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True Reverence

By CLIFFORD B. HOWE

It's more than some majestic, mystic temple,
Or some imposing great and grand cathedral.
It's more than singing psalms and pious air,
Or painful penance and unending prayer.
It's more than sanctity of face or place,
Or long, black, priestly robes and holy lace.
It's more than bended knee and low, bowed head,
Or holy quietness and silent tread.
It's more than worship forms and sacred art;
From all of these it's something far apart.
It's God's own presence deep in human hearts,
A hallowed glory only grace imparts.

SCIENCE and Contemporary Theology

By ROBERT BRUCE MCLAREN

[We believe that all readers who are interested in problems affecting relationships between theology and science will find this article stimulating. Its author, formerly a member of the faculty of the University of Houston, is now minister of the United Presbyterian church in Fullerton, California. The article is reprinted with permission from the March, 1966, issue of the *Bulletin of the Atomic Scientists*, copyright 1966 by the Educational Foundation for Nuclear Science.—EDITORS.]

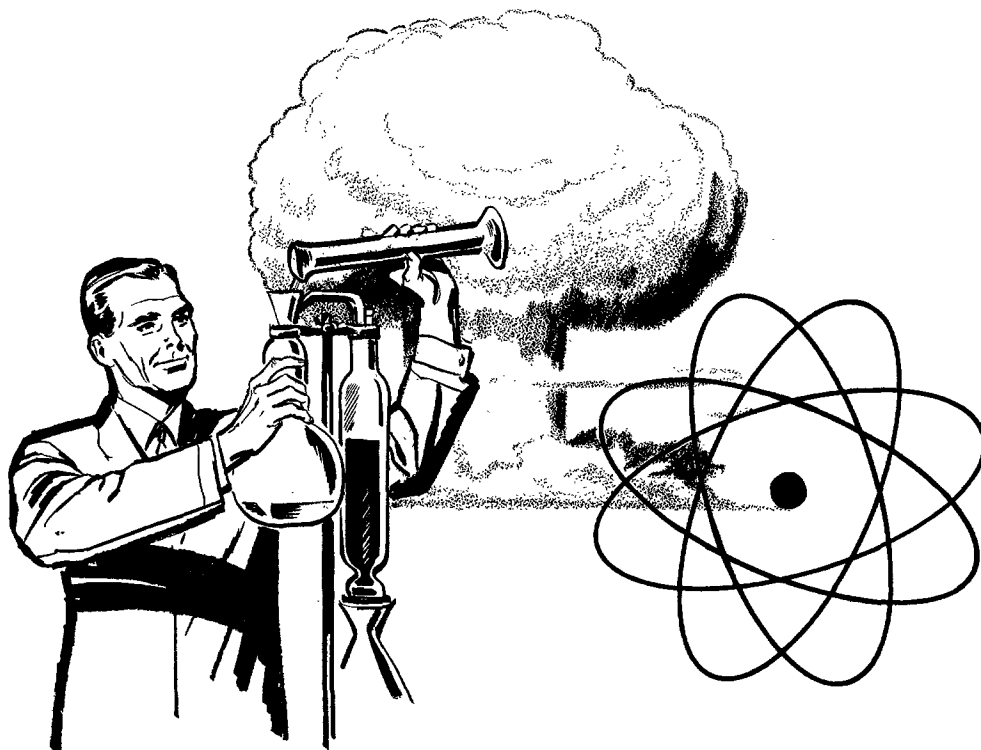
FOR THE past two decades, since Robert Oppenheimer expressed the dismay of so many scientists that "science has known sin" in the atom bombing of Hiroshima, there has been an increasing concern that the dialogue between science and religion be reopened. C. P. Snow has emphasized that science cannot claim moral neutrality, much less moral indifference, and Einstein made it clear that science needs religion for the uses of its powers.

Contemporary theology, on the other hand, has also learned much from its encounters with the scientific world. It has ceased to take the quarrelsome defensive on such matters as astronomy and evolution versus Genesis, and probed more deeply and helpfully into the meaning of existence and the evident pattern and logic of the universe. With the new and unprecedented attitude of openness between science and theology, at least three areas have emerged which invite mutual exploration: cosmology, epistemology, and ethics.

The much publicized conflict between science and religion is older than most people realize. Some would trace it back to the seventeenth century controversy between Galileo and the Church. Others would go back to the refutation of Aristotle by Bacon in the thirteenth century, and still others would point to the denunciation of organized religion by Lucretius about 60 B.C.

Actually the conflict is as ancient as Aristotle's rejection of the atomic theory of Democritus, three hundred years before. Had the Christian church followed Democritus and the atomists instead of Aristotle, the whole sorry history of conflict between science and religion might have been avoided.

What the early church fathers failed to realize was that, in adopting the pre-Christian Aristotle as their authority, they were importing a pagan theology which saw the universe as an emanation of God. Nature was itself divine, being of the same substance of God. As John Baillie put it



(*Natural Science and the Spiritual Life*, New York, Charles Scribners Sons, 1952), "It was a self-explanatory system. In impregnating nature with final causes . . . Aristotle was in effect substituting nature for God."

Aristotle's final causes provided a false teleology. The order and design of the universe do indeed appear to require a teleological concept, and a view of the world that presupposes purpose and a Purposer. But the Christian belief in a transcendent personal God is diametrically opposed to a pantheistic notion of an all pervading immanent deity. This is why Bacon and Descartes rejected Aristotle, proclaiming that science must be free from deductive presuppositions, and become inductive, working from observation and experiment.

It is significant that the very men who led the way to a mechanistic conception of the cosmos were devout Christians. Indeed, it was, as Frank H. T. Rhodes puts it, the eagerness to demonstrate that the universe is rationally constructed that prompted these men to propound a mechanistic theory. "The original dependence of science on Christian theology is seen most clearly if we remind ourselves of the presuppositions of modern science. These are a belief in an orderly, regular, rational universe, a belief that this orderliness is intelligible, and a belief in a broad

"The disciplines of science and theology are bound by common necessity, and the man of science needs also to be a man of faith."

principle of causality. . . . It was the philosophy, theology, and outlook of a whole Christian civilization that provided the cradle of modern science." (*Christianity in a Mechanistic Universe*, London: The Inter-University Fellowship, 1965.)

Today theologians who are sufficiently detached from ecclesiastical power politics to feel no necessity to defend creedal anachronisms are expressing not only concurrence with, but gratitude for the work of science in emancipating cosmology from pious nonsense. When Einstein responded to a question about the apparent logic in astral mechanics, "Der Herr Gott würfelt nicht" (The Lord God did not gamble), he expressed a conviction with which every theologian could agree. And despite his complaint that the concept of a personal God was the main source of conflict between science and religion, he nevertheless affirmed that he believed God was personal in nature.

The very proposition that the universe evidences purpose prompted Compton, who was both a Nobel Prize winner in physics and an active elder in the Presbyterian church, to insist: "Science can have no quarrel with a religion that postulates a God to whom men are as His children . . . with free, intelligent wills, capable of learning nature's laws, of seeing dimly God's purpose in nature, and of working with Him to make that purpose effective."

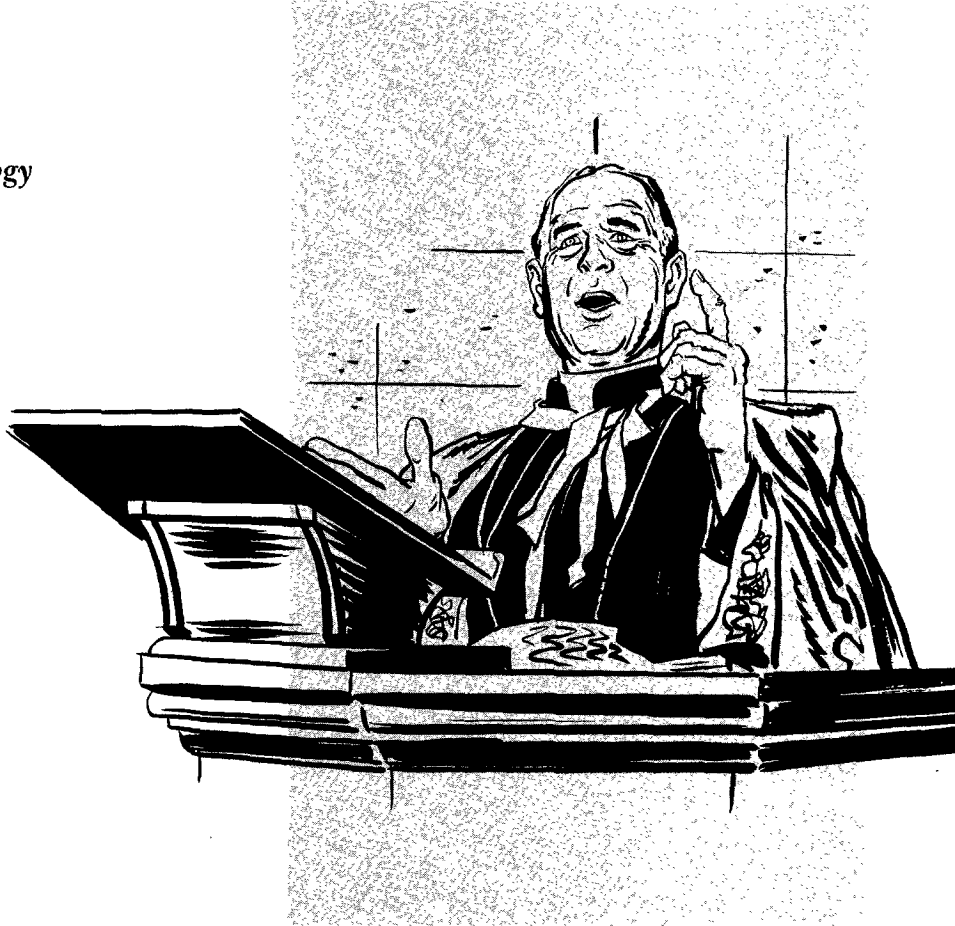
If it is the common assumption of both science and theology that the natural world is orderly, and that its structures and functions are subject to the intelligent pursuit of human reason, it seems feasible to press the point that the reasonable design of nature implies a Reasonable Designer. The Author of personal beings surely cannot be less than personal Himself. But how can we know? Epistemology has been forced open again.

The old argument as to whether reality can be known best by logical handling of self-evident truths (assuming that there are a priori "givens" such as mathematical hypotheses) or by the experimental testing of all variables seems almost trivial in the face of the new physics. Niels Bohr illustrates this in emphasizing the principle of complementarity.

Whitehead had pointed out that, depending on how one set up his experiment, he could demonstrate that light was corpuscular in nature, i.e., composed of fast moving bundles of energy, or that it was not corpuscular at all, but wavelike. "Since the idea of waves is indispensable to the account of the propagation of light, there could be no question of simply replacing it with a corpuscular description, and one was therefore confronted with a peculiar dilemma." (*Atomic Physics and Human Knowledge*, New York: Wiley, 1958, p. 58.)

The Principle of Complementarity

The principle of complementarity enables us to discard the Aristotelian notion that "two contradictory propositions cannot be true." For practical purposes, depending



on the requirements of the case, both the wave theory and the corpuscular theory of the nature of light, though mutually exclusive, must be accepted as true. Perhaps, as Sir James Jeans insists, this really means that when dealing with atomic activity all the traditional models are obsolete and "the space-time framework of classical mechanics is inadequate for the complete representation of natural phenomena." This same recognition led Bohr to question whether the deterministic description of classical physics can be retained, "since it is based on the unrestricted compatibility of space-time coordination and the dynamic conservation law," which apparently does not apply at the atomic level.

The complementarity principle invites a reexploration of the inductive-deductive controversy; as Rhodes observed, ". . . the notion that a scientist can passively and simply make random observations of the natural world and then devise grand hypotheses leads to a poor type of science. The most effective research in modern science takes place when a hypothesis is set up and then tested by observation and experiment. Modern science in a very real sense is a combination of both the inductive and deductive methods . . ."

Complementarity is also an important concept in theology, because in any discussion of the nature of God, we recognize two apparently opposed views. Is God immanent, present in all his works? Or is He transcendent, standing above and outside His creation, judging and correcting? Oriental mystics have always seen Him as immanent. Orthodox Christianity and Judaism have known Him only as "The Righteous One," "The Wholly Other," transcending and governing the world. If God is immanent, He cannot be a Person. Yet if He is a Person, wholly transcendent, how can we know and address—and be addressed by—Him Whom we have never encountered with the senses, our only empirical way of knowing?

Classical Christianity has always refused to permit the apparent contradictions in the immanence-transcendence theories to obscure the fact that in the Christ event, God

is both. He is Immanuel, "God with us." He is not remote, but Provident, "keeping watch above His own." He is not pantheistically immanent; He does not so reside in everything that the human spirit has no freedom of substantial independence, yet He is available to each of us in what the Quaker faith terms "the Inner Light."

Science and Ethical Responsibility

The scientist needs and deserves the prerogative of "laissez faire." He must be free to pursue truth wherever it leads, and be free from blame for the way other men use or abuse his discoveries. Yet men of science have long known that there is no such thing as immunity from ethical responsibility. As C. P. Snow has written, "I don't believe any scientist of serious feeling can accept . . . letting the conscience rust."

It is widely recognized among people engaged in scientific work that science, if considered only an empirical discipline, cannot produce the clues to ethical responsibility which can guide its own application. Vannevar Bush (in the May 1965 issue of *Fortune*) called it a "misconception that science can establish a complete set of facts about the universe . . . and that on this firm basis men can establish their personal philosophy; their personal religion." There is pertinence, therefore, in Einstein's insistence that "even though the realms of religion and science are clearly marked off from each other, nevertheless there exists between the two strong reciprocal relationships and dependencies."

The scientist and theologian are both men, "natural" beings imbedded in the cause and effect processes of nature. But men also transcend nature. In Baillie's words, man "transcends nature in knowing it, and even more in knowing that he knows it." One might add: still more in sensing his responsibility for the welfare of others in the uses of natural powers.

Once a man senses he is responsible, he has already perceived that he can be addressed, and that indeed he has been addressed by Someone whose sovereignty over the cosmos calls him to live in creative relationship with his fellows. No longer is he a solitary figure living among things and among people whom he can merely treat as things, but a person whose life is enriched or diminished by the quality of fellowship he is able to sustain with them. The disciplines of science and theology are bound by common necessity and the man of science needs also to be a man of faith.

When asked to fill a new post of duty,

What Answer Shall I Give?

