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"We have an army of youth."
—E. G. White.
See story on page 15.

AFFIRMING OUR FAITH

Personal acquaintance with a living Christ is a sure antidote for the faithlessness that keynotes this age of doubt.

By **RICHARD HAMMILL**
President, Andrews University

RECENTLY a commission set up by a great foundation to study Christian colleges in America, characterized colleges like ours as "defender of the faith" colleges. Someone replied to that characterization that we prefer to be known rather as "faith affirming" colleges.

As I pondered this I felt that it is indeed a good phrase, for it builds a mental image, not of an institution ensconced in an ancient fortress defending itself, or hiding behind a Maginot line, but rather of a college on the march for Christ, affirming to all who will hear, its faith in God, its faith in God's Word, and its faith in Jesus Christ.

This is a concept set forth by the apostle Paul in these words: "I have fought the good fight; I have finished the race, I have kept the faith" (2 Tim. 4:7, R.S.V.).

As we consider this topic of keeping, or affirming, our Christian faith, it is good for a background to read some of the scriptures that speak of our faith. Note the following few, selected from many similar ones: "I . . . beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is . . . one Lord, one faith, one baptism, one God and Father of us all" (Eph. 4:1-6, R.S.V.). Here the apostle affirms this basic doctrine: There is *one* faith, not many. Those who have this one faith will live in a manner that is worthy of their calling. In lowliness and meekness,



P. R. MORRIS, ARTIST

* A sermon delivered at Andrews University, Berrien Springs, Michigan.

with patience, forbearing one another in love, they will eagerly maintain the unity of that faith; for if there is one faith, there must be unity within it.

Farther on in the same chapter the apostle comments that God has given gifts to the church for the building up of the church, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood" (verse 13, R.S.V.). The apostle informs us that unity of the faith is something to be sought, to be attained; and that it comes as people grow in their understanding of the Holy Scriptures, and as through progressive development they attain maturity in Christian faith.

How to Attain Unity of Faith

Such growth in faith and in knowledge of the Son of God is a condition of Christian unity. Yet, there are those who will not look upon their faith as something that needs to grow. They consider it, rather, as something that is static and fixed, and a thing of which they have a full and complete understanding. Of this Ellen G. White once wrote:

"A spirit of pharisaism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, 'We have the truth. There is no more light for the people of God.' But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. . . . Increasing light is to shine upon us. . . . New light will ever be revealed on the Word of God to him who is in living connection with the Sun of Righteousness. . . . There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error."—*Counsels to Writers and Editors*, pp. 34, 35.

Therefore, as we think of affirming our faith, we must have this basic outlook that unity of the faith comes to those who seek a better understanding of the Word, who grow, who mature, and who ever keep an open mind to hear what God will say to them.

At the same time, however, one must bear in mind other counsel of the apostle Paul, such as this: "Some will depart from the faith by giving heed to deceitful spirits and doctrines of demons" (1 Tim. 4:1, R.S.V.). Therefore, writing to Titus, Paul says, "Rebuke them sharply, that they may be sound in the faith, instead of giving heed to Jewish myths or to commands of men who reject the truth."

Again, he wrote to the church at Corinth, "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5). There is a strange anomaly about many religious people—they are far more willing to examine other people to see if they are in the faith than they are willing to examine themselves. The Scripture says, "Examine yourself," not Mr. A or Mr. X. Look into your own life to discover if you are following the advancing light of truth and whether you are in the faith.

As we meditate thoughtfully upon these themes, as we examine ourselves, as we seek to achieve unity of the faith, let us ask this question, What is the faith of which the apostle has spoken so many times? What is it that we are to affirm?

There are some who affirm things that really are not basic parts of the Christian faith. Ellen G. White once described a certain meeting, of which she said: "There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were."—*Ibid.*, p. 30.

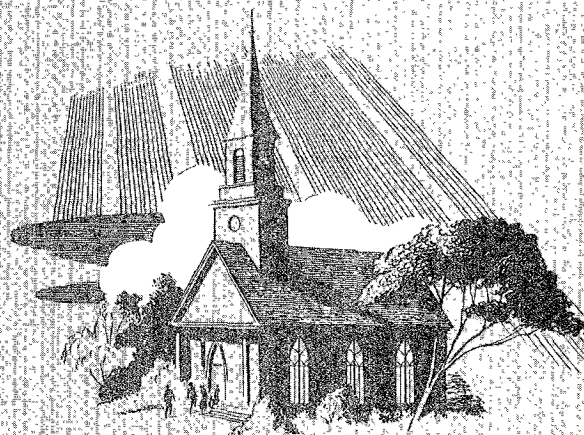
The Importance of Understanding Faith

It is unfortunate if any of us seek to affirm the faith when we do not understand fully what it is. Let us examine the Scriptures a little more to see if we find a definition of the faith that we are to affirm. In the third verse of Jude we are urged: "Contend for the faith which was once delivered unto the saints." Here is an excellent clue, a clue that is basic, and without which we may be led astray: The Christian faith was *delivered* to God's church. It is not a product of man's inventiveness; it is not a by-product of human thought or intellect. No, the Christian faith is supernatural, something given by divine revelation; man can only respond to it and accept it.

The opening words of the book of Hebrews comment on this as follows: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son" (R.S.V.). Here, then, we are told that the faith was delivered to God's people through the prophets. God spoke to His people through them. When God spoke, He found hearers who heard that word and who accepted it. Thus, it became the faith of our fathers. It was not to them only a set of ideas, a framework of theology, but a way of life.

When our Lord came to the earth, He said, "I am the way, the truth, and the life." There is much that could be said about this intriguing statement, but time suffices only to point out that as we affirm our faith we realize that it is expressed by a way of thinking. A person cannot be a Christian in general, but Christianity is made up of specific actions, specific attitudes, specific outlooks. It is a way of life.

We recall that Christians were first of all known as people of the way. We are told in Acts that Apollos was a man who had been instructed in the *way* of the Lord, but not fully; therefore, when Aquila and Priscilla saw this they took him aside and expounded



unto him the "*way* of God" more accurately. All of us must continually seek to find the way of God more fully. We affirm our faith and attain its unity only to the extent that we seek to know the way and to know the Lord of the way.

Faith and Obedience

John the revelator summed it up very well when he said, "Here is a call for . . . those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.). Here is a call for people who will follow in the footsteps of their Lord, who will live the *way* He taught us to live, and who will believe the things in His Word that He taught us to believe! May the Lord give us all pliant minds and willing ears that we may in these last days hear that call for people who have the faith of Jesus and keep the commandments of God.

The first pillar of the Christian faith is that an individual may obtain acceptance with God only through personal, active faith in Jesus Christ as his Saviour. This is the basic landmark of the Christian faith, and this is the main pillar of Seventh-day Adventist belief. This can never be expressed better than in the words of the apostle John: "God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son has not life" (1 John 5: 11, 12, R.S.V.). Although the Christian world has sometimes become confused and has professed that people are living eternally in hell, this is not a true Christian doctrine. Rather, the Christian faith is, that eternal life—living forever—comes only to those people who accept Jesus Christ as their Saviour.

Another basic landmark of the Christian faith is that Jesus Christ not only died on the cross that man might have forgiveness for his sins, but that He was resurrected from the grave and ascended into heaven, where, the apostle says in the eighth chapter of Hebrews, He "is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord" (verses 1, 2, R.S.V.).

Today in the true sanctuary of heaven Jesus ministers as an active executive guiding the work of His church on earth, directing the Holy Spirit to minister to individuals who are seeking for truth, bringing to them the messages of faith, bringing to them a converting experience, a saving experience. Our Lord, from the sanctuary in heaven, directs the angels as ministering spirits sent forth to minister to those who are heirs of salvation. He directs human messengers, also, to go with the message of faith to their neighbors, to help them obtain the same bright faith that burns in their hearts.

This is the ministry of Jesus in the heavenly sanctuary, and of this message we affirm our faith by telling the world, in the words of Revelation 14: 7, that we are to "fear God and give glory to him; for the hour of his judgment is come," and calling upon the people to "worship him that made heaven, and earth, and the sea, and the fountains of waters." This, then, is another of the basic landmarks of the faith.

It was this belief in God as Creator that led the psalmist to declare so long ago: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. . . . For

the Lord is a great God. . . . The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand"

(Ps. 95:1-7). We walk this earth, not as masters of all we survey, but as created beings made by God and dependent upon Him for every breath we draw and every ounce of strength we have.

Therefore, we worship Him, and

Fellowship of Prayer

Educational Problems

"After 13 years of steady employment with a good salary, my husband is temporarily employed at a job that pays only \$65 a week. Our problem is this: We have five children, all of whom are attending school. The three oldest have already graduated from a Seventh-day Adventist elementary school. The two younger ones, 12 and eight, have not finished. The time is drawing near for school to reopen, and though we have tried and prayed nothing has opened for them to be able to start in September. Expenses the first month are high—registration fees, books, and tuition—and this we do not have. Please pray that God will open up a way so that our two boys may go back to our Adventist school. We do not want them in public school, especially so young. The church paid for our oldest boy to graduate in June of this year. We certainly cannot expect them to enter our two other children with no pay. I am employed as a nurse, but this still is not enough to help us meet all of our obligations. Believe me, we have tried. Now we do need God's extra blessing. We will pray with you Friday at sunset. Thank you and God bless you."—Name withheld by request.

"God Answered Our Prayers"

"A few years ago I requested that you pray that my sister's children would be permitted to attend church school. God answered our prayers, and they have attended church school every term since. Both have been baptized and one is entering our college. Please pray that their daddy will give his heart to God."—Miss B., of California.

"I sent in some time ago for prayer for my husband. He passed away recently. Before he died he accepted our message and was baptized. . . . So I can praise the Lord. You helped me by your prayers. I give God the praise."—Mrs. B., of Oregon.

"I asked prayer for one of my girls who was keeping company with a man who had three living wives. You will be glad to know that our prayers were answered. Thank you for your many prayers."—Mrs. W., of Oklahoma.

"At the time I received your letter I was drinking coffee and didn't realize I should not. But right then I quit drinking tea and coffee. My prayers seem to go through to God better. . . . My loved ones and friends need your prayers."—Mrs. M., of Michigan.

"How grateful I am for prayer, and how eternally grateful I shall be for answered prayer. . . . My husband was not a tither, but in every other way a fine Christian. Some time ago I wrote to you asking for prayer for him. I asked the Lord to 'convert' my husband to tithing in 1966. Just two months ago he began tithing, and seems happy doing it! Again I say, 'Thank God for answered prayer.'"—Mrs. R., of Colorado.

"Some time ago I wrote and asked you to pray for my son and daughter who were backslidden. My daughter wasn't well. I praise God today that her health is much better, and they have both been rebaptized and are living for God. I can't thank you enough for all the prayers in their behalf. I have other dear ones who need prayer. How we long to see them come back. Please pray for them."—Mrs. G., of California.

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.

when we do we are willing to keep holy His Sabbath day, for this Lord who made us and who made all created things has said: "Remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." This, too, is part of the faith that we are to affirm to the world; it is a faith that involves following the footsteps of Jesus, believing His words and obeying His commands.

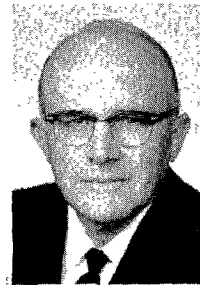
As we fellowship with Christians who interpret the faith differently we will keep saying to them, "We with you worship God the Father and Jesus Christ the Son and are led by the Holy Spirit; but we want to call this to your special attention: Christians are children of the most high God. Created in His image, they are part of the whole creation that was made by the word of His power, and therefore they ought to obey Him implicitly, keeping His Sabbath day and obeying His law." The Sabbath is one of the Christian landmarks we will ever hold fast and affirm.

Time permits mentioning only one more of the great landmarks of the Christian faith, as described in the book of Hebrews, the ninth chapter and the twenty-eighth verse. I would invite your attention to this passage, "So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (R.S.V.). When Jesus came to the world the first time He made atonement for sin. On the cross He provided a way of escape for sinners. In all the years since that time He has been trying to get men to accept that way. When He returns He will come to gather to Himself those who have been eagerly waiting for Him. This eager longing and waiting for the return of the Lord is a landmark, a basic pillar of the faith that the apostle tells us we are to affirm and to keep.

The Christian faith is a way of life; it is belief in Jesus Christ as one's Saviour from sin; it is willing obedience to the Word of God; and it is loving the appearing of our Lord Jesus Christ. This is the faith that we are to keep, the faith for which Andrews University stands. We affirm our belief in, and actively propound, these great landmarks of the Christian religion as revealed to us through the Word of God. May we as individuals open our hearts to receive fully this faith and let God implant in our heart a deep love for Him and for the faith, a love which will buoy us up and carry us through until the day when God's work is finished.

A Personal Message From Your General Conference President

HEART to HEART



**Dear Members of
God's Remnant Church:**

Moses, the mighty leader of Israel, was dead. The many long miles of miracles and misery that had characterized the wilderness wanderings of God's people were ended. Jordan had been crossed. At last the Israelites were in Canaan, their promised land.

All should have been well. God's children should have been obedient, prosperous, and happy. But they were not. They were besieged and backslidden, harried and afflicted by the heathen tribes around them, unprepared to enjoy the blessings the Lord desired to shower upon them.

What had gone wrong?

During the days of Joshua and the elders all went well. The miracles of God's leadership were still fresh in the minds of the people. They "served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel" (Judges 2:7).

The Lord desired His people to remember His love and leadership. The key word of the book of Deuteronomy is *remember*. They were to remember Sinai's majesty and the giving of the law, the establishment of the covenant, God's great deliverances, and His provision for their every need.

But something had happened. "There arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel" (verse 10, last part). The memories of the new generation were short and faulty. The way was long and arduous. Unbelief and fear crept in.

When we analyze the reasons for their apostasy we discover they forgot the way the Lord had led them. They grew weary waiting for the fulfillment of God's promises. "They chose the course of ease and self-indulgence."—*Patriarchs and Prophets*, p. 544. They too readily absorbed the ways of the Canaanites about them.

In many respects the Exodus movement was a type of the Advent Movement. Our history, too, is replete with miraculous evidences of God's grace and power in behalf of His people. Times without number God has interposed in our behalf.

Years ago I served as pastor of the Takoma Park, Maryland, church. In my congregation were men of God such as Elders W. A. Spicer, I. H. Evans, and W. W. Prescott. My heart was stirred by their stories of God's leadership in the early Advent Movement.

One by one the Spicers, the Evanses, the Prescotts, have fallen at their posts. The miracles of the early movement—God's divine interpositions in scores of places around the world—have grown dim in the memory of many of this present generation. Too often our wonderful truth—delivered to this people through days and nights of prayer and agonizing with God—is taken for granted and not treasured as it should be.

If the miracles of God's grace and power grow dim in our thinking, unbelief and spiritual apathy may creep in. The reality of our God and the certain triumph of our message may well lose their impact. We may forget that we are a chosen people with a special message, not just another Christian denomination. Fears and doubts may dull our sense of urgency and we may yield to a feeling that "the Lord delayeth his coming."

This must never be! "Beware lest thou forget the Lord" (Deut. 6:12).

As a new generation of Seventh-day Adventists standing on the borders of the eternal world, we need frequently to have our minds refreshed. This is God's message—God's movement—time's last hour! Prophecy is fulfilling all about us. We have characters to perfect. We have a work to do!

Seventh-day Adventists have nothing of which to be ashamed or about which to be timid. They have nothing to fear. With our hearts warm with the evidences of God's presence and love, the future is assured. But we must **REMEMBER!**

"Let us hold fast the profession of our faith without wavering" (Heb. 10:23).

Yours in full assurance of the early fruition of our Advent hope,

THE apostles enjoyed a vital relationship with a personal Jesus. When He was still among them He had queried: "What think ye of Christ?" (Matt. 22:42). He did not ask, "What do you think of My doctrine?" but rather, "What do you think of Me?" In conformity with this question He told them, "I am the . . . truth" (John 14:6), not "I am teaching you what is right." Jesus Himself was, and still is, the answer to all our religious questions.

Some time ago a nurse asked me what I thought she should tell a patient who had asked her a question about the seventh-day Sabbath. I suggested that she tell her patient about the example of Jesus, who worked in His carpenter's shop at Nazareth six days a week but who went to the synagogue on the Sabbath day "as his custom was" (Luke 4:16).

Jesus wants you and me to follow Him. Thus He invites, "Come unto Me and learn of Me." In His parting promise to His disciples He expressed the same sentiment by assuring them, "Lo, I am with you alway" (Matt. 28:20). He did not say, "I have told you what you ought to do and how you ought to live." Rather, He vowed to be with them. Even after His ascension He wanted to sustain a personal relationship to His followers. Peter's crusading zeal after the resurrection was embedded in just such a personal fellowship with Jesus.

When Paul joined the apostles, he too did so through a personal encounter with Jesus. The greatest apostle of the Christian church did not anchor his faith in hearsay, or in a mere mental possession of Christ's doctrines, but in a personal acquaintance with his Saviour. On the Damascus road "Saul was brought directly into the presence of Christ" (*The Acts of the Apostles*, p. 120). Paul gloried in this personal acquaintanceship with Jesus, saying, "For I know whom I have believed" (2 Tim. 1:12). He did not say, "I know what I have believed."

What do you and I say? Do we exclaim, "I know what I believe," or do we say with the apostle Paul that we know whom we believe, or that we know Jesus? In Galatians 1:11, 12 Paul confidently proclaimed that he had received the gospel in a personal encounter with Jesus Christ: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

A Vital Relationship

Our common need as Christians today is a rediscovery of Christianity as a vital relationship to Jesus, a per-



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HARRY ANDERSON, ARTIST

The essence of the Christian religion is acquaintance with Jesus as a personal friend.

The Pre-eminence of Jesus

sonal Saviour. The indispensable center of Christianity is still Jesus. We impair and utterly ruin our Christian experience if we center it in anything but Jesus Himself. The early church became apostate when it substituted a system of doctrinal definitions or propositional truths for a personal relationship to Jesus. A personal relationship with Jesus must not be replaced by stated beliefs, however correct they may be. Stated beliefs or doctrines should be but reflections of the personal relationship we sustain to Jesus, or articulations of the character and will of Jesus as our personal friend. Christianity is a friendship relationship.

As Christians we know God, and after we know Him we begin to describe His character and desires for us in words. In this way we formulate doctrines. But the essence is Jesus. The Swiss theologian Karl Barth says, "Christianity does not exist for a moment apart from Christ" (*Credo*, p. 159). The Danish philosopher Soren Kierkegaard, said: "All other religions are oblique; Christianity alone is direct." He was referring to the fact that all other religious leaders stand back and point to someone else, whereas Jesus directs the attention of His hearers and followers directly to Himself saying, "I am the way, the truth, and the life" (John 14:6).

Sometimes when we as Christians discuss our beliefs we almost give the impression that they are only a compendium of ethical advice, or an amalgam of certain virtues that we can accept or reject at will. But our beliefs are more than that. When we reject Biblical teachings we reject Jesus as our Saviour. When we accept and approve them we accept and approve of Jesus.

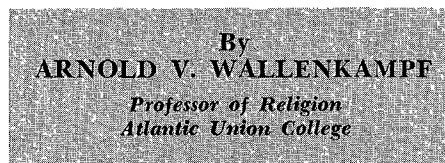
It is difficult for most of us to love abstract ideas. Even those of us who are engaged in intellectual pursuits and schooled in abstract thinking are not very adept or efficient in loving mere *ideas*. We find it rather difficult to love purity, goodness, thoughtfulness, and kindness as abstract principles. But the composite of these virtues becomes intriguingly interesting and fascinating when they are found in one's wife or children. When these virtues exist in the members of our families, then they are no longer abstract, but tangible. Likewise, we need to base the principles of our Christian doctrines in the person of Jesus, whom we know as a friend.

Knowing Jesus as God's Own Son

Further, the evangelical dynamic of the apostles and the early Christians consisted not merely in knowing Jesus as a person who had walked with them

over the hills and through the valleys of Galilee and Judea. It consisted in knowing Him as the divine Son of God, who verily had been crucified for their sins but who had risen from the dead and who was now seated at the right hand of God in the heavens, interceding for them. Knowing Jesus as a risen Saviour and as victor over death gave fearless intrepidity to them. Before they had learned of His resurrection they had been crushed by despondency, grief, and despair. Then "the disciples met together in the upper chamber, and closed and fastened the doors, fearing that the fate of their beloved Teacher might be theirs" (*The Acts of the Apostles*, p. 26). Their courage was gone because they thought their Leader was dead.

But "as the disciples returned from Olivet to Jerusalem, the people looked on them, expecting to see on



their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. The disciples did not now mourn over disappointed hopes. They had seen the risen Saviour, and the words of His parting promise echoed constantly in their ears."—*Ibid.*, p. 35. It was a risen Saviour, the victor over death, whom the apostles knew. Acquaintance with this living Saviour made Peter bold, even before those who had crucified his Master.

