

REVIEW

and Herald

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The Dying Year

By LOUISE C. KLEUSER

While I reflect upon the dying year,
A new year waits upon the threshold fair;
Tonight, kind God, I cast a backward look,
And see my human weakness everywhere.

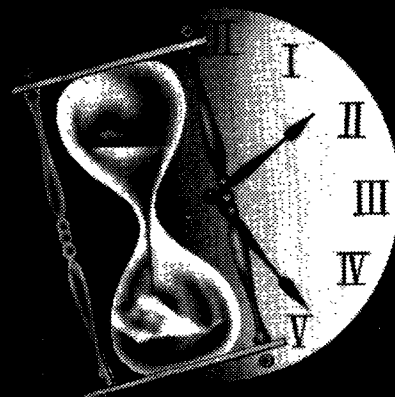
There looms in sight all that I meant to do,
Thy messages my lips oft failed to speak;
Tonight I see the souls I meant to help,
The year has slipped away—I feel so weak!

I see the babe whose prattle seemed but noise,
I see the lad whose mischief patience tried,
The loved one longing for my tender touch—
How oft Thy precious love have I denied!

I see the tender ties of friendship strained,
The worldly aims that starved my friv'lous soul;
Send to my heart the searchlight of Thy Word,
Forgive my chill and make me warmly whole!

Tonight Thy mercy ushers in another year,
A year portentous of grave fear and ill;
O God, it seems I fain would draw me back,
Safe trusting in Thy care and goodness still!

Guide Thou my falt'ring steps in paths untried
As I reach forth to place my hand in Thine;
I would lean hard upon Thy grace and love,
To work in me this year Thy will divine.



Undaunted by danger or difficulty, and compelled by the call of Christ, Adventist missionaries have written a story of heroism and victory for God among the primitive cannibal people of the New Hebrides.

A Visit to the Big Nambus of Malekula

By R. W. TAYLOR

Departmental Secretary, Australasian Division

THERE is perhaps no place in the Pacific where there has been on the one hand less seeming success and on the other hand greater sacrifice of life than in these islands. Thus wrote Dr. John Burton of the New Hebrides in his book *Call of the Pacific*. But Adventist missionaries, undaunted by danger or difficulty, and compelled by the call of Christ, have woven into the history of these infamous isles a story of heroism and victory for God.

The New Hebrides is a chain of about 80 islands stretching northwest to southeast for almost 500 miles in the South Pacific Ocean, about 1,400 miles northeast of Sydney, Australia. The climate is hot and humid, and malarial fever and tuberculosis are the scourge of the inhabitants. Even though Christian missionaries have worked for the people of this area since John Williams, the famous mis-

sionary, was martyred in 1839, in some areas tribes of naked heathen still live in primitive conditions.

Perhaps the darkest place in this archipelago has been the island of Malekula, home of the Big Nambus people. Writing of this island in 1912, Adventist pioneer missionary C. H. Parker said, "Malekula is the most heathen of these islands, and cannibalism is still practiced. The natives spend a great deal of time on their large dancing grounds, where with unrestrained license the darkest deeds of heathenism are done."

A few years later Pastor A. G. Stewart was visiting on this island, in an area where white man had never been before. He recalls that he chatted with the chief through an interpreter for a few minutes, but noticed that the chief was restless and the people decidedly unfriendly. His guide warned him that it was time to leave. They took their departure, but not before they noticed a man's body wrapped in leaves, ready for roasting.

Three years ago I visited the inland villages of the Big Nambus people. We climbed from the seacoast up a steep mountainside and then down the side of a chasm, where we waded a river. We repeated this process over and over again until we reached a high plateau a half day later.

As the ground leveled out somewhat, one of our two guides disappeared into the tangle of trees. A few

minutes later we heard strange bird sounds coming from the direction in which he went, and these were answered almost like an echo, from high up the ridge. We moved on along the narrow track and soon came upon a clearing which we discovered was the dancing ground of the Big Nambus men.

About 20 men were standing and sitting around the area, seemingly unconcerned about our arrival. In fact, as we drew closer to them it was obvious that they intended to ignore our presence, thereby showing their resentment at our being there. They were naked except for a bark belt around the waist and a little grass in front. They were not openly hostile, but by the sullen looks on their faces it was obvious that they were not going to put out the welcome mat for us.

On our immediate right was a partition of plaited bamboo. It stood about nine feet high and was about the same in length. We discovered that the village devil priest came to this place to talk to the devil. He would push a long stick through the bamboo and then chant a dirge, requesting the devil to come and meet with him. After a time the devil worshiper would feel someone take hold of the other end of the stick, and he then knew that the devil was in attendance. Many supernatural events occurred at this place, and we have no reason to believe that fakery was involved.

A little farther to the right were the houses where the men lived—long, dark structures, about ten feet high in front, with a roof sloping steeply from the center ridgepole to the ground. The thickness of the thatch used on the roof is tested by firing a gun at point-blank range. If the shot does not penetrate, the thickness is considered sufficient. These homes are used as forts in time of



Big Nambus of Malekula beating drums.



Heathen girls wearing their traditional headdress sit dejectedly in their dark home. They have little hope for the future and little to live for in the present.



Big Nambus girls reared in the mission village provide a vivid contrast to their heathen sisters (below, opposite). The gospel makes a difference in appearance and in character.

tribal fighting. From the central high point at the front of the house the ridgepole slopes back so that at the back of the house, which is about 25 feet long, the roof ridge is only about four feet from the ground.

Inside, the houses are almost completely dark. The only place where light and air can enter is a small door at the front about three feet square, and a small air vent about nine inches square at the highest point of the gable, in the front of the house. Inside, we found the timbers blackened by the soot of years, while the earth floor was white and powdery. Pigs, dogs, and male children reclined in the shadows, associating casually with the bones of their ancestors, which hung from the ceiling. The skulls of deceased patriarchs stared ominously from rocky ledges at the back of the house.

In the center of the clearing a dozen large yams six feet or more in length were tied to stout poles. These were, in fact, objects of veneration, along with the ever-present pigs. On the far side of the ground we saw a collection of wooden drums peculiar to this part of the world. These were large hollowed logs ten or twelve feet in length, with one end set in the ground. Eyes and facial features had been carved on the logs, giving them a somewhat human appearance.

"Where are the women and girls?" someone asked. Without a word, a young, fuzzy-haired chieftain pointed with his chin toward a series of bamboo fences. Here, with small thatched huts to keep out the rain, and with living conditions unacceptable even for animals in most parts of the world, we found the female part of the popu-

lation. Each woman wore a little grass skirt around her waist and covered her head with a series of hats dyed a dark red made from the bark of trees. From these hats hung long tresses of the same material. Custom prescribes that their natural hair must be cut short, but that the head must be kept covered in this way.

Prayer for a Sick Chief

Before we left the village we gave antimalarial tablets to some who needed them. The only time I saw the high chief smile was when I took a piece of plastic foam from the top of the tablet can and, using it as a powder puff, patted his face with it. I gave it to him then as a present amid smiles of approval. Down the path, on our way to the next village, we met another heathen man wearing the traditional bark belt, and found him quite friendly.

As we neared the village he asked, "Will you visit our old chief? He is very ill." Of course we agreed. He led us to a big house like the ones already described. Once inside, we strained our eyes in the darkness to see where the old man was. But it was too dark. "Bring him over here near the doorway," I said, "where we can see him." Slowly the old man arose, and before I could see him, I could hear his labored breathing. He put out his hand, and as I clasped it I could feel the heat of a burning fever. His cough and other symptoms quickly pointed to advanced pneumonia. Even if we could have admitted him immediately to the best of hospitals, I doubt that he would have survived. We had no suitable medicine with us.

I told the old chief that, humanly

speaking, he had no hope of recovery, but that in heaven there is a God who is stronger than any of the gods of his people, stronger than any sickness, stronger even than death itself. This God loves people so much that He sent His Son down here to earth in order to take the punishment for all the bad things that men had done, and while He was here He had healed all kinds of sickness. He can still heal sickness if we believe on Him and ask for His help. "Shall I ask Him to help you?" I inquired. In the dismal darkness the only sound was the labored wheezing of the old man. Then, still in silence, he nodded his head in the affirmative, and I prayed.

We left the house and the village



Dr. Joeli teaches a class in mothercraft.



Dr. Joeli examining a Big Nambus youth.



In a place of honor in front of the other ancestral skulls was that of the heathen chief who had known God's healing power.

immediately, for it was almost sunset and we still had a long way to walk back to the coast. Several months later word came that the old man had recovered, and true to his promise, he had brought his wives (polygamy is the accepted practice) and his many children down to the Adventist mission station on the coast.

A More Recent Visit

In May of this year I visited the area again. This time when we reached the village where we had received such a sullen welcome on the previous occasion, we were greeted with beaming smiles. Dr. Joeli, who was with me, had visited them several times since then, and now they said, "Me fella happy too much long you fella doctor time you come along village. Me fella 'im'e got plenty sick ["I am happy to have you visit the village. We have many sick people here"]. Within minutes the boys had been sent to gather juicy oranges from the bush, and everywhere there was an air of excitement at our coming. Having treated all the men in need of medical help, Dr. Joeli talked to the mothers about the proper care of their children.

All too soon it was time to leave, and amid appreciative smiles and friendly handshakes we took our leave and headed for the next village, where we had prayed for the old chief. I was looking forward to inquiring further about the miracle God had wrought for him. Somehow the trail seemed shorter and our footsteps lighter as we entered the village enclosure and were once more greeted by smiles and friendly gestures.

As soon as I had opportunity I asked, "How about the old chief who was sick? You remember we prayed to the God of heaven to heal him. What happened to him?"

"He got better," they exclaimed.

"How long did it take?"

"Straight away," they answered. "As soon as you left the village, he stopped coughing; his breathing was easy, and his fever left him." Then I knew it was a miracle, for he could never have recovered without divine aid.

"Where is he now?" I asked, not expecting to find him here, for I had heard of his visit to the mission.

"Oh, that is a sad story," said their spokesman. "He took his family down to the mission, but then because he had many things to fix up here, he returned, planning to leave as soon as possible to live at the mission. But after he had been here a little while the same sickness came on him again.

This time there was no one to pray for him to the great God in the sky, and so he died. Would you like to see his skull?"

Slowly they took us to the house where the old man had been when first I met him. There where I had offered prayer to the Great Physician, by the rays of my flashlight I saw the skulls of the ancestors. In front of the others, in a place of honor, was the skull of the heathen man living in ignorance, who, I believe, accepted God, and who knew His healing power.

Soon there will be no more heathen among the Big Nambus. Three or four years ago there were ten villages of them. Now there are only two or three.

"Why don't you leave this way of darkness, and serve the God in heaven?" I asked the men of Tenamet as we left the old chief's house.

"Soon we will," they responded. This is not just procrastination, but they are bound by much superstition and fear. They have no clothes to come to the mission, and it takes time to dispel the prejudice of a lifetime. But soon they will come, and there are more in other places still waiting in darkness—thousands of them.

As I walked away from that place, into which the first rays of light were beginning to shine, past the devil drums of Malekula, past the stone altars where human sacrifices had breathed their last, past the stone oven that had cooked human flesh, I thought of that naked heathen's words, "There was no one here to pray for him, and so he died." How many more are waiting in the shadows of darkness and death for someone to direct their eyes to God! Can you and I, can the church of God, rest complacently in the face of such a challenge?

A Story FOR THE YOUNGER SET

Lloyd Keeps His Promise

By INEZ BRASIER

LLOYD THOMPSON ran to the car so he would be sure to be ready when father came to go to town. Father was taking him to the zoo that afternoon!

Then Lloyd heard a queer noise. It sounded like Geri Anne, who lived in the

house next to his. Lloyd ran across his yard. But she was not on her porch, nor in the yard. That was strange, he thought.

"Geri! Geri Anne! Where are you?"

He listened again. She must be down by the fence beyond the garden. That was a bad place for a little girl who had to walk with crutches because of braces on her feet and legs.

"Don't cry, Geri! I'm coming!"

He ran through the garden and down to the low place where Geri Anne had fallen.

"I picked some violets for grandma's birthday and put them in my little basket. Then my crutches slipped and I fell down," she told him as he helped her sit up. She tried to smile as she rubbed her knee.

"I'm so sorry. Where is the little basket? I will pick more violets for you to put in it."

Geri Anne moved a little. "I fell on top of it."

Lloyd held the little basket. "It doesn't look much like a birthday basket any more, does it?"

"Now I won't have anything nice to put the violets in for grandma."

Lloyd knew just how Geri Anne felt, for her grandma was grandma to all the boys and girls in their block. "Don't cry! I'll think of something."

Just then father honked his car horn several times.



S. E. BOHLMANN, ARTIST

Lloyd found Geri Anne and tried to help her.

"I have to go, but I will be right back. Honest, I will," Lloyd told her as he rushed back to the car where father sat waiting.

"I can't go."

"I thought you could not wait to go to the zoo this afternoon."

"I couldn't, but now I can't go."

If there was anything Lloyd liked better than going to the zoo with father it was going with him when new animals had been brought there. And this time there were kangaroos and a baby lion.

"I promised to help Geri Anne pick violets, and I have to help her walk so she will not fall down again."

So father drove away, and Lloyd went into his house. He had to find something nice to put violets in. Then he remembered the little gold-colored jar his big sister had thrown away. It would be the nicest thing, and it was prettier than the basket. He put it in a sack and ran back to where Geri sat, getting wetter all the time.