By W. LAMAR PHILLIPS, JR.

[In the preceding article Elder Phillips considered the basic problem of knowing what God's will is with respect to a call to serve the church at another post of duty. This week, the author suggests seven concrete steps to take in reaching a decision.—EDITORS.]

HERE are certain practical things you can do in order to know the will of God:

1. *Pray.* Invite God to show you the way. Tell Him that you want to do His will. Rededicate your life and talents to Him. Then tell Him that you are leaving your mind open for impressions from Him. Do this more than once, maybe every day, or often during the day if time is short and the situation is pressing.

2. *Make a list of advantages and disadvantages.* Take out a sheet of paper, make a rule down the center of it, and on one side write "Advantages of Staying," and on the other write "Advantages of Changing." Take your time and put down everything you can think of for each side. The outcome should be some indication of the course you should pursue. Carefully consider both situations from an *unselfish* point of view and with an eye toward how your new position will better prepare you for greater service, as compared with your present position.

Consider, also, if you might not be making a greater contribution in your present job than you would be in the new one, or if you would be wasting your talent on a lesser job. Though no man is permanently indispensable, he may temporarily be so. Consider seriously, but with humility, if this may be so in your case. This path can be extremely dangerous unless you take the utmost precaution. Be rigidly honest with yourself and unwaveringly objective. If, carelessly and vainly, you think yourself indispensable, you may separate yourself from God. Remember that "pride goeth . . . before a fall."

Do not feel that by making a list you are guilty of what you were at first afraid of doing—that is, taking matters into your own hands. Often God reveals His will in a clear way,

but apparently not in every case. Perhaps He has already revealed His will, but selfishness or dishonesty may have prevented you from recognizing it.

Or it may be that a person has never submitted his will to the will of God. It is still not too late. "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

Or it may be that God is trying to teach a person the value of making a careful evaluation, or perhaps the experience of passing through the throes of a major decision will prove a blessing later on. Or finally, it may be to test him, to try his allegiance and his fidelity.

According to the Bible, a man is a free moral agent, and God does not force him into unwilling service. The Creator prefers joyful, willing service. When a person has evaluated his choices, and then makes his decision, he has gained a feeling of new self-respect in knowing that he has also played a part in it. This, too, is important.

3. *Review your past convictions.* Notice, not your feelings, but your convictions. There is a difference. The former has to do with emotion, the latter with intelligent decision based on conviction. Emotion cannot be a reliable guide, because it is subject to external influences that may be deceptive. A conviction is a guiding force; it comes from a Power greater than we. "Christ is ever sending messages to those who listen for His voice."—*The Ministry of Healing*, p. 509.

A few years ago I attended a mission-recruiting service at the college where I was enrolled. A General Conference mission secretary made an eloquent appeal for young people to dedicate their lives to overseas service. A number responded to his call, only to admit later that they had been temporarily excited over the marvelous scenery of a country mentioned by the

secretary, or by the adventure factor, or by the travel appeal, or by some other minor factor.

They admitted, further, that they really were not interested in mission service. This was a clear case of response to feelings, not conviction. Conviction is a divine impression placed in the heart of man by God. It surfaces again and again, until the individual either responds to it or rejects it. If you have felt compelled by some inner voice to accept a certain call, do not reject it, for you may be rejecting a divine commission.

Work by the "open door" method. If you think you are interested in another type of work, then tell God about it. If something begins to open up, "push" on that "door" until God either closes it or leads you in. But in the meantime, while you are waiting for something to develop, work at your present job faithfully and diligently, as if you had no intention of leaving. God wants the best out of us no matter what the circumstances.

4. *Review your past life experiences and your personality.* What have you prepared to do? What was your major in college? Was it a field too narrow to prevent you from accepting something requiring a broader experience? In other words, How easily could you switch from one field to another?

What manual occupational experience have you had? Will any of your former experience either help or hinder you in your new work? Look at your personality profile. Are you being asked to accept something you are too shy to handle? Are you firm enough for the job? How well can you work with people?

These are all important items to consider. If you do not have the particular personality qualifications the job requires, or the background experience, be cautious and wait for a clearer conviction as to your duty. But do not reject the offer on this basis alone. Moses, you will recall, thought he was incapable of leading his people out of Egypt. We do not always know the extent of our own abilities, but God does; and if you are patient, He will show you just how capable you are.

5. *Look retrospectively for God's leading.* Frequently, but of course not in every case, there will be a chain of circumstances preceding an invitation that will provide you with a clue. Look for these events, but be careful! They can be misleading. Evaluate each event as objectively as possible. Remember, you want to do God's will, not your own. Also, avoid overestimating the importance of minor factors. But if you are sincere in your purpose to know and follow God's will for you, sooner or later you will have a

clear conviction as to what your decision should be.

Are you really happy in your present work? Don't be hasty in blaming your discontent on your boss, or your colleagues, or some unpleasant situation. It may be that God has not wanted you to be content in your present work. He may have something else for you to do.

If circumstances permit, take your time. Give God a chance to reveal His will, and in the meantime continue to pray for guidance and discernment.

Seek Counsel

6. *Seek counsel from men and from printed information.* No matter what kind of field or job you are considering, you will doubtless know others who have already had experience in it. Seek out these men and invite their advice and counsel. Speak also with men having opposing views and not just those whose views are in harmony with your own. In other words, don't look only for the opinions that you want to hear. Try to discover both sides of the picture—the pros and cons—so that you can make an honest evaluation. If you can find no counsel from men, then seek for it in written or published material.

Make allowances for prejudices. If you are taking over the job of another person, be careful about talking to him. He can be either bitter or exuberant, depending on his reasons for leaving, and thus unduly prejudice you.

7. After you have studied the foregoing guides, then *make your decision.* Sum up all that you have studied—the list, your convictions, your experiences, God's providential guidance, and the counsel of people of experience. With all of this you ought to be able to know God's will for you.

Decide which course you are going to take, then set out to pursue it. The matter of making a decision cannot be overemphasized. God expects us to make the first move, in order to *prove our faith in Him.* This is an important part we must play in the reciprocation between God and man.

Moses had first to stretch out his rod over the Red Sea before God parted the waters. Later, a plant had to be cast into the waters of Marah to make them sweet. The Israelites had to look upon the brazen serpent to be healed. The army of Joshua had to march around Jericho 13 times before God gave them the city. The woman with an issue of blood had to touch the hem of Christ's garment. Blind Bartimaeus, the cripple at the pool of Bethesda, the ten lepers, the widow of Nain, and a host of others, had to affirm their faith before Christ rewarded them.

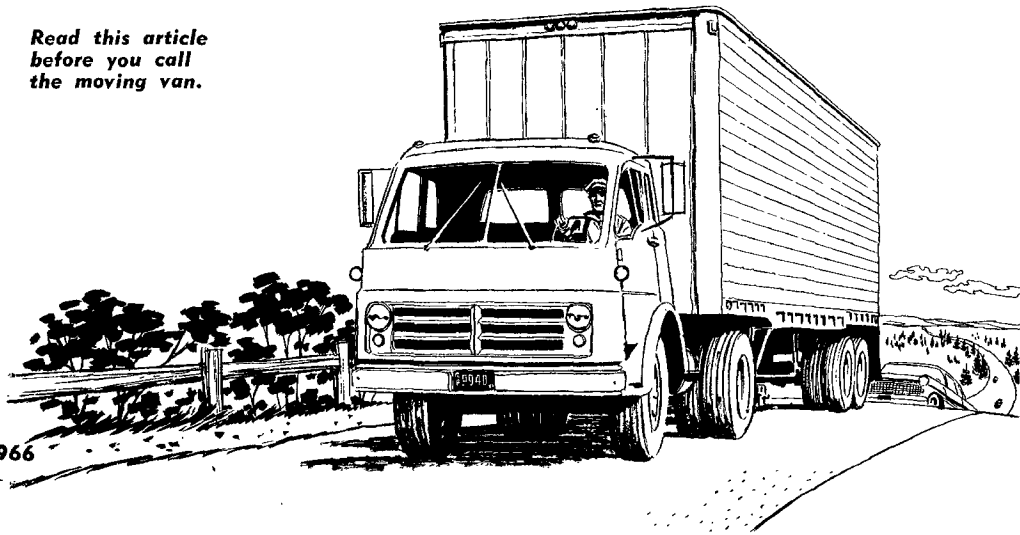
So it is with us today. We, too, must exercise faith by coming to a decision. Once this is done, God can direct us further. Believe that you have made the right choice. Even if you discover later that it was a wrong choice, do not berate yourself for it. The prophet of the Lord has said: "It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position, to be hesitating, sometimes inclined in one direction, then in another. More perplexity and wretchedness result from thus hesitating and doubting than from sometimes moving too hastily."—*Testimonies*, vol. 3, p. 497.

Bear in mind that mortals such as we, are ever subject to error; but if you have done all in your power to determine God's will, He will not let you down. If you have erred in your decision, God can, in innumerable ways, show you your mistakes and still lead you in the way you should go.

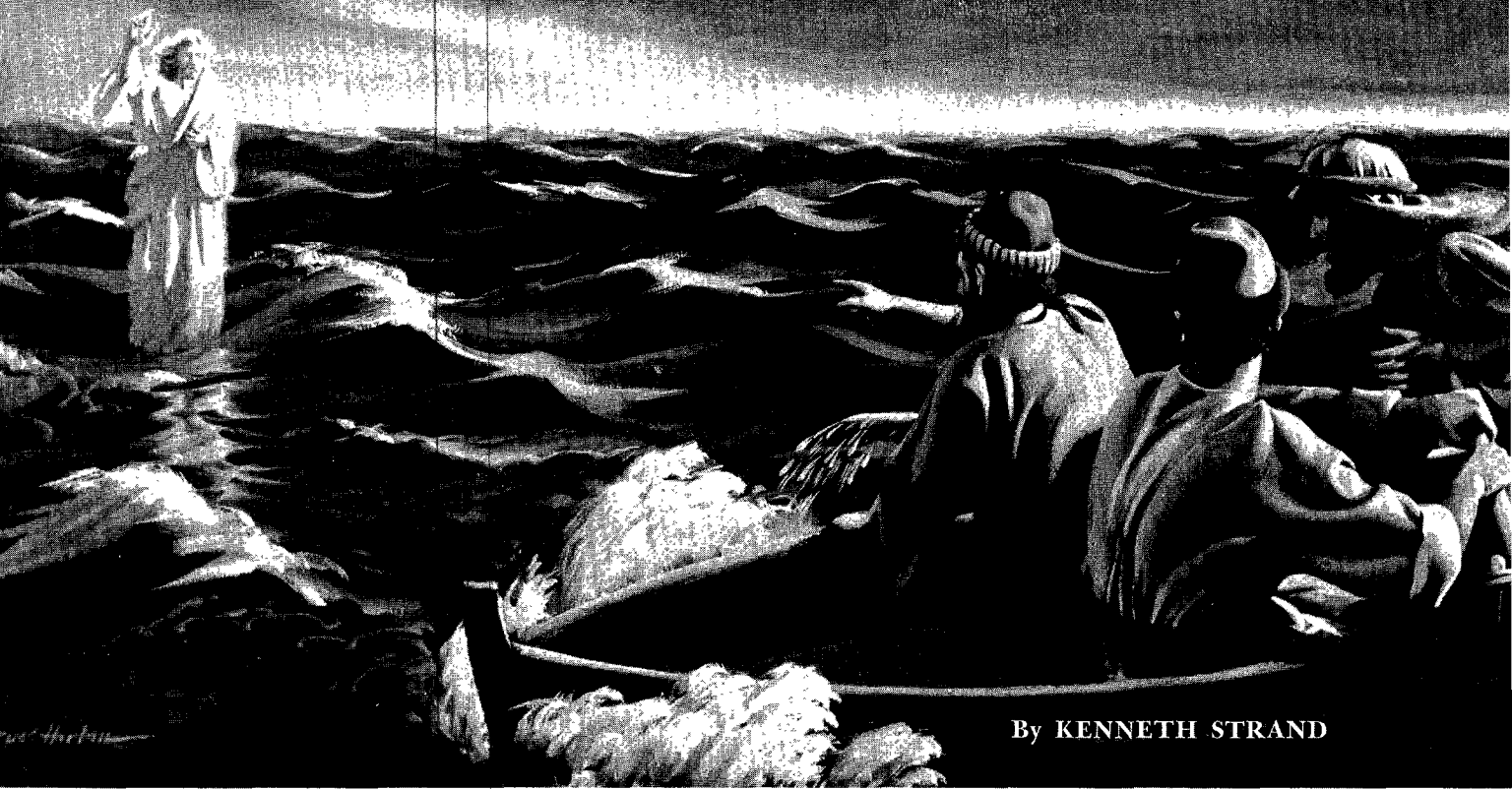
The blessings attending those who are intent upon doing God's bidding are manifold. There is no happiness greater than that which comes from knowing that you are in His service, where He would have you be. Exercise faith by being calm and relaxed. Accept His will readily, and He will bless you abundantly. "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

(Concluded)

Read this article
before you call
the moving van.



"looking unto Jesus"



By KENNETH STRAND

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RUSSELL HARLAN, ARTIST

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

ALTOGETHER too often in our Christian walk we are prone to look at the trials and troubles in the world around us. At times we are tempted also to look at other people and their failings. And sometimes we may even—alas!—focus our attention on our own selves, either in self-satisfaction or in disappointment and dejection. These are all unsafe places to look if we desire victory. We have only one true Example, only one Saviour. To Him it is that our text directs attention. He is our Guide and Strength and Salvation.

In Matthew 14:25-32 is recorded an experience in which the disciples of Jesus were caught in a storm at sea. "In the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and

they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

Even on the boisterous sea Peter, in response to a command of Jesus, could do that which was humanly impossible. He could walk on the water to meet Jesus. "But when he saw the wind boisterous, he was afraid." And then he began to sink. Fortunately, he called out for Jesus to save him, and the Lord stretched forth His hand and lifted Peter up.

The experience of Peter has a spiritual lesson for us, aptly stated in these words from *The Desire of Ages*, page 382:

"When trouble comes upon us, how

often we are like Peter! We look upon the waves, instead of keeping our eyes fixed upon the Saviour. Our footsteps slide, and the proud waters go over our souls. Jesus did not bid Peter to come to Him that he should perish; He does not call us to follow Him, and then forsake us. 'Fear not,' He says; 'for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.' Isaiah 43:1-3."