It was Paul's espousal of a risen Saviour that made him invincible amid hardships, and that made him exclaim triumphantly, "If God be for us, who can be against us? . . . Who shall lay any thing to the charge of God's elect? . . . It is Christ that died, yea rather, that is risen again, who is even at the right hand of God who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which

is in Christ Jesus our Lord" (Rom. 8:31-39).

Paul knew that through his friend Jesus he was more than a conqueror. Therefore he exclaimed: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

It was a living Saviour whom the revelator saw on the Isle of Patmos, and who assured him: "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18). This made John the prisoner fearless before his Roman captors on the penal island of Patmos.

As Christians you and I may know Jesus as our constant companion. The servant of the Lord says: "We have the companionship of the divine Jesus, and as we realize His presence, our thoughts are brought into captivity to Him. Our experience in divine things will be in proportion to the vividness of our sense of His companionship. Enoch walked with God in this way; and Christ dwells in our hearts by faith when we appreciate what He is to us."—Ellen G. White, in *Signs of the Times*, Sept. 3, 1896, p. 6. Our success in resisting temptation will be in direct proportion to our awareness of a living Saviour by our side.

The apostle Paul informs us that this was the secret of Moses' victory: "For he endured, as seeing him who is invisible" (Heb. 11:27). "God was real to him, ever present in his thoughts. . . . Moses did not merely think of God; he saw Him. God was the constant vision before him; he never lost sight of His face."—*Testimonies*, vol. 5, pp. 651, 652.

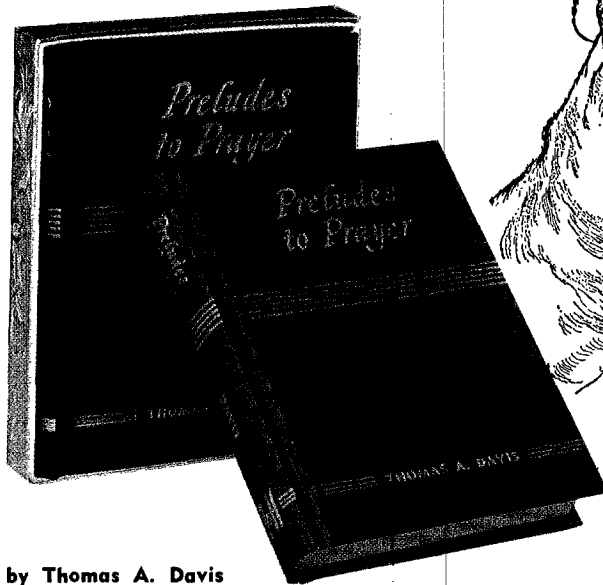
Jesus was as real to the apostle Paul as He was to Moses. After Paul had met Jesus on the Damascus road, "the image of the Saviour's countenance was imprinted forever" upon his consciousness (*The Acts of the Apostles*, p. 115). Jesus was constantly in the thoughts of the apostle Paul. His Epistles bear testimony to this. They abound in expressions such as: "I live in Christ," "the power of Christ," "riches of Christ," "the blessing of Christ," "the fullness of Christ."

When Jesus is uppermost in our thoughts, you and I too will be loyal to Him, and will love to comply with His wishes for us, and do what we know to be right. Jesus will keep us from doing wrong. As we think back over our adolescent years, I believe that many of us recall that by remembering our loved ones we often overcame temptation to do wrong. We could not sin or do what we knew to be wrong when mother and father, and their love for us, were uppermost

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Daily Spiritual Contact for--1967

Preludes to Prayer



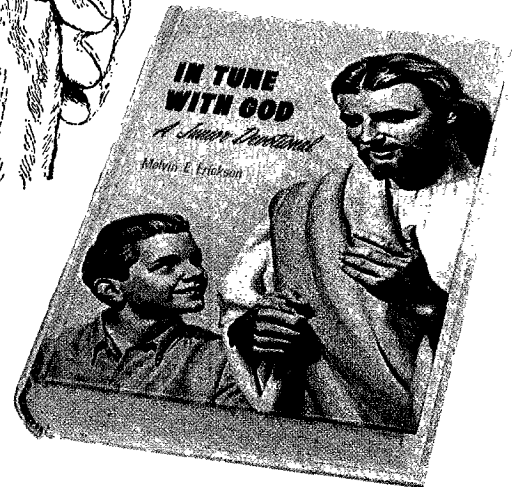
by Thomas A. Davis

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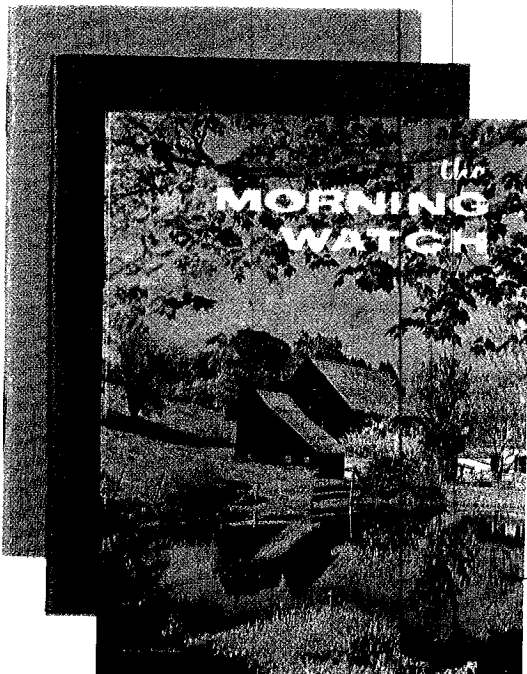
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For Homemakers

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A JUNIOR boy, a preacher's son, ran past a group of us as we stood visiting on the campground. One of the men remarked about him, "You will never find a better boy anywhere." My short acquaintance with his parents had led me to respect them both very highly, but now I mused, "It would doubtless be hard to find better parents anywhere." To me that was one of the high points of camp meeting.

It was wonderful to hear the reports of the advance of the message. Experiences from the mission fields always interest me. But I also caught a few remarks at camp meeting and in my reading which indicate that not all is well. I came home with considerable concern about these weak points in our program.

I heard about a mission school that needs a principal, but no one can be found to fill the position. I heard of other mission compounds with empty cottages. No one can be found to fill them. In many places medical institutions are lacking personnel. I read that many doctors in private practice cannot find suitable Adventist help. Secretaries are needed. There is a shortage of church school teachers. And there are other needs too numerous to mention here.

What can we do? Where have we failed? Why is there this gap between supply and demand? Numerically, are there not enough Adventists to fill these positions? Do not our people have the educational qualifications and the professional skills necessary to fill the needs of the field?

The complete answer to our dilemma may be quite complicated, but I believe that fathers and mothers hold the reins chiefly in their hands. Parents filled with love and zeal for the Lord and His work will, in most cases, rear children who are glad to share their toys, teen-agers who enjoy the Ingathering program and other missionary endeavors, and mature young people who are ready to go to the ends of the earth if God calls.

There are other parents in good and regular standing who unwittingly encourage their children in almost the opposite direction by their attitude toward the program of the church. They may make contributions to the church financially but they have not given themselves to the One who gives them power to get wealth. They be-

like PARENTS like CHILDREN

By
GORDON M. MACLAFFERTY

Natural aptitudes often appear early.

EASTERN PHOTO SERVICE



lieve the doctrines of the church but do not want the work of the church to interfere with their business and pleasures.

Except for the miracle of grace, the children will be no better. They may decide the church is not worth their trouble since father and mother did not put God's work first in their program.

The parent can do much to guide his children into the work of the Lord or into something irrelevant to the church. We must see to it that they are in the schools that are ordained of God to produce Christian workers whether we expect them to be in the organized work or in self-supporting work. It would be hard for them to teach truth after being taught error in the schools of the world.

We can help our children decide on a career that would be helpful to the church. However, we must be careful not to be dictatorial in the matter. Sometimes a parent has not been able to accomplish what he had planned for himself, and insists on having his child succeed in the thing in which he failed. Maybe father wanted to be a doctor. If the child has trouble with his eighth-grade arithmetic we might wonder whether he could be happy with chemistry. So, it is safer to find out what the child is interested in and what he is capable of, and then, with much prayer, help him in his choice.

At one time our son was sure he wanted to be a civil engineer. I saw nothing sinful about being a civil engineer, but since we do not seem to need very many bridge builders in the organized work of the church, and since there is a need in other lines, we talked to him about other avenues of service that might appeal to him. He finally majored in math and minored in physics. He is now in the mission field teaching in one of our academies.

If we recognize the need, and if we recognize our errors, we still face a great problem. The only sure way to produce the kind of young worker for the Lord's work that we need now is to start guiding him from babyhood. It is still better to start with his parents before he is born, or even with his grandparents. A child's attitudes are well formed even before he goes to school. But we do not have that much time. Jesus is coming soon. We need the workers now!

What success can we expect with a crash program to meet the needs of the field, when ordinarily it would take—possibly—25 years? The big changes will have to be wrought in us fathers and mothers first. When we are overly fed and clothed we do not see our need of the white raiment. When we are absorbed with the things of this life that seem to glitter, we have little longing for the gold tried in the fire. When we are blinded by worldliness we cannot recognize the need for heavenly eyesalve. But some of the lukewarm will repent because the prophet saw them finally on the sea of glass.

When our young people see that we have changed—when the things of earth “grow strangely dim,” when they see that our goal is heaven, when they see us putting God first—then they may be impressed. They may listen to the call of God when they see us demonstrate thrift in order to give more to missions. Their consciences may stir them when our interest turns from amusements and entertainment to Bible studies in the evenings with the neighbors. Their interest in service for God may deepen if we give up high salaries working for “the world” and offer our lives to the church to serve either at home or abroad.

Parental responsibility for seeing God’s work finished quickly is immense. And what a privilege is this responsibility! God might call upon the very stones to cry out in this day of opportunity, but instead He has asked all of us—adults, youth, and children—to spread the light of truth everywhere. Let us not fail Him, whatever the cost.

A Story FOR THE YOUNGER SET

Wally's Knife

By MIRIAM HARDINGE

FOR a long time Wally had been looking in the store windows at pocketknives. He studied them all carefully, thinking of the advantages of each one. Of course, he kept his father and mother informed about his thoughts.

“When you’re eight,” father had said, “then you’ll be big enough to own a knife, and look after it well, and use it wisely.”

His eighth birthday seemed to take a long time to come, but at last Wally was eight years old and the proud possessor of his dream knife. Lovingly he handled it, stroking the blades, snapping them into place, whittling pieces of wood, sharpening pencils, and doing all the other things he had longed to do when he should be the owner of a real knife.

“Remember, son,” father said. “Be care-

ful with it. Don’t lose it, and use it wisely. Be sure never to hurt anything or anyone.”

“I will, Father,” Wally promised.

Sometimes mother cautioned him about taking it with him everywhere. She was sure he would lose it one day, for Wally didn’t always stay right way up when he was playing. Sometimes he was flat on the ground, and sometimes he was upside down, and when he was in one of these positions the knife might fall out of his pocket.

Behind Wally’s house was a beautiful park, and right against the end of their yard in the park was a cluster of lovely oaks. In autumn the oaks shed their leaves, which lay in a carpet inches deep on the ground. Here Wally and his younger brother, Sid, loved to go and play. One November afternoon after school the boys were having a wonderful time playing in the leaves, when suddenly Wally clapped his hand to his pocket.

“My knife!” he exclaimed. “It isn’t there!”

Sid stood for a moment in silent sympathy, and then dropped to his knees and began searching for it among the thick brown oak leaves. Wally did the same in another part of the grove. But they had been playing in so many places that it seemed like an impossibility to find the knife. Moreover, it was fast getting dark. Soon the boys abandoned their search and climbed over the fence into their yard, and ran into the house.

“Mother,” cried Wally. “I lost my knife out there under the oak trees, and I can’t find it anywhere. Could you help us? I’ll get a flashlight.”

But even with mother and a flashlight to aid them they could not find the knife. It was a very sad and silent boy who ate his supper that night.

After supper the family settled down for evening worship. When the Sabbath school lesson had been studied and they

were ready to pray mother said, “As we pray tonight shall we ask Jesus to help us find Wally’s knife? Jesus has told us to ask, and He has promised that we shall receive. He is interested in boys who lose their knives.”

So they knelt down in the living room, and among their other requests they asked their heavenly Father to show them where the lost knife was. When they arose from their knees Wally smiled for the first time since he had missed his knife.

“In the morning before we go to school I’ll go out and get my knife,” he said. He went happily to bed that evening, sure that he would have his knife next day.

After breakfast and morning devotions Wally asked, “May I go and get my knife now?” Mother nodded her consent, but reminded Wally that sometimes God has to say No to our requests, and when He does there is always a very good reason for it.

The back door had scarcely banged shut behind Wally, it seemed to mother, when it opened again to admit him, all out of breath from running to the oak grove and back.

“Here it is, Mother. Here it is, Sid,” he called. “I found it right away. God did say Yes, didn’t He?”

Needless to say there was an extra prayer time in that family that morning right there in the kitchen, as mother and Wally and Sid knelt down and thanked God for answering Yes to a little boy’s prayer.

The Pre-eminence of Jesus

(Continued from page 7)

in our thoughts. Even though there is no excuse for sin at any time, the loving thought of a virtuous loved one is a cogent protection against sin, not merely for adolescent boys and girls but even for fathers and mothers. Sin at all times is variance from the will of God, but if we visualize our friend Jesus as standing by our side in the moment of temptation, we shall be empowered gladly to choose to do God’s will and to refrain from doing wrong.

As Christians we should school ourselves to think of Jesus. It would be good for us to set aside some time each day to think specifically of Jesus. (See *The Desire of Ages*, page 38.) To think of Jesus is not sentimental emotionalism; rather, it is heroic choice deliberately to turn our thoughts from sordid subjects and focus them on Him.

Our personal Christian experience will be vital and scintillating when we enjoy a personal relationship with Jesus. It is by faith in an indwelling Saviour and constant Companion by our side that the just shall live. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).



Wally had lost his new knife.

From the Editors



THE FOUR COLORS ARE A PLUS

Our beautiful world, made by a loving Creator, is brilliant with color. How drab would be our surroundings were it not for the blue of the sky, the green of the grass, and the endless shades of yellow, red, violet, and other colors that brighten the flowers, birds, and trees. God has given us not only what we need for basic existence, He has added the extras that help transform existence into life—life with the pluses of beauty and pleasure.

Usually, the laws of simple economics being what they are, the REVIEW is published in black and white. Color is expensive, and extra costs must be paid for by somebody. We think that most REVIEW readers prefer that we emphasize content rather than glamour, and thus hold the subscription price as low as possible—somewhere around the “break-even” point. Occasionally, however, our advertisers, recognizing that some of their wonderful products have maximum appeal when displayed just as they look in real life, ask that we run their advertisements in four colors. This we are glad to do. On these occasions we splash color all through the magazine so that our readers will receive maximum enjoyment from the issue.

The present issue—with 64 pages instead of 24 or 32—is heavy with advertising. But it also contains the usual amount of good reading matter. Not a single page that usually goes to articles, news stories, and other regular features, has been devoted to advertising. Like the four colors in the issue, the advertising is a plus. It represents “all this and.” Further, instead of contributing to a higher subscription rate (as some people mistakenly think), advertising actually helps keep it low.

We hope that you will leaf through this issue carefully, and save it. The literature offered is the best in the world. What a power it is in helping to counteract the influence of the salacious publications that are flooding the world.

The holiday season is coming soon. Why not decide that this year your gift-giving will be purposeful and meaningful? Give Seventh-day Adventist books, periodicals, and other publications. The result may be salvation for a soul—a soul who will behold, with you, throughout eternity the rainbow that surrounds the throne of God—a spectacular combination of color that will make even earth’s most beautiful shades look dull by contrast.

K. H. W.

CHRIST’S PRIESTLY MINISTRY

Observing that the New Testament writers repeatedly speak of Christ as being seated at the right hand of the Father since His ascension, and asserting that they make “no mention of an age-long ministry of mediation between God and man,” a REVIEW reader asks why Seventh-day Adventists “persist in maintaining and amplifying the idea that Christ as our great High Priest is at the present moment standing before the Father, pleading His shed blood on behalf of guilty sinners.”

First of all, let us inquire what the Bible writers mean when they speak of Christ being seated at the Father’s right hand. We find, for instance, that at the time of the Queen of Sheba’s state visit, King Solomon honored her with a seat on his right (1 Kings 2:19). Also, when James and John sought positions of honor and authority in the

kingdom they expected Jesus soon to establish, they requested that they might sit, one on His right hand and the other on His left (Mark 10:37). Just before the Jewish Sanhedrin pronounced the death sentence on Jesus, He warned them that one day they would “see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Matt. 26:64). Jesus was then in their power, but on that awful day of which He spoke, all power and majesty in heaven and earth would be His (Matt. 26:64; cf. 28:18).

Thus we conclude that the position of Christ at the right hand of God following His ascension denotes the honor and authority accorded Him in heaven following His triumph on Calvary and over the grave. On earth, friends and foes alike had known Him as a man, but in heaven He was at “the right hand of God exalted” (Acts 2:33; Phil. 2:8, 9). He is pictured as both standing (Acts 7:55) and sitting (Col. 3:1) at God’s right hand.

What Christ Is Doing at the Father’s Right Hand

More than literal position evidently is implied by the statement that Christ took His seat at the right hand of the Father. Anciently, that was considered the position of honor and authority. But what, may we ask, is Christ *doing* at the Father’s right hand? We read that He entered “into heaven itself, . . . to appear in the presence of God for us,” that He is busy “at the right hand of God” *making intercession for us* (Heb. 9:24; Rom 8:34). Now, intercession on behalf of sinners, to reconcile them to God, was the very work priests in the ancient sanctuary were ordained to do.

Our Lord sat down “on the right hand of the throne of the Majesty in the heavens,” to serve as “a minister . . . of the true tabernacle” (Heb. 8:1, 2). Of what does His ministry consist? He dispenses to each suppliant who comes to Him in humble faith the benefits of His all-sufficient, once-for-all sacrifice on Calvary (Heb. 8:3; 9:11-15). Christ died for all men, but only those who confess their sins receive forgiveness and cleansing (see John 3:16; 1 John 1:9), and only those who experience this cleansing will be declared righteous when their life record is investigated at the judgment seat of Christ (2 Cor. 5:10).

As our correspondent writes: “The terms of the plan of salvation have been arranged. The price of man’s redemption has been paid. The transaction is complete.” We agree. But as we have seen, the New Testament also explicitly declares that when the Saviour had completed His *sacrificial* ministry on Calvary He ascended to heaven to enter upon his *priestly* ministry, by which He applies the infinite benefits of Calvary to all who come to Him in simple faith. He forgives their sins and enables them to gain the victory over the power of sin. There would be no point in going boldly to the throne of grace when we sin if Christ is not there, waiting patiently to be our “advocate with the Father” and, “in time of need,” to give us victory over temptation (Heb. 4:16). This is the “way of escape” He has provided to keep us from falling when tempted (see 1 Cor. 11:13).

These explicit statements of Scripture are the basis of the Seventh-day Adventist belief and teaching that Jesus is now ministering as our great High Priest in heaven above.

R. F. C.

From Readers

CHANCE AND THERMODYNAMICS

EDITORS: In "Dialogue With the Modern Mind" (August 18) and comments by Rodger Neidigh in this column the discussion failed to mention the limitations of the laws of chance and thermodynamics. While the laws of chance may calculate all possible combinations, they cannot determine their relative possibility or prove that every specific event will ever occur. The second law of thermodynamics concerns average random events but cannot render any isolated event impossible. Both laws, of course, are only mental creations and have no executive power.

While chance deals with possibilities, and thermodynamics with probabilities, neither is mutually exclusive. In one, not every event possible may occur, and in the other, an improbable event is not excluded. Undesirable combinations, by repetition, may block a desirable one by making the number of repetitions infinite. Isolated events, such as the origin of life—or of sin—can have no frequency ratio whatever to estimate.

Chance and predestination are not dependable and we should not "set a table for Fortune [chance] and fill cups of mixed wine for Destiny" (Isa. 65:11, R.S.V.). Nature's laws are necessarily rational but are not of rational necessity, and prior to Creation there was no pre-existing law of chance, chemistry, or thermodynamics to which the Lord was subjected.

HENRY G. HADLEY, M.D.

Washington, D.C.

"DIALOG"—PROMPTED SUGGESTIONS

EDITORS: Having read your fourth and final editorial on "Dialogue With the Modern Mind" (September 8) I would like to offer two suggestions: (1) Provide a brief informational pamphlet for laymen that would set forth in chart form the world's major religions and denominations, showing what beliefs they hold in common with Seventh-day Adventists. (2) Set up a plan to communicate with leaders in non-Adventist circles. For lack of a better designation we might call this the "Office of Propagation of the Faith to the Leaders of Society."

Let me give a specific as to how this office could work. A few days ago I saw an article from the pen of a New York syndicated writer who wrote on the food problems of the world. He touched on the subject of meat diets and vegetarianism. It would be this office's opportunity and responsibility to bring this article to the attention of a man such as Dr. U. D. Register of Loma Linda University and suggest that he write the reporter on some of his findings, enclosing a timely booklet or article on our church's views.