"I thought you had gone to the zoo," Geri Anne wiped her tears.

"I promised to come back! I will pick the violets and you can put them in this jar."

Geri Anne held up the jar filled with blue violets. "It is so pretty. Grandma will be happy."

Lloyd thought so hard he scowled. "You should not sit where it is so wet. I'll run with this jar. Then I will come back."

He did just that, and then he went home again.

"Lloyd! What are you doing here? I thought you went to the zoo with father!" exclaimed his mother.

"Geri Anne fell on the stones in that wet place. Anyway, I promised to help her pick violets. I don't know if I can help her walk."

Mother hung up her dish towel. Soon she and Lloyd were back to the place where Geri was.

"I thought you wouldn't come back this time," sobbed Geri Anne. "I am all wet now."

"I promised I would come. Mother and I are going to make a chair with our hands, even if I am not very tall. We will give you a ride to your house."

They walked ever so slowly on the wet, slippery stones, and then across the garden into Geri's house. After mother had helped her put on dry clothes, she and Lloyd went into grandma's room. She opened her eyes as Lloyd put the jar of violets on the table by her chair. "Happy birthday, Grandma!"

Before grandma could say a word, Lloyd's father called. "Where is the boy who couldn't go to the zoo? Where is Geri Anne?"

Soon Lloyd was in the car beside father, and Geri Anne was there too, beside mother. They were going to the zoo together!

Lloyd leaned close to father. "I am glad I found Geri Anne. I am glad she can go to the zoo with us."

Father looked very happy. "I am glad you kept your promise. I am glad you helped Geri Anne when you wanted so much to go to the zoo, and did not know you could go anyway."

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

REFLECTIONS AND RESOLUTIONS

TRADITIONALLY, there is no better time for looking backward and forward simultaneously than at the end of a year. When you're a thinking person (and does anyone want *not* to be in this category?) you find it rather necessary to stop short now and then, take a deep breath, and begin a review of the past, as well as a hopeful visualization of the future. You may not expect to arrive at any resounding conclusions, nor is it particularly necessary that this happen. A quiet room with a fireplace, the flames burning low, perhaps rain or snow hissing against the windowpanes—that's a perfect setting for a New Year's inventory. If you'll place yourself mentally in that room, I'd like to confide a few of my thoughts.

Four years ago, in the first issue of the REVIEW with a January date line, our column first appeared. Before we ever started we'd compiled lists of areas in which we thought you'd be most interested. We've tried to cover a wide range of subjects relating to the art of Christian living when you're young. Sometimes you've agreed, sometimes you've disagreed. Whatever else, it's been a stimulating four years.

I find myself deeply troubled, though, regarding several areas of living as 1966 ends. I'm troubled because it seems to me that you—the young people for whom this column is primarily written—are in grave danger of being "sold" some ideas that are about as destructive as radiation from an atomic bomb.

First, let's take morality. Of course, if all young people were *taking* morality as a standard, there'd be no problem. But in all my life (which isn't unduly short or unduly long!) I've never before seen such a concerted drive to sell you immorality. Immorality is freedom; it's the open sesame to a "brave new world"; it's the hallmark of maturity; it's the thing to do; it's "in"; it's the "wave of the future." **THEY SAY.** And not only in magazines and books once considered vulgar and low class. One of the most widely circulated "high class" women's magazines has suddenly attracted a fantastic following by taking eroticism as its motif, under the editorship of an avowed enemy of morality.

Are you being taken in by all this? Please don't be. Immorality is sordid, ugly, treacherous, debasing, unlovely, undignified, disease-ridden, revolting, cheap—and I haven't begun to exhaust my store of adjectives, adverbs, and nouns. I don't

care *who* says differently, or under what circumstances. There are *NO* exceptions.

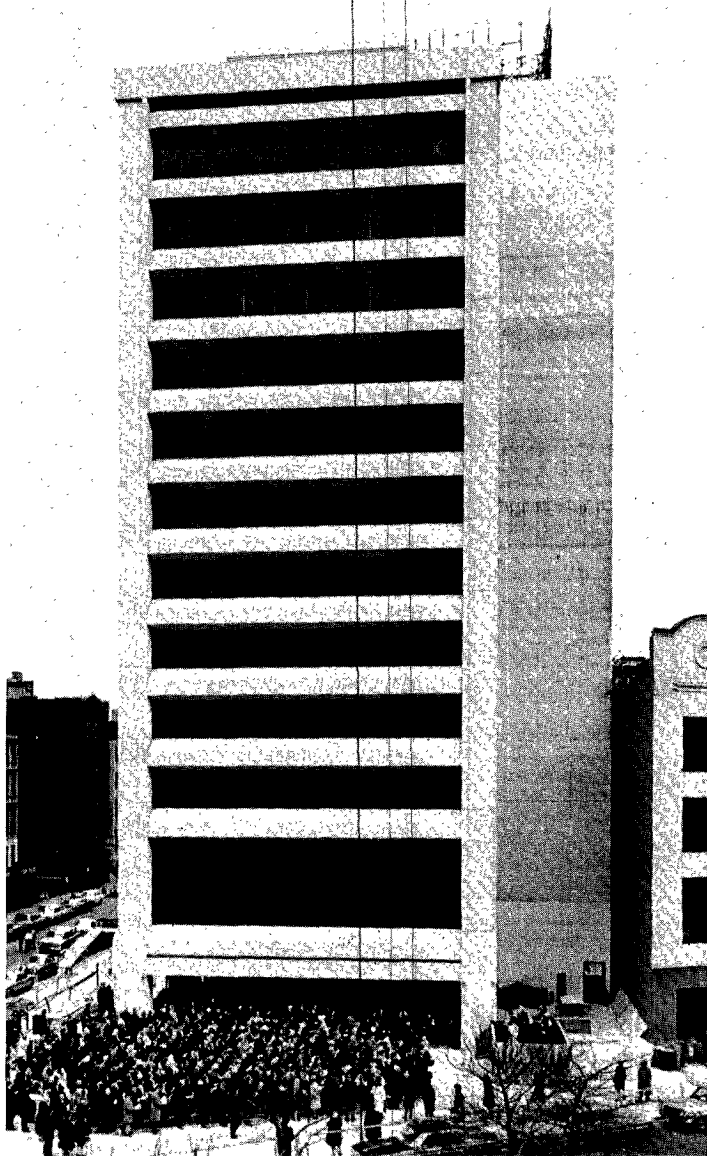
Far from being a prude, I've sometimes considered myself somewhat too *avant-garde*, yet if I had to face execution as a result of my stand on this subject, I'd face it rather than bend one iota. (I'm not sure just how much dignity and courage I'd display on the way to the guillotine, but I'd still go.)

Then there are the fretful, strident voices that some ministers and philosophers are raising shrilly regarding the "death of God." Preposterous! When a famous (notorious, really) bishop was recently called to account for the great harm he's been doing by his consistent attempt to tear down the very structure he had sworn to defend, I was much gratified. Someone should have "blown the whistle" on him long ago. I don't wish to be cruel, but I'm wondering whether the suicide of his son could be traced to this destruction of faith which is so deadly. No theologian I—yet I *don't* need to be to declare that God is *not* dead; He is "from everlasting to everlasting." On this firm faith you can structure your life; it will never change.

Another disquieting factor that seems primarily to affect young people is the use of psychedelic drugs—an adventure into semimadness, in my opinion. When I read that a strong advocate of these frightening potions is demanding that a "religion" be established based on the use of these drugs, I was speechless. (Only momentarily, of course.) Blasphemous it certainly is, to compare the drug-induced ravings of a deranged mind with the glorious, clean, inspiring teachings of Christ, the Son of the living God. Here again, though, you're being told that on university campuses everywhere the "in" students regularly experiment with psychedelics. If that's true, I hope you'll plan to be definitely "out."

There are other areas of uneasiness that trouble me—but I'll have to discuss them at another time, just as I'll probably, during this year, develop in greater depth some of the topics we've just talked about. In 1967 I wish for all my young friends the determination to believe, the willingness to be led by God, the discrimination to choose truth, and the courage to live by a worthwhile set of values, regardless of numerous pressures to do otherwise.

Miriam Hood



New 12-story home of the American Bible Society in New York City.

The BIBLE and American Life

By
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THE sesquicentennial of the American Bible Society in 1966 provides an opportunity for assessing the place the Bible has played in the life of the United States and the part that the American Bible Society has had in that contribution.

On first thought the Bible would seem to have been a major factor in shaping American culture. With the exception of the Indians and the Negroes, at the outset of our independence as a nation the overwhelming majority of the population was Protestant in background. All but small minorities sprang from the stock that came from countries that were officially Protestant.

Part of the distinctive genius of Protestantism is its emphasis on the Scriptures as the record of God's dealing with man and of the salvation He accomplished in the incarnation, crucifixion, and resurrection of His Son, and in the creation of His church. For the continuing vitality and even

the survival of Protestantism, therefore, familiarity with the text of the Bible and its study by the rank and file of those who call themselves Protestants are essential.

Moreover, again and again we are reminded of the part that Protestant refugees from persecution in Europe had in laying the foundations of our nation, and of the emphasis placed by these refugees on the Scriptures. We recall that one of the founders of New England declared that God had yet more light to break out of His Holy Word and that this faith has inspired much of the American Dream.

Yet from the beginning of the United States, even in the years of foundation-laying, the Protestant heritage and with it the influence of the Bible was threatened and seemed to be waning. For the large majority of the immigrants in Colonial days, the religious impulse was not present. The economic motive—the desire for

more of this world's goods—was predominant. So far as can be ascertained, when the Declaration of Independence was signed, only about five out of a hundred of the population were members of churches. Moreover, as thousands left the Atlantic seaboard and moved westward, such slight association as they might have had with the church and its faith dwindled.

Early travelers on the frontier reported the seeming godlessness of the new settlements. Disregard of religion, the flouting of Christian moral standards, the absence of worship prevailed, whether by individuals, families, or groups. With the nineteenth century came new waves of immigration from Europe. Only a few of the arrivals had religion as a dominant purpose. Millions were Roman Catholics who in their homelands had only slight, if any, touch with the Bible. Latterly urbanization and the decline of the small town and

the rural life, which formerly Protestantism and with it the Bible did much to shape, have threatened Biblical faith.

Increasing Influence of the Bible

In spite of these apparently insuperable obstacles the Bible has been a mounting influence in American life. To many this generalization will seem quite contrary to the facts. No one with his eyes open can fail to be aware of the gross ignorance of the Scriptures in the public at large and among those who call themselves Christians, even the members of Protestant churches.

Yet some incontrovertible data can be adduced to support the seemingly preposterous generalization. Outstanding is the mounting proportion of the population who are members of Protestant churches. With two exceptions, each decade in the nineteenth and twentieth centuries has seen an advance in that proportion. The exceptions are the decade of the Civil War, which brought an actual decline, and that of World War I, with neither advance nor decline.

Obviously membership in a Protestant church does not ensure a knowledge of the Bible. But Protestant instruction and Protestant worship are Bible centered, and with them some familiarity with the Scriptures penetrates the rank and file of the membership, and through them the national life.

Moreover, the published figures of Protestant church membership are not an adequate measure of the influence of Protestantism, nor of the Bible. Some denominations include in their statistics only adult members, and take no account of children who are under instruction, which includes the Bible. Then, too, millions who have once been members of Protestant churches have, through one cause or another, been erased from the rolls. Yet they and thousands of others who from time to time have attended churches or are members of fraternal orders that in their rituals make a place for the Scriptures, have been exposed, even though with tragic inadequacy, to the Biblical message.

We also have the fact that the sales of the Bible and of the Testaments year by year exceed those of any other book. The text most widely sold is what inaccurately bears the designation of the Authorized, or King James, Version. Yet in the past few years the Revised Standard Version has sold by the millions and other versions have from time to time had a wide circulation. Outside Protestantism, notably in Roman Catholic circles, the study of the Bible is mounting.

How shall we account for this permeation of American life by the Bible? Obviously, and chiefly, it is due to the fact that the Bible is inspired by God and for that reason speaks to men's deepest needs. The fashion in which, from many different angles, the authors struggled with the basic issues of life, has, in spite of changing historical situations, given answers to men's persistent questions. The fact that the Bible culminates in the New Testament, with its record of Christ, with its mystery and its unquenchable hope, and with the witness of the earliest Christians to Christ, has an inescapable appeal.

Of secondary and yet of crucial importance have been the means by which the Bible has been made accessible. Sabbath and Sunday schools teach the Bible. Readings from the Bible are a normal part of Christian worship. In Protestant worship they are in the vernacular and recently the Roman Catholics have increasingly used them in the language of the people.

Many Protestant churches seek to encourage daily personal Bible reading by their members. Various denominational groups have as part of their discipline Bible study, both in groups and individually. The Gideons specialize in placing Bibles in hotels, motels, and other facilities for travelers.

Outstanding in furthering the widespread use of the Bible in the United States is the American Bible Society. Since its organization in 1816

in New York City, it has striven, with amazing approach to success, to place a copy of the Bible or at least a New Testament in every home and in the possession of every American who does not have one. From its beginning the society dreamed and acted with the entire nation as its objective.