There was another time when the disciples were caught in a storm at sea. This time Jesus was with them in the ship; but He was exhausted and asleep. His disciples "awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm" (Matt. 8:25, 26).

This experience, too, has deep

spiritual meaning for us: "How often the disciples' experience is ours! When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best."—*Ibid.*, p. 336.

The adversary of souls endeavors to confuse us by the things visible, rather than that we should reach out in faith to Him who is invisible and omnipotent. Whether we fear the winds of strife or trust ourselves in false security, we are doomed to failure. But if our contact with Christ is secure, we can never fail. Should we momentarily turn our eyes away from Jesus, as did Peter, or forget His presence with us, as did the disciples in the ship, we are indeed in danger. But, fortunately, as with Peter and the disciples, He is ready and able to deliver. He can save "to the uttermost" (Heb. 7:25), and we can be assured that He will permit no sincere cry to go unheeded.

In Hebrews 12:2 Jesus is referred to as the "author" of our faith. This fact should give us particular encouragement. The plan of salvation—the plan for our salvation—is of divine, not human, origin. The omnipotent, omniscient, and omnipresent One stands behind it. *It cannot fail.* Failure can arise only when we do not avail ourselves of its efficacious provisions.

"Finisher" as Well as "Author"

The text goes on to say that Jesus is also the "finisher" of our faith. Paul in writing to the Philippians expressed a similar thought in these words: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). Are we tempted at times to think that even though the plan of salvation is of divine authorship it cannot be efficacious for us? Are we prone to think that although others have found salvation sweet, and that perhaps even at one time in our own experience we were accepted as God's children there is presently no longer any hope?

Do we sometimes fear that our failures in the Christian walk may have caused Jesus' love for us to cease? If so, this text should speak hope: Jesus is the *Finisher* as well as the Author of our faith. He wants to carry us through to the very end; in spite of our failures His loving care does not easily give us up. It is true that He has something better in store for us than failures and downfalls: He has victory. But when we do stumble and fall, He is ready quickly to help, as He helped Peter and the other disciples in their plight on the stormy sea.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "While we were yet sinners"—while we were strangers and even enemies in our attitude toward God—Jesus loved us enough to die for us. Will He forsake us now that we have accepted His grace and seek to walk in the Christian pathway? Nay, He is the Author and Finisher of our faith. He has not called us to forsake us. "Fear not," He says; "for I have redeemed thee, I have called thee by thy name; thou art mine."

(Continued next week)



A Brave Danish Boy

By MIRIAM HARDINGE

VAGN lives in Denmark. When he was a boy there was nothing he looked forward to more than the summer camps held for the boys and girls and youth of Denmark. He loved the outdoor life, the hiking and swimming; the rowing on the fjord, the nature walks, the craft sessions, the games and races, the good camp food at mealtimes, the campfire at night, the meetings, and all the other good things that go to make up camp life for Seventh-day Adventist boys and girls all around the world.

Vagn finished the courses in swimming, and then took a course in lifesav-

ing. The instructor told the boys that it might mean the difference between life and death for someone if they were able to master the techniques of lifesaving.

One day Vagn was out on the street in his home town when he heard a shout, and saw people running toward a pond.

"What's the matter?" he asked as he joined the crowd gathered on the bank.

"A little boy fell into the pond. They are afraid he has drowned," he was told.

"Where? where?" Vagn asked. Looking in the direction in which one of the bystanders was pointing, he saw two or three men on the bank stretching out their hands to another, who was wading out of the pond carrying the dripping-wet form of a boy not more than four years of age.

"He looks dead to me," said one of the onlookers.

But Vagn did not wait to hear any more. Into his mind came all the instruction he had received in lifesaving at summer camp. Like a streak of lightning he ran around the pond to where the boy was. The child was laid out on a bank, and did, indeed, appear to be dead.

"Can anyone give artificial respiration?" asked one of the men, looking up despairingly.

"Yes, sir, I can," said Vagn promptly.

"But you're just a child."

But Vagn did not waste time telling them that he had a certificate in lifesaving. Deftly he turned the child's head and cleared his mouth. Then with one hand he pinched his nostrils together and with the other he opened the boy's mouth and pulled his lower jaw forward. Then placing his mouth on the child's, he breathed into it breath from his own lungs. For a few minutes the little boy did not move, and then his chest began to heave and in a little while his eyes opened. He was alive!

"Oh, Steen, darling," cried his parents together as they took the little boy up and embraced him. Their relief and joy knew no bounds.

The police had arrived, but Vagn, his task completed, slipped quietly and unobserved out of the crowd. When one of the policeman asked, "Where is the boy who saved the child's life?" he was nowhere to be found.

However, the parents found out who had saved their boy's life, and they sent his name in for a lifesaving award.

Vagn's name and deed were in the big Danish paper *Berlingske Tidende*, and he appeared on a television program. But these honors were nothing compared with the satisfaction he felt at having been able, with God's help, to save a life.

Vagn gave the boy artificial respiration.



Largeness of Heart

By H. J. HARRIS
Departmental Secretary
Wisconsin Conference

I LIKE that expression, "largeness of heart." Of course, from a medical standpoint it wouldn't be good, but spiritually speaking, it is a desirable acquisition. When God was giving talents to Solomon we are told, "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore" (1 Kings 4:29).

Solomon, because of his magnified wisdom, because of his lofty position as king, was often called upon to sit as a judge. For a judge to have "largeness of heart" would be nothing short of wonderful.

Have you ever heard such expressions as: "I don't think I shall ever forgive him for that," or, "I will hold that against him as long as I live"? Most of us have, all too often. Recently the princess of Holland fell in love with, and married, a fine young man. Ordinarily no one would find fault with that, and the Dutch people wouldn't either—except that the young man the princess chose as her husband was a German. And the memory of World War II is still very real to many in Holland. However, this German groom had had nothing whatever to do with the activities of World War II. Why riot, slander, insult, and throw stones at an innocent man whose hands are clean with respect to the atrocities of war? Yet thousands did just that.

"Forgive us our debts, as we forgive our debtors." These are not just pretty words put together, these are words supposed to come from the heart of a penitent person who feels his indebtedness to God and to his fellow men.

Forgiveness—everyone of us has sought it. Men have died in search of it, women have despaired receiving it, little children have yearned for it. Our God says, "Come now, and let us reason together . . . : though your

sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). On another day and under other circumstances He says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (chap. 43:25). Yes, God's words of comfort and forgiveness extend to you and to me.

The only time you have is now; it is dangerous to delay. To be sure, the thief on the cross was pardoned at the last minute. There were two thieves, in fact, but only one found pardon. The other did not repent.

God has largeness of heart. Give Him your past and your heart, and He will give you a clean heart, and a future without a past.

—The Art of Living..... **when**

you're

young

AIR FOR OSTRICHES

EVERY ostrich, I suppose, simply has to come up for air once in a while. If he's had his head buried in the sand for any length of time, doubtless he's pretty near the asphyxiation point, so that his muscular, knobby legs are in danger of buckling under him. (I read somewhere that ostriches don't actually bury their heads in the sand; this is another exploded myth, but this bit of accurate biological information I prefer to ignore. My ostriches are the head-burying variety.)

It's not unreasonable to suppose that if an ostrich were stubborn enough, or cowardly enough, or stupid enough, so that he remained with his head buried indefinitely, he might actually expire. He'd lack a vital life-giving ingredient—oxygen. The oxygen was there, all around him, but not in his lungs, where it simply had to be.

Exit one ostrich.

I get the distinct feeling sometimes that the world is populated by a frightening number of young human ostriches. And some of them, sad to say, don't get their spiritual heads up and the life-giving oxygen into their spiritual lungs soon enough to avert massive trouble, if not actual spiritual death.

Let's put the matter squarely, and in plain English:

You cannot, as a young person, expect to coast along indefinitely on your parents' knowledge of God, on your teachers' active Christian faith, on your pastors' strong religious fervor, on your friends' participation in the two-way dialog between Christ and man. As a very small child you were dependent on all these solidities, but they won't, and can't, continue indefinitely to fill the God-shaped vacancy in your life.

As you take your place in a world dominated by the prince of darkness, you're going to find nothing, absolutely nothing, is so important to you as the development of a strong Christian faith. I know how pressing other matters seem to be. There's romance—that's often absorbing enough to occupy all your

waking hours. There's education—and no one believes more fully in this than I. There's work—unless you were, and are, a silver-spoon-in-the-mouth baby and citizen. There's the pursuit of hobbies—worth while, but time consuming. There's family responsibility—unavoidable, even if you want to avoid it, which I hope you don't.

What's happening, I'm afraid, is that too many young people are burying their heads in the warm sand of "family religion," while their feet are circling around madly in all the areas we've just mentioned. (I'll admit that this creates a bizarre picture! But you know what I mean.) Then when a final, all-pervading spiritual weakness creeps over them, they drag their heads up, hoping to gulp in great, satisfying lungfuls of spiritual air. And their lungs have simply atrophied from disuse. They can't absorb the spiritual air.

Exit many young Christians.

When I was discussing this subject with my pastor recently, I found that he is even more troubled than I. He sees and hears so much of young "nominal" Christians who have never bothered to have private devotions ("We have family worship, don't we?"); who have never done any spiritual reading ("What about Bible classes; won't they do?"); who have never sat down and thought about God's relation to man ("Take time from TV for that?"); who have never stopped to analyze basic Christian conduct, its meaning, and its implication ("I had only five minutes before I had to go water-skiing").

And so there's this formless, faceless, shapeless mass of ostriches—feet busily walking, faces industriously buried. I'd like to invite them to come up for air—now, before it's too late.

Miriam Hood



Eternal God

By MYRTLE LEORA NELSON

God the Creator—let all life acclaim!
Into the vast dark void God spoke—the worlds became:
The emerald leaves and fragrant blossoms bloom
Exquisitely designed on heaven's loom;
Roses, violets, poppies—jewels and gold—
God yields them all from out His perfect mold;
When moon and stars look down and day is done,
The night in passing marks the rising sun.

A Prayer

By RUTH D. CARNES

Saviour, I pray for Thy guidance;
Lead Thou my feet in the way.
Strengthen and fill me for service;
Teach me to do and to say
The things that will hasten Thy coming;
Protect me and guide me each day.

A Prayer for Patience

By GRACE BALDWIN

If I cannot have butter for my bread,
Let me not curse nor weep about my fate;
May I employ a bit of salt instead
And chew my crust in peace and learn to wait.
If I would take the prize another craves,
Which he has labored long and hard to gain,
Let me forget myself, be the one who braves
The biting gall of failure, and not complain.
Yes, teach me, out of all Thy blessed range,
To recognize the fixed and let it dwell;
To realize the times that cry for change.
This may I learn—oh, may I learn it well—
That he who makes the most of common fare
Is never hungry, and has bread to share.

Prayer for Surrender

By NICHOLAS LLOYD INGRAHAM

Dear Lord, incline my ears to heed Thy will,
Increase Thy mercies to my needs.
Weed out the garden of my heart, and fill
Its fallow soil with selfless deeds.

Our Belated Senses

By ESTHER NEURNBERGER

We didn't feel the sunshine
That warmed us—one and all
Until in gloomy autumn
The rain began to fall.

We didn't smell the fragrance
Of flowers gay and bright
Until the snow of winter
Had hid them from our sight.

We didn't taste the sweetness
Of friendship warm and true
Until that friend had gone away
To find some friendship new.

We didn't hear the music
In Junior's noisy play
Until he'd grown to manhood
And was so far away.

So let us count our blessings
That come to us each day
And thoroughly enjoy them
Before they fade away.

God Gave Me Eyes

By JANICE SAHLIN

God give me eyes that I may see
The lofty grandeur of a tree,
The loveliness of flowers that grow,
The colored arch of Heaven's bow;

The sunbeams shining near and far,
The sparkle of each lovely star,
The fluttering form of birds that sing,
The happiness that love can bring.
God give me eyes.

Fear Not

By SYDNEY J. HAMILTON

"Fear thou not, for I am with thee,"
Precious promise of God's power;
Sweet assurance of His presence
Every day and every hour.

Jesus with me! Can I falter
When His strength is given me?
He's my surety and defender;
He is my sufficiency.

Alone With God

By THEODORE ZELKA

Alone with God this quiet hour,
With One who sees and knows,
Who paints the tiny petal
And gives sweetness to the rose.

Alone with God this moment
With all our hopes and plans.
How much we ought to love Him
As we leave them in His hands.

Release

By INEZ BRASIER

A small bird's song—
A vesper lay—
Changed troubled thought
At sun's last ray.
To prisoned heart
It brought release
And calmed the soul
With Sabbath peace.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



The story
of a Peruvian infant
reared on a diet of

Spring Water

By MARTHA DUFFIE

BUT DOCTOR DUFFIE *can't* sign a death certificate; before he even sees the child!" the missionary's wife insisted. "When did it die, and where in the world do you have it?"

The nervous petitioner—obviously a high-class Peruvian woman—reluctantly bade her Indian servant girl come near, remove the bundle from her back, and open it. Swinging the bundle lightly over her shoulder, the girl settled it gently on the ground. The next moment exposed to view one of the most wretched, miserable sights the nurse had ever beheld.

A dingy yellowish cloth lay between the colorful Indian blanket and the wrinkled, wasted little figure lying upon it. A cadaverous sight indeed it was, save for the fact that the tiny skin-covered skeleton moved. It was only an occasional twitch of an arm or leg, but it was movement nonetheless. Now and again a faint, almost inaudible whimper came from the little one.

"Why, the babe is not dead!" the nurse exclaimed.

"No, Señora," the woman replied mournfully, "but it might as well be. It's more convenient to get the certificate now than later."

The nurse turned kindly to the trembling Indian girl. "Is it yours?" she asked gently. Casting a quick glance toward her mistress, the girl shook her head.

"It's mine," the woman confessed. "Only I didn't want you to know. We've done all we can. If—if you really think you can do some-



OFFICIAL U.S. NAVY PHOTO

TO MY KOREAN CHILD

(1 John 3:2)

By LORA MORTENSON

God led you to me, dear, and made you mine;
But not by chance of chemistry of blood
Did living genes and chromosomes endow
Us to be look-alikes; for some great flood
Of power far greater than the power of human thought
Made you blood-bought by choice of love and grace divine.

My longing, giving impetus to prayer,
Was answered by the Parent of each child
Whose faith in Him engenders look-alikes
By mystery deep as that of genes; the while,
As yet not understood; but, none the less, true birth
Through Jesus Christ's redeeming worth, and loving care.