Another example: The press frequently carries articles about speeches made by various Government officials regarding the plight of the world, et cetera. Who is taking the responsibility for seeing to it that some appropriate person comments to them regarding our beliefs or convictions and how they dovetail (if they do) with theirs?

We must touch people where they are. This is not easy. We are so comfortable in our institutional ruts that we don't want to be disturbed. But that isn't getting the work of the church done.

MILTON MURRAY

Guadalajara, Jalisco, Mexico

EAGERLY READ

EDITORS: We do enjoy the REVIEW so much here in the mission field, and though the copies seem to take a long time to reach Nigeria, they are eagerly read when they arrive. Thank you for the excellent General Conference reports. I feel almost as though I had been in that great auditorium after reading them.

MRS. RACHEL SURRIDGE

Nigerian Training College, East Nigeria

CAUSE FOR ALARM

EDITORS: We seldom get to go to one of our large churches but when we do we can surely see a change in the remnant church. The world is fast coming in. It is alarming to see how many have taken up the worldly fashions of hideous hairdos and tightly fitting dresses. I'm not speaking about the young people, either. God has called us out to be a peculiar people, preparing for the heavenly courts. Can we expect His blessing as we go to the house of God with these tight skirts and sleeveless blouses? How long has it been since we fasted and prayed! Oh, if we could all awake and see how necessary this is! Let us pray for the time when the remnant church will awake and get ready to enter God's holy courts.

Mrs. G. A. SHAIN

Hamburg, Arkansas

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

INTERESTED IN SOMETHING

YOU'RE going to be interested in something. And the type of activity or hobby or project or just plain time filler that captures your attention can be pretty important to your future. I'm thinking in terms of the things that interest you after you've done the things that *have* to be done. Every responsible person has to get up each day, put himself together as best he can, go to school or work, stay until "it's over," come home (or go to a dormitory), eat—and then what? Study, perhaps, or do chores (that's an old-fashioned word!)—but *then* what?

I'm referring, of course, to the decisions that have to be made in regard to time that isn't clearly earmarked for something else. The list of choices seems just about endless. I know people, both young and old, who become so enamored with a particular sport that they rush through every day's responsibilities in a state of suspended animation, just living for the moment when they'll be on the golf course or the tennis court or in the swimming pool. Then there are the "Sunday painters." One young man showed me his collection of paintings; they literally filled his basement. They weren't very good (pretty awful, as a matter of fact)—and when I asked him his purpose, he was startled.

"Why—why—I just—like to paint!" he finally exclaimed triumphantly.

There are knitters, and cabinetmakers, and readers. Just about everything the human being has ever found interesting could be compiled into a list. Some of the items on the list would be highly worth while; some would be mildly valuable; some would be of no value at all;

and many would be downright destructive.

But the point is that each person makes his own decision as to his extracurricular interests in life. The days of sitting in a rocking chair and watching the world go by are over. People do things in this second half of the twentieth century.

Actually, many activities that capture the interest of a young person are quite all right if they're kept within proper bounds. One amateur painting now and again is rewarding; stacks of them (on a no-talent basis) are quite ridiculous (in my opinion). An occasional game of golf may relax the nerves. Every day? Fantastic.

Going beyond the thought of moderation, however, I think it's safe to assert that people are molded to a greater degree than they might suppose by the non-required activities in which they involve themselves. They take on attitudes, feelings, and opinions as a result of what they allow to interest them; they sometimes construct an entire set of values out of leisure-time pursuits.

It would seem, then, that if you're at all serious about some mastery of the art of living, you'll want to program your unprogrammed interests rather analytically. After all—you're going to be interested in something. Why not demand that it be worth while, varied, and productive!

Miriam Thord

Reports From Far and Near

Our Work at the Top of the World

By B. B. BEACH

One of the three bells of the lighted-up cathedral of Hammerfest, in northern Norway, is striking 11:00 P.M. Night has come for the northernmost city in the world. If we had come a month earlier, there would have been no night, and three months from now there will be no day. Earlier this evening we conducted a meeting in our little church in Hammerfest.

It is encouraging to realize that the Advent message has found its way to this outlying "frontier post" of human civilization, and that a well-established Seventh-day Adventist church has been in existence here for a number of years. But there is a darker side to this encouraging picture. Most of our young people tend to move to the southern part of Norway, where the climatic conditions are better, and where life is easier and work more readily available, especially for Seventh-day Adventists.

Our visit to Hammerfest is part of a more extended itinerary of "Norway-beyond-the-Arctic-Circle." We began our trip in Bodø, the Norwegian gateway to the Arctic, by boarding a small, ten-passenger seaplane that took us to Harstad on Hinnøy, Norway's largest island, where the biennial session of the North Norway Conference was convening.

The reports given by J. H. Wollan and H. Havstein, president and secretary-treasurer of the North Norway Confer-

ence, respectively, showed progress in all lines of church activity. Despite emigration to the south, there was a 5 per cent increase in membership during the past two years, and the membership is now approaching the 1,000 mark. Many of the young people are attending our Norwegian Junior College, and this augurs well for the future. Sabbath school offerings and Ingathering have both risen 20 per cent, and notable progress has been achieved in the area of press and public relations.

A high point of the session was the ordination of Hagen Lykseth to the gospel ministry. No other Seventh-day Adventist minister labors as far north as he does. The 70 delegates unanimously re-elected the present conference staff to another term of office.

From Harstad we traveled north and east by car and, from time to time, by ferry, to the island city of Tromsø, the unofficial capital of northern Norway. The office of the North Norway Conference is situated in this city. Here our local church operates a two-teacher church school, which has an enrollment of about 20 students at the present time. The Tromsø Clinic, situated in the same city, is operated by the conference. This is a 50-bed institution that concentrates on physical medicine. Its popularity is attested to by its long waiting list of patients.

B. B. Beach (left) preaching the sermon at the dedication of the new Seventh-day Adventist church in Vardo, north Norway. J. H. Wollan, North Norway Conference president, is translating. This is the northernmost Seventh-day Adventist church in the world.



J. H. Wollan (left) on the steps of the Seventh-day Adventist church in Harstad, north Norway, welcoming H. Lykseth into the gospel ministry, while A. Lohne (second from left), president of the West Nordic Union, and B. B. Beach, secretary of education, Northern European Division, look on.

The two northernmost provinces of Norway, Troms and Finnmark, are inhabited by a large number of Lapps. About 20,000 of these people live in Norway. Many still conform to the age-old pattern of their ancestors, moving to the coast every summer to find pastures for their reindeer, and then following their migrating herds across fjords and tundra to the interior forest for grazing in the winter. For all practical purposes the Advent message has yet to reach these nomads.

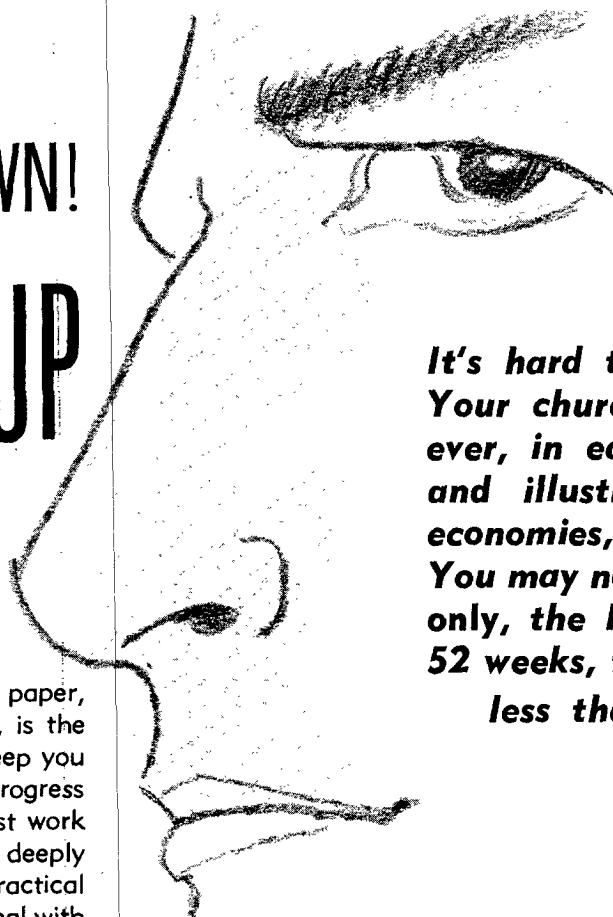
The Norwegian express coast liner *Lofoten* is heading out of the harbor of Vardo into the Varanger Fjord, which flows into the Barents Sea and separates Norway from the Soviet Union. This is the beginning of our more than 1,500-mile trip back to Norway's capital, Oslo. This afternoon we dedicated a new church in the small island town of Vardo. The Vardo church, organized in 1930, holds the distinction of being our northernmost church in the world.

During World War II the Vardo church was destroyed and the members dispersed. The 20 years since the war have been difficult ones. During most of this time the church met in private homes, but today another church has been dedicated. Anny Sletten, a charter member of the original church, was present at the dedication and wept tears of joy.

At the present time we have four or-

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dained ministers and eight other workers in the North Norway Conference looking after the work of the church in such places as Hammerfest, Berlevag, Vadso, Kirkenes, and Vardo.

MV's Commemorate E. G. White Statement by Call to Action

By LAWRENCE M. NELSON
Associate Secretary
GC MV Department

Seventy-five years ago Ellen G. White wrote: "We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."—*General Conference Bulletin*, Jan. 29, 30, 1893, p. 24.

In commemoration of this inspired message the Missionary Volunteer Department is celebrating 1967 as MV Diamond Jubilee year. Today we have an army of youth well over half a million strong, and that army is eager to do battle for God.

In its first concerted worldwide encounter for truth, Missionary Volunteers launched MV Target 30,000. The results were amazing! A total of 69,427 baptisms were achieved as a result of this evangelistic program of youth engaged in public preaching, Bible studies, and visitation. More than a quarter of a million youth participated.

This youthful army is now ready to join with the church in still greater

achievements. Robert H. Pierson, General Conference president, is calling for every department of the church to arouse our members to action. Pentecostal power is needed for the loud cry, so that the work may quickly be finished and Jesus may come. It is time for the fulfillment of the MV Aim, "The Advent Message to All the World in This Generation."

With the encouragement of world leadership, and in answer to the call of our Captain, the Lord Jesus, Missionary Volunteers are determined to reach an MV TARGET goal of more than 100,000 baptisms during the present quadrennium.

The church must consider every youthful soldier in its MV ranks as a potential soul winner, and organize the youth into one of the "big five" MV TARGET projects: Voice of Youth, Operation Fireside, MV Branch Sabbath Schools, Friendship Teams, and the MV Bible School Evangelism plan. Pastors should encourage the youth to fulfill their God-given mission.

Academies and colleges can help by urging the youth to work for souls while they are training to become workers. Conference administrators and departmental secretaries can join in giving a clarion call for the youth to lead in the march to final victory. God's servant said: "We have an army of youth." Let us give this army the kind of leadership it deserves.

Pacemaker Donated to Chilean Patient

By FRANK KUNTZ
SAWS Director for Chile

At a recent meeting of the American Council of Voluntary Agencies in Chile, of which the Seventh-day Adventist Welfare Service (SAWS) is a member, an ur-



Mr. Morales (right) accepts from Frank Kuntz the pacemaker provided by SAWS for his mother. Dr. Herman Baeza, Mrs. Morales' physician (center), looks on.

gent plea for a pacemaker was made by Dr. Herman Baeza, medical advisor to the Agency for International Development Mission.

This small battery-powered device, after surgical implantation, provides electrical impulses to the heart which effects regular pulsation and very often prolongs the patient's life by eliminating irregular and prolonged pauses between heartbeats that could prove fatal.

One of Dr. Baeza's patients at the military hospital, of which he is chief of staff, needed a pacemaker, but none was available in Chile. Though the family are poor, they managed to gather \$200 toward the purchase price of \$600. With only this small amount available, all seemed quite hopeless.

When Dr. Baeza made his request, we sent a letter immediately to SAWS headquarters in Washington explaining the entire story and asking if they would be interested in contributing the lion's share toward the purchase price. A letter came back saying that an order had been placed with the company in the United States which manufactures the pacemaker, and that it would be sent by air immediately.

The greater part of the welfare work in Chile revolves around the Food for Peace program. SAWS is one of four recipient agencies that receive and distribute this food, thus most of our contacts are with people outside our faith.

The public recognition our church has received through its welfare work is of great value to us. Many inquiries about Adventists and questions regarding our beliefs have come to us. The arrival of the pacemaker was given wide newspaper coverage, and Mr. Morales, who received it on behalf of his mother, publicly thanked the Adventists over the radio.

Sincere gratitude was expressed by Dr. Baeza, and especially by Mrs. Morales and her son, who requested that we convey their thanks and gratitude to the Seventh-day Adventist people of North America.

(Please turn to page 54 for more news reports)

Ordination in Ohio

At the recent camp meeting of the Ohio Conference on the Mount Vernon Academy campus, six young men were ordained to the gospel ministry. The six newly ordained ministers are (front, center) Elder and Mrs. Darrow A. Foster; (second row, from right) Elder and Mrs. Olav Labianca, Elder and Mrs. Charles H. Buursma, Elder and Mrs. Clifford P. Black, Jr.; (back row, from right) Elder and Mrs. R. Ronald Atkinson, Elder and Mrs. Richard W. O'Fall.

CHARLES R. BEELER
Departmental Secretary, Ohio Conference



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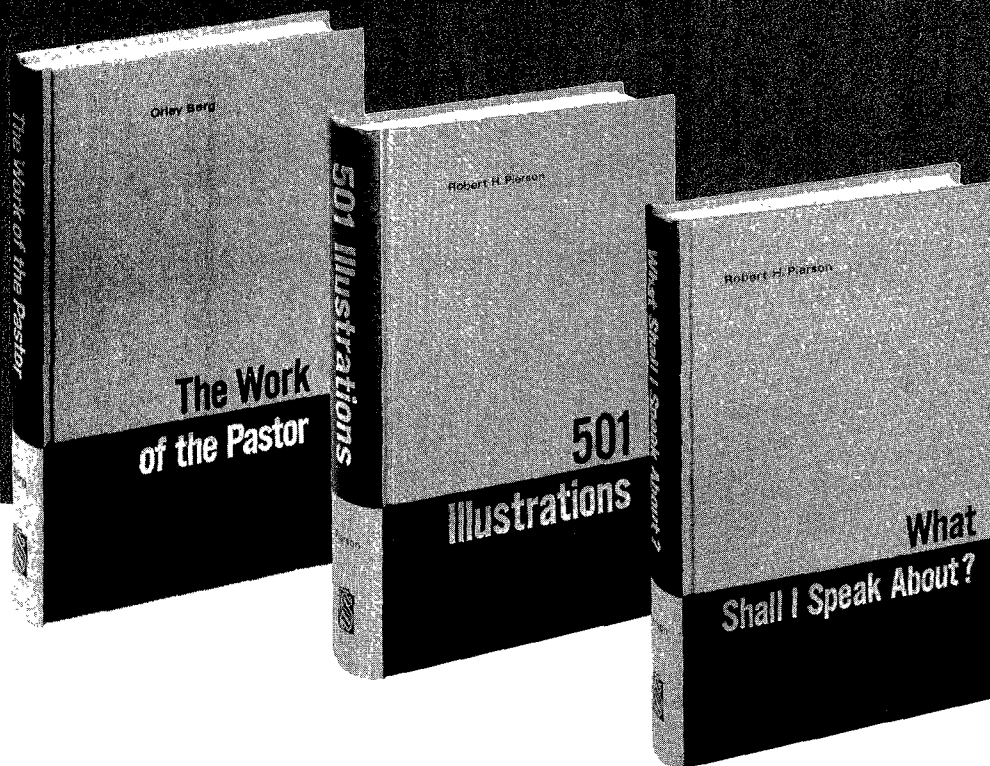


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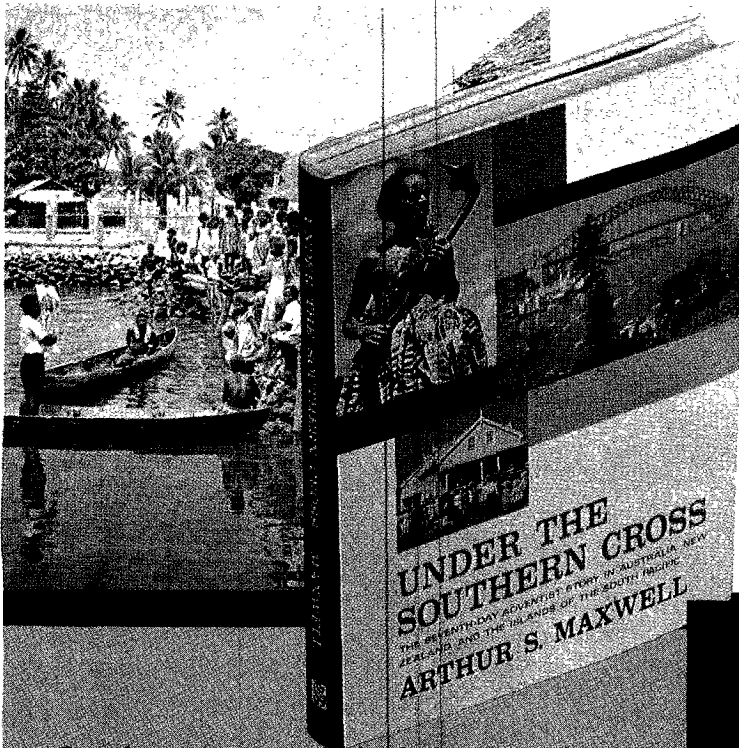
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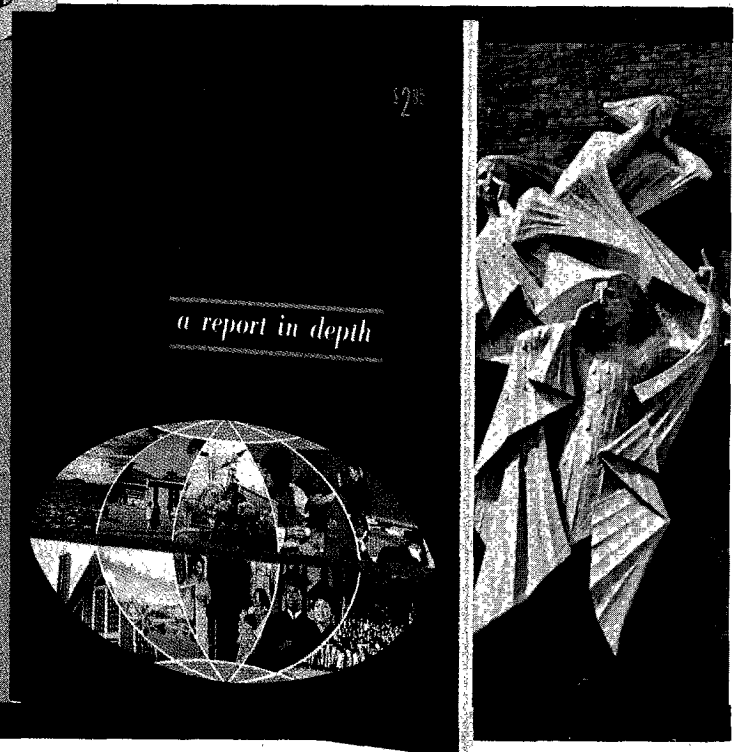
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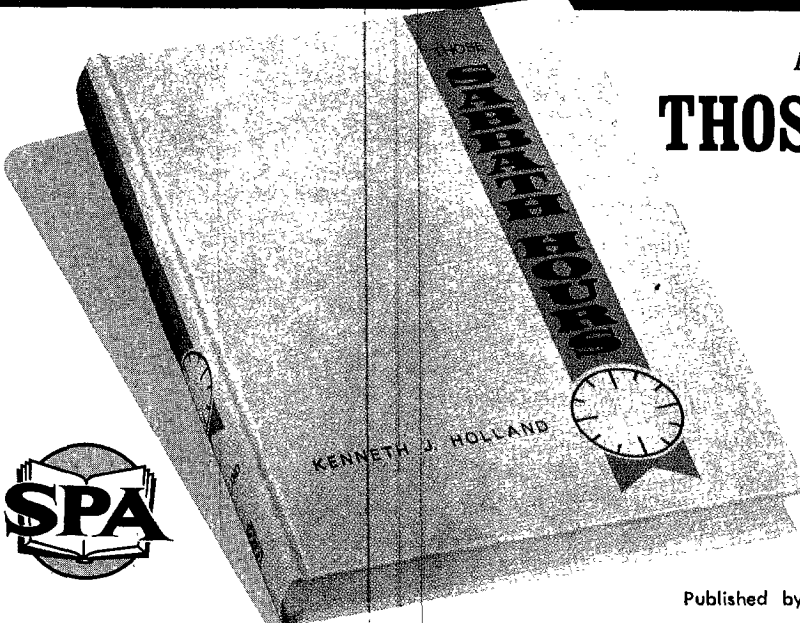
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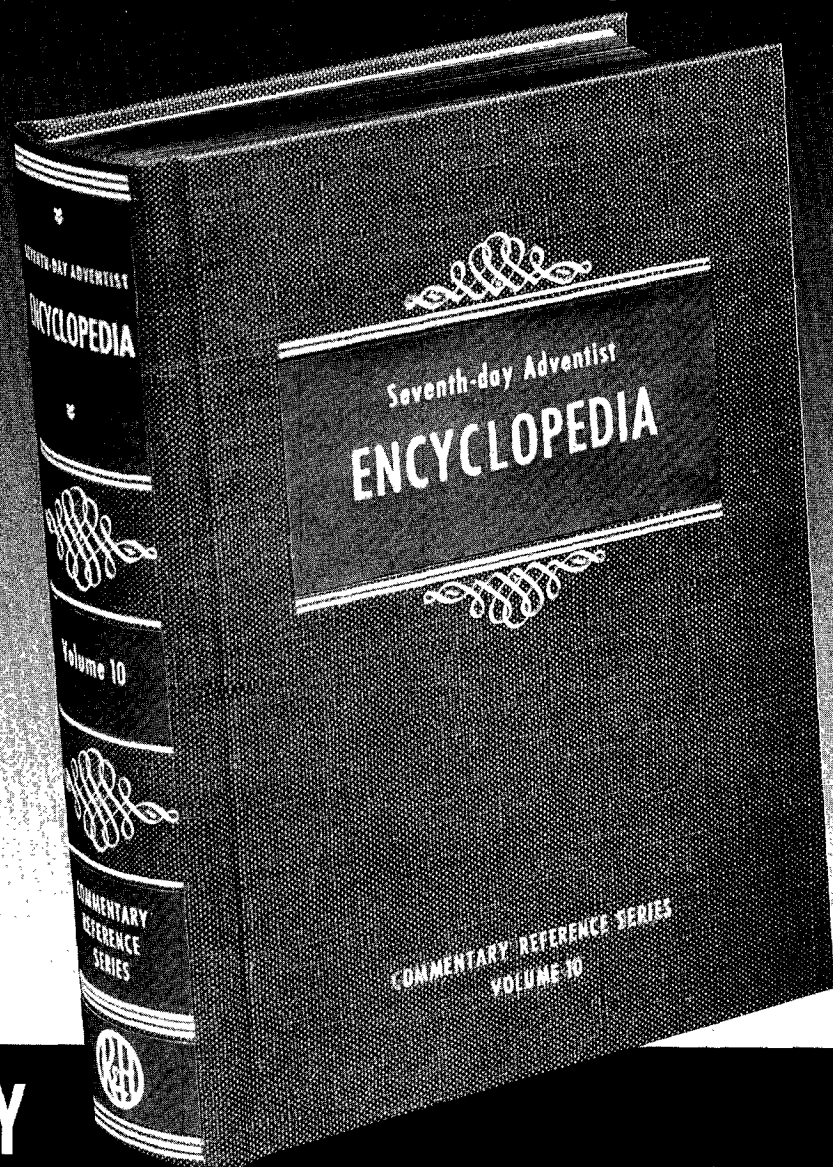
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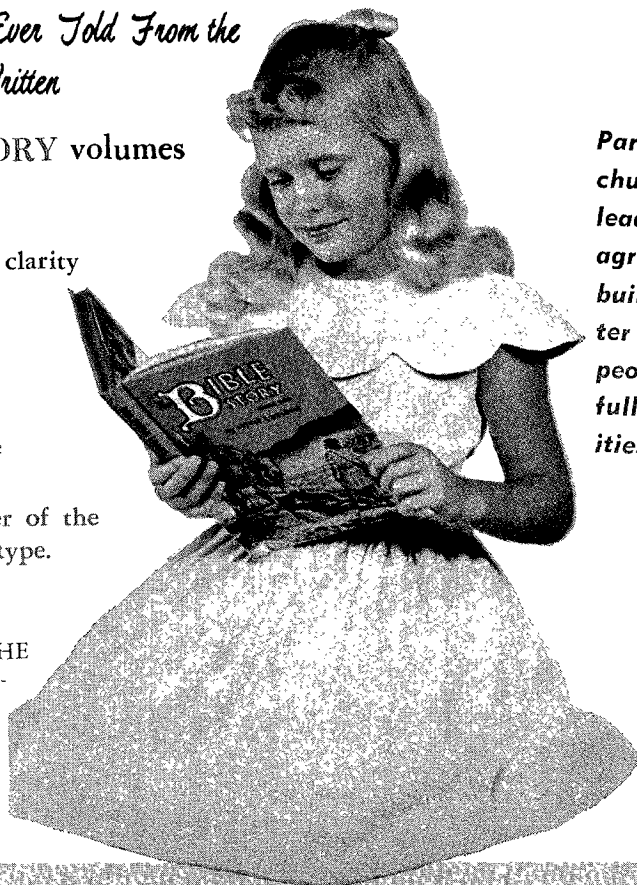