Four times in its first hundred years it undertook what it called a "general supply," with the purpose of placing a Bible in every family destitute of a copy. Between its "general supplies" it also endeavored to reach all. In its earlier years it was organized by "auxiliaries"—State, city, and county branches—and much of its achievement was through the voluntary labor of thousands in placing Bibles in the hands of individuals and families. It covered the growing cities in the East. It emphasized the frontier. Indeed, what is sometimes called the Bible Belt owes that designation in no small degree to the labors of the society, its agents, and its auxiliaries, in the days when that vast section was being settled.

During the wars in which the country has been engaged it has placed Bibles and Testaments in the hands of men in the armed services. It assisted in providing Bibles for the blind, for prisons, hospitals, immigrants, and, after the emancipation, the Negroes. It aided the translation and distribution of the Bible in Indian languages.

The horizons of the American Bible Society have never been the national boundaries. From the beginning the society has had in its purview the entire human race. Its organization was partly inspired by the British and Foreign Bible Society, twelve years its senior. Largely at the instance of the "parent society," and later through the American Society, Bible societies have been organized and aided in many countries. In the present century all these bodies have been drawn together in the United Bible Societies, with the Archbishop of York as the current president.

In celebration of the sesquicentennial of the American Bible Society, that global organization has as its breathtaking objective in this day of literary explosion, the placing of a copy of the Bible, or at least a portion of the Bible, in the hands of every literate person the world around.

Already, through many agencies, the Bible in whole or in part is printed in more than a thousand tongues. The American Bible Society is aiding in making the Scriptures available in the remaining hundreds of languages into which it has not been translated, and some of which have thus far not been reduced to writing. Here is a program to thrill every Bible-valuing heart.

The Nearing End

By Athalie P. Moseley

Day by day, hour by hour,
Time is slipping fast away;
Brother, do we sense the nearness
Of the final judgment day?

Do we recognize the omens
Of the world's impending doom,
As we look across the nations,
Shrouded in depressing gloom?

Are we growing more unmindful
Of the needs around our door,
While we plead for other people
On some far-off, distant shore?

The day is hastening to its close;
Night is falling, sure and fast.
Why sit we here idly dozing,
When today may be our last?

Heaven's gates will soon swing open;
Then, for some, 'twill be too late.
So let us be up and doing,
Lest we face an awful fate.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



HARRY BAERG, ARTIST

The heart-gripping story of Pami, a Pakistani child.

Part 1

ONE TINY STAR

By ELIZABETH SPALDING MCFADDEN

MAIL CALL in our mission home one morning last December brought a much-longed-for letter from one of our married daughters in Michigan. As I ripped it open, a colorful page floated out of the letter onto my desk. I glanced at it briefly, then snatched it up with interest. In our Stateside home when the children were little, it had been our custom to let them study the Christmas catalogs carefully, then choose four or five items they especially would like to have for Christmas and write their name by them. Only one would appear under the tree, of course, but it would be sure to be something the child wanted. Pat had now sent me a page torn from the Sears Roebuck Christmas catalog. It was covered with gay, holiday-be-decked babies across which she had written in bold, black letters,

"WANTED: One baby girl for Christmas." Signed: "PAT."

It was a joke, of course, for she could not possibly know our secret. My head dipped to one side and I cocked my ear for sounds from the improvised nursery across the hall. Our five-week-old Pakistani baby girl slept there in her borrowed, iron-clad crib.

"Would my daughter want a little brown baby?" I asked myself, the answer already forming in my mind. Of course she would. But still more im-

portant, would her husband want a foreign baby girl; one who had been born into a Mohammedan home 10,000 miles away from his own comfortable ranch-style home? The answer there was less certain; he might, and he might not. I bent my head and whispered a prayer.

"O Lord, help him to want her, if this is Thy will for little Pami. You sent her to us; we took her in, not knowing what the future held for her, but here is this Christmas order. Maybe she is to fill that—maybe she is to go to America with us and grow up in a Christian home. Maybe—but of course! I'm sure she must have a great work to do for Thee when she grows up, for already You have worked several miracles in her behalf. Thank You, God."

I remembered the night Pami came. I had been sitting alone in our mission apartment while my husband visited some patients at the hospital next door. Actually, I was feeling sorry for myself in my loneliness. As I turned the pages of my small photo book for grandmothers, lovingly caressing with my eyes each of my eight grandchildren, my attention was held by four-month-old Baby Kim, whom we knew only through pictures.

"Soon it will be Christmas," I mused, "with no grandchildren to put the sparkle into it." Worse than that,

I remembered, our two teen-agers, youngest of our brood, were in India. It was just possible that even they would not be able to get home this Christmas. The war between India and Pakistan was still simmering, even though the UN agreement forced them to hold their fire. "Mission life at Christmas time is very sad," I told myself, tearfully.

At that moment I heard a gentle knock on my front door. Glancing at my watch I rose to open the door, wondering who could be calling at nine-thirty at night. In the pale light of the entrance hall stood a slight figure draped in black. As my eyes adjusted to the dimness, I recognized a good Pakistani friend of ours and drew her into the living room. She stood just within, smiling sadly and returning my welcome. Then I noticed that under the folds of her black burka she held a bundle. A baby! Only its tiny head was visible. Choking, she held it toward me.

"Will you take her?" she whispered. "This child needs a home badly."

I cuddled the baby into the curve of my arm, guiding my friend to a chair. "How old is she?" was all I could think to ask.

"She is five days old. Her mother is unable to keep her. The baby's father died three months ago, and since the girl had married a Christian, her

family will have nothing to do with the child. Could you possibly find a home for her?"

Above the unbabylike gray-and-red blanket, I scrutinized the sleeping face. It reflected the well-known features of my friend's own family, staunch Mohammedans with whom we had spent many happy hours. Although interested in Christianity they still argued stoutly for their own beliefs, but who could predict the outcome? Our task was to sow the seed, I had often reminded myself; the harvest was up to the Reaper.

"Yes," I decided aloud. "Yes, we will keep the baby. She shall grow up in our home as our own daughter."

At that the woman broke down. Her tears fell freely and she embraced me, crying, "Oh, I knew you would! I knew your heart was big and loving and our baby—this baby could grow up safely. Thank you, thank you, thank you!" She made ready for a hurried departure, explaining that her taxicab was waiting and warning me not to mention the baby to her husband.

"He knows nothing about it," she declared. "If he knew I was placing this baby in a Christian home—well —" she hesitated. Then, "At least it's better than having her killed." She came closer to me, terror in her eyes. "You know," she whispered, "if the family knew where she was they would find her and kill her! To them, she would be better off dead than reared a Christian. But I don't feel that way, at least not with you."

When the door closed I hugged the baby to my breast. Precious little one! Just in time to save your life!

I examined the contents of the bag my friend had left with the baby. It contained a baby bottle, two hand-sewn shirts of cheap material, lovingly created, I imagined, by a heartbroken mother who knew she could not keep her babe, and six small triangles, also handmade, intended for diapers. There were also two new store dresses, much too large for an infant. These, I knew, had been purchased in the one and only store in Karachi that carries ready-made clothes for children. Expensive too. The grandmother must have bought those while her taxi waited, not wanting to deliver the baby to me totally unclothed. Unwrapping the soft new blanket, I examined the tiny babe. Perfect in every detail she was, and a pretty little thing already. Her skin was very light, like the man I judged was her grandfather—our friend of long standing whose wife had just left the babe in my arms. I bent and kissed one tiny foot, and the infant stirred in her sleep.

My husband's hand sounded on the

door! I had forgotten about him for the moment; what would he say? As I quickly covered the baby and stepped to open the locked door, a prayer wafted its way toward heaven, "Please help him to say we can keep her."

I kissed him as he entered, and he looked at me in a strange way.

"What's up?" he asked. "Why was the door locked?"

"A caller just left," I told him, mentioning her name. Then I beckoned toward our couch where the baby lay. "She left us something," I stated simply and held my breath. His big, firm strides across the living-room rug beat drums in my head. What if he is unwilling to keep her? But I knew that if it was God's will for us to have her, my husband would love her as I already did.

Pami Is Accepted

He bent and picked up the baby. Carrying her to the central light so he could examine her better, he exclaimed, "Why you little —," calling her grandparents' name. "Of course we shall keep you. We will take you to America and make a lady doctor out of you!"

Swinging to face me, he needlessly reminded me, "You know her grandfather is a lawyer trained in England and her grandmother is a college graduate, with brothers who are doctors. This is a smart baby; she will be able to take an education and we will give it to her!"

Relief flooded my being as I sank to the couch, whispering, "I'm so glad! I wanted her so much and I was afraid for a moment that you might not feel that way. Won't it be wonderful to have a baby in the house again?"

"It certainly will," he cried, handing her to me. "I've always wanted to try my hand at raising one of these Pakistani babies in the scientific way. Let's see, now, do we have canned milk in the house? I'll make her formula," and he headed for the kitchen.

We named her Pamela Lynn, since Pamela is a name often used by Pakistani Christians, as well as a good American name. For the next few weeks Baby Pami daily traveled with me down three flights of stairs and into the church basement next door to sleep peacefully in her basket on my desk, while I taught the small mission church school. The children all loved Pami and were delighted when I let them hold her bottle or rock her basket. Their parents joked that I was giving their children a course in baby care a bit young, but by the time Pami was four weeks old, she had a new nurse.

David and Sharilyn—seventeen and

fifteen, respectively—arrived at the Karachi airport on the first Pan American plane allowed to fly over the border between India and Pakistan since the cease-fire had become effective. We welcomed them home with open arms, like the other half-dozen parents of teen-agers attending school across the border. Because of the wartime breakdown in communications the children did not know of their new baby "sister," and while David was a bit dazed at such a surprise, Sharilyn was delighted. Immediately she took over full care of the tiny baby, and with a little help from me was soon giving her daily bath, doing her washing, and feeding her on schedule. Daddy, however, insisted on remaining the formula chief. In fact, when his duties forced him to be away from us a few weeks later at the year-end meetings for the Pakistan Union, he carefully instructed me on every detail of making Pami's formula, then looked at me skeptically.

"Do you think you can do it, dear?"

"Yes, I believe I can," I answered with a smile. "I have raised six children, you know."

His sheepish smile and his pat on my arm told me that he realized he was being a little "grandfatherly" about our latest addition, but it also told me how much he thought of our seven-week-old baby.

We had begun adoption procedures almost as soon as the baby arrived. It did not take long, as adoption laws in Pakistan are uncomplicated—except when Christians want to adopt babies born into Mohammedan homes! This hurdle was bridged, however, by the grandmother. How she did it we will probably never know, as we asked no questions. She had told us she would take care of everything, and she did. Shortly after Christmas, before she was two months old, Pami was legally ours—so far as the Pakistani Government was concerned.

Pat's Christmas order on my desk went unanswered for some time, for Christmas is meant for surprises. A day or so before Christmas three letters arrived in the United States, one in the home of each of our married children. They contained a combination Christmas card-announcement introducing Pamela Lynn McFadden in neat lettering below a picture of our baby at three weeks.

In Pat's home there was great rejoicing. "Mother and daddy have our baby!" exclaimed the happy parents-to-be. But then they stopped and eyed each other apprehensively. Pat's husband put it into words.

"What if they want to keep her?" he asked.

(Continued on page 10)

Does Military Service Change a Man?

By CLARK SMITH

ADVENTIST youth today are serving their country in the military forces under many different flags and varied circumstances. Military service is seldom easy. The stringent circumstances and the discipline change men who are subjected to it. These changes vary from man to man. The challenge to one's beliefs inherent in the very circumstances of military life strengthens those beliefs in some, and erodes them in others. Seldom is a man unaffected by the experience.

Few situations in life so cut away the superficialities of a man's religious beliefs as life in a barracks with large numbers of men who watch, challenge, and ridicule. As in any cross section of society, all varieties of character may be encountered in a barracks. There will be the quiet, dedicated Christian from any denomination. There will be the high-principled man who is not religious but who is nevertheless shocked by his close exposure to the evil about him.

There will be the average run-of-the-mill person who looks on at the good and the evil about him but allows neither to tilt the scales of his life too far one way or the other—who follows the good on occasion and who follows the evil on occasion, both of them from a distance. There will be the easily led men who wish for the pleasures of sin but who have a guilty conscience afterward. And there will be the men who are exultantly coarse and openly enjoy the sin that abounds in this world.

The pressure in society today is toward conformity. The man who has high standards of belief and conduct will be the target of an almost uncon-

scious campaign to lower his standards to match those of the majority. Any weakness or momentary wavering on his part will immediately subject him to intense peer pressure to conform to the level about him. Then those about him would not feel discomfort or rebuke at his presence.

These pressures, steadily resisted, build strength into a man's will power. To realize that those about you are constantly watching for the slightest indication of anything but a steady determination to serve God as you believe He should be served, demands watchfulness over every action of life. Those about you may not agree with you, but they will appreciate consistency in your life.

An Opportunity to Witness

This consistent witness for God will bear fruit. At the last spiritual retreat for American Adventist servicemen serving in Europe, one meeting featured the stories of men who had recently joined the church while in military service. In most instances someone's consistent Christian life first attracted them, then intrigued them, then became a great magnet drawing them to the Saviour. It was the life of a fellow soldier, a chaplain, or a physician that drew them. These men displayed a steady, cheerful, consistent life for Christ, so that others looking on said, "I want that in my life too."