Do not let doubt shadow dark eyes; but shine
In gayest dress while blue eyes watch you play
With Annette and the other little folk;
For you belong, my darling, same as they;
And soon, with you, my chosen one, God's chosen tykes
Will all be look-alikes in Christ through love and grace divine.

thing—" and here she broke down. "If you *can* do something—please do!"

The babe had been born six months before—a beautiful, healthy nine pounds, 11 ounces. Being the high-society lady that she was, and the wife of the district director of education, the busy mother had turned the care of her infant over to its grandmother.

The directions on the baby's feeding formula read: "One measure powdered milk to one part water." The

grandmother, however, had some ideas of her own. "Why use so much powdered milk if you don't need to?" she reasoned. Little by little she began mixing less and less milk with the water. Despite the many bottlefuls of milk the baby downed, it soon began to lose weight rapidly, and no one could ascertain why. One helpful neighbor lady informed the grandmother of a perfect cure for almost any ailment—cool, sparkling spring

water. So the babe was taken off milk altogether and fed spring water.

The babe did not get better; rather, it seemed immune to the benefits of a strict spring-water diet. Finally it became such a pitiful, shriveled-up bundle of wasted flesh and bones that the mother, in utter hopelessness, was requesting the doctor to sign its death certificate.

But there was still a spark of life in the emaciated little body. At once the doctor started administering nourishing fluid intravenously. Slowly, little by little, the tiny shriveled limbs began to fill out. Soon the babe weighed once more what it had weighed at birth, and before long it was weighing what a babe its size should have weighed. Its lusty cries brought smiles of gladness to all who heard.

As the mother saw her child alive and well again, tears of thankfulness flooded her dark-brown eyes. "My child lives! My precious baby lives!" she breathed softly, brokenly. "Oh, what a fool I have been!" Then she turned to the nurse:

"Do you realize, Señora Duffie, that although I am the wife of the director of education and although I am the dean of all the girls' schools in this district, I have never in my life been inside a kitchen before? Ever since I can remember, it seems, I have been waited on hand and foot. Please teach me how to feed my baby properly! Please let me stay and help here in the clinic kitchen until I learn to prepare good wholesome food for my family. When I go back to Puno, I go back to teach the girls in my schools what I have learned. What happened to my little one *must* not happen to theirs!"

What has happened to *our* little one—our newborn Christian experience? Once it was beautiful and strong. Can it be that instead of drinking deeply of the Word of God for ourselves, we have thrust the responsibility of our soul's nourishment and growth upon our parents, our teachers, the church? Have we contented ourselves with feeding on diluted milk—relying on sermons, youth-for-Christ talks, dormitory or family worships to provide adequate soul nutrition?

If the sum of our religious nourishment has been that dished out to us by others; if through neglect of the Word of God we have starved our souls until our Christian experience is languishing to the point of death, shall we not turn at once to the great Physician for healing? While yet there is the faintest heartbeat of the Holy Spirit in our lives, it is not too late. Admonishes the apostle Peter: "Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation" (1 Peter 2:2, R.S.V.).

Fellowship of Prayer

"I Can't Give God Enough Praise and Thanks"

"I feel that through the prayers of God's faithful servants my grandson graduated from high school. He then entered the service. . . . Pray for him that he may accept Christ as his personal Saviour and be an example. I thank the members of the Friday evening prayer band for their many prayers that have ascended to our heavenly Father in behalf of my family. I sincerely give God all the praise and glory. . . . I pray that my granddaughters, with their mother, will start attending our church and Sabbath school; also that a way may be provided whereby the girls may attend our academy. . . . Dear believers, please help me in praying for my daughter and her children, that they may return to the truth. . . . I have had a definite answer to prayers in the past few months. I can't give God enough praise and thanks. I only pray that I will have more faith and will lay my burdens at God's feet and ask that His will, not my own, be done, and that through my life others may find Christ. Again I thank you. With a most sincere and grateful heart, I ask God to bless and keep each of you in His love."—Mrs. M., of Maryland.

"Let me thank you for an answer to prayer. I wrote to you about two years ago asking you to pray for me, that I would be able to finish a nursing course so that I would be able to work and help earn tuition to keep my children in church school. Because the Lord heard and answered those prayers, I was able to finish. I passed the State Board with a high score. I am so thankful to have this training behind me. . . . My real burden in this request is for my husband. . . . My children and I need your prayers to be the right example before him. Pray that God will help us to know how to love him into the church, that he and other beloved family members will believe and be ready before the time of trouble breaks upon us. Thank you and may God bless you."—Mrs. V., of Oregon.

"I wrote asking that you pray for my husband, that he would quit smoking. He has quit. I ask you to pray that he will come back into the church. I also asked that you pray that my son-in-law quit his job at a gambling place and get into a better business. He has now quit and gone into business with a friend. I pray that he may come into the church. I ask prayer for my daughter-in-law. . . . The girl seems confused. . . . Pray also for my son, that he will be converted."—Mrs. G., of Washington.

"The Lord Hath Done Great Things"

"I am happy to report that God has been working wonderfully to help in behalf of my oldest son, whom I have asked you to pray for. He is attending church regularly and taking part in all the youth activities of the church. He is planning to be baptized sometime next month. 'The Lord hath done great things for us; whereof we are glad.' Please pray for his success in the examination for which he is to sit next month. Also pray that he will get a job with Sabbaths off. . . . I believe God can do all things. Thanks for your effectual and fervent prayers. God is hearing and doing things."—Mrs. C., of Guyana.

"About two years ago I wrote and asked you to pray that my son would find a good Adventist wife. Our prayers have been answered. Praise God for His mercy and loving-kindness."—Mrs. D., of New York.

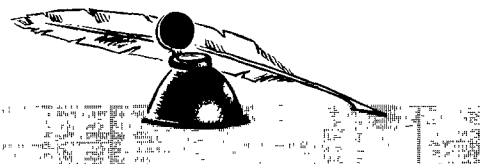
"This letter is to inform you that the minister I wrote about is coming into the truth. Thanks for the prayers of the Fellowship of Prayer."—Mrs. G., of Montana.

"The Holy Spirit Transforms"

"A few months back I wrote to you for help. You gave it to me, with your prayers. I want you to know your prayers have been answered. My husband was baptized on May 14. . . . Oh, the heavenly Father is so good, kind, patient, loving, tender, long-suffering, and forgiving. How can I ever give Him all the love in return for this so great a miracle He has performed? There is a great change in every way in my husband. . . . A kind man, good and helpful to others always, even supporting the church with thousands of dollars, but we know that until the Holy Spirit transforms, and makes whole the human heart, all this is of no avail. So thank you, thank you, thank you. May the heavenly Father continue to bless you in your prayer circle that many souls will find their way into the fold before 'the hourglass runs dry.'"—Mrs. B., of Ohio.

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

From the Editors



MEDITATIONS ON RICH TRADITIONS

Some time ago we visited Princeton University, a few miles north of Trenton, New Jersey. As we strolled about the campus we noted that many of the buildings were of ancient vintage. We noted also that the school took pride in these buildings because of the traditions that had grown up around them, and the history in which they had participated. In a brochure we read:

"The oldest and historically the most interesting building on the campus, Nassau Hall was at the time of its completion in 1756 the largest academic building in the Colonies. It was designed by Dr. William Shippen, a trustee, and Robert Smith of Philadelphia, architect of Independence Hall, and built of sandstone quarried in the neighborhood.

"During the Revolution the building was occupied as barracks and hospital by British and American troops in turn, and its capture by Washington ended the decisive Battle of Princeton on January 3, 1777. Nassau Hall was the capitol of the country for six months in 1783 when the Continental Congress met in its library room, and, in its prayer hall, Washington received the thanks of Congress for his conduct of the war.

"The original walls of Nassau Hall still stand, having survived two fires as well as Revolutionary War fighting. Nassau Hall housed the entire college for nearly a half century after its erection. It is now used entirely for administrative purposes."

We noted the dates of other buildings: West College, 1836, oldest dormitory building, and still used, in part, for that purpose; Stanhope Hall, 1803, second oldest building on the campus; The Dean's House, 1756, occupied by all presidents of Princeton until 1878, when Prospect was acquired and became the president's home (until now); Art Museum, 1888; Clio Hall (music), 1893; Dod Hall, 1890, dormitory; Edwards Hall, 1880, dormitory named for Jonathan Edwards, third president of Princeton.

Gradually the buildings seemed to come alive. They became more than stone, bricks, mortar, and lumber. History, with its variety of meanings, seemed to speak. We felt we were standing not merely in buildings but in a milieu of events, of conflicts, of goals, of the cumulative experiences of past generations.

What did it matter that some of the buildings' floors tilted noticeably? What difference that wedge-shaped strips had been attached to some of the door tops so they would fit the settled jambs? What did it matter that some of the steps had rounded edges, worn down by the restless, eager feet of succeeding waves of students, of whom many are now world famous? Instead of detracting from the university, instead of making it a less desirable place to attend, all these evidences of use and the involvement of these buildings in history made the school more attractive; they gave the institution character; they upgraded it and made it unique by emphasizing the richness of its traditions.

Value of the Past

We liked what we saw and felt. More clearly than in many a day we sensed the value of the past. We meditated anew on the fact that the present becomes richer in meaning when it is understood in the light of that which has gone before.

Then we thought of the benefits that would accrue to the church if every Seventh-day Adventist had a thorough understanding of denominational history. We thought of the statement in *Life Sketches*, page 196: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." We thought of the tremendous responsibility that rests on our homes, churches, and schools to keep before our Adventist youth the providences connected with this movement.

We thought, too, about the way God sought in ancient times to keep fresh in the minds of His people His providences and miracles. For example, when Israel crossed Jordan into the Promised Land, Joshua instructed one man from each tribe: "Take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever" (Joshua 4:5-7).

What a wonderful thing it was for succeeding generations to see the very stones that had been gathered out of the Jordan River from the spot where the priests had stood as Israel crossed on dry ground! These were more than stones; they were reminders of a great miracle; they were strengtheners of faith; they were evidences of God's personal involvement in history.

Preserving the Old

We had other thoughts that day at Princeton also. We asked ourselves whether as a denomination we should not preserve some of the old buildings that have been so much a part of our history. We asked why we seem in such a hurry, at times, to replace serviceable buildings that still meet safety standards. We asked ourselves whether insecurity or a kind of denominational inferiority complex might not be the reason we are overly sensitive about some of our older buildings. Do we fear that we shall not be able to attract people to our churches, our schools, or our hospitals unless they are new and represent the best in architectural skill? Surely we have no reason to feel inferior. We have the most wonderful message in the world. It is God's last warning message. It is the message that all humanity needs. With such a message, we should have the attitude of a literature evangelist who, when asked at various homes, "What denomination do you represent?" replied, "I don't want to brag, but I'm a Seventh-day Adventist."

If all of us had this self-image, perhaps we could not only accept better some of our ancient buildings, we would probably have an improved attitude toward all aspects of life. Instead of being timid about our Christian witness, we would courageously tell others of our faith, in public and in private, in halls and in homes. We would welcome dialog with those of other communions, thankful for the opportunity of sharing our faith. We would confidently maintain our standards of diet and dress, unaffected by worldly pressures.

We need new buildings—many more of them than we have—both at home and abroad. We must expand and progress with changing conditions. But as we replace inadequate and unsafe facilities, let us not forget the way the Lord has led us. Let us preserve the rich traditions that cling to some of these old structures. Let us keep in mind that the success of our work is to be measured primarily by our spiritual achievements, not by the beauty of our real estate. As we review often God's leadings, both personally and denominationally, we shall be strengthened in faith; we shall obtain a better perspective on the present; we shall have courage to face the challenging future.

K. H. W.

"TODAY'S ENGLISH VERSION"

This month the American Bible Society is introducing a new "common language" translation of the New Testament with the same international English vocabulary used by the United Nations and the Voice of America. It is called *Today's English Version*. The Society hopes someday to bring out the Old Testament also, in simplified international English.

By using a "common core of English that has become an international language," explains Translator Robert G. Bratcher, this new version represents an endeavor to provide the modern world with the Word of God in the same language format as that in which the New Testament was originally written—*koiné* Greek, the common, universal language of the Roman Empire. This is the first translation to be based on the Bible Society's new Greek text of the New Testament, released in May.

Today's English Version is designed for people with a grade-school reading capability. The translators have avoided words and expressions that do not convey a clear meaning at this level of understanding, and words that have the savor of technical theological jargon. Often they paraphrase a word or idea, and consequently several words are required to do the work of one. For instance, where we read in the book of Romans about justification, *Today's English Version* translates the

passage, "God's way of putting men right with himself."

For a Greek word that has two or more possible meanings, the translators select the one they think the writer intended—as in the case of *justification*—instead of choosing an English word or expression that would be similarly ambiguous. Thus they interpret, as well as translate, which, strictly speaking, is the work of the commentator and not the translator.

Simplification also tends, at times, to distort the meaning to some extent, as in the Beatitudes, where the new translation has "happy" instead of "blessed." The word *happy* conveys Jesus' idea to modern readers more exactly than the word *blessed*, which is archaic and no longer in common use. But the Greek word *makarios* is richer in meaning than the English word *happy*.

In place of Jesus' declaration that "a prophet is not without honor, but in his own country, and among his own kin, and in his own house," the new Bible has: "A prophet is respected everywhere except in his home town, and by his relatives and his family." A synagogue is simply a "meeting house," and "a sabbath day's journey" becomes "about half a mile."

Nearly six centuries ago John Wycliffe's English translation of the Bible broke the language barrier that had prevented most Englishmen from reading God's Word. Since then, well over 200 translations have appeared. Most of these have reflected the desire to render the Bible more accurately, or to make it more intelligible to more people. This new translation will never take the place of classic translations like the King James and the Revised Standard versions. It was not intended to do so. But it will, doubtless, bring better spiritual vision to many who might otherwise, like the blind man of Bethsaida, go about seeing "men as trees walking."

It is the work of the Bible translator to help restore sight to the spiritually blind, to answer the fervent—if unspoken—prayer of many a person blinded by the god of this world: "Lord, that I may receive my sight." *Today's English Version* will doubtless mean clearer sight for many who are longing to see the light of life.

R. F. C.

LETTERS



SYMPATHY FROM ABROAD

EDITORS: We have just received news of the death of Elder F. D. Nichol. Through the pages of the *REVIEW AND HERALD* and the valuable books produced by the gifted pen of Brother Nichol we had come to appreciate his keen spiritual insight and his wholehearted dedication to the work of God. To all members of the editorial staff of the *REVIEW AND HERALD* and to the bereaved family we express our sincere Christian sympathy. May the love of God and the blessed hope of the resurrection give comfort and courage to His afflicted children.