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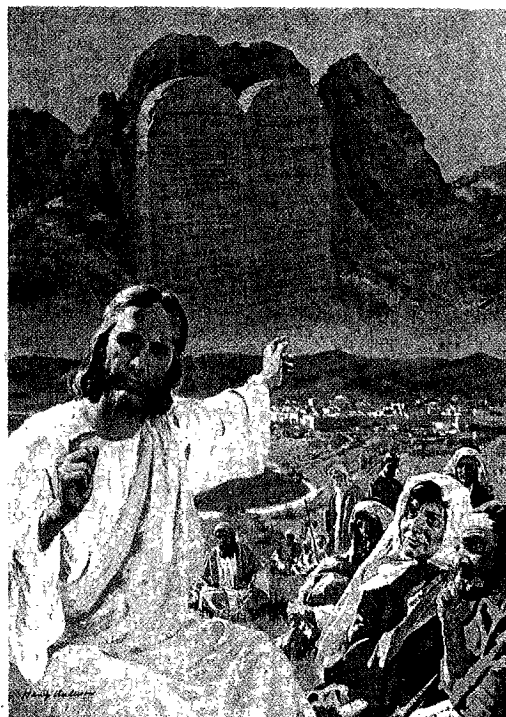
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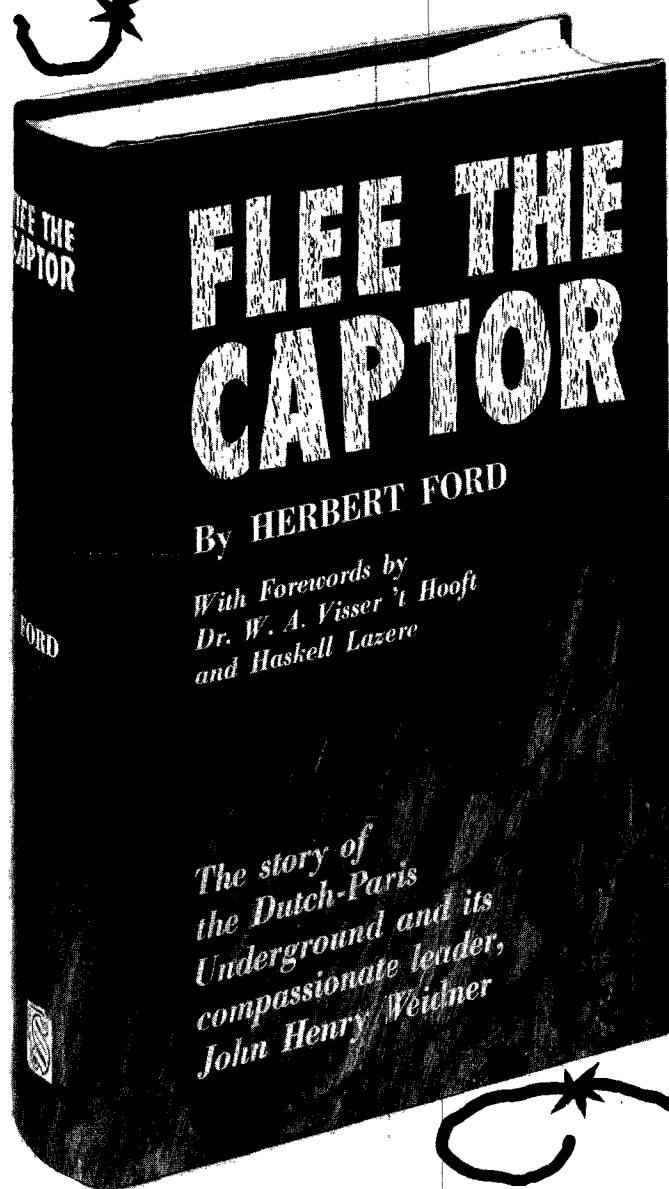
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Author Herbert Ford currently directs the public relations activities of the Pacific Union Conference of Seventh-day Adventists. His writing experience includes hundreds of articles and a book about the Navajo Indians' Monument Valley Mission and Hospital entitled *Wind High, Sand Deep*. He worked very closely with John Weidner in writing this book. Many times letters were written to friends involved in his underground organization. Sometimes major changes were indicated and made to assure an accurate account. Another experience portraying that one serves God best by serving his followmen.

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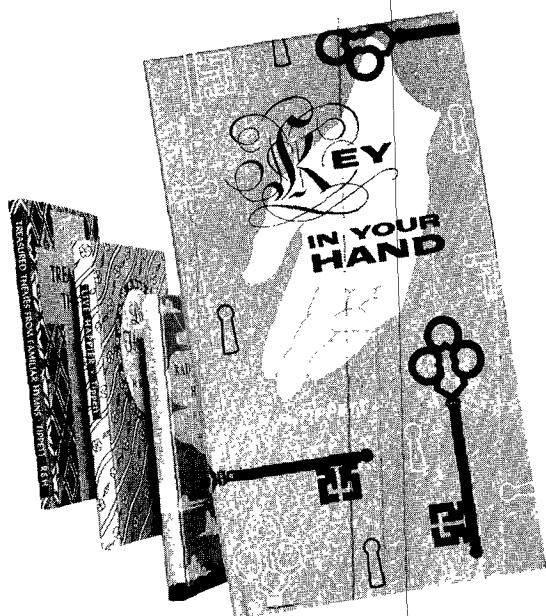
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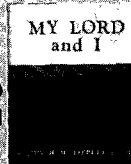
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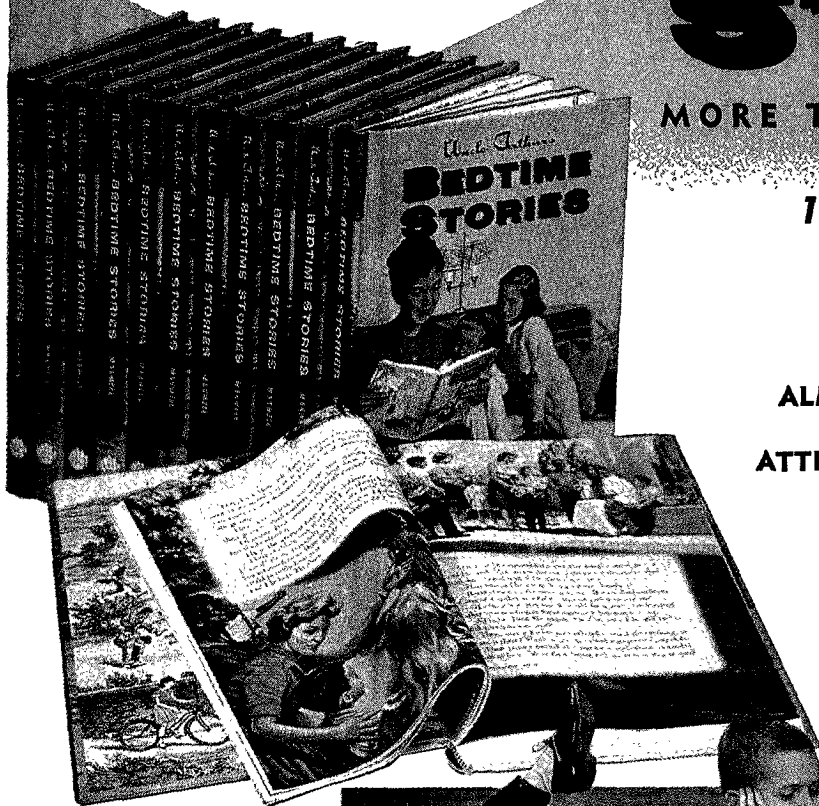
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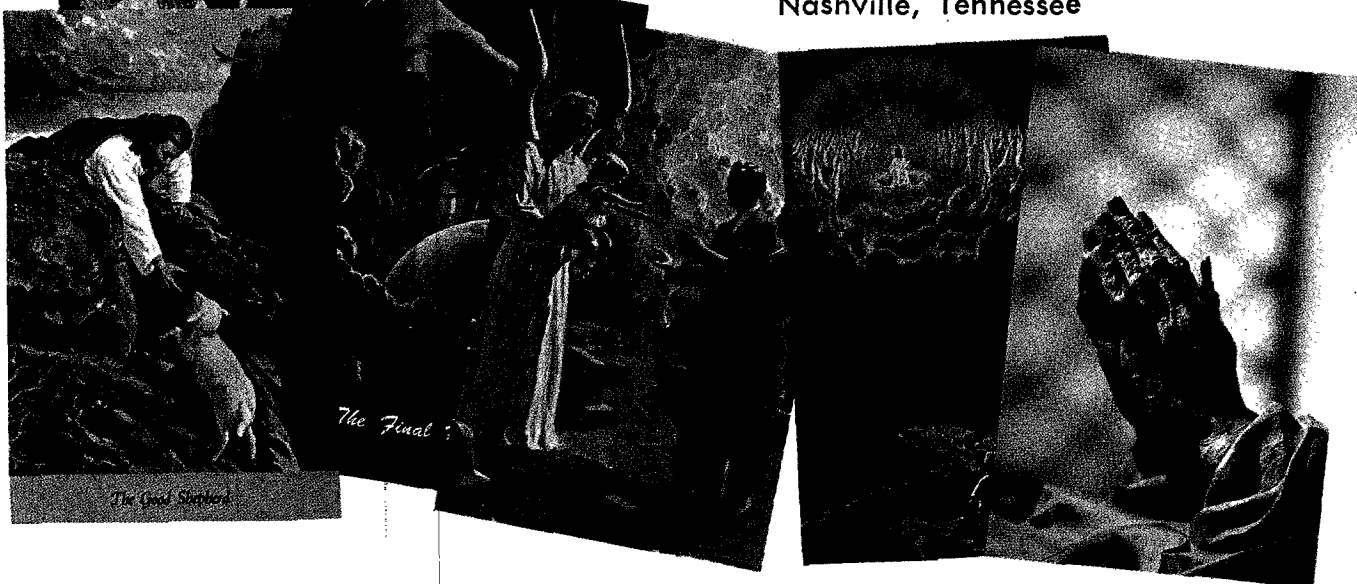
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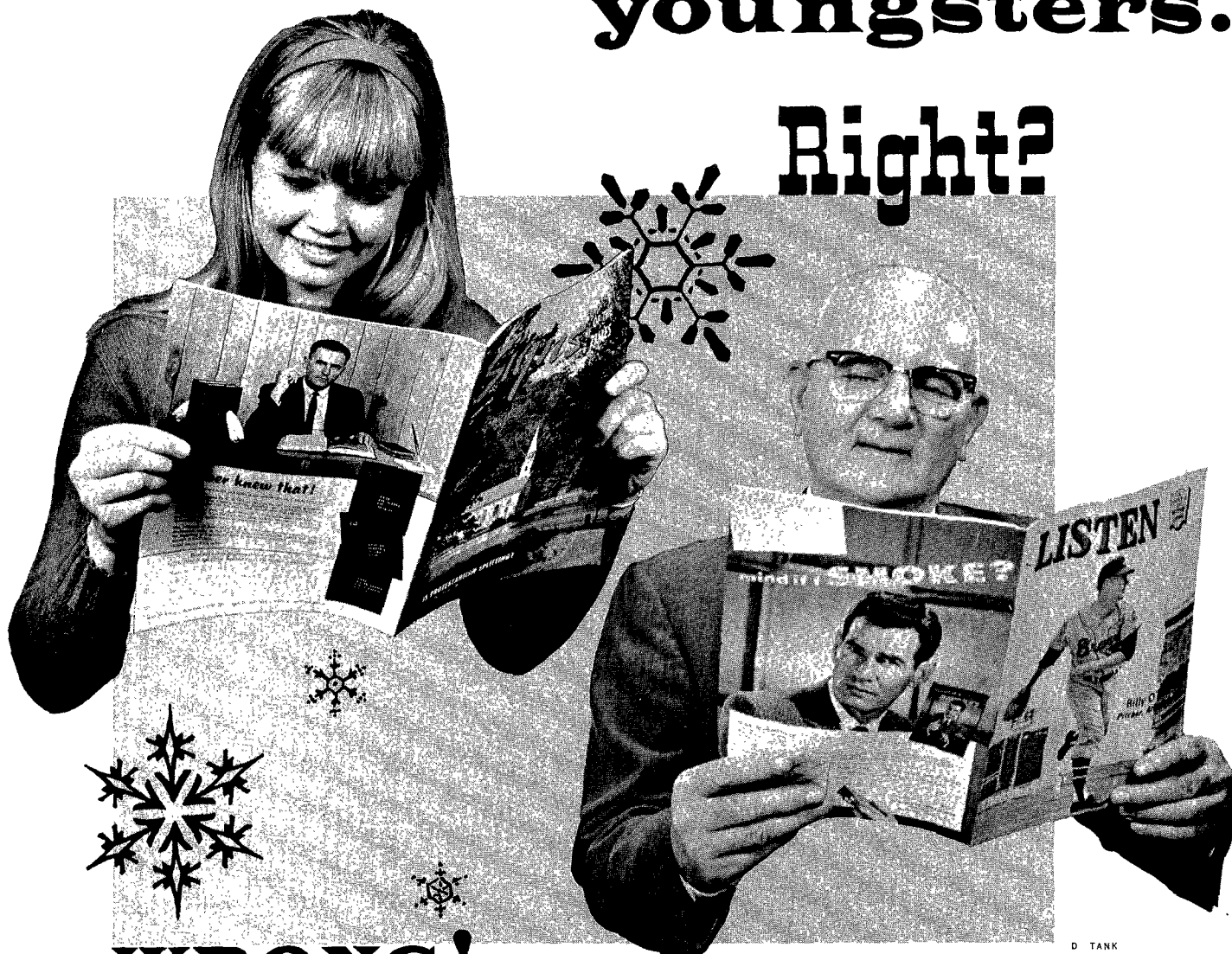
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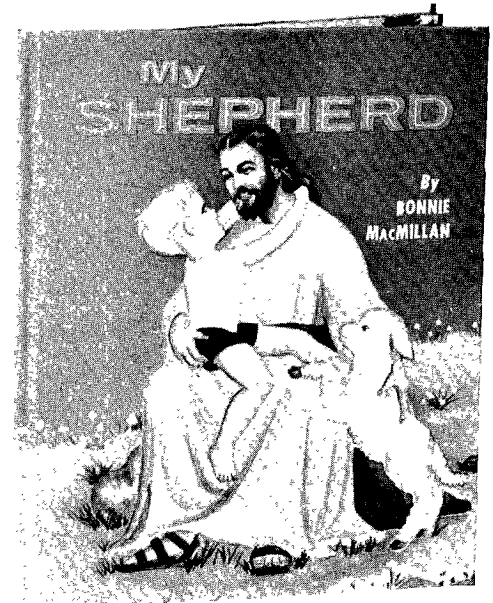
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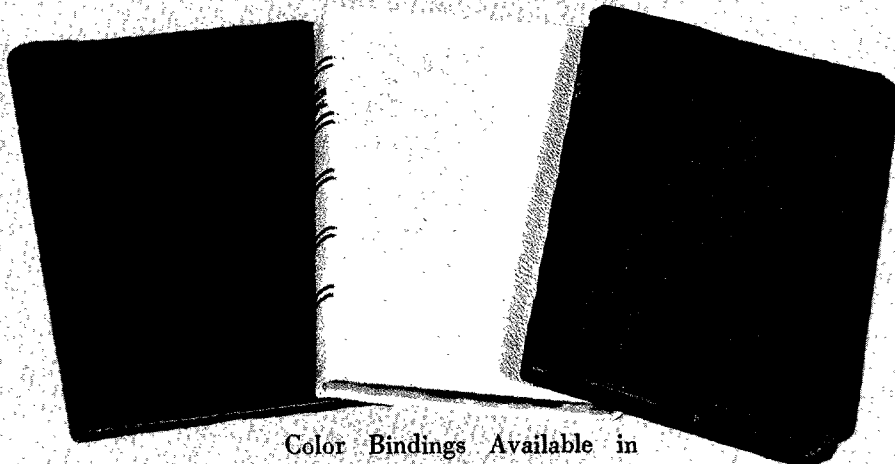
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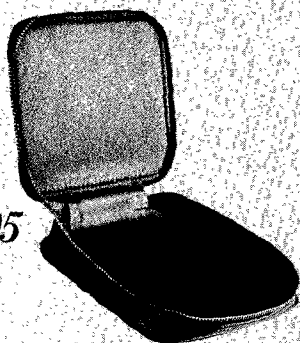
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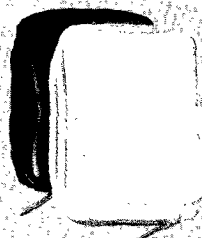
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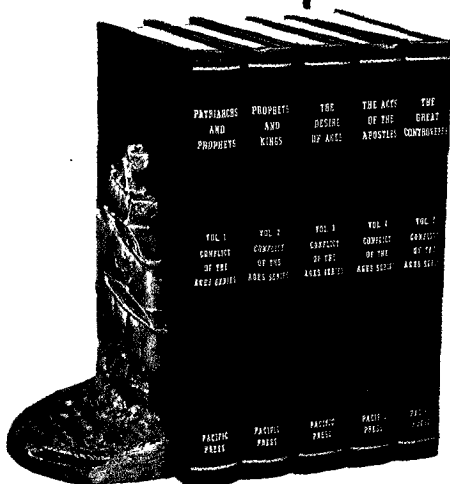
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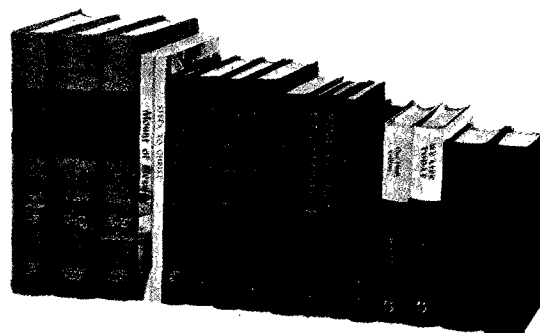
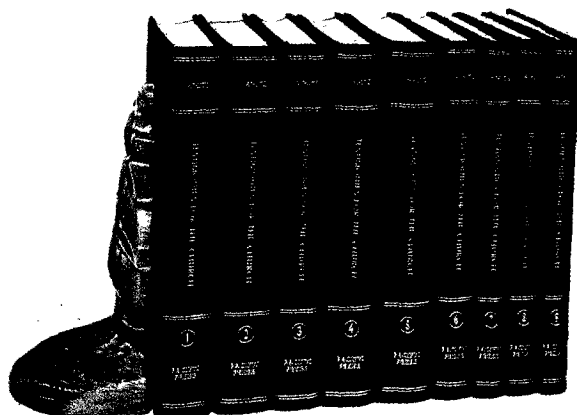