You who are in military service, and you who may one of these days be in military service—the choice is yours. Your life among your fellow soldiers will be open to their observation. Beware of carelessness as you mingle with those about you. If there

is never a first time, there will be no second, no third, no fourth. Watch out for that first borderline story obviously enjoyed with relish, that first smoke, that first drink, that first show, that first card game, that first double date with girls of low morals. Stand fast in Christ. Keep your Christian influence intact. Once you yield, that influence will be gone. Stand fast.

In refusing to conform, do not be glum or self-righteous. A simple cheerful, "No, thank you" is sufficient. Then fill your hours with activities eloquently testifying that shady or borderline situations do not have a place in your life. Do your assigned duty well; don't shirk or pass on to others what you can accomplish. Be helpful to others about you. Be a man in your decisions, not overconfident nor yet servile. Fill your spare hours with study—your Bible, good books, correspondence courses, hobbies and crafts, even preparation for your assigned duty or a hoped-for advancement. Get out and get acquainted with the people and the country where your assignment takes you. Fill your life with good things, and there will be no room for anything else.

No one can take Christ out of your life, whether you are in military service or in civilian life, if you consciously build Him into it. The choice is yours.

ONE TINY STAR

(Continued from page 9)

"At their age?" countered Pat. "How could they?"

"Well, age isn't everything," her husband insisted. "Your father and mother have already adopted two children, remember, and just because they're in their fifties doesn't mean they couldn't do it again."

"I guess that's right," began Pat uncertainly. Then she brightened, "But somehow I feel this baby was meant to be ours. Isn't she a darling, honey?" They studied her picture together.

"She surely is," he agreed, and they allowed themselves to make a few plans as to how they would fit a baby girl into their home. Kevin, their three-year-old son, was delighted at the prospect of having a babe in the house, but he was not told that she might be his sister.

"Pami is grandmother's baby," his daddy explained. "Maybe she will let her live with us, and maybe not. Anyhow, she will be here while grandma stays with us, at least."

"I'm going to ask grandma to let Baby Pami stay with us all the time," young Kevin insisted.

(Concluded next week)

Medical Cadets participate with National Guard unit in evacuating a simulated casualty.



From the Editors



A NEW YEAR

We stand on the threshold of a new year. In a few days we shall say "Good-by" to 1966, and "Welcome" to 1967.

At the turn of the year in 1880 Ellen G. White wrote: "What has been the record of the past year in your Christian life? How stands your record in heaven? I entreat you to make an unreserved surrender to God. Have your hearts been divided? Give them wholly to the Lord now. Make a different life history the coming year from that of the past. Humble your souls before God. . . . Put away all pretense and affectation. Act your simple, natural self. Be truthful in every thought and word and deed, and 'in lowliness of mind let each esteem other better than themselves.' Ever remember that the moral nature needs to be braced with constant watchfulness and prayer."—*Testimonies*, vol. 4, pp. 521, 522.

One year later she wrote: "Go forward, guided by the heavenly angels; be courageous; be enterprising; let your light shine."—*My Life Today*, p. 5.

In 1883, she said: "Let patience, long-suffering, kindness, and love become a part of your very being; then whatsoever things are pure and lovely and of good report will mature in your experience."—*Ibid.*

As the new year began in 1903 she counseled: "For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. . . . Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work?"—*Colporteur Ministry*, p. 18.

Five Resolutions

These inspired new year messages are as timely today as when they were written. All of us would do well to take them to heart as we determine, under God, to grow in grace during 1967. Besides these, of course, we might make many other resolves. We would like to suggest five.

1. *I will spend more time with Jesus, developing a personal relationship with Him.*

This resolution is basic to spiritual growth. Too long have many Christians been more interested in the theory of truth than in the Author of truth. They know proof texts, but not the Person revealed in the texts. Others, no doubt innocently, are trying to earn salvation by works—their own works. They have not grasped the meaning of righteousness by faith. These people need to walk with Jesus day by day, have sweet fellowship with Him, and talk with Him as they would to a friend. They need to love Him and trust Him. As their souls are knit to the heart of Christ they will develop a stable, mature Christian experience. They will not swing wildly between the zenith of joy and the nadir of unhappiness. Life will take on deeper meaning, and faith will grow stronger.

2. *I will be a source of strength, courage, and cheer to others.*

This resolution can be carried out successfully only if we are making progress with resolve No. 1. In this world, where problems and sorrows abound, the Christian should be a positive rather than negative force. An

attitude of courage and cheer, maintained in the home, the church, the school, and the community, becomes a powerful witness and recommendation for true Christianity. No doubt the new year will bring reasons for discouragement and gloom, but let us resolve that, like Paul and Silas in the Philippian prison, we will sing hymns and praise God, no matter how unfavorable the outlook.

3. *I will be less judgmental and more charitable in my dealings with others.*

As with resolve No. 2, success in this endeavor will grow out of success with resolution No. 1. Let us remember that Satan is the accuser of the brethren. It is he who encourages us to dwell on the faults of others, to think evil of our fellow men, and to put the worst possible construction on their motives and deeds.

Christ sees the best in people. He does not condemn them for their failings, but lifts them up gently, encouraging them to do better next time. As we emulate Christ we will become more like Him in this respect. We will give others the "benefit of the doubt." This will not only create greater harmony, it will provide the kind of climate in which God's Spirit can best work through us to fulfill the gospel commission.

When Self Is Dead

4. *I will be less sensitive, or "touchy," in my contacts with others.*

This resolve is closely related to No. 3. One key to achieving success in this resolution is to make sure that "the old man of sin"—self—is dead. When self is dead we shall not be so edgy, jumpy, and sensitive when other people do not treat us right or when they make comments that seem critical. When self is dead we will not only have a happier, more healthy outlook on life, we will have more time to do good to others. The time that we formerly spent on self-defense can be spent helping those who are less fortunate than we are, both physically and spiritually.

5. *I will do my part to participate in the revival and reformation that God wants the remnant church to experience.*

All of us want to share in the glorious spiritual experience that we believe should mark the church during these last days. None of us wants to be left out. We want to receive the Holy Spirit in His fullness in our own lives, and we want to be used of God as powerful instruments for the finishing of His work on earth.

But God will not force us to participate. We ourselves must be in earnest. We must be willing to take whatever steps are necessary in order to advance with God and His church. In many lives this may mean forsaking sins that long have controlled us—besetting sins. God cannot bless us while we cherish sin.

Jesus came to earth, not to save us *in* our sins, but *from* our sins. The Saviour stands ready today to give us victory. He will not allow us to be overcome if we make a full surrender of self and ask Him to live out His life through us (Gal. 2:20). With Christ in the heart, even the weakest saint can overcome Satan and his temptations.

We must be among those who obtain victory. We must be among those who receive the Spirit of God in the

latter rain. We must be among those who experience revival and reformation.

To make these five resolutions effective is a large order—but not too large. We are living in a day when God expects great things. He is calling upon us to throw away the yardstick of the past as a measure of what we should expect in the future. He wants us to lift our sights and widen our horizons. So let us move forward with courage. With our trust in Christ and depending on His power, 1967 can be the greatest year of our lives. We believe that it shall be.

K. H. W.

REASON AND FAITH—8

Perhaps no other aspect of life confronts us with more or greater problems, difficulties, and disappointments on the one hand, and offers greater opportunity, satisfaction, and happiness on the other, than personal relations with our fellow men. This is true in the home, among friends, in earning a living, in the church, and in the community. It applies also, in a broader way, to intergroup and international relations. Most interperson and intergroup misunderstandings and conflicts grow out of the natural human tendency to be self-centered, to care more about, and for, ourselves than we do for others. For this reason we often fail to understand other people, to see problems from their point of view, to enter into empathy with them. And as a result we fail to treat them as we ourselves would like to be treated under similar circumstances.

The faculties of reason, faith, and emotion were ordained by the Creator to make interperson and intergroup relations happy and rewarding experiences. But sin blunted and perverted these faculties and left them seriously out of balance. Like an automobile tire that is badly out of balance, we experience more abrasion, more wear, and a rougher ride as we hasten along through life. Personal relations are the supreme test of one's religion, for unless we learn to care about other people at least as much as we do about ourselves, our professed love for God assays in His balances as fool's gold—mere pretense and sham.

God designed that all human relations should be rooted in love, in the New Testament sense of *agapē*. In contrast with affectionate, sentimental love, which grows out of the emotions, and passionate love, which operates on the physical level only, *agapē* involves the intellect, as well as the emotions. It includes affection and emotion, to be sure, but places them under the guidance and control of right reason. It is intelligent as well as emotional.

Whereas affectionate love operates primarily on the basis of feeling, reasoned love operates on the basis of principle. It seeks to apply the principles set forth in the second table of the Decalogue and in the golden rule, to all personal relations with other people. Because emotional love is based on the way a person *feels*, it is often fickle and subject to change. But because reasoned love is founded on unchanging *principles*, it is steady and constant. Whereas affectionate love tends to fluctuate according to the loveliness or hatefulness of others, and even of our own feelings, reasoned love burns with a steady flame that is unaffected by the other person's response, or lack of one, or by variations in our own emotional state.

The essence of reasoned love is concern for the happiness and well-being of others because of their need and irrespective of whether they deserve it or not. For this reason the frost of indifference that tends to blight and kill unrequited emotional love, leaves reasoned love untouched. All whom God loves we love, because

of our love for Him and because our inherent need to love others is even more essential to being and personality than our need to be loved. Reasoned love is the only through road to genuine and lasting happiness.

Concern for others is the first step in understanding them. The better we understand people, the more fully we shall be able to enter into empathy with them, that is, to feel with them and to participate with them in their joys and their sorrows, their aspirations and their disappointments. Only as we feel for and with others are we ready truly to practice the golden rule, to deal with them as we would like them to deal with us. With reasoned love in our hearts, our attitude toward other people is determined, not by whether we happen to like them or not, but because, as people like ourselves, they are children of our heavenly Father, and because they, too, long to succeed and to be accepted. In fact, we will prefer that they succeed, even at our expense if necessary. And strange as it may seem, as we rejoice with them in their success our own disappointment is minimized. Every attempt to benefit or advance oneself at the expense of someone else violates the New Testament principle of *agapē*, and progressively disqualifies a person for life in that better world.

As noted early in this series on reason and faith, sin blighted man's rational-moral faculties and upset the perfect balance in which the Creator adjusted them. As a result, some people excel in faith, and others in the power of reason. In still others, emotion is stronger than either faith or reason. To the extent that we are aware of the proportionate strength of another person's reason, faith, and emotions in influencing his thought, his actions, and his reactions, we shall find it easier to understand why he thinks and acts as he does, and thus to be patient with him. We shall have taken a long step toward getting along with him, toward applying the golden rule in our relationships with him.

Next week we will consider the balance between faith and reason in the apprehension of revealed truth.

R. F. C.

(Continued next week)

Prayer and Promise

By ADRIA BIRD HOUSE

Teach me, dear heavenly Father,
To trust Thee when I cannot see
The way to take,
When all is dark, hedged in,
And need is great.

O God, I come to Thee to claim
The promise of Thy Word today.
Please make it mine,
That soon the way will ope for me,
And sun will shine.

"Just ask, My child; it shall be given thee;
Seek ye, and ye shall find."
These words I heed.
So take my problem, Father,
Supply my need.

In simple faith each promise
Given Thy child who seeks Thy aid,
I claim today,
In Jesus' precious name
And for His sake I pray.

LETTERS

From Readers

MORE ABOUT MEMORIZING

EDITORS: May I add my thoughts to the discussion about the girl who gave the meaning of a text without actually quoting the words? (See Story for the Younger Set, August 25.) She must have followed the advice given us in the book *Education*, p. 189, to make the meaning of a passage our own. How much better than to mouth many verses without knowing their real meaning! All of us have heard it done! If her source was the K.J.V., it does not give the exact meaning of the original in many places. Not only that, but since A.D. 1611 many words have taken on a meaning quite different from the one they had at the time. The manuscripts themselves show variant readings. Finally, while we have the Word of God, except in a few places we do not have His "words." We have the inspired human expression of a thought that God gave. More power to parents, teachers, and pupils who are learning to make God's thought their own. VERNE KELSEY

Hendersonville, North Carolina

AN "ERNEST" TESTIMONY

EDITORS: The REVIEW first came to my boyhood home in Chicago, Illinois, in 1886. In 1891 my father gave up his factory work in Chicago, and the Lloyd family moved to a farm near Belvidere, Illinois. This was the best move the family could make—"out of the cities." It was then that I became acquainted with the REVIEW. That was 75 years ago and I was eleven years old. I read articles from it to my little mother while she rested from her housework. There were no pictures at all in the REVIEW in those days, but I learned to read substantial articles. I can still remember frequent short articles by Delia A. Fitch. She wrote to "the mothers in Israel" about making things almost out of nothing, and my mother liked Sister Fitch's practical ideas for home use.

I never dreamed that someday I would be an errand boy for the REVIEW editor, Elder Uriah Smith. That came in 1896 when I arrived in Battle Creek, Michigan, to attend school. What blessing the REVIEW has brought through the years to our homes! Only heaven can measure the far-reaching influences of the REVIEW in the lives of our people, old and young. And it has been a privilege and an honor to be among the contributors during the past 40 years. It was our beloved Elder W. A. Spicer who first invited me to send in "some short articles," about the length of those he wrote. I did so, and have followed that plan ever since. God bless the editors and readers of the REVIEW now and evermore. ERNEST LLOYD

Sanitarium, California

THE REVIEW TO "NEWLYS"

EDITORS: In the *Letters From Readers* column of October 27, it was stated that a year's free subscription to the REVIEW is provided by the publishing house and the local conference to newly married couples and newly baptized members. This is correct, but only in those

conferences where the plan is officially recognized and participated in by the conference. The details of reporting these requests to the conference office and the method of raising the funds locally vary from conference to conference. We would suggest that when it is not known how the plan operates, or whether there is such a plan in a conference, that inquiry first be made to the conference secretary-treasurer or the pastor. Do not submit requests of this nature directly to the publishing house. S. L. CLARK, *Manager*

Periodical Department
Review and Herald Pub. Assn.