S. APPAVE

Rose Hill, Mauritius

LAW OF ENTROPY

EDITORS: Your Astrojet friend (see editorial, "Dialog With the Modern Mind," August 18) unthinkingly recited a statement which he believes puts him "in" with the modernists:

"The law of chance given unlimited time in which to operate, is sufficient to account for everything from atoms to galaxies." This statement is completely false in any closed system, and anyone familiar with the laws of physics (please check on this to your satisfaction) will at once recognize a violation of the second law of thermodynamics: "All changes within an isolated system proceed in such a way that the entropy increases; hence changes will occur in such a system until the entropy has reached its maximum value." In simpler words, order never comes out of chaos, much less in the puny 4.5 billion years allotted by recent speculators. No one should ever get by us with this kind of pronouncement.

RODGER V. NEIDIGH

Knoxville, Tennessee

DISLIKES COVER

EDITORS: The picture on the cover of the August 11 *REVIEW* is the kind that gives girls an obsession to get married. When I was 20 I became a Sabbathkeeper, and later attended Adventist colleges. . . . All that's done and said seems to give the girls an obsession to get married. I am sure that one can be happy single, or at occupations other than washing dishes and making beds.

Alexandria, Virginia MRS. C. MICHAUD

PRAYER AND MIRACLES

EDITORS: I have been keenly interested in the articles on "Prayer Power" by Nathaniel Krum. Also I was interested in the questions that provoked the articles. I personally thank God that the work of the gospel is not going to close with less manifestation of the power of God than marked its opening. I also thank God we don't have to wait until some future time to see that power at work. Furthermore, I thank God that the day of miracles has not passed. I believe that in my own little sphere I have seen and heard of more miracles wrought than are recorded in the book of Acts. Among these miracles: a child raised to life when the parents pleaded with God in faith; an engine that continued to run without fuel when the crew prayed while they disconnected and cleaned out the fuel pipe; how God sent three angels to protect an old heathen cripple from a lava flow when he prayed to the God of the Adventists; my father-in-law divinely healed by prayer and anointing. These are only a few. The great God, the loving Father to whom we pray, has His ear constantly open to our cry. If only we could believe what Jesus said, "With men this is impossible; but with God all things are possible."

ALEC C. THOMSON

Santo, New Hebrides

Reports From Far and Near

SURMOUNTING DIFFICULTIES TO TRAIN WORKERS IN AFRICA

By H. W. STEVENSON
President, Congo Union

Here in the Congo our problems are more complex than those which exist in some of the other African countries. The immensity of our territory, comparable to Europe in size, and the diversity of tribes, approximately 200 in number, combined with the tribal animosities that have resulted in bloody hostilities during the past five years, compound the difficulties. Especially is this true in the matter of providing workers to bring God's last warning message to millions in the Congo who have yet to hear of a soon-coming Saviour.

In spite of all that has happened here in these years of turmoil, we are promoting the work vigorously in every sector of our field. Our radio broadcasts of the Voice of Prophecy cover large areas of the country, and soon, if we get on two more stations, we will be covering the whole country. We are receiving letters from listeners where an Adventist worker has never preached a sermon.

The Bible correspondence school is enrolling many hundreds of new students yearly. Our missionary colporteurs, pressing out into unentered areas, besides setting records in literature sales, are raising up companies of believers who are begging for workers to instruct them and to baptize them and to open schools for their children. The branch Sabbath schools, 1,729 of them, are bringing the gospel message to thousands.

We also have a work among the refugees. These pathetic souls are responding by the hundreds to the preaching of our message. But almost every letter I open from the fields emphasizes our greatest need—more trained workers.

Each union in the Trans-Africa Division, except the Congo Union, has a training school for workers. It is too long a story to tell how it came about that the two French-speaking unions came to share one school and how, because of political alignments of states in Africa, we have very few workers-in-training in our inter-union school.

Let me tell you how we got one of our young workers away to college outside our territory. In the political and tribal upheavals in one section of the country most of the leading workers of a particu-

lar tribe were thrown into jail. One of these was a young man whom we were planning to send for more education.

After a series of providences our missionary obtained his release, with his fellows, from prison. The problem was how to get him out of the country and to a point where he could be flown to his destination. He had to cross the borders of three countries, and then he had to make his way through two other countries to the point where his documents and visas had been procured for him.

At the first exit point the border guard stamped his *laissez-passer* that we had secured for him, without hesitation, and our hopes rose. However, we lost no time in driving away before searching questions were asked. Now we were at the entry post to his country where, in the preceding months, thousands of his tribesmen had been massacred. He was visibly nervous, but we had prayed earnestly about this matter. He had confidence that his missionaries would see him through, but we knew that if the authorities chose

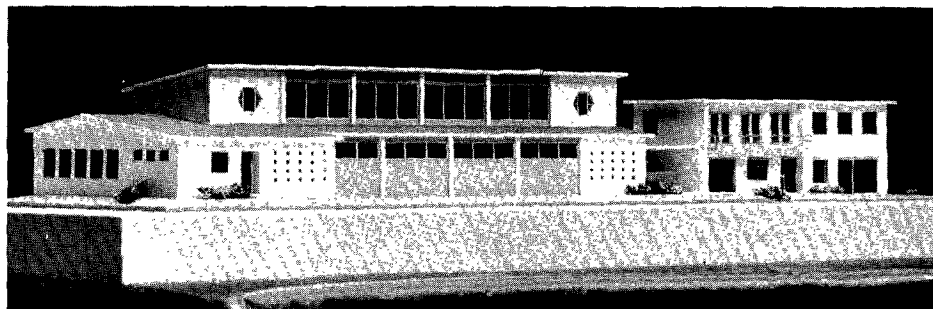
to detain him there would be little we could do for him. We had instructed him to stand back while we completed formalities with the immigration officer whom we engaged in cheerful conversation while he examined our passports and visas.

Our eyes were on the officer as our teacher stepped forward. His attitude changed instantly as he recognized his tribe. The officer was speaking angrily to him in their native tongue. He was refusing him entrance, for he had pushed his *laissez-passer* back to him. We assured him repeatedly that the teacher was only in transit through the country and that we would guarantee his exit within 24 hours.

Eventually he said he would stamp the paper if we would call at the office of the administrator to secure his consent. We did not want to become involved with the local administration, but there was no option, so we drove over with a prayer in our hearts. The Lord had taken care of the situation, for we found the administrator was away for an unknown period. We took this for a token that we should proceed.

We drove on, bracing ourselves for what could be the most difficult hurdle yet—a military barrier. Here, if the soldiers were in a truculent mood, our car and possessions could be searched from end to end, and it could be very dangerous for our teacher. As prearranged, we got out of the car first before our teacher and approached the soldiers with cheerful greetings in an effort to disarm any hostility.

One of the soldiers pushed past us gruffly and approached the car. We hardly dared look back. When we did we were



New Church in South Netherlands

A new Seventh-day Adventist church (artist's model shown above) has been erected in Heerlen, the Netherlands. The architect is A. de Groot, whose wife is a member of our church. Among those who helped inaugurate the building were the Netherlands Union president, F. J. Voorthuis, many members of the Netherlands Union Conference committee, the president of the North Netherlands Conference, P. van Oossanen, and the members of the South Netherlands Conference committee, many members from other churches, and the Adventist church choir from The Hague.

The church seats 165 on the main floor and 50 in the balcony.

C. P. DE RUITER
Secretary-Treasurer
South Netherlands Conference



Three Ordained in Central California

At the eighty-eighth annual Central California Conference camp meeting in Soquel, California, three young men were ordained to the gospel ministry. The service was on Sabbath afternoon, August 20. Elmer R. Walde (left), conference president, welcomes (left to right): Daniel Robles of the Santa Maria Spanish church; Harold Eslinger of the Hollister-Gilroy district; and Sylvester Bietz, principal of Mountain View Union Academy.

R. W. ENGSTROM
Departmental Secretary
Central California Conference

astonished to see the soldier and the teacher greeting each other with the special tribal greeting reserved for relatives and fast friends. They had been seat-mates in our mission school and good friends, which seemed to transcend the fact that they were now on opposite sides in a revolution in their country because of their different tribes.

Our teacher's good relations with his erstwhile schoolmates paid off again when he had to report to the *bourgmestre* at our night stopping place. This official was friendly and allowed him to spend the night there and invited him to his home to discuss their school days.

At the exit barrier of his country it seemed that we were going to be turned back—but to where? After making a promise that we would not "do it again," and being given to understand that we could be held responsible by the authorities if this was a wanted man, we were allowed to pass. Entry into the adjoining country provided no difficulties, for we produced a passport hitherto concealed. Now in a friendly country we could leave our teacher to make his way through two other countries to a point from which he could wing his way to safety and training in one of our schools.

So we commended him to God's care, and having given him much advice and some money, we parted, to go our separate ways. In due course we received a letter to say that he was doing well in our college in Madagascar (the Malagasy Republic) and looking forward to the time when he would be back to help train others.

This is but another illustration of the problems we face in training workers. We

are all looking forward to the time when the Trans-Africa Division has its own full-fledged college where our young people can receive an Adventist education that will fit them for leadership.

Dial-a-Prayer Expands in Western Australia

By ADRIAN M. PETERSON
Departmental Secretary
Western Australian Conference

Dial-a-Prayer in Western Australia took another significant step forward on May 2. On that day the state's first regional service was inaugurated.

The new Dial-a-Prayer service is carried on in Bunbury, a town of 15,000. Some 1,500 calls were registered at the end of the first full week of operation. The inauguration of this new service coincided with the third anniversary of the establishment of Dial-a-Prayer in the capital city of Perth. This double event secured excellent state-wide news coverage on TV and radio and in the newspapers.

I. R. Kinnersley, speaker on the new Dial-a-Prayer service, was interviewed twice over the local commercial network 6TZ-CI, and following the opening was interviewed over the national station 6WA. This national station interview was then syndicated to other government country radio stations in Western Australia for use on "Regional Magazine." In each interview with Pastor Kinnersley, a large segment of the Dial-a-Prayer recorded message also was used.

The Perth Dial-a-Prayer service, begun



SOUTH WESTERN TIMES

I. R. Kinnersley (seated) recording a message for the new regional Dial-a-Prayer service in Bunbury, Western Australia. A. M. Peterson, West Australian Conference public relations secretary, at rear, assisting.

three years ago, has logged nearly 400,000 calls. Three electronic secretary machines handle this service, tapes for which are changed daily.

Penetrating the Barriers in Cities and Ghettos

By THEODORE CARCICH
Vice-President, General Conference

The cities of earth with their ghettos and high-rise apartments present a formidable challenge to the heralds of the gospel. Entombed in buildings of steel,



South-East African Union Ministerial Retreat and Ordination

During the early part of 1966 all the ministers in the South-East African Union met for a retreat amid the beautiful surroundings of Matandani Industrial School, Blantyre, Malawi. During the retreat four workers were ordained to the gospel ministry. Beginning fourth from left, they are: L. Njoloma, F. Macilika, M. Howe, and H. B. Tsakala.

Participating in the service were, left to right: B. B. Nkosi, president of the North Lake Field; E. J. Zintambila, president of the Central Lake Field; O. I. Fields, director of Matandani Industrial School; the four candidates; N. L. Doss, president of the South-East African Union; and A. Bristow, president of the South Lake Field.

R. A. FORBES
Public Relations Secretary
South-East African Union

brick, and cement, drawn together by racial, nationalistic, and religious ties, the inhabitants of cities view with distrust the strangers that come to their doors. Any attempt to penetrate these barriers is a frustrating experience.

However, God has given us a medium of communication that gets past closed gates and doors. No building is too high for this messenger and no doorman can bar his entrance. He regards not the racial, nationalistic, and religious barriers and, in spite of their attempts to shut him out, his message is heard in their midst. I have reference to none other than the Voice of Prophecy radio broadcast.

The slim fingers of this gospel radio program reach not only the inaccessible cities and ghettos but also the snug suburbs, drowsy villages, quaint hamlets, and lonely homes in mountain fastnesses. Even the speeding car, plane, or boat on the high seas is pursued and located by this bearer of glad tidings. The Voice of Prophecy searches for and finds man anywhere on the planet called Earth.

We greatly appreciate the faithful support our church members give to this denominational radio ministry. On Sabbath, October 8, all churches will appeal for the continued support of our people. Let us be liberal with our prayers, interest, and means.

High Lights of Progress in West Denmark

By B. B. BEACH
Departmental Secretary
Northern European Division

The biennial session of the West Denmark Conference met July 27-31 on the seaside campus of the Danish Junior College at Vejlefjord. Some 1,200 members flocked to the college over the weekend to swell the number of regular delegates who had been listening during the previous days with considerable attention and encouragement to the sermons, Bible studies, and reports concerning the progress of the manifold segments of the work.

One hundred and nineteen converts were baptized during the past two years, and for the first time the receipts passed the million kroner mark (7 Danish kroner equal approximately \$1). Two new churches were built, and plans are being laid to open two new church schools—one on the island of Fyn and the other on the peninsula of Jutland. The Bible correspondence work is flourishing.

H. Munderspach, president; A. Berg, secretary-treasurer; and S. Christensen, departmental secretary, were re-elected. In order to strengthen the work of the departments, two new departmental secretaries, V. Bek and A. Wagenblast, were added to the conference staff.

The 12 ministers, two Bible workers, three office workers, four church school teachers, and some 20 full- and part-time literature evangelists, together with the almost 2,000 members of the West Denmark Conference, are of good courage, and inspired by the session motto they left Vejlefjord determined to "let their light shine."



Greater New York Ordination

Conrad Visser, with his wife, is welcomed into the gospel ministry at the time of the Greater New York camp meeting by conference president L. L. Reile (left). The ordination prayer was given by D. A. Delafield, of the Ellen G. White Estate; the charge by M. H. Philbrick, local pastor; and the sermon by J. R. Hoffman, ministerial secretary of the Atlantic Union.

DON HAWLEY
Departmental Secretary
Greater New York Conference

An Oil-Drum Casket Rumbles in Rwanda

By ALBERT S. WHITING, M.D.
Ngoma Hospital, Rwanda

The body of one of our faithful African workers, borne in an oil-drum casket, was placed at final rest on a hillside near our Ngoma church, overlooking beautiful Lake Kivu, of Rwanda, Central Africa. Pastor Kinyogote Zakaria died January 4, 1966, after more than 30 years of service. Pastor Zakaria retired from service several years ago, and a new generation of workers have come to take the place of this faithful worker and many like him who have served the cause of God in the formative years of the work here.