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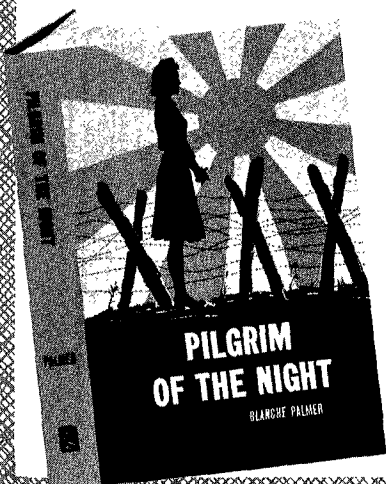
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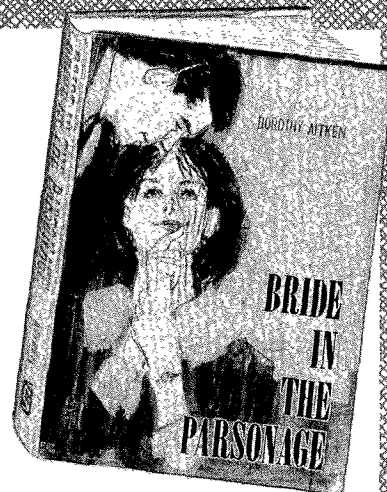
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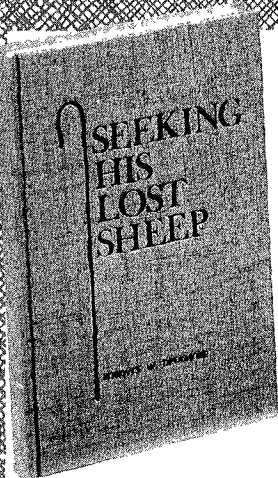
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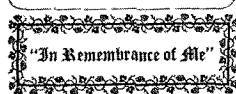
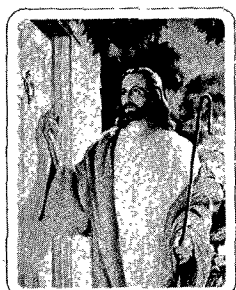
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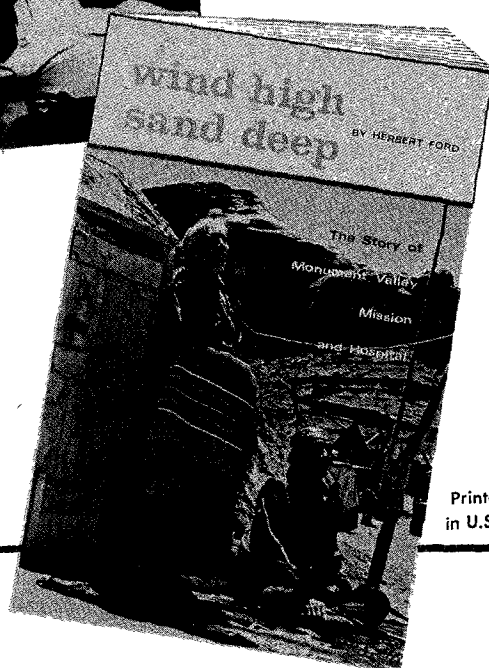
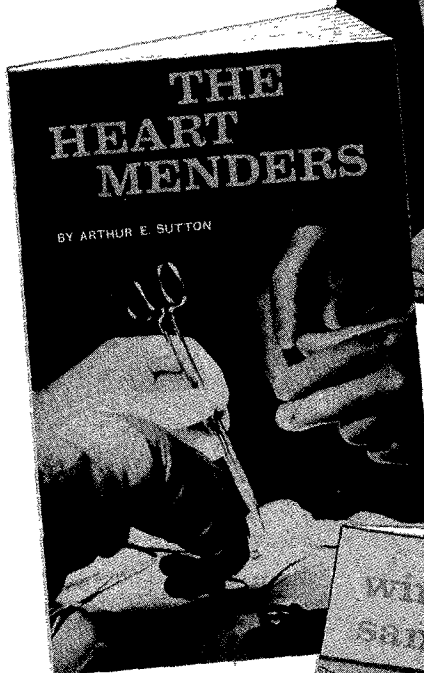
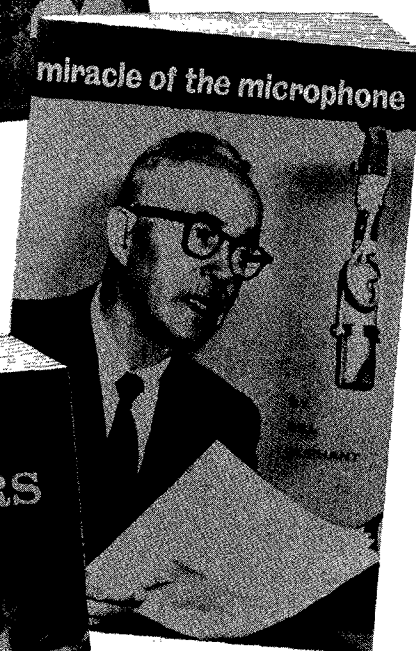
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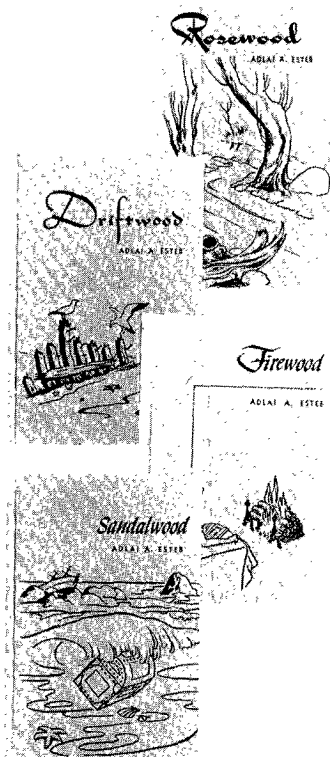
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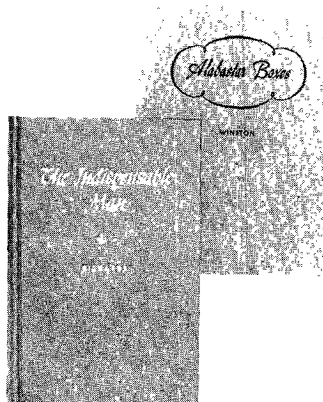
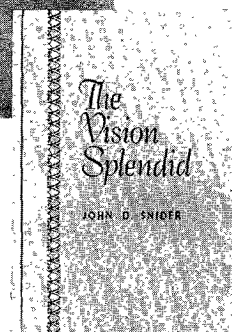
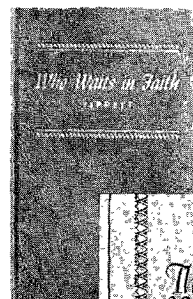
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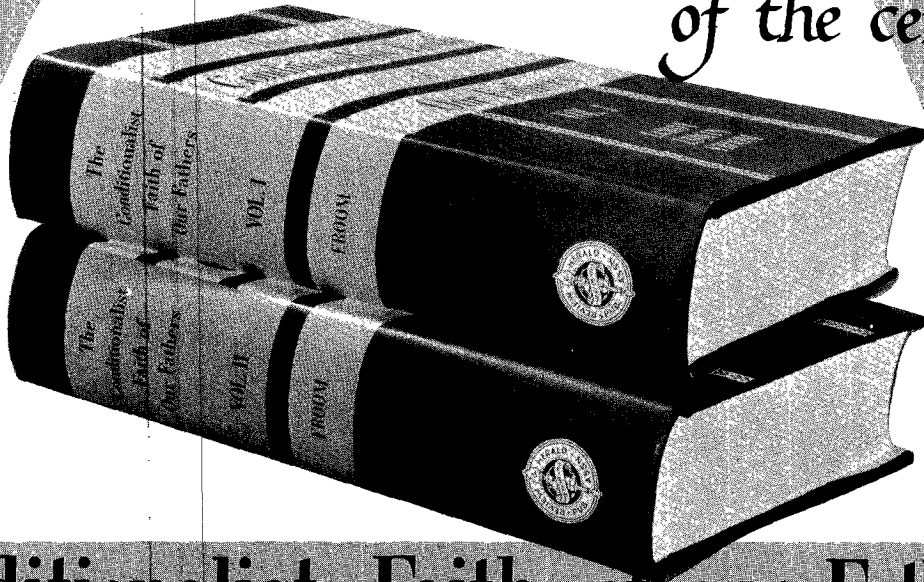
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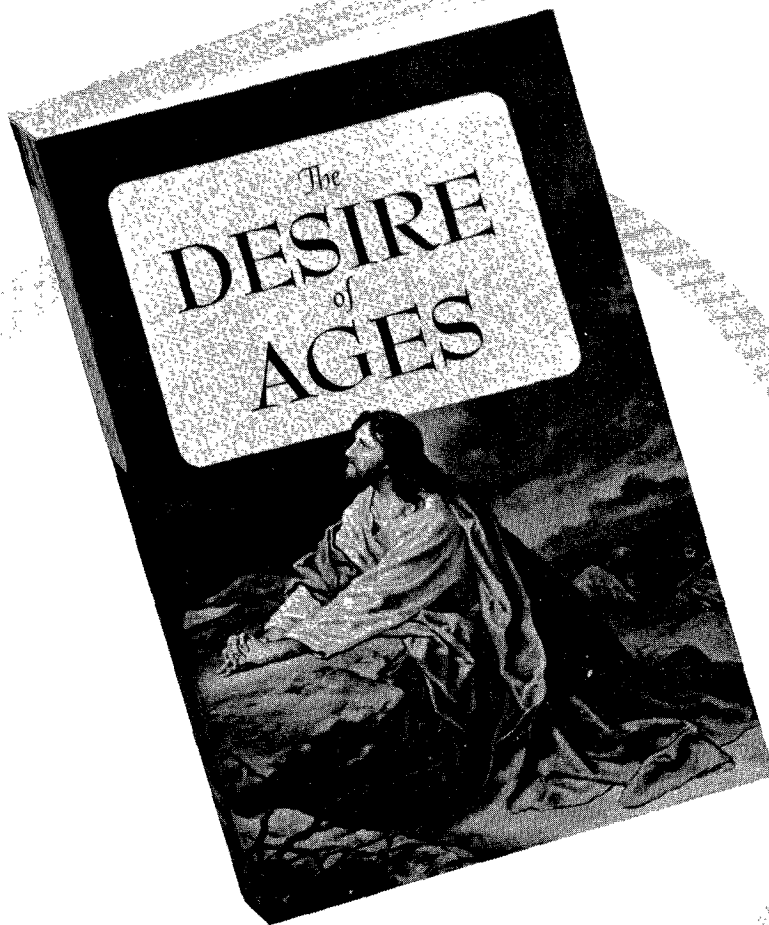
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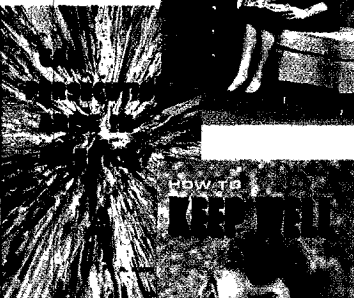
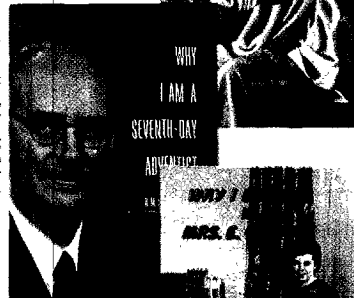
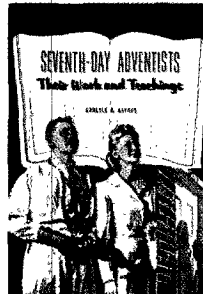
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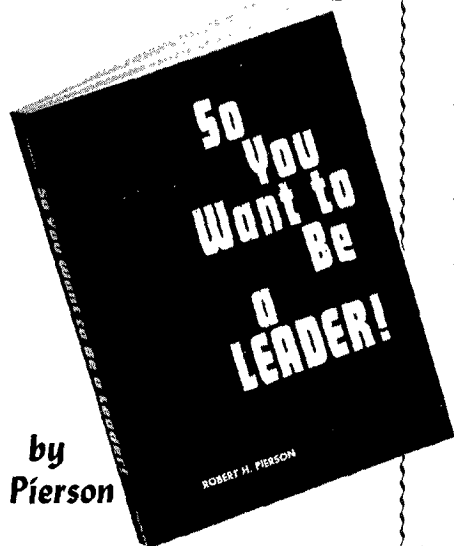
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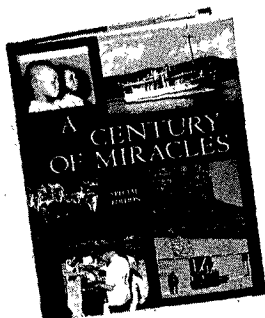
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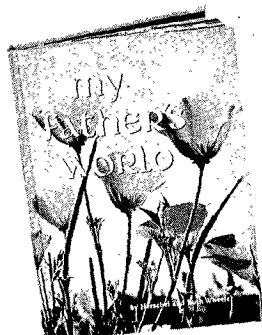
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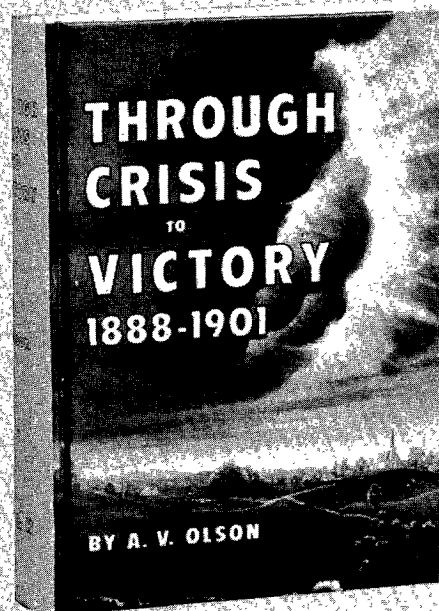
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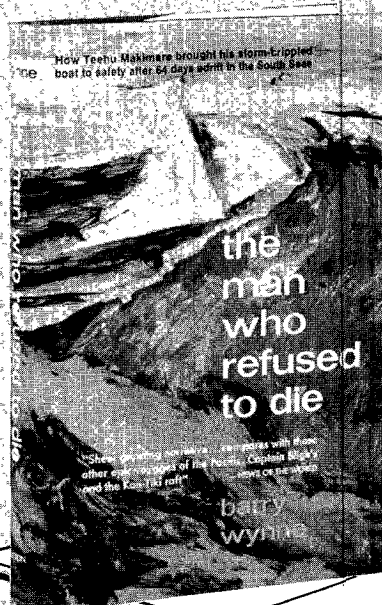


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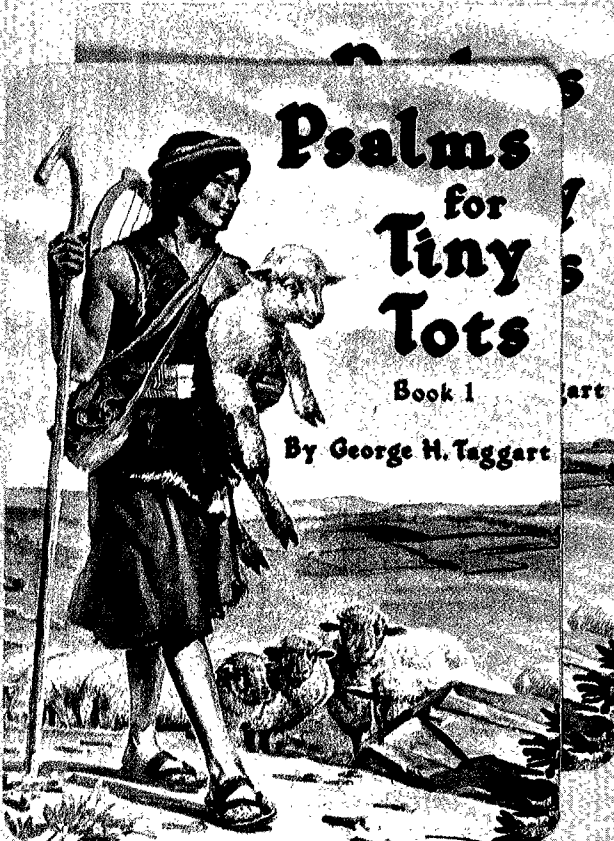
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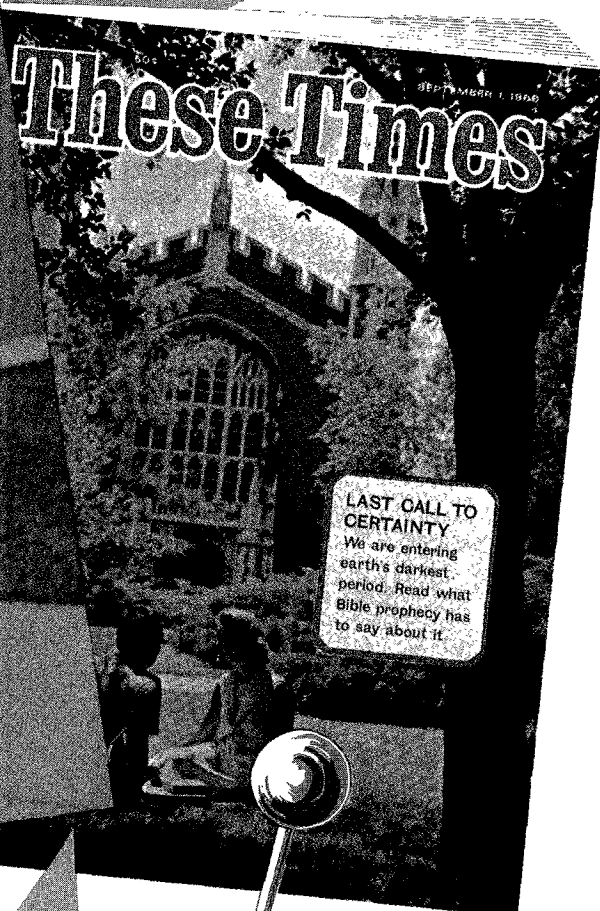
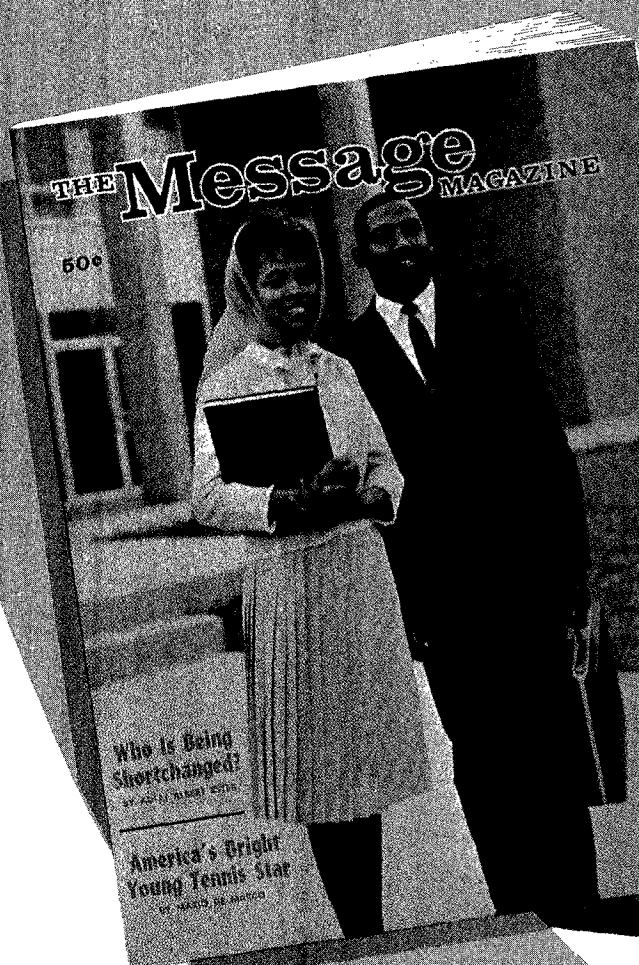
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Philippine Union College School of Nursing Holds Dedication Service

Twenty-seven members of the 1966 class of Philippine Union College School of Nursing participated recently in an impressive dedication service. Dr. G. Clarence Ekvall challenged the class to reach the high ideals of a consecrated Christian nurse. President Alfonso P. Roda of Philippine Union College, presented pins to the class of 1966.