IMPORTANCE OF AGAPĒ

EDITORS: When exposing the errors of the neo-atheists who have so gleefully espoused the cause of the "new morality," one must be careful not to appear to speak disparagingly of the first principle of situation ethics, love ("The New Morality," REVIEW, December 1). When confronted with a question of conduct Jesus commended love, or *agapē*. Certainly Paul interpreted the gospel as being based upon this principle. The fact that man's subjective nature is deceptive should cause no one to regard the principle as being unimportant. On the contrary, it focuses attention upon the need of the Holy Spirit and the written Word to reveal how love can best be expressed in any given situation. Perhaps the way to frustrate the "kiss of Judas" is to emphasize with increased vigor the Christian ethics preached by Paul, "All things are lawful for me, but all things are not expedient," nor do all things "edify" (1 Cor. 6:12; 10:23). Re your editorial, let me point out that Gilchrist failed to recognize that true situation ethics require a man to be responsible before God for his own conduct—not that of someone else. WILBUR D. INGRAM

Boise, Idaho

DEFENSE OF "SUNDAY PAINTERS"

EDITORS: Down through the years I have been lifted to the sublime or plummeted to the emotional depths by the mastery of the word painters in your paper. Never have I disagreed materially with opinions developed on the pages of the REVIEW until the November 3 issue. Now I wish to protest the view set forth in The Art of Living article, "Interested in Something."

Specifically, I refer to the writer's varied comments on the work of a young man who is a Sunday painter, and also her judgment of his talent. I also disagree with the suggested antidote, that he paint "one painting now and then."

A portrait by Rembrandt leaves me breathless and speechless. It seems incredible to me that flesh and blood could execute such mastery by the use of a few pigments, brush, and a rag on canvas. Yet to the critics and average populace of his day Rembrandt's work was made up of only a few drab colors in the shadows. They believed he was wasting his time in his study of liquid light in the shadows. However, one of his paintings sold recently for more than any other canvas.

The classic enthusiasts and also the buying public rejected the brilliant canvases of the social outcast Van Gogh, who wept because he could not capture nature's gold portrayed in a sunflower, with pigment. But not long ago the police had to keep order among the crowds who thronged to see the brilliant results of his creative talent.

The music of Bach was a matter of irritation to his employers in Leipzig. They thought he had too many notes.

Richard Wagner was jeered off the platform.

Great music, great art, great literature, must wait for ears to hear, eyes to see, or a heart to understand.

Greatness in any one of these areas of universal appeal is not achieved by an occasional result. To touch the hem of eternity one must put all of himself in the creative work. It is true the work must be "worth while" but why must it be varied? Who is to judge as to its "productiveness"?

You may gaze entranced at the sparkling beauty of the Atlantic or thrill to the strange melody strummed on the swaying palms by soft breezes and yet not be able to express your emotional response to the soul-stirring voice of God's creation. But if you are a Joseph Haydn your oratorio could, with a thunderous burst of sound, begin with, "The heavens declare . . ." If you are an Isaiah you can stir the breathless heart with the words, "Lift up your eyes on high, and behold who hath created these things."

On alternate Sunday afternoons it has been my privilege as a high school art teacher to accompany many of my students from the golden sands of the great Atlantic to violet-shadowed swamps, from the picturesque ruins of the Spanish missions to modern man's creative architecture. From these beauty spots we endeavor to capture some of the glorious color or the pulsating life of the guiding inner spirit, on canvas.

Out of this second book of God there is a soul-healing experience as well as inspiration to have finer, cleaner, and more uplifting lives.

Although very few of these young painters may have elements of greatness in the field of art, surely they have been drawn closer to the Master painter and can say with Kepler, "I've been thinking God's thoughts after Him."

ELEANOR I. JACKSON

Holly Hill, Florida

► We apologize to all "Sunday painters"—and to their teachers. Perhaps the author of *The Art of Living* was merely expressing frustration over her personal lack of artistic talent with a brush.

OUR HIGH CALLING

EDITORS: Thank you for the write-up about short dresses, in the REVIEW of November 24. This is very important. I too think it a disgrace the way some Seventh-day Adventists dress. Many clerks in department stores dress with more respect in their everyday work clothes than some of our church members do, in church. We, of all people, are to set an example to the world. Would not more people accept our message if all of us lived up to our high calling?

WELDON ERNEY

Emmaus, Pennsylvania

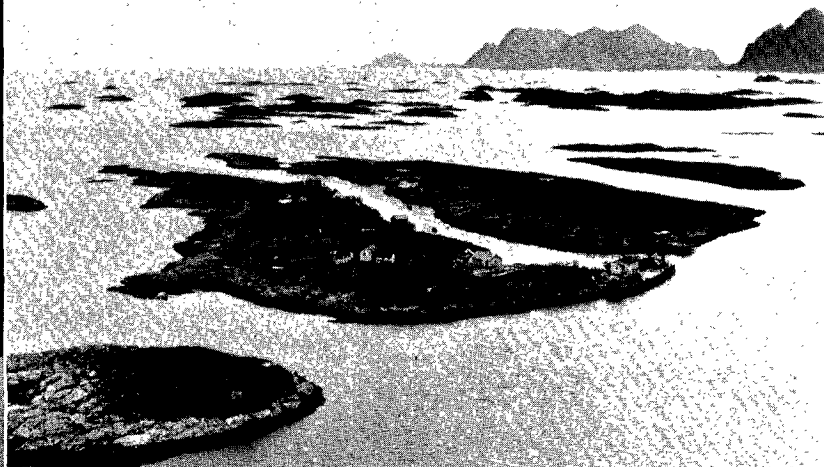
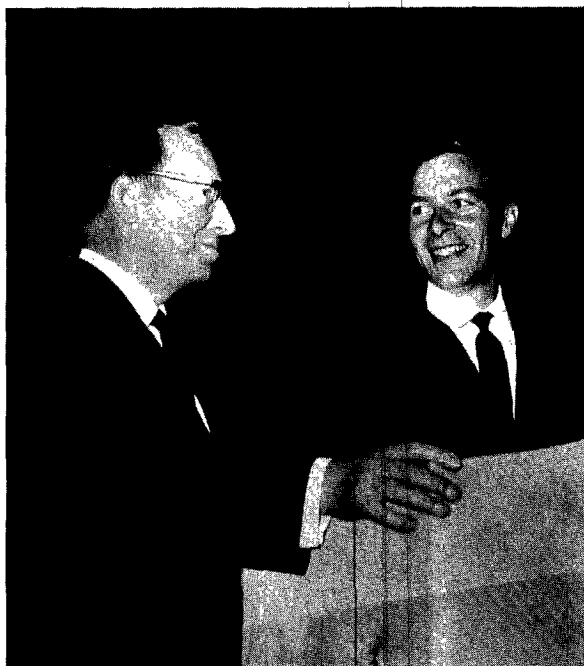
STIRRED BY SERMON

EDITORS: I have been preaching sermons and listening to sermons for 60 years, but I was never so stirred as when I read Elder Pierson's sermon in the REVIEW of November 17, and the report of the recent Fall Council, especially the resolution titled "Worldwide Revival and Evangelism."

J. L. SHULER

Loma Linda, California

Reports From Far and Near



Left: Kristen Jacobsen (right) tells his experience at the camp meeting in Harstad, Norway. With him is Pastor G. Meidell Berge. Right: Risvar Island in the Lofoten group. The white house in the center is the Jacobsen home.

An Unusual Conversion in Norway

By ALF LOHNE
President, West Nordic Union

This is a story of God's wonderful way with a young couple on a little island in the Lofoten group, far beyond the Arctic Circle in northern Norway, where a number of seemingly unconnected incidents have completely changed life for a young businessman and his family.

One day the postman in the city of Narvik in north Norway put an unusual letter in the mailbox of G. Meidell Berge. The envelope was addressed in a way no other letter in Narvik had ever before been addressed: Pastor Emmenes, Adventistsamfunnet, Ankenesstrand, Narvik.

The Seventh-day Adventist Church had never had any minister in north Norway by the name of Emmenes, and Pastor Berge speculated on the meaning of this. He was even more surprised when he read the contents of the letter. "We are a young couple who seek contact with the Adventist Church," the writer said, "as we are just converted and would like to follow the Christian doctrine. We expect to have trouble because of our decision to keep holy the seventh day of the week—the Sabbath. We need to come in contact with some Adventists. We do not know the customs of the church, but we have

figured out that we should be baptized."

This letter was signed by Bjorg and Kristen Jacobsen.

To say that Pastor Berge wondered is to put it mildly. First, an unknown "Pastor Emmenes," and then two young people who kept the Sabbath on a little island out in Lofoten. In that place there has never been a Seventh-day Adventist minister. During the last 20 years there has probably not been a colporteur there, either.

However, Pastor Berge answered the letter immediately, and took the first opportunity to visit the Jacobsens. He easily got acquainted on the small island, which is only 500 feet wide by 2,000 feet long. The population consists of six families.

The one who had written turned out to be a businessman, 29 years old, having a wife and two children. He had a good education from the capital, Oslo, and had many interests besides his work.

During a long, interesting conversation quite a few questions were cleared up. For about eight years Kristen Jacobsen had worked in two different camps for people who refused to carry weapons when called to national service. There,

however, he noticed some young people who were different from the others. They were not only keeping Saturday as their rest day but they ate and drank differently from other young people. In such a place, to which representatives come from many denominations, it is natural that there would be many a discussion on religious questions. These young Adventists defended their faith in an unusually convincing way. Their faith was revealed in their life and practice. It made a deep impression on Jacobsen.

He left the camp without himself having taken a positive stand for Christianity or its teachings. He considered religion to be mostly old-fashioned doctrines that modern people did not care about at all.

Eight years later, however, he had some serious experiences in his life. When God called him in a special way he began thinking of what he had heard, seen, and experienced in the work camp. What he remembered more than anything else was the young Seventh-day Adventists and their testimonies about the clear teaching of the Bible. He realized that as a businessman he would have trouble keeping the Sabbath. But he decided to make everything else second to God's demand and God's call. As far as he saw the light he followed it. His wife, Bjorg, who had kept her Christian faith from her home, followed him as far as she could see the light.

But where could he find any Seventh-day Adventists? He remembered names from the work camps, but did not know their address. One day he got hold of an old telephone directory from Narvik. He looked up the word "Adventists,"

where he also found "pastor, Emmenes, Ankenesstrand." He did not know that Emmenes was the name of the place where the pastor lived, so he wrote a letter addressed to "Pastor Emmenes."

This explains the unusual address on the envelope. Pastor Berge was shown an old Bible Kristen Jacobsen had received from his great-grandmother when he was born. In the Bible she had written, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

She was a Seventh-day Adventist, but had died when Kristen was two years old. Everybody who spoke about her commended her good life and firm Christian faith.

That great-grandmother's prayers have now, after all these years, borne fruit. Today Kristen and his wife, Bjorg, are members of the Seventh-day Adventist Church.

Evangelistic Meetings in Saigon

By BEATRICE SHORT NEALL

On Sunday night, October 16, Milton Lee began a large tent meeting in Cholon, Saigon's Chinatown. Detailed preparations had been made to ensure the success of the meetings.

Soon old men and women, parents with children, and college girls came—people of all ages except draft-age young men.

Tran Chiu, the band leader, led his musicians onto the bandstand, playing "Onward Christian Soldiers." It seemed that the whole city must be able to hear it. More and more people continued to come in.

Suddenly a series of explosions tore the air. Was it another terrorist attack? If it were, our dearly won audience would probably dissolve in a panic. But it wasn't.

R. E. Neall, Viet Nam Mission president, was called by the ushers to handle another minor crisis. A big, brawny foreign army officer had rounded up about 50 little street urchins and was demanding admittance.

"I'm sorry, sir," said Pastor Neall, "but the children must be accompanied by adults. We know from experience that they can break up a meeting if they are not under control."

"What kind of Christians are you, if you keep the children out?" the officer bellowed.

About this time Mrs. Lee stepped up to the flannel board. Wong Yew Seng, pastor of the Cholon Chinese church, narrated as Mrs. Lee prepared a story scene on the flannel board, with black light to heighten the effect. Then Mrs. Lee and Mr. Wong introduced the theme song for the crusade: "Jesus, Saviour, Pilot Me."

Meanwhile Charles Harris, Saigon hospital business manager, was out back talking with the army officer.

"Come on, kids, we're going in!" the man announced with a mighty sweep of his hand.

"Wait a minute. These meetings are for adults!" Mr. Harris protested.

"You're not going to change those adults. It's the kids you should work for," the officer raved. "What kind of religion is this anyway?"

Mr. Harris was embarrassed. If only he could get the man out of the entryway so the adults could come in. Finally he went over to David Gouge, our educational superintendent, and said, "You handle this fellow."

Soon Elder Lee launched into the subject of the evening in Mandarin. Wong Yew Seng translated into Cantonese. The people seemed spellbound as they listened to the sermon on "The Search for Security."