This pastor came to Ngoma Hospital for treatment five days before he died. The family wanted to buy some lumber from the hospital to make a wooden box to serve as a casket, but lumber of any kind is difficult to get, and all we have is needed for construction already begun. They accepted a substitute of two empty oil drums, which were split in half to fashion a crude casket cylindrical in shape.

The pastor died in the morning, and it took most of the day to make the casket. The car of the president of this African field was used to transport the rather cumbersome casket to the site of the funeral and burial. The services are always

held the same day, because embalming is not practiced in Rwanda.

It was late in the afternoon when the group of workers and friends gathered on the side of the hill by the church. Only African men were present, for it is against Rwanda custom for women to attend funerals. They are in mourning and stay at home. The men must come, for they are men and must face the realities of the situation.

The oil-drum casket was awkward as it was carried down the hill to its final resting place, a five-foot hole dug by friends in the morning. Several men jumped into the grave to help lower their charge. As they climbed out their clothes were soiled. Handfuls of dirt were thrown in, and those who wished to help used hoes and shovels to fill the grave.

All the people stayed for the burial. Different ones took turns shoveling dirt and pulling dirt up the hill with their hoes to fill the hole.

As I stood and watched this scene I was forced to think of what the future holds for these people. There were pastors, teachers, hospital workers, all shoveling dirt into the grave. As the first clods fell on this oil-drum casket, the rumble was like drums being beaten. The rumbling was echoed in the east as dark thunderclouds arose, threatening to drench us with a downpour.

In the west the sun was setting. The sun had set in the life of this dear pastor who represented a generation now past. On top of the hill was a row of curious children, silhouetted against the setting sun. They are the progeny of a new generation. Were the rumblings of this grave and the rising dark clouds omens of their dark future?

Africa is rumbling today. The spirit of nationalism and the political turmoil have not been without their effect on our work. We are in a new Africa today. Its future is not clear. Seemingly insurmountable problems face our leaders. All realize that time is short. Now is the time to support our work in Africa. The new generation must be properly trained to carry on the work. The next generation may never have the opportunity.

From Home Base to Front Line

Mr. and Mrs. James Stephan and three children, of Detroit, Michigan, sailed from New York City on the S.S. *Hellenic Dolphin*, August 15, going to Beirut, Lebanon. Sister Stephan's maiden name was Patricia Florence Clemons. Brother Stephan is to be principal and teacher of the school for overseas missionaries' children, in Beirut.

Mr. and Mrs. Dale Hepker and two children, of Lincoln, Nebraska, sailed from New York City on the S.S. *Hellenic Dolphin*, August 15, en route to Beirut, Lebanon. Sister Hepker's name before marriage was Wilma May Jones. Brother Hepker is to serve as head of the English department in Middle East College, in Beirut.

Mr. and Mrs. Harold S. Johnson and two children, of Richwood, West Virginia, sailed from New York City on the S.S. *Hellenic Dolphin*, August 15, their destination being Beirut, Lebanon. Before marriage Sister Johnson's name was Marjorie Ethel Connell. Brother Johnson is to serve as a teacher in the school for overseas missionaries' children, in Beirut.

Dr. and Mrs. Willam G. Tym and three children, of Calgary, Alberta, Canada, left San Francisco, California, August 16, for Taiwan. Sister Tym's name before marriage was Betty Jean Parkhurst. Dr. Tym is to connect with the Taiwan Sanitarium, in Taipei, as a dentist.

Elder and Mrs. Thomas C. Murdoch left Chicago, Illinois, August 18, for the Philippines, returning after furlough. Sister Murdoch's name was Jean McLaren before marriage. Brother Murdoch is continuing his work as president of the North Philippine Union Mission.

Dr. and Mrs. Paul Genstler and three children, of Gobles, Michigan, left Seattle, Washington, August 19, for Singapore. Before marriage Sister Genstler's name was Pearl Virginia Lodahl. Dr. Genstler will serve as a physician in the Youngberg Memorial Hospital, which is located in Singapore.

Elder and Mrs. R. C. Williams and four children, en route to Singapore after furlough, left San Francisco, California, August 20. The maiden name of Sister Williams was Frances Christine Sundeen. Brother Williams was elected at the 1966 General Conference session to serve as ministerial secretary for the Far Eastern Division.

Ruby Faye Ratzlaff left New York City August 21, for Karachi, West Pakistan, returning after furlough. Miss Ratzlaff serves as a church school teacher for the children of missionaries in Karachi, West Pakistan.

W. R. BEACH

Four Buildings Dedicated in Month in Montana

By E. R. SCHAAK
Departmental Secretary

Three churches and a four-room school were dedicated in a single month recently in the Montana Conference. The Bridger and Billings churches, pastored by Richard Knapp, were dedicated on the same day. One week later the Bozeman church was dedicated. Don Wilson is pastor. W. J. Hackett, North Pacific Union Conference president, gave the dedication sermon at each church.

Each church has a Dorcas center, and the Bridger edifice also has space for a school. Seating capacity at Bridger is 175. The Billings church seats 650 including a senior youth chapel. Bozeman will comfortably seat 250.

At dedication services for the Great

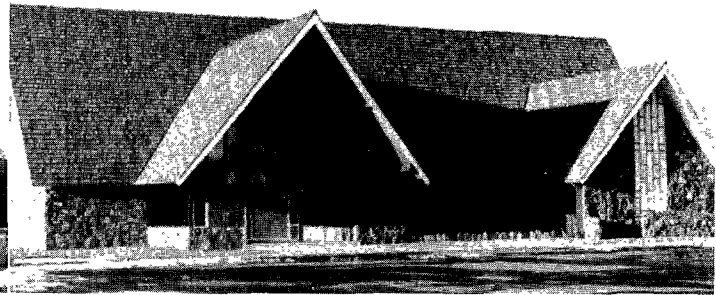
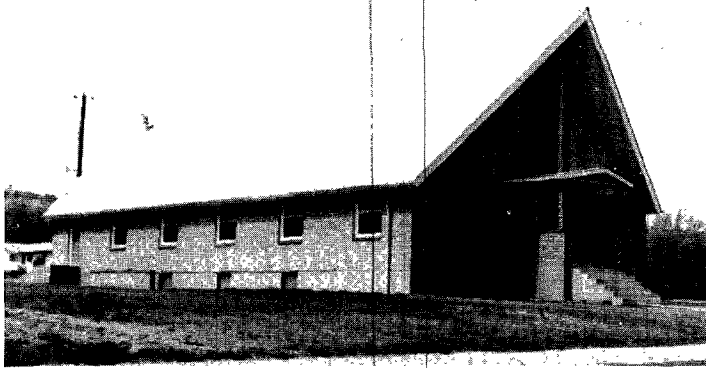
"Smoking Sally" Teaches Tobacco Dangers in Iowa

Pastor Tom Neslund demonstrates his "Smoking Sally" mannequin to a large group of interested juniors and teen-agers outside the educational tent at the Iowa camp meeting. Sally is constructed in such a way that she smokes a cigarette and blows the smoke out her nose. Sally talks and coughs (by tape recorder) during the demonstration.

The glass bottles that simulate lungs and collect tars from the tobacco are visible behind Sally's back. The demonstration is designed to call attention to the dangers of smoking.

F. J. KINSEY
Departmental Secretary
Iowa Conference





Two of the four edifices—three churches and one school—that were dedicated in Montana during a recent month. At left, the Bridger church; at right, the Bozeman church. W. J. Hackett, president, North Pacific Union, preached the dedicatory sermon at each church.

Falls church school J. T. Porter, North Pacific Union Conference educational secretary, gave the address. C. Dale Brissett is pastor. A. M. Matar was pastor at the time of construction.

In addition to the four schoolrooms, the plant contains a 50- by 80-foot gymnasium. At present we have a two-teacher school with excellent teachers. We look for significant growth in this fine school.

Montana Conference has had an aggressive building program under the direction of President A. J. Gordon. Seven churches and one school have been built and dedicated in the past three years.

Ordination of Two in Borneo

By DANIEL R. GUILD
President, Southeast Asia Union

Two workers were ordained to the gospel ministry recently in the Southeast Asia Union. Ginduk Laung is the third national minister to be ordained in the Sabah Mission on the island of Borneo. After teaching for eight years, Pastor Ginduk entered pastoral work in 1960. He is a successful district leader in the Sabah Mission, a dedicated soul winner.

R. E. Bartolome came to Sabah as a missionary from the Philippines in 1960.

In that year he graduated from Mountain View College in the South Philippines. He has been principal of the Sabah Training School, a district pastor, and since 1963 has been the educational and Missionary Volunteer secretary of the Sabah Mission. This year, while carrying on his departmental work, he also has conducted a village effort in Kiulu from which more than 50 have been baptized, and another 30 are preparing for baptism.

Assisting in the ordination were H. W. Bedwell, president of the Southeast Asia Union (now secretary of the Far Eastern Division); G. O. Bruce, secretary-treasurer; George Munson, newly elected president of the Sabah Mission; S. F. Chu, secretary-treasurer; Paul Eldridge, ministerial secretary of the Far Eastern Division (now division president); Jay Lantry, educational secretary of the Southeast Asia Union; and the writer.

New School in Yele, Sierra Leone

By BORGE S. CHRISTENSEN
President, Sierra Leone Mission

The Seventh-day Adventist Secondary School at Yele, in the geographical center of Sierra Leone, opened its doors to stu-

dents in September, 1965. Forty young men and women enrolled.

The official opening, however, did not take place until March 2, 1966. Among those present from the Sierra Leone Government were the minister of education, Mr. Jusu Sheriff, and the minister of transport and communication, Mr. Kandeh Bureh, who also is deputy prime minister.

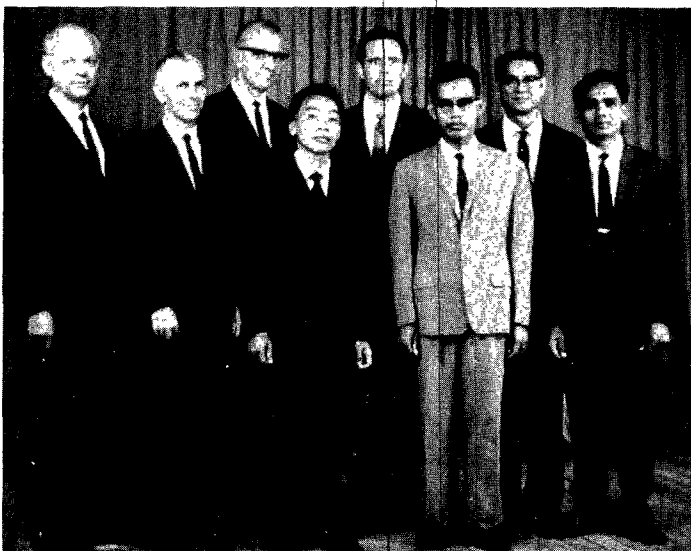
Present from the Seventh-day Adventist Church were the president of the West African Union, T. Kristensen; the treasurer of the union, J. Muderspach; the mission officers; the ordained ministers in Sierra Leone; the headmasters; and many church members. Also present were paramount chiefs, local traders, clergymen of other denominations, and others—altogether about 700 people.

The opening ceremonies began with a lunch, with about 300 people present. Speeches followed. The principal of the school is Laurence Read, from Britain. He is not only principal but also the architect, builder, and originator of the master plan for the school. Without Mr. Read's untiring efforts, sacrifice, and optimism in dark days, this school would not have been a reality today.

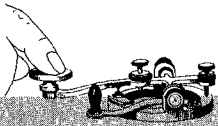
Mr. Read is strongly assisted by T. K. Kargbo, a Sierra Leonean with a B.A., and a Diploma of Education, from Fourah Bay College and Durham University. Mr. Kargbo, who was born at Yele, is especially valuable to the school because of his knowledge of the area in which the school is situated. He is also an untiring helper in the spiritual program of the school.

The Seventh-day Adventist Secondary School, Yele, which accepts boarding students only, has from its beginning had a strong spiritual program. Worship, Sabbath school work, Missionary Volunteer work, hikes on Sabbath afternoons, Weeks of Prayer, baptismal classes, Bible as the most important part of the curriculum—all made it possible for us to have our first baptism on May 28, 1966, only eight months after its opening.

It is our prayer that we may continue to have dedicated Christian teachers and the necessary funds so that the Seventh-day Adventist Secondary School, Yele, together with its "big brother" the Peninsula Secondary School, Waterloo, will be able to educate young Sierra Leoneans to be good citizens of heaven and earth.



Participants in a recent ordination service in Borneo. Left to right: G. W. Munson, H. W. Bedwell, Paul Eldridge, Ginduk Laung, J. Lantry, R. E. Bartolome, S. F. Chu, M. Gaban.



Brief News OF MEN AND EVENTS

Far Eastern Division

Reported by
D. A. Roth

► The latest statistical report of the Far Eastern Division shows that there was a 9.5 per cent increase in membership last year. A total of 15,787 baptisms were registered in 1965, making the end-of-the-year membership 176,575, a gain of 12,310 over the previous year. The Sabbath school membership of the division now stands at 315,214.

► The new dean of girls at the Far Eastern Academy is Beverly Paulson, formerly of Rio Lindo Academy in the Northern California Conference. She will also teach commercial subjects.

► Dean Hubbard, of the Wisconsin Conference of the Lake Union, has been appointed new ministerial and radio-TV secretary of the Korean Union Mission.

► Another new member of the Korean Union staff is S. D. Pangborn, of the Nebraska Conference, who is the new publishing department secretary.

► R. F. Hann, M.D., has recently joined the staff of the Penang Sanitarium and Hospital, Penang, Malaya, in the Southeast Asia Union. At Penang he will join W. L. Hebard, MD., in directing the medical program of the Penang Hospital.

► Latest addition to the medical staff of the Youngberg Memorial Hospital in Singapore is Dr. Calvin Olson, formerly with the Tokyo Sanitarium and Hospital, Tokyo, Japan. Dr. Olson will join with Dr. Merle Peterson in taking care of the medical needs of this institution in the Southeast Asia Union.

► Dr. Rolet Moore, of Hudson, Massachusetts, has joined the staff of the Bandung Sanitarium and Hospital, Bandung, Java, Indonesia, in the West Indonesia Union Mission.