Seated, left to right: Aurora Capule, who played the part of Florence Nightingale; P. G. Miller, dean of faculties; Dr. G. C. Ekvall, medical director, Manila Sanitarium and Hospital; Elwood Sherrard, business manager, Manila Sanitarium and Hospital; Dr. E. A. de Leon, director of student personnel services, Philippine Union College; D. B. Salmin, dean, school of nursing, Philippine Union College.

P. G. MILLER

Stahl and Hayden Planes at Work in Peruvian Jungle

By DWIGHT TAYLOR
Departmental Secretary
Upper Amazon Mission

The year 1931 is an important date for the work of God in the Upper Amazon Mission of Peru. In that year Richard Hayden and wife arrived in Iquitos to join in the work with Fernando Stahl. For several years Elders Stahl and Hayden worked together, traveling to all parts of the Peruvian jungle opening up new work.

Elder Hayden for the past 36 years has dedicated his life to the work of God in the different missions of the Inca Union. At present he is the departmental secretary of the North Peru Mission.

March 24 of this year was a memorable day in the history of the Upper Amazon. On this date another airplane besides those already in use, a Piper Super Cub, was dedicated in the name of *Richard Hayden*, for the Lord's work in the Peruvian jungle.

The dedication took place during a youth congress at Inca Union College. At three o'clock in the afternoon Elder Hayden gave a challenging sermon to the youth. After the sermon Marvin Fehrenbach, president of the Upper Amazon Mission, led Elder and Mrs. Hayden and all the delegates to the youth congress to a special landing strip made especially for the occasion on the college farm.

Those who took part in the dedication service were John Hancock, associate sec-

retary of the MV Department of the General Conference; James J. Aitken, president of the South American Division (now radio-TV secretary of the General Conference); Donald R. Christman, president of the Inca Union; and Elder Fehrenbach. Elder Hayden then unveiled the plane on which was his name. Elder Aitken offered the dedicatory prayer.

After the service, the Amazon Mission pilot, Clyde Peters, took off to fly back to the central base in Pucallpa.

The *Richard Hayden* and the *Fernando Stahl* are working together in the great Peruvian jungle. We pray that God will bless the work of the planes and pilots, that His flying servants will continue in the spirit and fervor of these pioneers.

Elder and Mrs. Richard Hayden, of Peru, beside the plane named in their honor.



Missionary Women Harvest Souls in Uruguay

By DANIEL R. PURPLE
Cashier
South American Division

After three and one-half years of faithful lay evangelism in a rural branch Sabbath school project, four young women from the South American Division office staff witnessed the baptism of four persons on July 2 at the Montevideo Central church.

The pastor, Daniel Iuorno, officiating at the baptism, traced the conversion experience of the new members to a branch Sabbath school conducted by Elizabeth Lang, translator-secretary; Martha Horn, a secretary; Carolyn Sibley, a secretary; and Rowena Rick, division cashier. The Bible instructor who prepared the candidates for baptism was Octalina de Senn.

The branch Sabbath school was conducted faithfully near Carasco, an eastern suburb of Montevideo, whether it rained or shined, both summer and winter, under primitive conditions. As a result of the interest created in this area, the Montevideo Central church launched a Voice of Youth campaign nearby. At present about 80 persons are taking Bible studies as a result of these efforts, and it is anticipated that a company, and eventually a church, will be raised up in this area.

Two of the young missionaries mentioned above—Rowena Rick and Carolyn Sibley—also were key leaders in raising up a church in Colón, Uruguay, which they began as a branch Sabbath school several years ago. These two workers were honored at a farewell supper, July 24, after it was announced that they had accepted calls to the Far Eastern Division.

In reviewing the history of the Colón church, one of the members, Carlos Patino, asked those who were members of the original branch Sabbath school to raise their hands. About eight of the 40 present raised their hands. Brother Patino then recounted how these dedicated young women, under the blessing of



Branch Sabbath school that won four. The leader, Miss Rick, is on the left in the rear. Assisting her is Martha Horn, at the right.



The branch Sabbath school in action, with Miss Rick at the left and Miss Horn at right. Miss Sibley, background, plays accordion.

God, formed a company, which at first met in a rented building on the main street of town, but later transferred to a building that has since been remodeled and now is a neat, comfortable edifice known as the Colón church. This church was formally dedicated in the spring of 1965. Its growth has been steady, and it continues to carry on in the same spirit of missionary zeal that was manifest when it was founded.

Growth of the Message in the Philippines

By F. M. ARROGANTE
President
Negros Mission

The history of the Advent message in the Philippines dates back only 60 years, when Robert Caldwell came to the islands as a colporteur in 1905. Every page of the story of the beginning of God's work is filled with thrilling recitals of the advance of the message. Today we have nearly 100,000 Advent believers in this small archipelago.

Among the pioneers who followed Brother Caldwell were J. L. McElhany (later president of the General Conference), who arrived in the Philippines with his wife in 1906. In December, 1908, L. V. Finster was added to our force of workers. Soon other missionaries arrived. Among them were Dr. and Mrs. Carlos Fattebert, who established our work in Cebu. From Cebu Dr. and Sister Fattebert extended their missionary endeavors to the province of Misamis in Mindanao, second largest island in the archipelago.

In 1911 Floyd Ashbaugh and E. M. Adams, together with a young canvasser, arrived in the Philippines. Ashbaugh was sent to Iloilo to prepare the way for opening our work on Panay. The first Sabbath school was organized on that island on January 17, 1914. Brother Fausto Jornada, a veteran Filipino minister who had been converted in America, joined the work in Iloilo. In 1914 E. M. Adams and his wife

were sent to continue the work in the island of Panay.

In 1917 the Philippine Union Mission was organized, with headquarters in Manila. After 34 years this union was divided in two—the South Philippine Union Mission, with headquarters in Cebu, and North Philippine Union Mission, with headquarters in Manila.

As the years passed and the South Philippine Union Mission experienced unusual growth, it was decided to divide this union also. This was done in 1964, when the Central Philippine Union Mission, with headquarters in Cebu City, came into existence.

Lay evangelism is also making steady progress in the Philippines. Seventy per cent of all conversions are the result of

this work. The ministers and the laity are working together for the purpose of winning souls.

The pilot evangelistic program initiated by Fordyce Detamore in Manila and J. R. Spangler in Cebu City, and by other evangelistic team leaders and their staffs, has appreciably strengthened the evangelistic ministry of our workers.

Converts from these efforts have come from different walks of life and various religious affiliations. Some are professional men, others are businessmen, office managers, secretaries, government employees, and students.

On September 11, 1964, 63 persons from Bagtic, Negros Oriental, were baptized. This was the largest single baptism in the history of God's work in the southern Philippines.

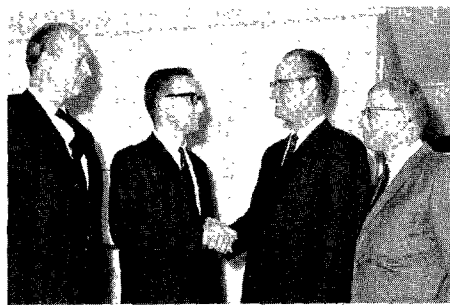
The interesting thing about this group is that its members began to keep the seventh-day Sabbath three years before they ever heard of Seventh-day Adventists. Furthermore, they built their own chapel, in which they met from week to week. Other denominations invited these people to unite with them, but they refused unless they promised to keep the seventh-day Sabbath.

Finally, two of our literature evangelists, Arsenio Salazar and Toribio Tali-dong, heard about these people and traveled some 15 miles over hazardous mountain trails to make the first contact with them. They were subsequently prepared for baptism by Eliseo Doble, who also baptized them.

Out of the 200 people (40 families) who were under instruction for nearly five months, 63 had accepted all of our message by the time of the first baptism. Eighteen more were baptized on May 16, 1965.

To care for the spiritual and educational needs of these people a mission school was opened, and at the present time 27 children and a number of adults are attending classes under the care of Prospero Gonzaga, the teacher. Twenty-five persons are currently preparing for baptism. A chapel-classroom building is also under construction.

The work of our literature evangelists



Ordination in Kansas

During the Kansas camp meeting at Enterprise Academy, Jerry V. Schnell, pastor of the Garden City district, was ordained to the gospel ministry. Pictured left to right are: R. H. Nightingale, Central Union Conference president; Elder Schnell; S. S. Will, president, and S. E. White, secretary-treasurer, of the Kansas Conference. Others participating in the service were James J. Aitken, radio-TV secretary of the General Conference; C. M. Maxwell of the religion department of Union College; and H. L. Hampton, pastor of the Hutchinson, Kansas, church.

BERNARD J. FURST
Departmental Secretary
Kansas Conference

in the Philippines has been marked by several violent deaths. In 1938 Felipe Corcorro, a colporteur on the island of Luzon, while delivering books, was beheaded by fierce headhunters in Mountain Province. On March 10, 1949, in the Visayan Islands another colporteur, Eliseo Dioleste, was fatally shot while delivering books in the wild mountainous area in Kanlaon, in Negros Oriental. As recently as May 10, 1963, Erlinda Poblacion, a lady magazine evangelist, lost her life in Mindanao while traveling by boat in the treacherous sea near Tandag, Surigao. The small motor launch in which she was traveling capsized and she and three women companions were drowned.

As we witness the triumphs and victories of grace in our own land and all over the world, we thank the Lord for our self-sacrificing pioneers, and with renewed vigor and determination pledge anew our best in behalf of the unfinished task.

Japan Missionary College Summer Schools for Workers

By NORMAN R. GULLEY
Teacher
Japan Missionary College

The theology department of Japan Missionary College, in cooperation with T. Yamagata, college president, and dean H. Yanami, planned and sponsored a two-week summer school for almost 60 ministers and workers from the three conferences on mainland Japan from July 3 to 16, and a one-week program on the island of Okinawa for all the workers in that conference from July 18 to 22. These three weeks were the result of nearly two years of preparation.

M. G. Hardinge, chairman of the department of pharmacology of Loma Linda University, assisted during the first week of the school. He presented 19 lectures on various facets of health, including the important challenge of health evangelism and the role ministers should be playing in this approach in evangelism. Through the courtesy of Loma Linda Uni-



A Review Reader for 75 Years

On a recent pastoral call to Mrs. Annie D. Anderson, a member of the Miami (Florida) Temple church, I noted that within arm's reach of her easy chair were several copies of the REVIEW. She had been following the reports of the Detroit session of the General Conference.

"I have been a constant reader of the REVIEW for 75 years," she said.

And then she reminded me that she is one of the comparatively few old-timers who are natives of Florida. She was born near the St. Johns River at Volusia, Florida, February 16, 1875. In 1891 she accepted the Advent message and was baptized by L. H. Crisler. This was before the Florida Conference had been organized.

She immediately subscribed to the REVIEW and has never been without it since. No wonder her faith is strong and her hope is bright!

GLENN FILLMAN

versity, Dr. Hardinge was able to spend the three weeks before the opening of the health institute with the directors, during which time he produced many pages of excellent material for translation into Japanese.

This was the first time such a health-

training program has ever been conducted in the Japan Union.

Others participating as teachers in the summer school were S. Nagakubo, who presented an exegetical study of Romans 1 to 5; S. Tabuchi, who taught a class in pastoral counseling; and Norman R. Gulley, who taught the doctrine of the sanctuary.

Pioneering a New Area in the Congo

By J. T. KNOPPER
Departmental Secretary
Congo Union

During our visit to the northern part of the Congo, G. M. Ellstrom and I spent some days at Bukavu, where we have not yet established our work. Two experiences revealed the hand of the Lord at work in this place.

There being no Adventists in Bukavu, we were concerned about where to stay, because hotels were too expensive. However, the Lord had already provided a place for us. Some months ago an order for 10,000 francs' worth of our books had come from Bukavu. When we arrived I called on this businessman to deliver the books personally. Being a Moslem, he was happy to discover that we have more or less the same health principles and pay tithe as he does. He invited us to stay with him for a few days without charge.

Before Brother Ellstrom could begin Ingathering he needed permission from the burgomaster. Accordingly, we went to see him, and he gave his permission. I presented him as a gift a copy of our French book *Who Will Rule the World?* which he was pleased to accept.

The next day while I was canvassing we were called to the office of the burgomaster. He told us that he had shown his book to the provincial governor, who said, "I have been looking a long time for this book. Don't let this man leave Bukavu before I have seen him." So we went immediately to the governor.

The governor's secretary, however, refused to give us an appointment. Finally,

Summer school group in Japan. Front row (left to right): M. Yonami; K. Kuniya, president of the North Japan Mission; P. W. Nelson, Japan Union ministerial secretary; Dean H. Yanami; Dr. M. G. Hardinge; and Theology Department faculty: N. R. Gulley, S. Nagakubo, S. Tabuchi, S. Kim, and H. Shibata. In third row back (second from left): R. W. Pohle, manager at the Japan Publishing House.



I told him, "Sir, if you refuse to introduce us to the governor, and the governor learns later that we were here with the book he has asked us to bring, you will be in great trouble with him."

This made the secretary afraid, and he said, "Before two o'clock I will telephone you." This he did, and we made an appointment for the next morning at eight-thirty.

When we arrived several ministers were there waiting to see the governor, but he invited us to enter first. "Yes," he said, "this is the book I have been wanting for a long time. What else do you have?" Within a few minutes he bought \$44 worth of our books.

Before we left he asked us to consider opening a new mission station in his province. When we left his office we found the burgomaster waiting for us outside. He asked us to return to his office because he wanted to buy more books.

We are convinced that the Lord is opening the way for us to establish permanent work in Bukavu.

A Visit to the Duc My Church in Vietnam

By RALPH E. NEALL
Mission President

I visited our church in Duc My for the first time on Sabbath, August 27. I flew to Danang, and Duong Sau, our pastor there, rode his motorbike with me over the 30-kilometer dirt road to Duc My. Every passing truck threw dust on our faces and clothes. When we arrived, Brother Sau's black hair looked nearly as blond as mine.

Near the church we overtook two marines who were checking the road for mines. We could see bombers hitting a target in the mountains about five miles away. We proceeded only when the marines assured us that tanks had been over the road ahead of us. One advised me to get a .38 for protection in that area, but I answered that I wouldn't know how to use it if I had it. Brother Quoc Thai, our Duc My pastor, later said, "We have the sword of the Spirit."

The mission has built an earth-and-bamboo bomb shelter for Quoc Thai next to the church, paid for by disaster-relief funds sent through the General Conference. Fortunately he has never had to use it, but a bullet hole in the church roof shows that sometime it may be needed.

We learned that 20 families of the Duc My church are cut off on the other side of the river a mile away. They have not been allowed to cross for two months, but last Sabbath nine of them were able to come and worship with us. Although they were concerned about their dangerous situation, they rest their faith in the Lord, and no one has been killed or injured. Some have left for Danang or Saigon. The mission, with General Conference help, has helped erect new shelters for them.

Feeling that Duc My might not be safe for me at night, Quoc Thai arranged for me to sleep in the home of a



Ingathering Victory in Asheville, North Carolina

The Asheville, North Carolina, church raised its 1967 Ingathering Vanguard goal in just 13 days. Brightly colored leaves bearing the names of each band member were fastened to a tree in the front of the church as each band reached its goal. Dr. and Mrs. Don Vollmer (left) were leaders of the first band to reach its goal, and are shown looking at the tree together with their pastor, H. V. Leggett. The total reached was nearly \$6,900.

WAYNE A. MARTIN, Secretary
Lay Activities Department
Carolina Conference

Bible course student near the district headquarters. This student was a member of the Cao Dai faith, a native Vietnamese religion. He believes that all faiths are equally true, but that his combines the best of all. The Cao Dais derive much of their belief from spirit revelations. We do not win many of them.

Sabbath afternoon two marines appeared in the church, saying they had seen so few civilian Americans that they just wanted to meet me. They knew of two or three Adventists in their battalion who were out on operations. They expressed a longing to be home, but I assured them I was quite content to be in Vietnam, for this is where God wants me to be.

Later in the afternoon Duong Sau and I visited members of the Phu Hoa church. Although surrounded by military posts, some of them still dare not sleep in their own homes at night, for military action frequently occurs after dark.

On my way back to Saigon I stopped in Quangnai, where the new church is growing well. Pastor Truong Thong told me about his recent evangelistic meetings, when political agitators threatened some of the listeners with knives

for three nights. The Lord overruled, however. The meetings continued for their scheduled time, and eight people were baptized at the close.

Korean Girl Answers God's Call to Service

By RUSSELL C. THOMAS

A young man in Korea attending school in a larger town than his home village, received a Bible correspondence school card from a man whom we later learned was a Seventh-day Adventist. When the student went home on vacation he took this card to his sister, who later found herself doing quite a difficult thing—trying to study this course with absolutely no background in the Bible. She had heard of the Bible, but had never had one or had the privilege of studying one.

Her parents were not Christians, so they paid very little attention to what course she was studying. They were only happy that she was learning.

When Miss Yun Nim Chai came to the questions in the Bible course, "Do you believe the seventh day is the Sabbath? Are you willing to keep it?" she answered in the affirmative, meaning it sincerely but not knowing the severe difficulties she would soon be facing.

Miss Chai told her parents of her plans. They had known that she was very serious and had found some difficulty studying the course. (Imagine having no Bible and nobody to assist her! She admits that she did not finish the course with honors.) Her parents were very upset when they found that she was determined to become a Christian and to keep a day other than the one most Christians keep.

She made herself ready and boarded a bus to look for our mission headquarters in Quang-ju, many miles away. As the

Yun Nim Chai of Korea who sold her hair in order to become a literature evangelist.





Pacific Union Bible Instructors' Workshop

Some time ago Pacific Union College was host to the first Bible instructors' workshop to be held in the Pacific Union Conference. At an evening convocation on Sunday, July 17, the subject of Creationism was presented to more than 30 Bible instructors, not counting friends and guests, who represented the entire Pacific Union Conference with the exception of Hawaii. The speaker, Ervil Clark, is a teacher in the biology department of Pacific Union College.

The Bible instructors' workshop continued throughout the week, and teachers from the college's department of religion also took an active part in the presentations and discussions. Carl Coffman and Leo Van Dolson discussed Bible study methods; Leslie Hardinge lectured on presenting Christ through the sanctuary, and Robert W. Olson, chairman of the department, led out in several discussions. Guest speaker Mary Walsh, a veteran Bible instructor, emphasized ways of meeting obstacles and deterrents to a successful series of Bible studies.

Devotional topics were presented by L. H. Hartin, W. T. Hyde, and W. K. Nelson, also from the college religion department, and by guest speaker Mrs. Taylor Bunch. The meetings were supervised by Carrie Tichenor, instructor of Bible study methods at the college.

WILETTA BOLINGER

bus jogged along, the heads of the sleeping passengers swayed back and forth like a field of wheat. Miss Chai also was thought to be sleeping, with her eyes closed, but she was praying, "Dear God, guide me to that office." She had no address, and there was a great fear in her heart about meeting these strange people whom she felt had the truth of God.

God did direct her to the office, and plans were made for her to study further.

After she was baptized her worst troubles began.