Then Mrs. Lee began putting strange words and pictures on the flannel board. All this time David Gouge was trying quietly to persuade the officer, who

seemed to be getting more violent. "Was he drunk?" I asked later.

Fortunately a military policeman came over about this time, and the officer strode off to his billet across the street.

The sermon drew to a close. Le Van Khoa led the choir in singing "A Mighty Fortress Is Our God."

And the children. They were good, really. They sat and listened quietly. So we decided that from now on we will have a special meeting for them at 7:30, before the adult meeting begins. The burly officer made his point after all.

Port of Spain Crusade Baptisms Reach 713

By R. L. HOYTE
Departmental Secretary
Caribbean Union Conference

A new and glorious chapter has been added to the annals of soul winning in the Caribbean Union with the baptism of 517 persons in Port of Spain, Trinidad, on Sabbath, November 5. Of this number, 480 were the first fruits of the E. E. Cleveland crusade and 37 were from some of the churches in the area. Three persons had been baptized earlier in the week. A second baptism added 135 to this number, and a third baptism 61 more—for a total of 713.

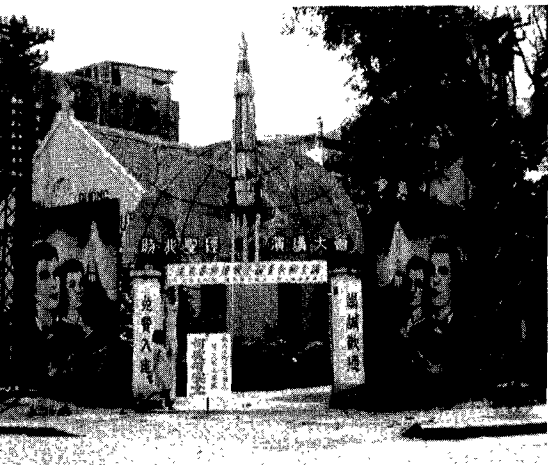
Thousands assembled at the ocean to witness the first baptism. Elder Cleveland addressed the throng, and publicly examined the candidates. A formal vote was taken to accept them into the fellowship of the church.

In teams of two, 40 ministers walked into the ocean to perform this mass baptism. As the ministers touched the water the Cathedral Quartet began to sing "Take me to the water, take me to the water, to be baptized."

Twenty deacons took 40 candidates to the interns, who in turn took them to the waiting ministers.

Elder Cleveland remained on the

Left: The sign in front of our Cholon, Saigon, church, advertises Milton Lee's evangelistic effort for the Chinese in Cholon, South Vietnam. The meetings are being held in a canvas tabernacle set up at the rear of the church. Right: Milton Lee speaking at one of the meetings.





Four hundred eighty persons were baptized November 5 in the ocean near Port of Spain, Trinidad, first fruits of the evangelistic crusade conducted by E. E. Cleveland, associate secretary of the GC Ministerial Association. Forty ministers participated simultaneously.

shore, and through the public address system declared, "My dear sisters [or brothers], I now baptize you in the name of the Father and of the Son and of the Holy Spirit." Those baptized represented all races and came from a broad cross section of society.

One woman had been drenched with cold water by her husband while sleeping. She was beaten and mutilated, but remained faithful. One young woman lost her home and her job, but God gave her a new job and a new home. One man, the father of several children, was told by his employer that he could not have his Sabbaths off. He decided to follow God all the way, so lost his job. A few days later, his employer recalled him to a new job with Sabbaths free.

The gospel reached into the home of the Catholic bishop of Trinidad. His housekeeper accepted the teachings of the Bible. When she left the employment of the bishop he gave her a gift and blessed her. She now rejoices in her new-found faith.

Fifty ministers and Bible students of the crusade team have been visiting in the homes of these dear people week after week. Many of these faithful workers have clocked many miles afoot over the hills and on streets of Port of Spain to study and pray with the candidates.

The most heartwarming feature of the baptism was the large number of young people among the group. There were also a number of children.

Russian-Polish Church in Sydney, Australia

By R. K. BROWN
Departmental Secretary
Greater Sydney Conference

Russian and Polish believers around the world will rejoice to know that their brethren in Australia have established a new church to the glory of God. On Sabbath afternoon, September 24, a new brick church, seating 150, was opened in Strathfield, New South Wales. The pastor, J. Borody, is an immigrant minister who came from Poland in 1960.

The story of the Sydney Russian church begins in the early twenties, following the Russian revolution, when more than 40,000 Russians fled to Man-

churia in northeast China. Many of them became Adventists. Soon a church of 600 believers was established at Harbin, Manchuria. During their exile the members suffered privation, hardship, and wars. After the close of World War II a United Nations agency arranged for the migration of the refugees to many of the free nations of the world.

In 1949 a group of the refugees came to Sydney under the guidance of their spiritual leader and friend, P. V. Rodionoff. The company was organized into a church, and the membership grew. Death claimed Pastor Rodionoff in 1964, and Pastor Borody, at the time living in Newcastle, New South Wales, answered the call to continue his ministry.

The opening of the church by the mayor of Strathfield, Harvey C. Ford, brought great joy to the hearts of the members and visitors. L. C. Naden, president of the Australasian Division, commented on the growth of the Advent message in Australasia during the past quadrennial period. "Our church has baptized 20,000 people and built 224 church buildings. This would average one new church of 90 members every week for the four years," he said.

A New Training School for Central Brazil

By ROBERT HABENICHT
Director, Central Amazon
Agricultural-Industrial School

The governor of the state of Amazonas has recently given the Central Amazon Mission in Brazil 25,000 acres of virgin jungle, rich in many of the world's finest hardwoods, for development into an agricultural-industrial school. The location is ideal—40 miles from Manaus on the new asphalt highway linking the capital with Itacoatiara, the second largest city of the state.

Many brooks unite to form Paraiba Creek, which, with its valley, is the dominant physical feature of the site. Jaguar, mountain lion, tapir, deer, wild pigs, and many varieties of monkeys; also parrots, toucans, and other birds inhabit the surrounding tropical rain forest. Cool nights and a surprising absence of mosquitoes nicely balance the heat of the usually sunny days.

The Central Amazon Mission has nine workers, four of whom are ordained, to meet the needs of a population of more



Members and friends at the official opening of the Sydney, Australia, Russian church.

than a million unenlightened souls scattered over an area 15 times as large as the State of Michigan. The need for well-trained lay missionaries and for workers is obvious.

To minister effectively to the needs of the populace, they need to know agriculture as well as the gospel, if they are ever to free the poor people from the hand-to-mouth existence to which they are accustomed. Students at the new school will learn the best agricultural methods during the five-hour-a-day work period required to pay their expenses and to raise their food, during the three-year intensive course being planned. Lay evangelism, group leadership, carpentry, first aid, nutrition, and sewing are some of the subjects that will enrich the primary school and agricultural programs.

Preparations are being made to begin classes in March, 1967. The first permanent building, which will now serve as both school and church, will be used later for maintenance. For the present, staff families live in what are to be married students' cottages. These are built with hewn lumber and will have shingle roofs. Temporarily they have split palm floors and thatch walls. When the school has its own sawmill the cottages will be properly finished with board walls and floors. Fifty acres of jungle have been cleared and are now being planted with fruit trees in straight rows, the space between being used for gardening.

The youth doing this work are all Seventh-day Adventists, strong of body and character. They are working for the privilege of preparing themselves for service in one of this mission's great unentered areas. Their salary is three dollars a month for toothpaste, paper, offerings, three meals a day, et cetera.

A sawmill and a *farinha* (dry cereal) factory would do much to alleviate our students' financial stress. The products of both are readily salable in the better markets of Manaus, where scarcity is the rule.

All doors are open here. Now is the time to march through and take advantage of the questioning, anxious-to-learn attitude that typifies the people of this great underdeveloped region. Your Thirteenth Sabbath Offering and your prayers will enable our loyal youth to gain the preparation necessary to finish the work here.

Africa's Greatest Need

By J. B. COOKS
Departmental Secretary
Trans-Africa Division

Africa's greatest need is of men trained for the task that needs to be done. For this purpose Solusi College was established as a training center in the Trans-Africa Division. During the past few years the light of Solusi has spread to all parts of the territory as a result of a crash leadership-training course taken by 126 prominent African workers. Already much has been done to develop Solusi as a college. In fact, nine men have completed the four-year theological diploma course and gone out as polished arrows.

Greatest among Solusi's needs are: a



A group of African youth at Solusi College in training for future service.

more adequately trained staff, a more adequate and dependable water supply, a library building and books, and an equipped science department. The urgent need for water has been accentuated during the past three years of unprecedented drought conditions, which have left the dams dry, and the carcasses of many thousands of cattle rotting on the arid veld. It is our purpose to offer an education academically and spiritually superior. Facilities for the spiritual aspects of this task are available.

The apostle Paul once asked, "How shall they hear without a preacher? and how shall they preach, except they be sent?" Applying the thought to the present problem, we ask, How can they be trained without personnel and facilities?

Remember in your daily prayers Africa's dire need for more adequately trained indigenous workers.

Health Food Production in Europe

By W. R. BEACH
Secretary, General Conference

Allen R. Buller, general manager of Worthington Foods, Worthington, Ohio, has just returned from Europe, where it was his privilege to visit Adventist food factories in several countries. He has reported on this trip, and the picture of progress that he gives is so interesting that it was felt it should be shared with our members. Brother Buller writes, in part:

"The purpose of my trip was to explore the possibilities of sharing with our Adventist companies in Europe some of the new food technology we have been able to develop here in the United States. A present shortage in world protein food supplies from traditional sources, plus the prospect of a rapidly expanding world population, has focused the attention of many food and nutrition experts on what Seventh-day Adventists have been able to do over the years in utilizing plant protein for human nutrition. Agriculture economics could make vegetarian protein foods important to almost

every country on the globe, including the United States.

"My first stop was at Granose Foods Ltd., in Stanborough Park, Watford, England. During recent years our food company there has shown progress in the development of cereal products and low-calorie baked goods. The firm, under the able management of B. Goulstone, is now interested in expanding its line of products to include a variety of popular vegetarian foods such as we have in the United States. An additional building made available by the transfer of the Stanborough Park Press to Grantham, England, has given Granose Foods some much-needed space for expansion.

"It was my privilege to meet with the Granose food factory board, chaired by J. A. McMillan, president of the British Union Conference. I was much impressed with the optimism shown in the future of their company. Some decisions were made that should assure further growth for the Granose Foods Company.

"While in England I was present for the official opening of the new Stanborough Park Press at Grantham. The new quarters are very attractive and are in a delightful setting. Our Adventist people all over the world can be justly proud to be identified with the work being done at the Stanborough Press.

"From England I went to Copenhagen, where I was met at the airport by W. S. Jensen, manager of our food factory in Denmark. Outgrown facilities in the city have led to the purchase of an excellent factory approximately 15 miles from Copenhagen. The new factory was a former dairy and offers the finest possible facilities for food processing. The building is only about ten years old and is modern in every respect. Excellent stainless steel kettles, vats, and other equipment were acquired along with the building. This ideal setup became available at such a favorable price that one can't help feeling that a providential hand made the acquisition possible. A move to the new quarters will be made this year, making available much more adequate facilities for the production of frozen, as well as fresh and canned, foods. Oleomargarine

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Capping and Candlelighting Ceremony, Manila School of Nursing

The Philippine Union College School of Nursing recently held its ninth capping and candlelighting ceremony, thus initiating 37 new members into the official preparation of missionary nurses. T. C. Murdoch, chairman of the college board, gave the keynote address. He is seated in the center of the front row. The others are,

from left to right: Miss D. B. Salmin, dean of the school of nursing; A. P. Roda, president of the college; Elwood Sherrard, business manager of the Manila Sanitarium and Hospital; Elton S. Morel, M.D., medical director; and Pastor B. G. Mary.

RALPH F. WADDELL, M.D.

is one of the principle products manufactured by the Danish factory now. Interest in expanding the line of vegetarian protein foods was one of the factors that led to the purchase of the new building.

"I was both amazed and delighted to see the beautiful new food factory in Hamburg, Germany. E. Amelung, manager of the plant, met me at the airport and took me directly to the factory, which I found to be completely new and up-to-date in every respect. Tiled floors and walls add a beauty, as well as a practical feature, to the building. The factory has four floors and provides room for considerable expansion. Certainly our brethren in the Central European Division are to be congratulated on this excellent new factory, which should make possible real growth for our Adventist food work in Germany.

"W. A. Clemencon, the manager of the Adventist food factory in Gland, Switzerland, speaks not only fluent French, German, and Italian but excellent English, as well. This was a great help to me.

"The food work in Switzerland is growing just as it is elsewhere. The factory is supplying products to our people in France and Italy, as well as to those who live in Switzerland. A significant amount of merchandise is being sold through retail outlets, which supply non-SDA customers who have learned to appreciate the value of these foods.

"The Swiss food factory and our Adventist sanitarium in the same locality have united their efforts in the construction of a beautiful new church. It was a delight to be able to stand on the porch of this church and look out over the grounds to the shores of beautiful Lake Geneva.

"My visit with the leaders of our food work in Europe has convinced me that there are bright days ahead for our fac-

ories there. The men responsible for the business affairs of these companies have a vision of what can be done, and their courage is strong."