► New manager of the publishing house for Thailand is Robert Sheldon, formerly manager of the publishing house in Korea.

► A Field School of Health Evangelism was conducted at Japan Missionary College by Dr. M. G. Hardinge, of the Loma Linda University.

► E. A. Pender, former manager of the Thailand Publishing House, has been appointed new business manager of the Bangkok Sanitarium and Hospital in Thailand.



Middle East Division

Reported by
Robert Darnell

► A. Ruby Williams, director of the Beirut Center church welfare society, reports more than 2,000 persons in Lebanon helped with gifts of clothing during the first six months of 1966. Approximately 750 hours of work were donated to prepare and distribute clothing. Eight thousand garments and 300 pieces of literature were given away. Special distributions were made to the needy in the villages of Maaser Shoufi and Kermayel and to prison inmates at Tripoli.

► Eight canvassers were added to the ranks of the part-time and regular literature evangelists recently in Egypt, according to a report by D. L. Chappell, division publishing department secretary. They were introduced by Fuad Guirguis, Egypt Section publishing department secretary, to workers at a training institute in Cairo, June 24 to 27.

► Memorial services were held in the Bourj Hammoud church at Beirut for Elder Salim Noujaim, May 11, to coincide with funeral services held the same day in Los Angeles. His death in California was mourned in the Middle East by hundreds of friends and relatives. He retired in 1962 at the age of 64, having given 35 years to the cause as a church administrator, educator, and writer.

► Middle East College graduated ten students at its commencement exercises, June 17 to 19, in Beirut. Dr. A. Allamuddin, secretary of the committee of higher learning of the Republic of Lebanon, gave the commencement address. Bernard Brandstater, a Seventh-day Adventist who is chairman of the department of anesthesiology at the American University of Beirut School of Medicine, preached the baccalaureate sermon. Kenneth L. Vine, president of the college, conducted the consecration service.

► The Cyprus Section opened an exhibit

at the National Fair in Nicosia the first of September. The exhibit features the health and temperance work of the church and was prepared under the direction of J. Sherwood Jones, president of the section, and Moses Elmadjian, the secretary-treasurer.

► Kenneth L. Vine, president of Middle East College, joined an eight-week archeological expedition to Deir Debwan in Jordan during June and July. Trained in Ancient Near East studies at the University of Michigan, Dr. Vine excavated part of an early bronze-age settlement.



Atlantic Union

Reported by
Mrs. Emma Kirk

► On Monday evening, June 13, the Brooklyn Temple elementary school had its first graduation exercise with Freeman Lewis, Brenda Allen, and Michael McKinnis receiving certificates. The school principal is Mrs. Edna Florence. E. C. Whidbee, educational superintendent of the Northeastern Conference, gave the charge and presented the certificates and awards to the graduates.

► Richard L. Bobst has joined the staff of Atlantic Union College as an instructor in the physics department. He received his B.A. in physics from La Sierra College in 1960, and his M.A. from the University of South Dakota in 1965. He has been employed for four years as a physics teacher and chairman of the science department at a senior high school in Boise, Idaho.

► The library planning committee for the new G. Eric Jones Library at Atlantic Union College is continuing its work of formulating plans for the layout of the building. Members of the committee have visited the most efficient of the newer libraries in the Eastern and Midwestern sections of the country. Assisting this committee is Dr. Ellsworth Mason, director of library services of Hofstra University in New York, who has been engaged as library consultant. Members of the library planning committee are: H. E. Douglass, chairman; O. R. Schmidt, secretary; S. E. Gascay, C. G. Gordon, Edeltraud Schmidt, V. H. Siver, A. E. Smith, and O. F. Stafford.



Samoa Mission Ordination

On Sabbath, May 21, during the annual camp meeting of the Samoa Mission, D. E. Hay (third from right), acting president and district leader of Savai'i, was ordained to the gospel ministry. Those taking part in the service were L. S. Rose (center), president of the Victorian Conference in Australia, who preached the sermon and gave the ordination charge, and (from left) Samoan ministers S. Neru, who offered the ordination prayer, T. Inu, shown welcoming Elder Hay into the ministry, and P. Siofele and T. Tesese.

W. G. LITSTER, Departmental Secretary
Samoa Mission

► Donald S. Robbins, a minister in the Northern New England Conference for the past seven years, has accepted a call to pastoral responsibilities in the Georgia-Cumberland Conference. Raymond O. Richardson of the Bangor, Maine, district has been asked to fill the vacancy caused by Elder Robbins' call. Paul Kline, who has just completed his work at Andrews University, has been asked to go to the Bangor district. Pastor Kline worked in the Greater New York Conference as a pastor-teacher for four years before getting his B.D. degree at Andrews.

► Carol M. Sweeney graduated from the Holyoke Hospital School of Nursing recently and was the recipient of the Hulda Crest Achievement Award. She is a member of the Bay Street church in Springfield, Massachusetts.

► In the Elmira, New York, district two baptisms have been held recently by Henry Uhl, district leader. Climaxing a series of evangelistic meetings held late in the spring, eight people were baptized in the Corning church and others are preparing for baptism at a future date. Eleven joined the Elmira church.



Canadian Union

Reported by
Evelyn M. Bowles

► An estimated 2,600 attended camp meeting in British Columbia on the Hope campgrounds, July 22-30. Speakers were R. R. Hegstad, D. W. Hunter, and E. W. Tarr, from the General Conference; J. W. Bothe, O. A. Botimer, C. Klam, and W. G. Soloniuk from the Canadian Union; P. G. Biv from Kingsway Publishing Association; A. R. Mazat and Nicholas Ilchuk from Pacific Press Publishing Association; D. F. Neufeld and R. G. Campbell from the Review and Herald Publishing Association; Gus Tobler, German speaker; and Harold Shryock, M.D., from Loma Linda University.

► Evangelist and Mrs. Kenneth Lacey and family are moving to Rutland from the Vancouver church. From this center Pastor Lacey will conduct church revivals and several series of evangelistic meetings in various areas.

► On Sabbath afternoon, July 23, during the British Columbia Conference camp meeting, A. W. Robertson of Williams Lake was ordained to the gospel ministry. The ordination sermon was preached by H. M. S. Richards, speaker for the Voice of Prophecy radio program. Prayer was offered by D. W. Hunter, associate secretary of the General Conference. The charge was presented by J. W. Bothe, president of the Canadian Union Conference; and the welcome to the ministry was extended by G. O. Adams, president of the British Columbia Conference.

► The following recent changes have been made in district leadership in the British Columbia Conference. P. C. Long has been invited to serve the church in Mission, Chilliwack, and Hope district, while Derek Mustow of Vancouver has been asked to take over the duties in the Vernon district where Brother Long has

been located. The Vernon district comprises the Grandview, Malakwa, Silver Creek, and Vernon churches and the Kamloops and Revelstoke companies. Upon his return from the Seminary, W. W. Rogers will be located in the Kelowna area, a district comprised of East Kelowna, Rutland, and Winfield churches. L. R. Krenzler, who has been serving in the Kelowna district, will take over pastoral duties in Victoria and Duncan, where A. M. Spenst has been laboring. Pastor Spenst is leaving for the Seminary later this fall. Robert Burton will be interning in the Hazelton-Terrace district and will be making his home in Terrace.



Columbia Union

Reported by
Morten Juberg

► Dedication services have been held for the Portsmouth, Ohio, church. Guest speaker was Arthur Kiesz, religious liberty secretary of the Columbia Union Conference (now Minnesota Conference president). Former pastors Ben F. Mowry, R. E. Dickinson, Glenn Hill, and William Ellis were present for the ceremonies; also the Ohio Conference president, F. W. Wernick.

► Harold A. Toms, formerly of the Minnesota Conference, is now pastor of the Montebello, Buena Vista, and Covington churches in the Potomac Conference.

► Some months ago the Sligo church in Takoma Park inaugurated Drinkers Dial, a service for people in the Washington area having trouble with alcoholism. Since the inauguration of the service some 20,000 telephone calls have been received. Twenty-seven members of the church who have taken special training answer the calls and aid those who need help. B. E. Sooy is director of the program.

► Dedication services have been held for the Gettysburg, Pennsylvania, church which was organized in 1944 with ten charter members. Arthur Kiesz, religious liberty secretary of the Columbia Union Conference (now president of the Minnesota Conference), preached the dedica-

tory sermon. Earl Snow is pastor of the church.

► Three New Jersey members have been honored for their church work. Mrs. Margaret Pixley, Woodbury, has been named Press Secretary of the Year. Victor Rivera, a member of the Newark Spanish church, has been designated Layman of the Year. The honor of Lay Lady of the Year went to Mrs. Valeria Verbics, a member of the Passaic Polish church.

► The Northern Ngwa County Hospital, East Nigeria, was the recipient of 50 beds and other items of furniture donated by the Hadley Memorial Hospital in Washington, D.C.

► Clarence Dunbebin is the new principal of Tidewater Junior Academy, which serves the Norfolk, Princess Anne, and Portsmouth churches. Before coming to Norfolk he was principal of Highland Academy in Tennessee.



Lake Union

Reported by
Mrs. Mildred Wade

► The Hinsdale Sanitarium recently entertained 30 foreign guests representing 25 countries at a luncheon. The group was part of the Chicago International Program for Youth Leaders and Social Workers, who arrived in this country for a six-month work-visit. Many questions were answered at the luncheon and afterward some of the women volunteers took them on a hospital tour. The Hinsdale Sanitarium was the only general hospital visited by the participants, and this is the second summer they have included the sanitarium in their itinerary.

► The Logansport, Indiana, church has opened a welfare unit. W. L. Haynes, the pastor, presented a short program. Mrs. Cathryn Kuszmaul, local Dorcas leader, gave the opening remarks. Among those participating were Ralph Combes, director of the Indiana Conference Health and Welfare Services, and the mayor, Oscar Beasey. Also present were Mrs. Alice Sayer of the Red Cross, and Jack Hoagland from Civil Defense.

► Three new workers have recently joined the staff of the Lake Region Conference. Charles Woods, from the South Central Conference, Nashville, Tennessee, will be the auditor in the treasury department of the conference and secretary in the Book and Bible House. Patricia Carr, a recent graduate of Oakwood College, will serve as secretary in the Sabbath school and lay activities departments. Diane Patterson will be the bookkeeper for the Book and Bible House.

► Hundreds of boys and girls who have never known the joy of attending Sabbath school or church school attended SDA camps throughout the Lake Union this summer. Illinois was host to 76 at Little Grassy Lake. Michigan held four camps at Scott Lake with approximately 300 in attendance, and one in the Upper Peninsula at Clear Lake with 58 children in camp. In Wisconsin at Camp Wahdoon they carried on a "big brother" program in which worthy underprivileged young

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To Church Via Vacation Bible School

Quick soul-winning results are not always the rule in Vacation Bible School work, but here in Santa Maria, California, we have been cheered by an exception.

In 1964 Mrs. Eldeena Chrisco was living in Martinez, California. She had many burdens and family problems and was attempting to solve them alone. On an especially difficult day a woman called on Mrs. Chrisco, saying that she had been impressed that they needed a friend. Mrs. Quinlisen, the new friend, talked to Mrs. Chrisco about the Lord and asked her to read some literature she had brought. Later Mrs. Quinlisen came to invite the children to Vacation Bible School. They attended and received a great blessing.

In 1965 the family moved to Santa Maria. One day the children, Mike and Patty Ann, learned that a Vacation Bible School was to be held and insisted that their mother call the number given for further information. This she did, and soon Mrs. Robert Halverson, the Vacation Bible School director, called on the family and made arrangements for the children to be taken to the school. Mike and Patty Ann again were very enthusiastic and talked often of the school at home. The songs they sang filled the mother's heart with joy.

A short while later Pastor Richard T. Minesinger, of the Santa Maria English church, called on the family. Soon Mrs. Chrisco was taking Bible studies. Mrs. Halverson made calls on the family and was becoming a good friend. She helped in many ways and gave encouragement to the troubled mother.

In December Mrs. Chrisco suffered a heart attack, and while in the hospital she read a great deal and studied much. In May of this year she was baptized and became a member of the Santa Maria church.

Vacation Bible Schools do lead precious souls to Christ, perhaps more often than we know.

ANN JACOBSON

people shared camp with the regular campers.

► Esther Konrad, a 1963 graduate of the Hinsdale Sanitarium and Hospital School of Nursing, has joined the staff of the School of Practical Nursing.

► Under the direction of R. E. Finney, Jr., president of the Wisconsin Conference, a Seventh-day Adventist church with an average attendance of 40 was organized at Kenosha.

► Three young men—John Martin, Bob Reynolds, and Jay Parrick—under the direction of Pastor Harold L. Greer, conducted a series of evangelistic meetings at Warsaw, Illinois, July 29-August 7.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The Voice of Prophecy and TV Bible Class Crusade team of James Hiner, Rolf Lindfors, and Bob Reynolds, are in Grants Pass, Oregon, holding meetings nightly with Pastors Arnold Lien and Wayne Anderson, September 9 to October 8.

► More than 60 juniors attended camp near Palmer, Alaska, during July. This was the largest group ever enrolled at Camp Tukuskoya. The boys and girls came from Anchorage, Fairbanks, and Palmer areas. H. L. Sauder, Alaska Mission MV secretary, directed the camp.

► Ham radio plays an important role in carrying messages in Alaska. Blaine Kenny, KL7FJE, and Bill Crowe, KL7FHE, both at Aleknagik, and Harvey Sauder, KL7FMU, hold schedules between the mission school and Anchorage, carrying messages and running phone patches to the mission office.

► A. J. Gordon, who has been president

of the Montana Conference, has accepted a call to be conference revivalist in Oregon. The new Montana Conference president is G. C. Williamson, from the Minnesota Conference.

► Ralph Gladden, lay activities and Sabbath school secretary in Montana for the past several years, has accepted an invitation to become pastor of the Laurelwood church in Oregon. To fill this vacancy in Montana, D. M. MacIvor, pastor of the Meadowglade church in the Oregon Conference, is moving to Bozeman.

► L. E. Tucker recently transferred from Fort Worth, Texas, to serve as pastor of the 930-member church in Pendleton, Oregon.

► Newcomers to the faculty of Walla Walla Valley Academy are Glen F. Davis, principal; Lora Lee Long, home economics and English; Don Quackenbush, biology, general science, and world history; Al McLeod, treasurer; Don Loomer, physical education.

