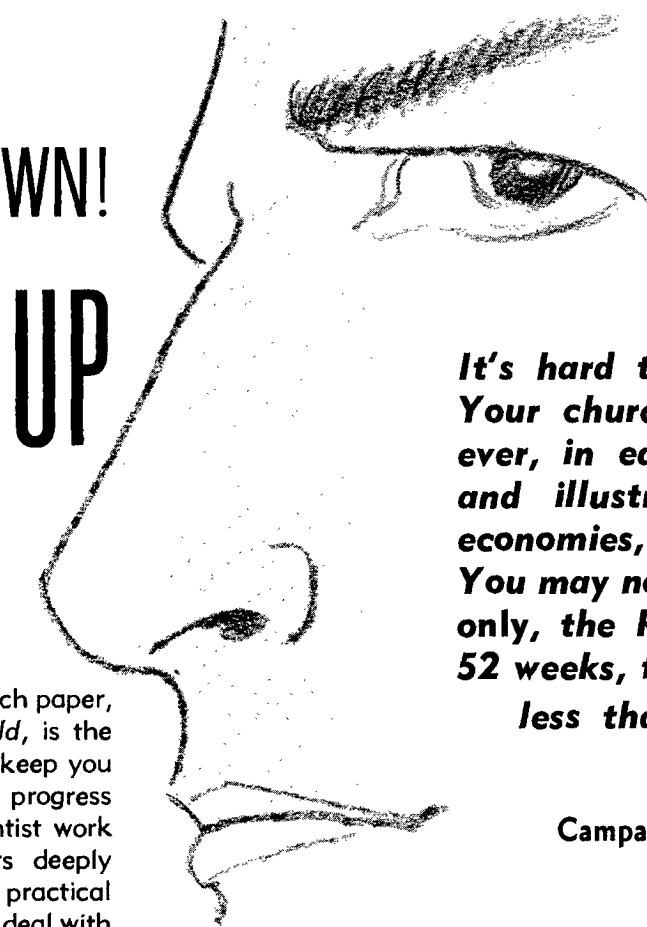
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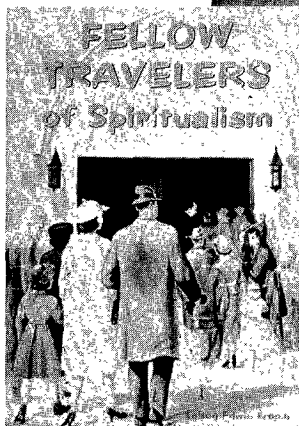
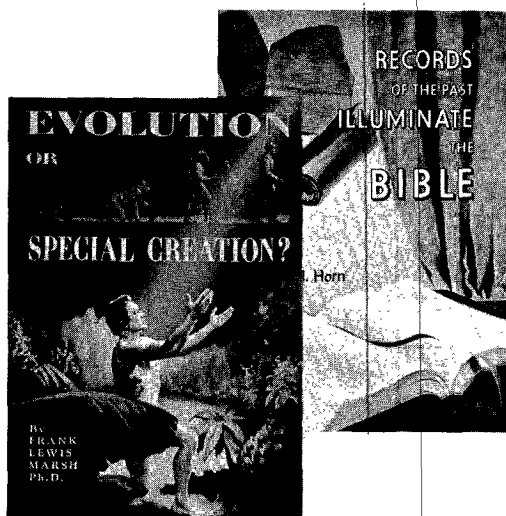
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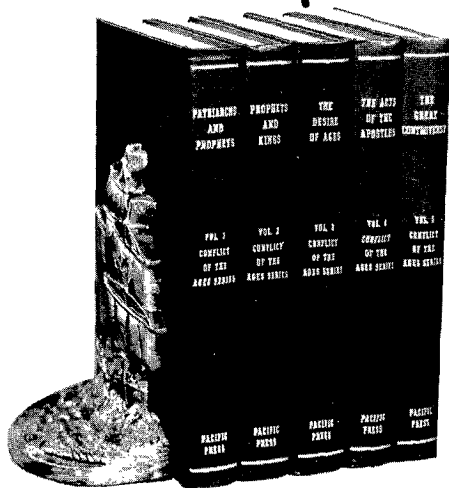
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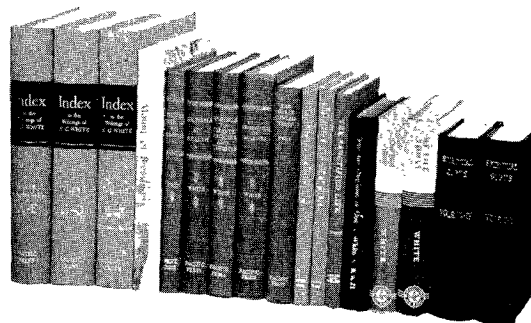
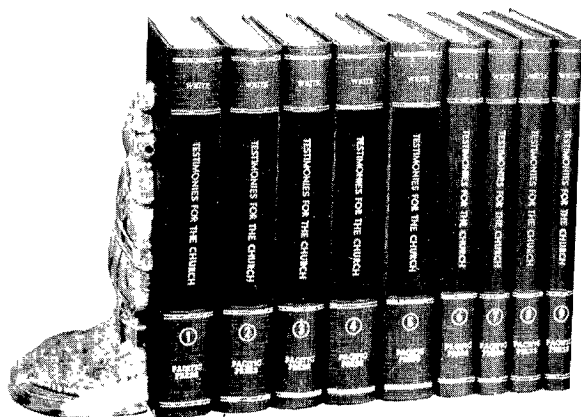
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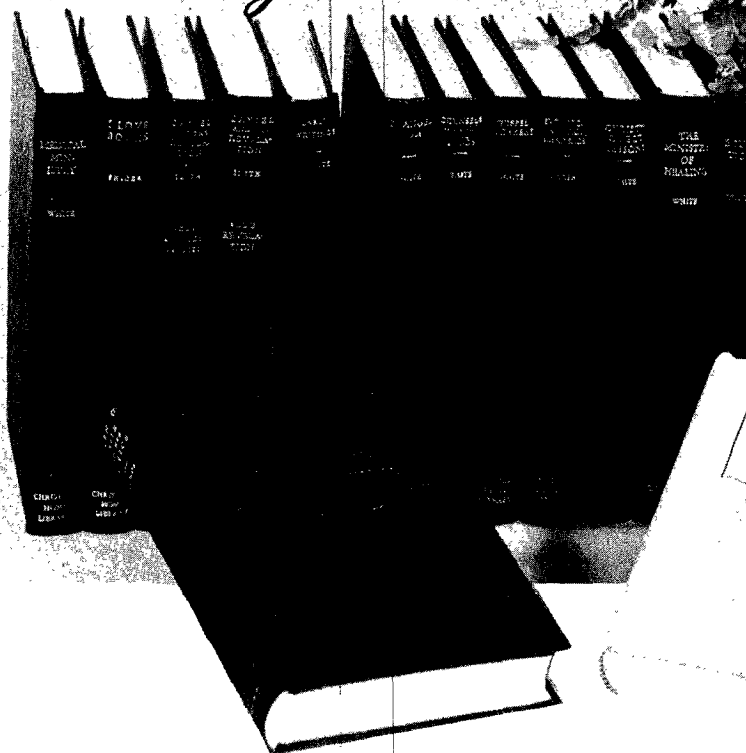