Dr. and Mrs. E. A. Zambrano and two children, of Bellaire, Texas, crossed the Mexican border by car on November 1, going to Montemorelos, Mexico. Mrs. Zambrano's maiden name was Helene Margaretha Nikkels. Dr. Zambrano will serve as a physician in the Montemorelos Hospital.

Dr. and Mrs. Hans J. Sawatzky and daughter, of Loma Linda, California, left San Francisco on November 21, en route to Karachi, West Pakistan. The name of

Mrs. Sawatzky before marriage was Dawna Jean Hay. Dr. Sawatzky is to serve as a dentist in the Karachi Hospital.

Elder and Mrs. Theodore W. Parks and two children, of Federal Way, Washington, sailed from New York City on the S.S. *South African Pioneer*, November 16, for South Africa. The name of Mrs. Parks before marriage was Gloria Darlene Schindler. Elder Parks is to be a station director at Broken Hill Mission, in Zambia.

Elder C. A. Williams left San Francisco, California, November 22, returning to Korea after furlough. Mrs. Williams and the three children plan to go a few weeks later. Elder Williams is president of the Korean Union Mission.

Elder and Mrs. Lloyd Hugh Cowles and four daughters, of Cedar Lake, Michigan, sailed on the S.S. *Trautenfels* from New York City, November 25, for Egypt. Mrs. Cowles's name was Virginia Maxine Eldridge before marriage. Elder Cowles

Six From One Family in Church School

Not many families have the record of the Reinhold Blech family in Oxnard, California. Principal Benn Nicola, of the Linda Vista Junior Academy, reports that six of the Blechs' seven children are attending church school this year. The only reason Reinhold, Jr., is not attending is that he is only four years old.

Left to right, first row, Irma, Ingrid, and Leonard. Second row, Gretchen, Helga, and Linda. Mr. Blech is a stonemason, and Mrs. Blech baby-sits during the summer with 12 children besides her own.

S. A. YAKUSH

Public Relations Secretary





Hinsdale Sanitarium Caps Practical Nurses

Members of the Hinsdale Sanitarium and Hospital's licensed practical nurses class, following their recent capping ceremony, which was held in the Hinsdale church.

DONALD D. L. HANSON, Director

will be principal of the Nile Union Academy.

Elder and Mrs. Orval R. Scully and two children, of Jackson, Michigan, left Los Angeles, California, November 27, for Bolivia. Mrs. Scully's name before marriage was Bertha Jean McKim. Elder Scully has accepted a call to the presidency of the Bolivia Mission.

Elder and Mrs. Fred Byron Moore left Miami, Florida, November 17, for Puerto Rico, returning after furlough. The maiden name of Mrs. Moore was Blanche Gilbert. Elder Moore is publishing department secretary for the Antillian Union Mission.

R. R. FRAME

A Report on the Thailand Publishing House

By ROBERT L. SHELDON
Manager

The Thailand Publishing House has been operating now for three years, with Ernest Pender as manager until July 1 of this year, when the writer was transferred from Korea. With only a small group of literature evangelists, the going has not always been easy. Most of the day-by-day supplies needed are available in Bangkok, but all machinery has to be imported. Today the plant's 13 workers produce Thai books and magazines, as well as all the job printing for the Bangkok Sanitarium and Hospital.

Buddhism is the predominant religion in Thailand, so our emphasis has been on health literature. An undated magazine on health topics has been printed from time to time, as well as health books. At present *New Life* and *Guardian of Health* in Thai are available. With the purchase of these, a religious book—*Steps to Christ* or *The Prince and the Rebel*—is given as a bonus.

The membership of the Seventh-day Adventist Church in Thailand now stands

at 1,322; 800 of these are unmarried. With such a small membership it is difficult to produce large trade books, because the demand is so small, but still, with subsidies it has been possible to print *Counsels to the Church*, *Messages to Young People*, *The Ministry of Healing*, and a children's songbook. A new church hymnal is now in preparation.

In 1965 the literature evangelists began selling subscriptions for a new Thai magazine, *Your Health and Home*. This magazine was planned as a quarterly, but there have been many problems in getting it out. Lack of an editor in the publishing house has greatly hindered production. So far three issues have been printed, each with a beautiful full-color cover. Advertising is sold to help subsidize the magazine. While content is mostly on health topics, some religious

articles have been included, with a selection from the writings of Ellen G. White. A story in English and Thai, for children, is one of its features. A question-and-answer column on common health problems is also very popular. Because of the lack of medical facilities, especially up-country, an effort has been made to include simple, sound advice on treatments that can be used in the home. Future issues will feature temperance. We now have more than 3,000 paid subscriptions, with the balance of the edition of 5,000 being sold as single copies.

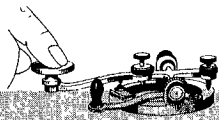
To further promote the sale of our books, book displays are being held at special meetings. At a recent Voice of Prophecy graduation the publishing house provided a display of books with copies for sale. While success in direct sales was low, it was felt that many people learned of the variety of Adventist literature available. As a result, many sales were made later, and more displays are being planned. Three book depositories have been established, not only to help in the distribution to our literature evangelists but also to facilitate the sale of trade books to our own members.

Thai is the official language, but many other languages are used. Chinese and English are so common that half the colporteur sales are of imported literature.

Prospects for the future are encouraging. It is planned to order a new German Polar cutter, which will break the bottleneck caused by the present inadequate trimmer. A new health book to replace *Guardian of Health* will be published within the next year. For the small book line we have already photo-set the type for *Fire on the Mountain*. This will be used in our Sabbath schools, as a student sales unit, and for our regular literature evangelists. The Lord has blessed the literature work in Thailand, and we look for it to play an even greater part in the spreading of the message.



The Thailand Publishing House book display at a recent Voice of Prophecy graduation.



Brief News OF MEN AND EVENTS



Inter-American Division

Reported by
Evelyn Platt

► Dr. Felicito Fernando and family have arrived in Georgetown, Guyana, where Dr. Fernando joins Dr. Harold Gates on the medical staff of the Davis Memorial Clinic and Hospital.

► Lynn G. Baerg has accepted a call to become president of the Guatemala Mission. Pastor Baerg recently returned to the United States from the South American Division.

► To the end of November, 820 baptisms had been reported for the Port of Spain, Trinidad, evangelistic effort. After directing the campaign for three months, E. E. Cleveland has returned to the United States.

► From November 8 to 11 a college presidents' council convened at the division office in Coral Gables, Florida, attended by heads of the senior and junior colleges in the division, union presidents, and division office personnel. Featured speaker was Charles B. Hirsch, educational secretary of the General Conference. Objectives set for the coming quadrennium include the upgrading of the department of theology in five junior colleges to senior college status and the opening of 50 new elementary schools.

► The annual division executive committee meeting was held in the division office, November 11 to 17. General Conference representatives attending were W. R. Beach, secretary, and O. A. Blake, undertreasurer. It was reported that at the end of the third quarter there were 206,604 church members in 1,543 organized churches in the division. Baptisms for three quarters totaled 12,069.

► Silburn M. Reid is the new president of the West Jamaica Conference, replacing S. G. Lindo, who has been called to serve as lay activities secretary of the West Indies Union.



Southern Asia Division

Reported by
J. F. Ashlock

► A. J. Johanson, president of the South India Union, reports more than 1,000 baptisms in his field during September, October, and November.

► R. D. Riches, with his wife and small daughter, has taken up residence in Bangalore. Brother Riches is the lay activities and temperance secretary of the union.

► A prominent Christian of another denomination in Kerala, despite much opposition from his own church, rented us a piece of land for our meetings. When confronted by his church leader, he said that

he wanted to know the truth. His family attended the meetings and at the close of the series his son was baptized.

► The Kerala hospital under construction at Ottapalam—a thirteenth Sabbath project—is nearly completed. It is hoped that the hospital will begin to function in March of 1967.



Atlantic Union

Reported by
Mrs. Emma Kirk

► A. J. Patzer, chairman of the board, Union Springs Academy, Union Springs, New York, announced that the latest addition to the school buildings is nearly complete. This section is attached to the auditorium-gymnasium and contains the washroom-shower area, and temporarily houses the administrative offices and the library.

First Baptism at Masanga Leprosarium

On October 15, B. S. Christensen, president of the Sierra Leone Mission, baptized 17 people in a muddy African river. This was no ordinary baptism, for it represents the first fruits of our work among the lepers of Masanga. The candidates, from a baptismal class taught by G. W. Turnbull, were all lepers, and the event was witnessed in great wonderment by most of the 250 remaining patients.

We have the only leprosarium for the whole of Sierra Leone (population, 2 million). Patients are coming from every corner of the country for treatment. Thus we have the opportunity of spreading the Word of God throughout Sierra Leone by way of patients returning to their homes.

Most newly baptized members, if able to walk, are taking part in branch Sabbath schools in the immediate area, so that each will have a knowledge of methods in evangelism. When experience is gained and his body is healed, the member will go forth with a Picture Roll, a Bible, and the precious truth of the soon coming of Jesus.

L. MAGNUSSEN
Medical Director



► On the weekend of October 21-23, the first Pathfinder camporee in the history of the Greater New York Conference was held at Camp Berkshire, Wingdale, New York. E. L. Taylor, MV secretary, reported that six clubs attended this first camporee.

► Ten literature evangelists of the Southern New England Conference spent two days, November 7-8, in Springfield, Massachusetts, extending invitations to attend evangelistic meetings in the Springfield church. A two-week series was concluded on November 18 by Jim Gilley, conference evangelist. Fifteen persons made their decision for Christ, and on November 19 ten persons were baptized. Arthur Moyer is the district leader.

► Vernon H. Siver, business manager of Atlantic Union College, and coordinator of the Ingathering campaign, announced that the students and faculty had raised \$10,025 in Ingathering—\$725 more than last year's figure of \$9,300. This brought the total for the college church to more than \$12,500.

► The second Academy Associated Student Body officers' workshop between Greater New York and Northeastern conferences was held on November 4-6 at Camp Berkshire, Wingdale, New York. E. L. Taylor, MV secretary of the Greater New York Conference, served as general chairman, with L. H. Davis, MV secretary of Northeastern Conference, as the associate leader. Darrel Rollins, associate pastor of the Ephesus (New York) church, gave the keynote address on Friday night. Other devotional talks were given by L. E. Smart, union educational secretary; Rudolph Knauff, principal of the Greater New York Academy; and J. E. Roache, principal of the Northeastern Academy. Wayne Griffith, union MV secretary, was the eleven-o'clock speaker on Sabbath morning. Frank Hudgins of Faith for Today gave an interesting presentation on "Your Academy and Public Relations."

► N. S. Mizher, of the Greater New York Conference, conducted the fall Week of Prayer at Union Springs Academy the first week of November. He used "faith" as the basis of his talks.



Canadian Union

Reported by
Evelyn M. Bowles

► The Rutland Pathfinder Club in Kelowna, British Columbia, is proud to be the first in Canada to own its own land. About a year ago seven acres of land was purchased as a permanent campsite. Dr. A. W. N. Druitt is club director.

► Twenty-six members of the Westminster church in British Columbia enrolled in a Leadership Course, November 4 and 5, presented by R. H. Anderson, MV secre-

tary, assisted by L. R. Krenzler, lay activities secretary.

► Keith Dearing, leader of the Creston district in British Columbia, conducted a successful Five-Day Plan to Stop Smoking, from November 12 to 16. He was assisted by Drs. Charles Smick and J. W. Smith, of Sandpoint, Idaho. Two doctors from Creston gave ten-minute talks during the session. One of these men quit smoking five years ago. Of the 24 who registered for the five days, 20 completed the course and stopped smoking.

► The Pathfinders of the College Park church in Oshawa, Ontario, under the direction of Art Frood and his assistants, collected more than 1,200 cans of food on Halloween night.

► Kingsway College students and faculty responded to the call for the Week of Sacrifice Offering by pledging \$1,100, reports the president, P. W. Manuel.



Central Union

Reported by
Mrs. Clara Anderson

► On December 17, 1966, the new church at Campion Academy, Loveland, Colorado, was used for the first time. The academy has been without a church building for 60 years. Theodore Carcich, a General Conference vice-president; R. H. Nightingale, Central Union Conference president; and H. V. Reed, Colorado Conference president, were the speakers.

► Jere Wallack is the new district leader in Lamar, Colorado. He graduated from Pacific Union College and attended Andrews University.

► Enterprise Academy in Enterprise, Kansas, reported 100 per cent participation in the Ingathering field day this fall. With the cooperation of faculty and students \$1,408 was raised for missions.



Columbia Union

Reported by
Morten Juberg

► Twenty have been baptized in Danville, Virginia, as a result of evangelistic meetings conducted by Isaac Lester, the pastor. Assisting in the campaign were Mrs. Lester, Mrs. Anna Hill, and Mrs. Pauline Howard, who served as Bible

instructors. William Dale was tent master, and John Nelson directed the music.

► Ninety teachers of the Potomac Conference, under the leadership of Robert Hamilton, educational superintendent, recently toured Adventist historical sites in New England.

► Forty theology majors at Columbia Union College received recognition of their call to service in a special consecration ceremony held in the chapel. M. K. Eckenroth, chairman of the department of religion, directed the ceremony, the first such service in the history of the college.

► Edward J. Fiahlo is the new pastor of the Bluefield-Princeton district in the West Virginia Conference. He is a graduate of Pacific Union College.