► Charles G. Edwards, MV secretary for the Upper Columbia Conference, reports that for this summer's camping season at Camp MiVoden a total of 1,472 MV Honors were awarded. Four hundred campers enjoyed the facilities at Hayden Lake during the thirtieth anniversary year of MV camping.

► New staff members at Upper Columbia Academy, Spangle, Washington, include: Mrs. Tessie Rasmussen, cafeteria director; Pamela Ballard, instructor in home economics and English; William Ford, physical education and health; Lee Roy Holmes, guidance director and instructor in Bible; Nadine Sample, instructor in band and instruments; Clifton Smith, maintenance.

► An ordination service was held Friday evening, July 15, at the Gladstone campground, at which time Donald E. Lang and P. Sidney Nelson were set apart

for the gospel ministry. Elder Lang will serve as district pastor at Cedar Creek, Washington; and Elder Nelson will be pastor of the Hillsboro, Oregon, church.

► The largest summer-session graduating class at Walla Walla College received 62 Bachelors' and 18 Masters' degrees from William H. Shephard, president, in commencement exercises Sunday morning, August 21.



Pacific Union

Reported by
Mrs. Margaret Follett

► San Pasqual Academy, near Escondido, California, announces the addition of several new instructors for the new school year. Curtis L. Perkins, former principal of Gem State Academy, in Idaho, is registrar and librarian. Kiff Achord, who taught English at San Pasqual last year, assumes a new role as dean of boys. Robert Kalua and his wife, Sylvia, both previously on the faculty of Pacific Union College Preparatory School, join in the work at San Pasqual, he as physical education instructor and she as dean of girls. Harold Hampton, of Redlands Junior Academy, is directing the vocal and instrumental music program. Miss Luane Logan, a graduate of Southern Missionary College and teacher at Madison Academy, is teaching piano and organ. Miss Carol Adams, recent graduate of Union College, is instructor in typing and shorthand and also home economics. Another Union College graduate, Frederick Kosinski, joins the San Pasqual staff to teach history and to assist in the care of the boys' dormitory.

► In a cathedral of towering redwood trees at the Fortuna camp meeting in Northern California four men were ordained to the gospel ministry on August 6. They were Robert Green, pastor of the Yreka district; W. L. Richards, pastor of the Red Bluff church; Lynn Mallery, pastor of the Ft. Bragg church; and A. H. Johns, Jr., pastor of the Alturas church.



Southern Union

Reported by
Oscar L. Heinrich

► Forty persons were helped in breaking the smoking habit in a recent Five-Day Clinic held in Memphis, Tennessee, by Drs. Alex McLarty, B. E. McLarty, George Mills, and Donald Mashburn, assisted by Pastor Everett Duncan.

► Mrs. Mary Whidden, director of the Vacation Bible School in Apopka, Florida, reported a total enrollment of 135 children, one third of them being children from non-Adventist homes.

► The church at Crossville, Tennessee, was dedicated on Sabbath, July 9. W. C. Earle is pastor. The church was organized in 1937 with 13 charter members; present membership stands at 50.

► The Barron-Turner evangelistic team joined hands with Andrews University in conducting a field school of evangelism in the New Memphis, Tennessee, First church.

► More than 300 youth attended camps this season at the Kentucky-Tennessee Indian Creek youth camp.



Southwestern Union

Reported by
J. N. Morgan

► Twelve converts were baptized recently at the climax of a two-week revival conducted by Pastors Jim Hoehn and Bob Thrower in Rusk, Texas. Others are preparing to unite with the church.

► A six-day soul-winner's training course was conducted by W. G. Larson, lay activities secretary of the Texas Conference, at the Texas camp meeting. Twenty-four persons received diplomas.

► Donald R. Christman has recently accepted an invitation to become Texas Conference public relations, radio-TV, and religious liberty secretary. Elder Christman was president of the Inca Union Mission and spent about 15 years as a missionary in South America prior to his coming to Texas.

► Jefferson Academy announces the completion of two new dormitories, Nesmith Hall for the boys, and Lothian Hall for the girls.

► Harold Brendel, pastor-evangelist, and Gerald King, M.D., conducted a Five-Day Plan to Stop Smoking in the Fort Worth-Arlington area of Texas recently. Of the 117 who attended, 75 quit smoking.

► E. Shepperd, of the Tyler district, has responded to the call of the Southwest Region Conference to become superintendent of education and Missionary Volunteer secretary of the conference. He is filling the vacancy left by L. A. Paschal, who is now public affairs secretary of the South Central Conference.

► J. A. James and R. E. Brown are conducting a tent effort in Houston's Third Ward. They report 36 baptisms thus far.

► The new publishing secretary of the Texico Conference is E. J. McMurry. Brother McMurry has served the past three years as assistant publishing secretary of the Florida Conference.

► Dale Tunnell, of the Oklahoma Conference, recently had opportunity to explain the beliefs and purposes of Seventh-day Adventists to the Memorial Christian church in Oklahoma City. Seventy-five people were present for the hour-and-a-half discussion.

► Webster Rich, layman of the Oklahoma Conference, and member of the Ada, Oklahoma, church since 1940, was determined to get to camp meeting this year, and to do this he rode his bicycle the 90 miles from Ada to the camp meeting site in Oklahoma City.

► L. C. Evans, president of the Southwestern Union for the past 14 years, retired recently and was honored for his capable and dedicated leadership to the union at a special program prepared by the union conference staff and local conference presidents, August 17.

► E. Frank Sherrill, former Missionary Volunteer secretary of the Southwestern Union, has been elected president of the Arkansas-Louisiana Conference and has moved to the headquarters office in Shreveport, Louisiana. H. E. Haas, educational and Missionary Volunteer secretary of the Northern Union, has accepted the invitation of the Southwestern Union Conference committee to become the Missionary Volunteer and temperance secretary of the Union.

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, Secretary

Church Dedicated in Carolina

Dedication services for the Hickory, North Carolina, Seventh-day Adventist church were held recently. Adlai A. Esteb, of the General Conference Lay Activities Department, gave the dedicatory sermon for the \$80,000 structure. The building has a seating capacity of 250, with separate rooms provided for Sabbath school classes, as well as for the children's divisions. E. W. Graves, pastor, led in the raising of the last \$25,000 to retire the debt on the building.

WAYNE A. MARTIN, Departmental Secretary
Carolina Conference



International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Friday, October 21, 1966, at 10:00 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

The Voice of Prophecy Corporation Constituency

Notice is hereby given that a legal meeting of the constituency of The Voice of Prophecy, a corporation, will be held Friday, October 21, 1966, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the constituency.

I. E. GILLIS, Secretary

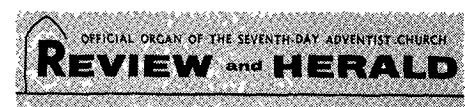
The Voice of Prophecy Corporation— California Constituency

Notice is hereby given that a legal meeting of the constituency of The Voice of Prophecy—California, a corporation, will be held Friday, October 21, 1966, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the constituency.

I. E. GILLIS, Secretary

Church Calendar

Review and Herald Campaign	Sept. 10-Oct. 8
Thirteenth Sabbath Offering	
(Trans-Africa)	September 24
Neighborhood Evangelism	October 1
Church Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5



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

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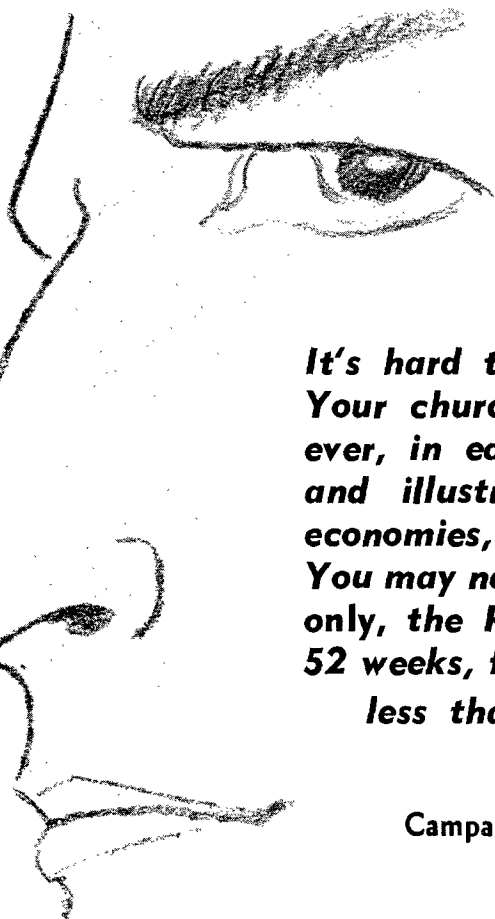
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News of Note

President and Mrs. Johnson Visit Battle Creek San

President and Mrs. Lyndon Johnson visited the Battle Creek Sanitarium on Monday, September 5. The First Family made the trip in response to the invitation of Administrator Louis Gordon to help celebrate the centennial anniversary of the sanitarium.

At the ceremonies it was revealed that Mrs. Johnson had visited the medical institution when she was 11 years old. As a memento she was presented with the original hospital admittance card, sealed in plastic. She responded with a gracious speech, praising the spirit of service evidenced in the hospital and the great ideals of healthful living formulated by the Battle Creek Sanitarium.

President Johnson honored the past record and performance of the sanitarium and wished it well in all future endeavors to fight illness—mental, as well as physical. A large and enthusiastic crowd were on hand at the airport when Air Force Number One touched down. Together with those who lined the route of the motorcade, the number of well-wishers was estimated at about 60,000. In addition, some 20,000 gathered on the sanitarium grounds and on the adjoining streets. All the major news media—press, radio, and television—were represented.

Besides the Presidential party a number of distinguished guests were present, including Willard Wirtz, Secretary of Labor; U.S. Senator Philip Hart; U.S. Representative Paul Todd; State Senator Brown representing Governor Romney; Walter Reuther of the UAW; Battle Creek Mayor Harry Wilklow, Jr.; Robert H. Pierson, president of the General Conference; Richard Hammill, president of Andrews University; and representatives of numerous professional societies and business organizations.

Just before President Johnson addressed the audience, N. C. Wilson, chairman of the Battle Creek Sanitarium board and president of the Michigan Conference, presented the Chief Executive with a medallion, especially prepared to commemorate the one hundredth anniversary of the health center. NEAL C. WILSON

Andrews University Board Actions

At its recent meeting the Andrews University Board of Trustees elected Robert H. Pierson chairman of the board. Others elected to fill vacancies included: W. R. Beach, secretary, General Conference; K. H. Emmerson, treasurer, General Conference; Charles B. Hirsch, secretary, Department of Education, General Conference; F. R. Millard, president, Atlantic Union Conference; Rex Calicutt, Texas; Dort Tikker, Missouri.

Dr. Raoul Dederen, of the French

Adventist Seminary, Collonges-sous-Saleve, was appointed chairman of the Theological Seminary Department of Theology. Authorization was granted for the planning of a new university bookstore and a science building complex, which is to be located to the rear of the James White Library.

CHARLES B. HIRSCH

New Departmental Secretary for Canadian Union

W. E. Kuester, departmental secretary of the British Columbia Conference, has been chosen to serve as lay activities and Sabbath school secretary of the Canadian Union Conference, according to J. W. Bothe, union president. The vacancy was created when W. G. Soloniuk, former lay activities and Sabbath school secretary of the Canadian Union Conference, accepted a call to be president of the Manitoba-Saskatchewan Conference.

G. R. NASH

Peru Loses Two Workers in Truck Accident

Word has just been received that on August 15, two of our faithful Peruvian workers, Toma Choiahuare and Roberto Cama, lost their lives in an accident on the Pan American Highway six miles out of Lima, Peru, on the road to Arequipa, Peru. The pickup truck in which they were riding apparently ran into a stalled large truck, which was without lights at night.

To Mrs. Choiahuare, who was left a widow with her little son, as well as to the parents of Brother Cama, we extend our sympathy. These were faithful Peruvian workers in the cause of God.

JAMES J. AITKEN

La Sierra College Year-Aboard Program

From the M.S. *Aurelia* in mid-Atlantic, Dr. Perry W. Beach has sent word that among the 1,000 students aboard (most of whom are going to Europe for a year's study) 44 are on the La Sierra College year-abroad program. Thirty-two are going to Collonges, and 12 to Seminar Marienhoehe, Darmstadt, Germany. The 44 young people are distributed as follows:

- 28 La Sierra College
- 6 Pacific Union College
- 1 Walla Walla College
- 3 Canadian Union College
- 1 Andrews University
- 2 Mesa (Colorado) Junior College
- 1 University of California in Los Angeles
- 1 Riverside (California) City College
- 1 Atlantic Union College

All are Seventh-day Adventists.

Record Baptisms in Far East

A record number of literature evangelists are at work in the Far Eastern Division. They are selling more literature and winning more souls than ever before. E. A. Brodeur, division publishing department secretary, reports 899 persons baptized from literature-evangelist contacts during the first six months of 1966. This figure exceeds the total for all of 1965.

W. A. HIGGINS



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

ROCHESTER, MINN.—A sanatorium for alcoholic priests will be opened near here, according to Austin Ripley, director of a similar institution for Roman Catholic clergy near Detroit. Its purpose will be to rehabilitate some of the 4,000 priests considered to be alcoholics.

ST. LOUIS—The president of the 2.6-million-member Lutheran Church-Missouri Synod has warned that the synod "will not tolerate the teaching of any theory of evolution as dogmatic fact." Writing in the *Lutheran Witness Reporter*, Dr. Oliver R. Harms observed: "No one teaching a science course today can evade evolution. Students must be oriented to the various theories of evolution and the evidences cited in their support. Christians cannot be expected to discuss evolution intelligently unless they know what they're talking about. On the other hand, we will not tolerate the teaching of any theory of evolution as dogmatic fact. Our Reformation fathers were convinced that God created a mature world and an adult Adam and Eve. Our synodical fathers shared this conviction. So do we."

ATHENS—Private Christos Kazanis, a member of the Jehovah's Witnesses serving in the Greek Army, was sentenced to death for twice refusing to bear arms because of his religious convictions, the Athens daily, *Eleftheros Kosmos*, reported. Drafted into the army in October, 1964, he was first sentenced to two years' imprisonment for refusing to bear arms. A spokesman for the Jehovah's Witnesses said this was the second time in less than six months that a death sentence had been passed on a conscientious objector in Greece. In the first case, also involving a Witness, the sentence was commuted, on appeal, to seven years' imprisonment. Kazanis is appealing his sentence.