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# News of Note

## First Appearance of Dateline—Washington

Seventh-day Adventists throughout the world are deeply interested in all that takes place at General Conference headquarters, in Washington, D.C. Though they may not have visited this nerve center of denominational activity, they feel that it is a very real part of their life. They want to know what is happening there. They want to know what plans are being laid for the advance of God's work. They feel that it would be a privilege to walk the corridors of the headquarters building, and visit with the leaders of the world church.

Because of this special interest in the General Conference, beginning with this issue (see page 5) we will publish a monthly column entitled Dateline—Washington. This feature will be written by Arthur H. Roth, former president of the Inter-American Division, and now assistant to the president of the General Conference. In a warm and personal style, Elder Roth will tell of special meetings being held at headquarters. He will report on conversations with missionaries either en route abroad or home on furlough. He will tell of chapel speakers, visiting dignitaries from foreign governments, special events, building changes. Through his eyes you will survey the ever-changing scene at the center of the organization that is nearest your heart—your church.

We think you will like this feature. If you do, tell others. Every Adventist should share the blessings that come through the REVIEW each week.

EDITORS

## Work Volume Rising at Saigon Hospital

In a letter dated August 28, Philip A. Pritel, M.D., gives a brief report on our work in Vietnam. Dr. Pritel served on an emergency basis for seven weeks at our Saigon hospital, beginning July 9. His letter follows, in part:

"The volume of work coming into the hospital is greater now than when I was here in December 1965. The hospital is just not adequate for the volume of work that is coming in. Material and personnel are greatly needed. We need to have three doctors here most of the time, and one must be a capable surgeon.