► A baptismal class of 15 members has been formed in Buckhannon, West Virginia, following a two-week series of meetings conducted by two Takoma Park, Maryland, laymen. T. W. Graham was the speaker for the meetings and John Calvert was the music director.

► As the result of the Carney-Clarke evangelistic campaign in the Vienna church, 18 have been baptized.



Lake Union

Reported by
Mrs. Mildred Wade

► A new eight-grade school in Jackson, Michigan, was formally dedicated Sunday, October 23. The welcome was given by the city mayor, Mary A. Bennett, and the dedication address was presented by G. E. Hutches, educational secretary of the Lake Union. There are four teachers in the school, and the present enrollment is 83, a 41 per cent increase over last year. Orval Scully, who has served as pastor of the Jackson church for two and a half years, is accepting a call to become president of the mission in La Paz, Bolivia, South America.

► The Aledo, Illinois, church, valued at \$30,000, was totally destroyed by fire on November 15. In 1871 J. N. Andrews conducted meetings in this community, and during the latter part of that year he organized a church of 30 members, which was dedicated October 12, 1884.

► Several Michigan workers have recently accepted calls to mission lands. A. R.

Parker, of Big Rapids, will be going to Bolivia, South America, to serve as educational, temperance, and MV leader of the mission there. Lloyd H. Cowles, who has been teaching in the Bible department at Cedar Lake Academy, will become principal of the Nile Union Academy in Egypt. Victor Brown, of the Ferndale church, is taking a teaching position at Helderberg College, in South Africa.



North Pacific Union

Reported by
Mrs. Ione Morgan

► While in the States convalescing from eye surgery, Victor Mestanza, of Peru, South America, has been the guest speaker in a number of the churches in the Oregon Conference. An active lay worker for 38 years, he was ordained to the gospel ministry three years ago.

► The capping ceremony in the college church at Walla Walla on the evening of December 9, 1966, honored approximately 50 sophomore nursing students. Eight senior nursing students (Betty Booth, Eloise Gatchet, Connie Gronemeyer, Lois Heckart, Lorraine Mittleider, Shirley Neufeld, Carol Rasmussen, and Sharron Waterman) were selected for high scholarship, and four mothers, graduate nurses themselves, placed the caps on the sophomore students who have completed four quarters on the College Place campus and will begin clinical training in Portland, Oregon, next quarter. "More Than a Profession," was the title of the address given by H. L. Rudy, president of the Oregon Conference. Others participating in the capping ceremony were Mrs. Donald Rigby, Lorraine Madland, Marilyn Pinder, Herbert Stratton, Orpha Osborne, and William H. Murphy, as well as Wilma L. Leazer, dean of the Walla Walla College School of Nursing.



Northern Union

Reported by
L. H. Netteburg

► The Heitzmann-Stanger evangelistic team has just concluded a successful five-week series of meetings in Jamestown, North Dakota, with 21 persons making decisions to unite with the church.

► An all-day Bible Speaks rally was held Sabbath, November 19, in the Bowdle, South Dakota, church. Members of the Mobridge and Tolstoy churches also attended the meeting.

► A partial report of Bibles placed in South Dakota homes shows 79 Catholic Bibles and 265 Protestant Bibles.



Pacific Union

Reported by
Mrs. Margaret Follett

► The newest church in the Central California Conference was organized at North Fork, November 5, with 28 charter mem-

Twenty-one Baptized in Philippines

Eighteen of the 21 candidates baptized last year by B. C. Calahat, district pastor of Zamboango del Norte. Mrs. Mercedes Calago, the woman to the right of the pastor, was deserted by her husband when she accepted the third angel's message.

BENIGNA M. TALABAC





Ministerial Retreat in East Nigeria

The East Nigerian Mission, with 13,000 baptized members, is the largest mission in the West African Union. Its 75 pastors and evangelists met from September 14 to 17 in the city of Aba for a three-day refresher course in evangelism and pastoral work. The instruction was given by the two union evangelists, S. Gustavsson and P. Faber, and the writer.

Pictured are Z. Imo (center), president of the mission, a son of Nigeria. To the right are: P. Faber, evangelist; J. Wogwugwu, lay activities and Sabbath school secretary; T. Cantrell, secretary-treasurer. To the left, Tr. Kristensen, union president, and J. Okwandu, education and MV secretary.

TH. KRISTENSEN, President
West African Union

bers. The group first began meeting in January of 1963, and was organized into a company in September that same year. Coming from the conference office for the organization service were E. R. Walde, R. W. Engstrom, and R. L. Stretter.

► Arline Matsumoto, originally from the island of Hawaii, has joined the staff of the Hawaiian Mission office as secretary in the treasury department.

► Mrs. Helen Juhl, of Middle River, Minnesota, joined the staff of Thunderbird Academy as dean of girls last fall. Her husband, Ray Juhl, is working in the academy furniture plant.



Southern Union

Reported by
Oscar L. Heinrich

► Elder and Mrs. David Dobias and infant son accepted a call to Kibidula, Tanzania, Africa. Elder Dobias has been pastor of the Greenville, North Carolina, district for the past two years.

► Henry Carubba has been asked to assume the duties of ministerial secretary for the Florida Conference.

► Florida Conference laymen gave 64,000 Bible studies for the third quarter of 1966 as compared with 3,600 for the same quarter in 1965.

► Special services were held November 14 for the opening of the new Eustis, Florida, church school. The air-conditioned facility houses two classrooms and a library. Harold Foote and Bessie Arnold are the teachers.

► One of the high lights of the Dorcas Federation meeting held at the Georgia

Cumberland Academy on Sunday, November 6, was the opening of a health and welfare center in Calhoun, Georgia, by the Calhoun and Georgia-Cumberland Academy churches. Vernon Harris, pastor, and Mrs. Paul Brown, welfare center director, led out in the program.



Southwestern Union

Reported by
J. N. Morgan

► Wayne Easley, of Andrews University, has now become the associate pastor of the Laurel Heights church, in San Antonio. Don Siebenlist, formerly of the Faith for Today quartet, will now become the associate pastor of the Houston Central church.

► The Texas Conference is reaching for its eighth Silver Vanguard goal for the 1967 Ingathering season. Encouraging reports from throughout the State indicate victory before December 31.

► Seventh-day Adventists were recently chosen for positions of leadership at the WCTU convention at Clovis, New Mexico. The three chosen for State leadership were Mrs. Forrest Wilson, president; Mrs. James Jenkins, as LTL secretary; and Mrs. M. N. Skadsheim, as WTC director. All are from New Mexico.

► Isaac Lara, pastor of the Santa Fe district, reports 24 persons baptized on November 12. Others are preparing for future baptism. Meetings are presently being held in Taos, New Mexico.

► The churches of Albuquerque joined in maintaining a booth at the State fair this year. The theme was "Why Seventh-day Adventists Keep Saturday for Sunday." Hundreds of books were given away ex-

plaining the beliefs and teachings of Seventh-day Adventists.

► The Shattuck, Oklahoma, church has announced its Ingathering victory for 1967, and has the honor of being the first district in the conference to achieve the Silver Vanguard goal this year.

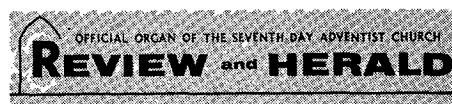
► T. E. Dennis has recently been ordained in the Oklahoma Conference. Elder Dennis presently serves as chaplain and district superintendent of the Jay, Oklahoma, church and hospital.

► The annual administrative and departmental council meeting of the Southwestern Union was held in Hot Springs, Arkansas, from November 6 to 10. The denominational program in the Southwest for 1967 was the chief topic. More than 100 persons heard M. E. Loewen, secretary of the Religious Liberty Department of the General Conference, give a report on religious freedom in countries around the world.

Church Calendar

Soul-winning Plans and Projects
Church Missionary Offering
Liberty Magazine Campaign
Religious Liberty Offering
Bible Evangelism Crusade

January 7
January 7
January 14-21
January 21
February 4



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

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News of Note

Making Ingathering History

The fourth official week of our Ingathering Crusade for 1966-1967 records history-making events. First, this fourth week is the largest week ever recorded in our denomination's story of Ingathering achievements. The total for the week is \$1,050,833.52. Second, this fourth week's total to date is the highest ever: \$4,121,733.75.

Third, the Willowdale church in Canada passed its \$10,000 goal in five nights. The first night, \$3,212.00. This last Saturday night, \$3,268, a record night for any church in Canada. Two hundred and fifteen participated, using 48 cars.

Fourth, the Aleda, Illinois, church building burned last week. The next night the church went over the top on their Ingathering goal. The Ingathering spirit this year is so high that nothing—even fire and disaster—can stop it!

Fifth, a pastor in Idaho writes: "Last year we met a fine family while Ingathering. Later we gave them Bible studies. They were baptized November 6. They are young people with two preschool children."

Sixth, Pastor Loveless of the Sligo church reports that Columbia Union College, in five nights of soliciting and caroling by the students and faculty members (90 per cent participating) brought in more than \$17,000.

Yes, we are making history. Ingathering is gathering in souls as well as dollars for the world work of the church!

ADLAI ALBERT, ESTEB

Special Rate on Education Extended

In response to a request by the Department of Education, the Pacific Press has extended its special offer of the paperback edition of *Education* by Ellen G. White, through March, 1967. Copies of this fine book should be in every home, church, school, and classroom library. The special low price of \$.75 makes it possible for every student in our schools to own a personal copy. All orders should be placed through the local Book and Bible House.

CHARLES B. HIRSCH

Prophetic Guidance Lessons in Hungarian

A letter from Gabriel Varga, director of the Voice of Prophecy Hungarian Department, tells of the successful operation of a Prophetic Guidance School. Accompanying the letter was a set of the 24 lessons in Hungarian and the quiz sheets as well as the textbook.

Already approximately 100 graduates can be counted, and Brother Varga declares enthusiastically, "We are aiming for 250! Our people should study this

course," he declares, "and learn the origin of the Spirit of Prophecy writings."

Our German church in New York City completed the Prophetic Guidance lessons some months ago, using a special mimeographed translation into the German language prepared by their pastor.

In Miami, Florida, the educational secretary for the Inter-American field and an associate translated the lessons into Spanish. Now we have a thriving Spanish correspondence course. It is hoped that similar courses will appear soon in Portuguese, Japanese, French, German, Afrikaans, and other languages.

D. A. DELAFIELD

Students in India Earn 31 Scholarships

M. C. Lall, publishing department secretary of the Northeast Union, sends the following interesting report on the work of students from the school in Falakata:

"You will be happy to know that the literature evangelists and students who attended the institute in Falakata are doing an excellent work for the Master. In spite of troubles and emergencies in our union field, eight super scholarships, seven full scholarships, and 16 three-quarter and one-half scholarships were earned.

"These young people faced many hardships, and at times even their lives were in danger. But they continued faithfully in their work regardless of obstacles. One young man returned three times to the book depot in Shillong for a supply of books, his greatest demand being for religious books. He was working in the heart of the troubled area, and he sold more than 6,000 rupees' worth of literature, the equivalent of three super scholarships. God has miraculously saved the lives of our students and regular workers in the troubled areas of our field."

D. A. McADAMS

Jewish University Requests Israelite Magazine

The director of a leading Jewish university library wrote as follows:

"As you know, it is one of the main functions of the Jewish University Library to collect Jewish publications, especially Jewish periodicals, from all over the world, irrespective of their language. If we are moderately successful in this we owe it in no small degree to editors and publishers, associations and single individuals, here and abroad. We are sure that you too are willing to assist us by placing our name on your regular mailing list to receive forthcoming issues of your *Israelite* as they appear. In addition, we would appreciate your sending us as complete as possible a file of back issues.

"We are confident that you will accede to our wish, and thank you in anticipation."

Week of Sacrifice Report

If early reports indicate a trend, this year's Week of Sacrifice Offering could be the largest in our history. Our people throughout the world have been stirred by the appeal emanating from the recent Fall Council. The response indicates dedication on the part of both ministry and laity.

In the Illinois Conference, three churches reported substantially more than 74 churches reported the year prior. The Takoma Park church, in Maryland, reported \$13,000 and the Sligo church in Takoma Park, \$11,126—both a tremendous increase over any former Week of Sacrifice Offering. Three churches in the Loma Linda area, the two campus churches and Azure Hills, doubled their offerings over the past year.

The worldwide mission program of the church will feel the impact of this revival of sacrificial giving.

THEODORE GARCICH



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

WASHINGTON, D.C.—The U.S. Supreme Court has decided not to become entangled in the controversial issue over tax exemptions for churches and property belonging to churches.

NASHVILLE, TENN.—Baptists are moving rapidly into a new era of improved relations with other Christians, said Dr. C. Emmanuel Carlson of Washington, D.C., executive director of the Baptist Joint Committee on Public Affairs, in his annual SBC Communications Conference here. After centuries of "cold and hot war" between Baptists and Roman Catholics in particular, Dr. Carlson said, "a thaw has come." He called attention to plans for Baptist-Catholic dialog and noted that members of the two churches in the Washington area had met this fall for the first time to discuss the topic, "Our Common Witness," in a fellowship setting.

TALLAHASSEE, FLA. — A Roman Catholic priest served as a supply preacher in the First Baptist church here when its minister was out of town on a speaking engagement. Delivering the sermon at a televised Sunday morning service in the 4,400-member Southern Baptist church was Father Lawrence Cunningham, assistant pastor at Blessed Sacrament Catholic church and chaplain of the Catholic Student Center at Florida State University.