On Fridays it seemed her father would give her extra-heavy work assignments. Recounting her experience, she says, "I would pray and work, and work and pray, and somehow I would always be able to get through before sundown. Father was never able to understand it. But the Sabbath did not give me peace. It was a day I dreaded, for I could not work and my parents knew that I would not work, but they seemed to think that through persistence they would win. How to keep the Sabbath, I did not know. What to do on the Sabbath, I knew not. Father said, 'If you cannot work, at least you can help cook for the men.' What anguish of heart I had. Should I cook for the men? What work could I do? I searched my Bible. I prayed. I cried. But most of all I worried.

"About seven miles away I found a church that I began to attend. As I would leave the village to start my long Sabbath morning walk, the people would laugh at me. I guess I am a proud person, for I had no anguish in the physical punish-

ment like the anguish of soul. I cannot tell you how I suffered mentally. It seemed that no one's words of encouragement could pull me out of my depression.

"Then one day after weeks of anguish of heart, I heard of an MV rally at Soon Chon. I determined to go. There I met

Big Results in Potomac Big Week

Students of the Potomac Conference met for their student rally August 5 to 7 at Hidden Valley Youth Camp in Virginia. They had just participated in a Big Week literature sales campaign with the regular literature evangelists of the conference. The three students in the picture—all from Andrews University—are being congratulated by the writer, with Kenneth O'Guin, publishing secretary of the Potomac Conference, looking on. Left to right: Camille Abdul-Karim delivered \$1,856.25 worth of publications; Vel Kotter, \$1,446.00; and Ron Coffin, \$1,622.70.

I. W. YOUNG

Departmental Secretary
Columbia Union Conference



the publishing secretary of the mission, and he encouraged me to take up his line of work. 'What is your work?' I asked. After his explanation I decided that God was calling me to be a literature evangelist."

Later the publishing secretary said, "I don't know why I asked that girl to canvass. She didn't look promising. She surely didn't look as if she could do a task as difficult as meeting the elite of the land, but today she looks like Miss Korea. Surely she is an angel of mercy bearing the truth."

Miss Chai states, "You can't imagine how hard it was for me to get started in the literature work. It is true, they helped me get started, but I could not do it as the leader did. I would call at a house and then I would run away in fear. The thing that gave me the most courage was the houses that I called on where no one was home. All I really knew was, if you don't have success, pray. That I did." It was just four weeks after Miss Chai's baptism that she started in the literature work. This is a very unusual thing here in Korea. Why we allowed it, we did not then know.

We asked her, "How did you get money to start your literature work?" She blushed and began to tell us. She told us that she had worked for days, toiling long hours on the sides of the mountains, digging out roots and selling them in the market for food. "I saved this way," she said, "until I had 2,000 won [about \$7.50 U.S.]. I bought an umbrella and books with that money."

Again I asked, "Did you get all your money that way?" She evidently thought I knew some of her story, for she blushed and said, "No, I had very long hair and I cut off my hair and sold it." This was really a sacrifice.

Thank God for the Bible correspondence course and a faithful Seventh-day Adventist who may never know until he gets to the kingdom that he was the one who sowed the seed that saved a soul and put a literature evangelist into the harvest field.

St. Helena Nursing School Celebrates Seventy-fifth Anniversary

By DORIS NASSERDEN

One hundred twenty-three alumni gathered at St. Helena Sanitarium and Hospital the weekend of August 19-21 for the seventy-fifth homecoming for the school of nursing. All living members of the classes of 1916 and 1926 were present.

Since the training school went into operation in 1891, approximately 765 nurses have been graduated. At least 12 are currently serving in foreign mission lands. The first to go as a missionary nurse was Mrs. Alice Estes-Roth, class of 1896, who went with her husband to Tahiti in 1900. Her son, Alden Roth, is employed at the Sanitarium and Hospital.

Homecoming activities began with a Friday evening service in the sanitarium

All living members of the St. Helena Sanitarium and Hospital School of Nursing, Class of '16, were present for the seventy-fifth anniversary weekend. Front row, left to right: Mrs. Eva Woessner, Mrs. Elma Spencer, Mrs. Marie Cooper, Mrs. Vera Schaefer, John Blackwelder. Back row, left to right: Oscar Woessner, Mrs. Eva Johnson, Franklin Herman, and Mrs. Hazel Grant.



church with S. R. Jayne, assistant to the president of the Northern California Conference, as speaker. At the eleven-o'clock service on Sabbath, W. B. Ochs, retired and living in the area, stressed the qualities of "Living Service"—consecration, love, humility, courage, loyalty, and sacrifice.

Following the special vesper program Sabbath evening, films were shown of the early years at St. Helena Sanitarium and Hospital. Sunday morning, tours were conducted through the building, and at noon 235 alumni and special guests met for a banquet in the community hall.

Another Safari in the Congo

By G. M. ELLSTROM
Secretary
Congo Union

Another safari. And what a safari! Even before we started we had disappointments in not getting the visas or the information necessary, and we had to postpone our departure a couple of times. The truck had to get to Masisi in our East Congo Field, and someone had to drive it. This responsibility fell to J. T. Knopper, Congo Union publishing secretary, and me, as we were to visit that region. Making our journey by plane would have been easier—not nearly so taxing on body or nerves—but that would not get the truck there.

We knew the road was going to be rough, but even then we were not prepared for what we encountered. In places it was relatively smooth, but in others there were many chuckholes and washouts that left long, deep furrows in the road. In places the road was full of rocks six inches and more in diameter.

One time around midnight we were stuck in the middle of the road and spent two hours digging ourselves out. It took us another half hour to get a large rock out from between the dual tires on the back of the truck. Then about four o'clock that morning we slid into a ditch and spent the next 12 hours getting out again. At one place where the road had washed out badly, the truck

leaned so far to one side that we were afraid we might tip over.

Finally, after 59 hours on the road and with only four hours of sleep, we arrived in Albertville at one-thirty in the afternoon. We were glad to reach this town, for this was our destination. There is only one boat a week to this place, and



La Sierra College Food Service Receives Awards

La Sierra College has received national recognition for its new campus food facility. Awards have been received from *Institutions* magazine and from Shelly Williams Industries. David Bieber, president of La Sierra College (right), and Paul Damazo display one of the two awards.

The two awards were presented at a premiere Honor Awards banquet held recently in Chicago. La Sierra College was one of a small number of institutions selected from more than 600 new food facilities in the United States and Canada to receive such awards.

On hand to receive the awards were Paul S. Damazo (left), designer of the facility, and Ruth Deming, chief resident dietitian. Mr. Damazo has designed a large number of other Seventh-day Adventist food facilities, and recently organized a firm to operate the food services at La Sierra College and a number of other Adventist institutions.

VIRGINIA LEWIS

we understood it was to leave at four on that Friday afternoon, so we had to push along to make it. But when we arrived we discovered that the boat would not leave until the following Monday.

We spent most of Monday getting ourselves, the truck, and the goods cleared and on board, and left for Bumumbura about sundown. We had two nights of good sleep on our return trip and enjoyed a pleasant day of relaxation in spite of the fact that we were hungry. We had been told that food would be provided on board, but found that we had been misinformed. Our goods were on the barge, but fortunately we had two cans of food. Because we lost about three days as a result of the change in our boat schedule, and almost another two days getting our things cleared in Bumumbura, we decided to leave at four o'clock on Thursday afternoon to get as far as we could that day. We made it through the Burundi border before it closed, but could not make it to the Rwanda frontier because of the condition of the road, and the distance, which was much greater than we had anticipated. We arrived at the border about three quarters of an hour after it closed, and had to spend the night sitting in the cab of the truck sleeping as best we could.

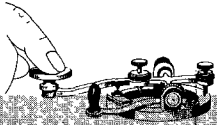
In the morning we were told we must pay ten dollars, or its equivalent in shillings, to go through Rwanda. Since we did not have the required currency we thought for a while that we might have to turn back, but eventually we were allowed to pass without paying anything. After further delays at the Congo border and some more rough traveling, we arrived at Nyamitaba, our East Congo Field headquarters, about ten o'clock Friday night.

The following Monday I went down to Goma, where we were to hold an evangelistic effort, but the independence celebrations forced us to postpone the opening meeting for a few days. The hotels in Goma were so expensive that I stayed with our African worker and his family.

I thought my troubles were over, but after the effort began I became sick and had to spend almost a week in bed. On top of this, thieves stole my suit, a couple of shirts, a jacket, and my glasses. But soon things began to improve. Brother Knopper came to help in the meetings, and the workers went out to visit the interested people. As a result attendance began building up until the place where we were holding our meetings was full.

When we left Goma the meetings were going well. While helping with the effort we also had the opportunity of assisting in several camp meetings and of seeing many take their stand for Christ. On the way to Bukavu by boat we stopped for two days on Idjwi Island to meet with our people there. We were the first Europeans to visit these people in six years. They were happy to see us and we were thrilled to meet with them.

We returned home safely even though we had had a troubled safari. Yes, we have frustrations, problems, disappointments, and discouragements, but God has a work to do in Africa. We are determined to fulfill His will here in the Congo.



Brief News OF MEN AND EVENTS



Central Union

Reported by
Mrs. Clara Anderson

- Lowell G. Dunston is serving as an intern in the Omaha, Nebraska, district. He is assisting Pastor W. Arden Clarke. Edwin Eisele, who had been in Omaha, has been moved to the McCook, Nebraska, district as pastor.
- R. C. Thomas has accepted the call of the Nebraska Conference to be publishing secretary. He and his family come to Nebraska from Korea.
- Mrs. Marlene van Puymbrouck is head of the practical nursing program at Porter Memorial Hospital in Denver, Colorado.
- Linda Mills, who has worked in the Wyoming Conference office as secretary, has requested a leave of absence. Her mother, Mrs. William Mills, is taking her place while Miss Mills is on leave.



Columbia Union

Reported by
Morten Juberg

- About 30 members of the Huntington, West Virginia, church are actively engaged in the weekly Bible Speaks visita-

tion program. Evangelistic meetings to follow up the interest are being conducted by the pastor, M. A. Wheeler.

- About 10,000 pieces of literature were given out at the New Jersey State fair in Trenton. A temperance exhibit featuring Smoking Sam, a manikin, was under the direction of the conference lay activities secretary, Robert D. Steinke.
- A Bible printed in 1788 was the winner in a survey made by the Upper Sandusky, Ohio, church. The oldest Bibles were then displayed at an exhibit at the Wyandot County Fair.
- The Philadelphia Boulevard, Chestnut Hill, German, Hatboro, Norristown, and Orville churches have joined forces for the establishment of a consolidated school. The facility is temporarily situated at Hatboro. The churches plan to purchase a 19-acre site and build a new school.
- Thirty-five thousand problem drinkers in the Washington, D.C., area have sought aid through the Sligo church's temperance experiment, Drinkers Dial. Along with the help given alcoholics at least three possible suicides have been forestalled.
- The Piney River branch Sabbath school, operated by the Lynchburg, Vir-

ginia, church, began meeting weekly this spring. Two have been baptized as the result of the Sabbath school work.



North Pacific Union

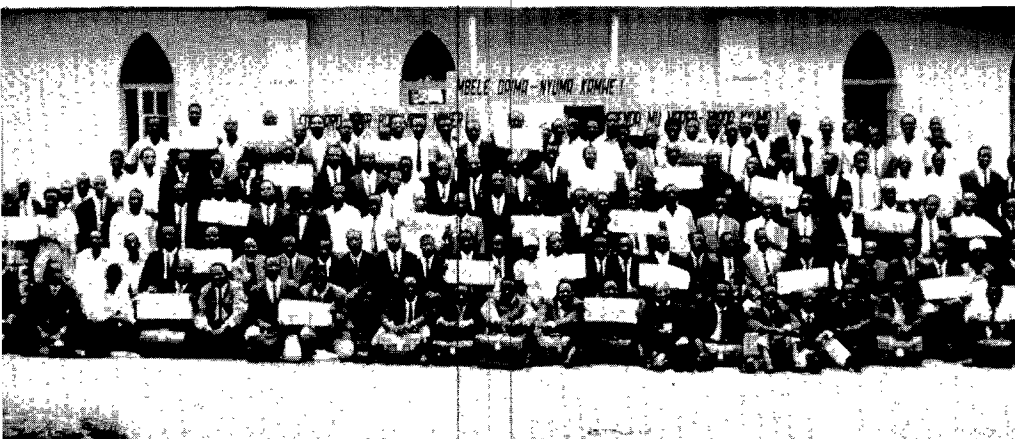
Reported by
Mrs. Ione Morgan

- During the past 11 years, William H. Jensen has served the Alaska Mission at Anchorage, Dillingham, Juneau, Sitka, and Ketchikan. Recently he accepted a call to serve in Puno, Peru, for which post he and his family left by plane on August 28.
- The Bible Crusade Team of the Upper Columbia Conference, which includes Herman Bauman, speaker, Lorie Purdey, soloist, and Paul Cole, director, began an evangelistic series in Hermiston, Oregon, October 8. It will continue until December 11.
- Significant services in the College Place Village church marked Sabbath, September 24. A note-burning ceremony by Pastor N. R. Johnson, assisted by Ray Collins, church treasurer, and Cecil Ashley, head elder at the time the fund-raising campaign began, signaled the completion of payments of more than \$76,000 from the church as their portion for construction of the new Walla Walla Valley Academy. Elder Johnson also preached his farewell sermon, after five and one-half years in College Place. He is transferring to the Meadow Glade church in the Oregon Conference as pastor.

► The lay program of evangelism was initiated in Pocatello, Idaho, last February. Since then, the members have conducted two Stop-Smoking clinics under the direction of Robert E. Rush, M.D. A city-wide religious interest survey and Bible course enrollment campaign preceded the summer's evangelistic field school conducted by Bruce Johnston and Don Jacobsen. The Bible Friendship Plan is currently in progress. To date 23 people have been baptized. Reuben A. Hubbard is the district leader, assisted by Robert R. Nickell and Thomas W. Calkins.

► Recent additions to the working force in the Oregon Conference include George W. Reid, associate secretary of the MV and temperance departments; Ralph Gladden, pastor of the Laurelwood-Gaston district; A. J. Gordon, conference revivalist; Duane P. Huey, treasurer of the association; Lyle B. Griffin, principal of Milo Academy.

► Six Walla Walla College teachers completed work for Master's degrees this past spring and summer: Robert McChesney, instructor in history; William J. Key, instructor in business and economics; Fred Bennett, assistant professor of en-



Meeting of Colporteurs in Trans-Africa

Never before had so many literature evangelists met together on African soil. They came from the three countries of East Africa—Uganda, Kenya, and Tanzania—to Ikizu Training School in Tanzania. In all, 147 full-time literature evangelists and leaders were present.

The placards displayed in the picture indicate the 28 former occupations of these literature evangelists. Some had been fishermen, shopkeepers, shepherds, and farmers. One had even been a former Mau Mau leader, and several had been ordained ministers in other mission societies. More than 40 had helped begin new branch Sabbath schools or companies in unentered areas.

Union publishing secretaries D. R. L. Astleford and R. H. Henning, and their field publishing leaders, are determined to build up an even larger soul-winning literature program in their territories. This is indicated in their Swahili motto: "Mbele Daima Nyuma Kamwe!" which means "Forward ever, backward never!"

J. N. HUNT
Departmental Secretary
Trans-Africa Division

gineering; Dale Myers, instructor in mathematics; Mary Saxon Thayne, assistant librarian; and Robert J. Hunter, Jr., instructor in music.

Northern Union

Reported by
L. H. Netteburg

► The large Illumidrama Second Coming scene, which was shown at the New York World's Fair, was used successfully at the South Dakota State Fair, where many people studied the picture and listened to the tape recording describing the Second Coming. More than 1,000 7- by 13-inch copies of the Illumidrama picture were given to interested visitors to the Huron, South Dakota, exhibit.

► The Bible Story Hour, a radio program featuring Arthur Maxwell's *The Bible Story*, had its fourth anniversary in September. It has been heard over station KICD in Spencer, Iowa, on Sunday evenings. The idea of the program originated with Maurice Mingus, a layman in the Spencer church.

► Student literature evangelists who canvassed in North Dakota this past summer reached a new high in sales, selling \$21,688.20 worth of literature, a gain over the previous summer of approximately \$5,000. The students are Terry Dietrich, Don Dronen, David Evans, Dennis Fischer, Larry Hallock, Alvin Hensel, Leta Hensel, Lila Hensel, Dwight Miller, Stanley Reiswig, and Arla Zabolotney. They enrolled 826 people in the Bible courses and gave away 1,942 pieces of literature.

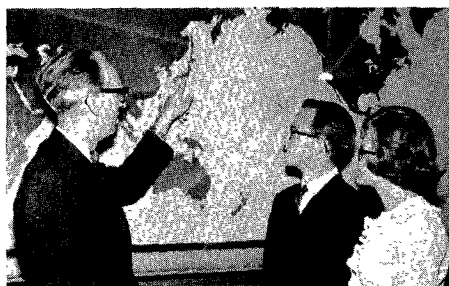
► Lyle C. Anderson, principal of Maplewood Academy, reports a record 215 students in attendance at the Hutchinson, Minnesota, school. Neville George, principal of Sheyenne River Academy, reports 138, and Charles Felton, principal of Oak Park Academy, reports 151 enrolled. These three schools have a larger enrollment than the total for the four schools, including Plainview Academy, during the 1964-1965 school year.

► A three-day retreat was held for North Dakota ministers at Lake Metigoshe from August 14 to 16. W. S. Jesse, of the Voice of Prophecy, and L. E. Froom, from the General Conference, were guest speakers during the fellowship, which was under the direction of Ben Trout, president, and Norman Harvey, secretary-treasurer, of the North Dakota Conference.

► A. J. Iseminger, stewardship secretary of the North Dakota Conference, has been called to Iowa, where he will serve in the same capacity.

► Martin Shain has joined the working force of the Minnesota Conference to serve in the Conference Association as field representative to aid in estate planning.

► Clark Willison has accepted an invitation to serve as educational and MV secretary of the Northern Union Conference, filling the vacancy created when H. E. Haas moved to the Southwestern Union. Coming from the Illinois Conference,



Student Missionaries Serve in Japan

A new student missionary project for sending ministerial students to the Osaka Evangelistic Center in Japan for a year has been launched by the Pacific Union College department of religion under the sponsorship of Leo Van Dolson, associate professor of religion.

The first student missionary under this new project, Jim Fisher, is a junior ministerial student of Pacific Union College. He and his wife, the former Ann Thompson, flew to Osaka in September. The couple will return to the United States in July, 1967.

E. E. Jensen, secretary-treasurer of the Japan Union Mission, points to Osaka, Japan, where Mr. and Mrs. James Fisher will be serving.

JUDY WARPOLE

where he served as educational secretary, Elder Willison has a rich background of departmental and academy experience.



Southern Union

Reported by
Oscar L. Heinrich

► The Sabbath school of the Memphis First church achieved top rating among all the Sabbath schools of the Kentucky-Tennessee Conference. Superintendent Frank Ashby was awarded a certificate of appreciation in recognition of this outstanding achievement. This Sabbath school rose from seventy-first position in 1963 to first position in 1966. E. L. Marley, conference president, made the award at the annual camp meeting held at Highland Academy.

► Twenty-one converts were baptized during August in Fort Lauderdale, Florida. These were the result of a three-week series of evangelistic meetings conducted by Fordyce Detamore during July.

► Workers of the Florida Conference held their annual fall retreat at Camp Kulaqua, September 6-8. Guests included Don Hunter and A. C. Fearing, of the General Conference, and Dr. Gordon Hyde, of Southern Missionary College.

► Vacation Bible School at the Memphis First church was held July 23 to August 5 in the evenings in conjunction with the Barron-Turner Crusade for Christ evangelistic meetings. Only kindergarten and primary age groups were included in the school. A total of 142 children were enrolled. Mrs. Earl Osborn coordinated the program.

► A three-week series of evangelistic meetings was conducted recently in Wal-

laceville, Georgia. Everett E. Cumbo, conference evangelist, conducted the meetings with William Jackson and Robert Pumphrey, district pastors, assisting. Thirteen were baptized.

► First services were conducted in the new sanctuary at Port Charlotte, Florida, on Sabbath, August 27. W. O. Coe, conference president, spoke at the worship hour.



Southwestern Union

Reported by
J. N. Morgan

► A two-day executive management conference for Seventh-day Adventist hospital administrators and assistants was held in Fort Worth, September 14 and 15. The fourteen-hour course of instruction dealt with improving techniques of working with people and of hospital management. Special guest lecturer was Dr. Hilton Shepard, management consultant, of Fort Worth. The program was directed by Al-tus Hayes, Texas Conference medical secretary.

► Mrs. Eliza Massey recently was honored by the Dallas Central Seventh-day Adventist church upon celebrating her one-hundredth birthday. In a century of unselfish living, Mrs. Massey has been a member of the Adventist Church for the past 20 years. A high light of her birthday celebration was a congratulatory message from President Lyndon B. Johnson.

In Remembrance

ANDERSON.—Lillian Huberta Hickox Anderson, born Dec. 28, 1890, at Healdsburg, Calif.; died Sept. 1, 1966, at National City, Calif.

BIGGS.—Calvin E. Biggs, born in Bulawayo, Rhodesia; died at the age of 42, with interment at Santa Ana, Calif., Aug. 3. Survivors are his wife, Marceline Hartman Biggs; two children; his father, Elder Lloyd E. Biggs; and a sister.