"Surely there are a goodly number of capable surgeons in our churches who could, if they would, arrange to leave their practices and vacations, and come out here for two or three months and help in our Saigon hospital. The mission folk are doing a noble work here, but they need help. They need material things, too, but the need is greater in personnel, men and women—doctors, nurses, teachers, technicians, Bible workers. Money alone will not accomplish our purpose here.

"The war situation and the political

climate here are still quite fluid. Our own mission program is progressing, and our work is in good repute with the American forces and the Vietnamese Government chiefly because we mind our business and stay out of politics."

DUANE S. JOHNSON

## Colporteurs Double Results in Trans-Africa

J. N. Hunt, Trans-Africa Division publishing department secretary, reports that during the first six months of 1966 the literature evangelists of that field were responsible for 579 baptisms. This is more than double the baptisms during the same period of last year.

R. H. Henning, publishing department secretary of the Tanzania Union, with his leaders and literature evangelists, conducted an evangelistic effort recently to follow up the interests created by literature evangelists who sold books in one area. As a result, 31 persons were baptized.

W. A. HIGGINS

## Southeastern California's Go and Tell Program

The report of the Southeastern California Conference for the last four quarters has been received, and shows large gains in the Go and Tell program, which was launched in October 1965.

For the third quarter of 1965, before the program began, the number of Bible studies reported by the conference was 5,546. However, after the October launching of the program the number of Bible studies increased dramatically—the fourth quarter's report was 18,616 Bible studies, a jump of 13,000.

For the first quarter of 1966 the report shows another gain and a total of 19,920. The second quarter's report, which has just come to hand, gives a total of 21,261 for the second quarter.

This is a very cheering note of progress. We congratulate the brethren of the Southeastern California Conference for the united program of coordinated evangelism in working with our faithful laymen in sharing the faith.

ADLAI A. ESTER

## Healthy Circulation for Temperance Paper

The first printing order for *The Winner* for the 1966-1967 school year is 25,000 copies. This General Conference Temperance Department-sponsored paper is published monthly from September to May as a supplement for required instruction on alcohol, tobacco, and narcotics, in elementary schools.

Letters from public schools and

W.C.T.U. leaders show that *The Winner* is being used in classrooms and homes throughout North America. Recently we received this note: "Last year our W.C.T.U. ordered 30 copies of *The Winner* for distribution in elementary schools. They were well received. We wish to increase the number this year to 36 subscriptions."

The purpose of *The Winner* is to offset the tobacco and alcohol advertising so widespread today.

JAMES V. SCULLY



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

KANSAS CITY, Mo.—*The National Catholic Reporter*, fast-growing weekly newspaper, has elected a Lutheran theologian to its board of directors—Dr. Martin E. Marty, an associate editor of the *Christian Century*, Protestant ecumenical weekly, for ten years. He has been writing a column, "The Protestant World."

CALI, COLOMBIA—Plans for a massive 1969 Crusade of Americas—a cooperative evangelistic campaign in North, Central, and South America—were made here by 100 representatives from Baptist bodies in 25 countries.

CHAPEL HILL, N.C.—The United States Supreme Court will be asked to rule whether peyote and marijuana may be used for "religious purposes." William R. Bullard was arrested here last August and charged with possessing drugs. He was convicted in Orange County Superior Court last December and sentenced to three years in prison on the peyote charge, and two years suspended on five years' probation involving the marijuana charge. He appealed to the North Carolina Supreme Court on grounds that his possession of drugs was solely for religious purposes. That court affirmed his conviction June 16.

NEW YORK—Distribution of Scriptures in 1965 by the American Bible Society reached a record high, with 54,042,014 Bibles, Testaments, portions, and selections put into circulation in this country and overseas. The total—nearly 5.5 million more than the 1964 distribution figure—passed the 50-million mark for the first time and was seen as a substantial step toward the current-year goal of distributing 75 million copies of Scripture.

MOSCOW—Six Russian Baptists were given prison sentences by a court in Rostovo-on-Don for "disturbing the peace" and engaging in "antisocial activities especially harmful to the young." Charges against the defendants included organizing a street demonstration without notifying Soviet authorities, disrupting public order by conducting a mass baptism in the Don River, and holding meetings that conflicted with meetings of workers on official holidays.