CAMPBELL.—Roy Glenn Campbell, born April 9, 1903, in Charlevoix County, Mich.; died Sept. 13, 1966, at Takoma Park, Md. He attended school in Graysville, Tennessee, Flat Rock Academy in Georgia, and Southern Missionary College. For a brief period he was pastor of three churches in the Chicago area—Harvey, Hammond, and Chicago Heights. In 1924 he married Florence Kott, and in 1930 he became assistant publishing secretary of the Chicago Conference. A year later he became publishing secretary of the Missouri Conference. After three years he was called to lead the porteur forces in the Oregon Conference, and in 1935 he was ordained to the ministry. In 1936 he went to the Greater New York Conference as publishing secretary, and after three years was called to be publishing secretary of the Philippine Union. About the time of the second world war they returned to the United States, where he became publishing secretary of the Illinois Conference. Four years later he went to the Canadian Union in the same capacity. In 1948 he was called to the Southwestern Union, and in 1950 the Lake Union Conference invited him to become publishing department secretary. After nine years there he became manager of the periodical department of the Review and Herald, which position he was holding at the time of his death. Survivors are his wife; three brothers, George, of Miami, Florida; William, of Detroit, Mich.; and Wallace of Cedar Springs, Mich.; three sisters, Bessie Dixon, of Detroit, Mich.; Anna Himebauch, of Charlevoix, Mich.; and Joanna Stanley, of Miami, Florida. He compiled the book *Adventuring With Gospel Literature*.

CASADA.—William Christopher Casada, born May 20, 1937, at Tulsa, Okla.; died June 25, 1966, at Tulsa, Okla.

CURTIS.—Clyde D. Curtis, born Oct. 5, 1931, at Kalamazoo, Mich.; died at Napa, Calif., Aug. 8, 1966. His wife, Astrid, survives.

ESPINOZA—Julio Enrique Espinoza, born March 1, 1893, at Guayaquil, Ecuador; died Aug. 19, 1966, at Guayaquil, Ecuador. He was educated at Pacific Union College and Antillan College in Puerto Rico. He joined Elder Orley Ford in the work in Ecuador in 1928 and was ordained to the ministry in 1948. His wife, Ines Sanchez Espinoza, survives, as well as a son, three daughters, seven grandchildren, a sister, and a brother.

FOTHERINGHAM—Ruby Williams Fotheringham, born Aug. 1, 1898, at Eaton, Colo.; died at Greeley, Colo., May 18, 1966. [Obituary received Sept. 12, 1966.—Eds.]

GAYED—William Gayed, died Aug. 23, 1966, in Cairo, Egypt, at the age of 48 years. He was director of Sabbath school and lay activities of the Egyptian Mission.

HARTT—James P. Hartt, born Dec. 3, 1886; died March 24, 1966. His wife, Alice Bentley Hartt, survives. [Obituary received Sept. 19, 1966.—Eds.]

HEINEN—Virgie Heinen, born April 19, 1892, at Okarche, Okla.; died June 23, 1966, in Tulsa, Okla. Her husband, Pete, survives.

HELMS—Grace Pearson Helms, born Oct. 24, 1883, at Princeton, Minn.; died March 31, 1966, at Caldwell, Idaho. Her husband, Elvin, survives. [Obituary received Sept. 11, 1966.—Eds.]

HORTON—Alma Elizabeth Horton, born in 1905, at Gainesville, Fla.; died at Modesto, Calif., Aug. 15, 1966. Her husband, James A. Horton, survives.

MAY—Katerina Christiana Thompson May, born May 8, 1883, in Denmark, and died in South Dakota. She attended Plainview Academy and for a time was a literature evangelist. In 1916 she married Edward May.

MC GINNIS—Elmer McGinnis, born Sept. 3, 1887, at Medaryville, Ind.; died at Camino, Calif., Aug. 28, 1966. His wife survives. For a time he was employed at the Pacific Press Publishing Association, Brookfield branch.

NOELL—Will Lee Noell, born May 15, 1870, at Cloverport, Ky.; died Aug. 4, 1966, at Ardmore, Okla. His wife, Louise, survives.

SCHULTZ—Lillian A. Rogers Schultz, born Jan. 8, 1892, at Walker, Kans.; died at Water Valley, Miss., May 20, 1966. [Obituary received Sept. 16, 1966.—Eds.]

SORENSEN—Evelyn M. Sorensen, born Dec. 24, 1918, at Eagle, Neb.; died Sept. 2, 1966, at Kansas City, Mo. Her husband, Ralph, survives, together with four sons, one of whom is on the faculty of Pacific Union College.

STILLIANS—Lillie Stillians, born Feb. 17, 1870, near Blair, Nebr.; died Aug. 27, 1966. She served as a literature evangelist for a time. Five children survive.

TRICKETT—Bertha A. Trickett, born April 26, 1853, in Posey County, Ind.; died Aug. 23, 1966, at Niles, Mich. Her husband, William M. Trickett, survives.

NOTICES

Literature Requests

Send Bibles, songbooks, *MV Kit*, picture cards, books, games, slides, films, children's and junior materials to Helen Wilson, Riverside, Kingsvale P.A., Jamaica, W.I.

Rhona Wilson, Retirement, Kingsvale P.A., Jamaica, W.I., wishes *Little Friend*, *Signs*, *These Times*, *Review*, *Instructor*, tracts, *Guide*, books, *Hymnals*, audio-visual aids.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, requests a continuous supply of E. G. White and denominational books, *Signs*, *These Times*, *Message*, picture cards, flannelgraph S.S. materials, prophetic charts, evangelistic equipment, and tracts.

WANTED: A continuous supply of *Signs*, *Listen*, *Liberty*, tracts, old Bibles, songbooks, small books, picture cards, Christmas cards, cutouts, children's stories, color books, finger plays, Bible pictures, prophetic charts, audio-visual aids, slides, films, Bible games, juniors' and children's materials by: Mrs. L. Braithwaite, St. James P.O., Port-of-Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumuto P.O., Trinidad, W.I.; Mrs. Daphne Riley, c/o Mary Ifill, Chin Chin, Cumupia, Trinidad, W.I.

Send a continuous supply of books, magazines, *Hymnals*, Bibles, and cards to the following: Tina Faigao, Angsanga, Tan-ag, Banton, Romblon, P.I.; W. Val Chambers, Central Jamaica Conf., P.O. Box 81, Spanish Town, Jamaica, W.I.; Angelico B. Tomarong, Office of the Municipal Court, Calatrava, Neg. Occ., P.I.; Leola Plummer Gordon, Chilibre 18, Panama; Maximo L. Divinagracia, Bayangan 1, Agusan, P.I.; Pastor A. Randolph Haig, Adventist Temple, Box 26, St. George, Bermuda; Donna Caffige, Hinigaran, Neg. Occ., P.I.; Nene Candelario, Hipona, Pontevedra, Capiz, P.I.; David B. Burata, Cogon, Panay, Capiz, P.I.; Beth Samaramos, Calawag, Isulan, Cotabato, P.I.; Esther Cezar, Zamora St., Pontevedra, Neg. Occ., P.I.; Paterno Bocaala, Cogon, Panay, Capiz, P.I.

WANTED: A continuous supply of *Signs*, *These Times*, *Life and Health*, *Message*, *Listen*, *Worker*,

Instructor, *Review*, *Quarterlies*, *Guide*, *Primary Treasure*, *Little Friend*, *Present Truth*, *MV Kit*, *Liberty*, *GO*, *Mission Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, finger plays, *My Bible Story*, to the following: B. G. Escara, Romblon, P.I.; J. T. Manullang, Post Box 87, Bandung, Java; Josue N. Fofue, Banton, Romblon, P.I.; Segundo Ledres, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pedro Hermoza, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pastor J. Daniel, Kannada Section Office, 71/1 Infantry Road, Bangalore 1, South India.

Send many copies of the book *After One Hundred Years* and suitable missionary literature to J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky.

WANTED: A continuous supply of old Bibles, *Signs*, *Listen*, *Life and Health*, slides, films, phonograph records, *Worker*, *Instructor*, Mrs. White's books, to Mariano B. Abuyne, Municipal Secy., Loreto, Surigao del Norte, P.I.

Send only books, Bibles, *Signs*, *Life and Health*, *These Times*, *Message*, and *Listen* to Mrs. F. C. McGune, 1327 W. Malone, San Antonio, Tex. 78225.

Send a continuous supply of missionary literature to the following: Aresenio Dollosa, Bo Progreso, Binalbagan, Neg. Occ., P.I.; J. A. Corpus, Davao Mission, P.O. Box 293, Davao City, P.I.; H. E. Mangkei, Taman Sari 44, Bandung, Indonesia; Saturnino D. Antonia, Minapan, Tulunan, Cotabato, P.I.; Gershon A. Hallaso, Alicomahan, Sugbangeogan, Misamis Or., P.I.; Annie Sumagang, 169 Urdanita St., Tanjay, Neg. Or., P.I.; Leticia Roche, Golgota St., Janiway, Iloilo, P.I.; Atlas Rey, San Augustus Isla Verde, Batangas, Batangas, P.I.; Basilia Zerrudo, c/o Seventh-day Adventist Church, Kidapawan, Cotabato, P.I.; Catherine F. Festejo, Corcuera, Romblon, P.I.; Rhetorica F. Festejo, Odiongan, Romblon, P.I.; Gorgonio C. Galan, Sr., Sitio, Buyong, Candoni, Neg. Occ., P.I.; A. Green, Somerton, P.O., St. James, Jamaica; Archibald P. Tupas, 136 San Jose St., Jaro, Iloilo City, P.I.; Malcolm Wilson, P.O. Box 900, Port-of-Spain, Trinidad, W.I.; Dr. J. A. Lennox, Medical Director, Kwahu Hospital, P.O. Box 27, Mpraeso, Ghana, W. Africa; Loreto M. Tabuada, Old Nongnongan, Maranag, Mindanao, Bukidnon, P.I.; Miguel T. Adante, Philippine Pub. House, Box 813, Manila, P.I.; Denis Breetzke, 1412 Clarks Lane, West Chester, Pa. 19380.

Pastor Moses Attah, P.O. Box 133, Berecum, Ghana, West Africa, wishes Chapel Records, Bibles, picture cards, filmstrips, Spirit of Prophecy books, gramophone, greeting cards, Argus projector lens, evangelistic campaign materials, tracts, Argus projector battery, color, 6 v. or 12 v. sliders, New Faith Bible.

Aquilino M. Trinio, 21 Block 4, PHHC, Bacolod City, P.I.; needs Sabbath school supplies, *Review*, *Signs*, *Life and Health*, *Little Friend*, *Liberty*, tracts, *GO*; *Quarterlies* not older than two quarters continuously.

Venezuelan Children in Colporteur Work

In Venezuela our magazines are much appreciated by the public. Not only the colporteurs but church members and children distribute them. C. T. Palma, one of our faithful colporteurs, has two children of 9 and 13 years who earn the money for their school fees by selling magazines.

One day one of the children went to visit the Guardia Nacional (military headquarters). The officer at the door would not let the boy in. This brave boy turned and went in the building through another gate and approached a higher officer, selling him four magazines.

The officer asked, "Why don't you come in and sell your magazines to the other officers?" The child answered, "The officer at the gate would not let me in."

Then the officer added, "Go ahead and sell to everybody, because this is the magazine that we ought to read." The youngster took advantage of the opportunity and sold a large amount of magazines. These two brothers are selling an average of 350 copies of *El Centinela* every month and are able to pay their school expenses.

How wonderful that parents and children alike are devoted to the work of saving souls through the printed page!

BENJAMIN RIFFEL
Inter-American Publications of the
Pacific Press

Requests for Prayer

A father on the East Coast urgently requests prayer for a daughter who is an Adventist and now is ill with tuberculosis.

Parents in the Midwest request prayer for a non-Adventist son-in-law who is facing amputation of a foot because of diabetes.

Evangelistic Advertising Wanted

D. L. Lowe, "Heathways," 913 Melton Rd., Thurmoston, Leics., England, is to give an evangelistic publicity display at the forthcoming British Union Conference session, after which the material gathered will become a permanent collection. Send handbills and posters used by pioneer evangelists up to more recent times. Samples of current evangelistic advertising are needed from all parts of the world. Translate the title, etc., where necessary, and append to each item separately. Please send immediately.

Church Calendar

Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day	November 19
(Campaign dates Nov. 19, 1966-Jan. 7, 1967)	
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3
Thirteenth Sabbath Offering	
(South America)	December 24

Church Calendar for 1967

Soul-winning Plans and Projects	January 7
Church Missionary Offering	January 7
Liberty Magazine Campaign	January 14-21
Religious Liberty Offering	January 21
Bible Evangelism Crusade	February 4
Church Missionary Offering	February 4
Faith for Today Offering	February 11
Christian Home and Family Altar Day	February 18
Christian Home Week	February 18-25
Listen Campaign	February 25
Visitation Evangelism	March 4
Church Missionary Offering	March 4

REVIEW and HERALD

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

Editor:	KENNETH H. WOOD
Associate Editor:	RAYMOND F. COTTELL
Consulting Editors:	ROBERT H. PIERSON, F. L. BLAND M. V. CAMPBELL, THEO. CARICHO R. S. WATTS, NEAL C. WILSON
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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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

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

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**	Bedtime Stories, 16 vols.	**		Flee the Captor	5.35
**	Bible Story, The, 10 vols.	**		God Sent a Man	2.70
	Butterfly Blue	\$2.25		*Great Controversy, The, trade	4.40
	Four on an Island	2.55		Small	2.40
	Hot Brick, The	2.65		Special	1.25
	In Tune With God	3.40		Heart Menders, The, paper	.45
	Jungle Thorn, paper	1.35		*Help in Daily Living, paper	.28
	Kamwendo	2.65		In Defense of the Faith	3.00
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	Waldenses, The	2.25		Jesus Never Fails, paper	.55
	When God Met Men, paper	1.35		Key in Your Hand	1.60
FOR LITTLE TOTS—PRESCHOOLERS				*Life Sketches of Ellen G. White	3.00
**	My Bible Friends, 8 books ready	**		Live Happier	1.60
	My Shepherd	1.80		Man Who Refused to Die, The	4.05
	Psalms for Tiny Tots, 2 books, each	.90		*Ministry of Healing, The	3.00
	When We Pray	1.80		Morning Watch Calendar, paper (1967)	.20
FOR MOTHER—DAD—FRIENDS				My Father's World	4.05
	*Counsels to Parents, Teachers, and Students	3.20 4.00		*Patriarchs and Prophets, trade	4.40
	1 Love Books	3.00		Pocket Companion Series, each	.20
BOOK CLUBS				Choice of any 10, postpaid	1.95
	Senior			Prayer	3.00
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News of Note

Liberty Editor Speaks at Washington, D.C., Rally

Roland R. Hegstad, editor of *Liberty* magazine, was the speaker at the nineteenth annual rally of Americans United for Separation of Church and State, in Constitution Hall, Washington, D.C., October 13. His subject was "The Great Society and the Great Wall."

Present at this meeting were members of the Congressional Staff and other governmental leaders. The principles of religious freedom as presented attracted favorable attention.

M. E. LOEWEN

Week of Sacrifice Offering

The General Conference urges all church members to plan carefully for the Week of Sacrifice Offering to be received at the close of the Week of Prayer on November 12. This year's goal has been set at \$500,000. There are very urgent and pressing needs in all of our worldwide division fields, which can be met if each of us truly makes a sacrificial gift to missions this year. Many can give the equivalent of a week's income, such as was promoted so strongly in years past. This will prove a blessing to the giver. Others perhaps will have to be content with giving less. All will wish to give sacrificially in view of the serious times in which we live.

ROBERT E. OSBORN

Riverside Hospital Constituency Meeting

The Riverside Hospital constituency meeting was held in Nashville, Tennessee, October 11. The meeting, in the Riverside Chapel, was under the chairmanship of Robert H. Pierson, General Conference president. A board of 25 trustees was elected, and at its first meeting, F. L. Bland, vice-president of the General Conference, was elected chairman. H. H. Schmidt, Southern Union Conference president, was elected vice-chairman.

Hospital administrator N. G. Simons gave a report covering progress since the last constituency meeting.

A competent medical staff is headed by Dr. G. N. Benson. Mrs. Emma Chafin is director of nurses. Several employees of the hospital were honored for service ranging from eight to 34 years.

NEAL C. WILSON

Evangelism in Indonesia

A letter just received from Sammy Lee, evangelist in the North Celebes Mission, tells of success in the three evangelistic efforts he has held in Indonesia this year. His first effort, held in Bitung, resulted in a baptism of 103. He writes:

"My next effort was in the little village of Maumbi where 40 souls joined the truth. While writing this letter I am on a short vacation after finishing my third effort at Seretan, a still smaller village about 15 miles from Tondano. The road is so bad here that only two buses could stand the task of carrying the overcrowded passengers. I hope our mission can soon get an old car of its own to make our work easier."

EDWIN GIBB

From Home Base to Front Line

Australasian Division

Roy Sodeman returned in September to his post as headmaster of the Apia Central School in Samoa, having been on furlough to India. They stopped over in in the homeland for a period of approximately three months before joining him at his post of labor.

North American Division

Mrs. Peter Cooper and three children left Chicago July 24, returning after furlough to India. They stopped over in England en route. Elder Cooper left Chicago August 23, returning to India where he serves as an evangelist in the Northeast Union, with headquarters at Karmatar, Bihar. Mrs. Cooper's name before marriage was Betty Campion.

Harry W. Bedwell, returning after furlough, left Portland, Oregon, September 5, for Singapore. Mrs. Bedwell left Seattle, Washington, October 2, returning to Singapore. Their son Darrel preceded them, having left Seattle September 1, for Singapore. Mrs. Bedwell's maiden name was Marvel Belle Smith. Elder Bedwell is secretary of the Far Eastern Division.

Mr. and Mrs. Russel A. Nolin and son left Portland, Oregon, September 19, returning to Benghazi, Libya, after a furlough. Mrs. Nolin's name before marriage was Frieda Adella Eisele. Mr. Nolin is maintenance engineer in the Benghazi Adventist Hospital.

Konrad F. Mueller left New York City October 2, for Germany, en route to Nigeria, returning after furlough. It is his plan to take a study leave in Germany. The children, Ulrike and Helga, left Los Angeles, California, for Darmstadt, Germany, August 21. They will attend school in Germany. Mrs. Mueller sailed on the S.S. *United States* from New York City to Bremerhaven, October 7. Mrs. Mueller's maiden name was Erna Frederika Hermann. Elder Mueller is a teacher-principal in the Adventist College of West Africa, located at Ilishan-Remo, in West Nigeria.

Dr. and Mrs. Charles H. Wilkens and son, of Takoma Park, Maryland, left Miami, Florida, October 3, for Kingston, Jamaica. Mrs. Wilkens' maiden name was Bonnie Ann Boyts. Dr. Wilkens will serve as a physician in the Andrews Memorial Hospital.

Dr. Olavi J. Rouhe, of Modesto, California, left New York City October 4, for the Congo. He is to serve for three months as a physician in the Songha Hospital and Leper Colony.

Elder and Mrs. Cecil B. Guild, returning after furlough, left San Francisco, California, October 4, for India. Mrs. Guild's name was Nora Myrnesth Dunn before marriage. Elder Guild is secretary of the Southern Asia Division.

Fred L. Webb, of La Sierra, California, left Los Angeles, California, October 5, for West Africa. The family are to follow in December. Mr. Webb is to serve as principal of the Yele School, in the Northern Province of Sierra Leone.

Mr. and Mrs. Charles W. Day and three children left Hildago, Texas, by car October 7, going to Montemorelos, Mexico. They are returning after furlough. Mrs. Day's name prior to marriage was Leora Kinder. Mr. Day is in charge of agriculture and industrial development at the Montemorelos Vocational and Professional College.

W. R. BEACH

Hindu Boy Addresses Letter to Jesus

The Voice of Prophecy office in Singapore receives many interesting letters from students who are taking the various Bible correspondence courses. Recently the office received a letter addressed simply to "Jesus Christ, Heaven." The author, an eight-year-old Hindu boy, wrote:

"My dear Lord, I come to Thy precious feet again. Forgive me all my sins and help me, Jesus. My mother went back to the dirty devils again, so Jesus, don't come too early. And also uncle is drinking, smoking, and eating pork prawns. Jesus, please send a letter to me. I must always follow You. From your son, Moses."

The Southeast Asia Union has four Bible correspondence schools, in Bangkok, Thailand; Phnom Penh, Cambodia; Saigon, Vietnam; and Singapore, Malaysia. These schools offer 15 courses in seven languages. During the past two years they received 66,724 applications, and graduated 11,500 students.

DANIEL R. GUILD

Ingathering at SMC Sets New Record

A one-day all-out Missions Promotion Field Day (October 11) at Southern Missionary College resulted in another record-breaking total—\$13,515, as compared with \$13,044 last year. God wrought a miracle for His work as more than 900 students participated by either soliciting or giving wages for the day.

C. N. REES