

# and Herald

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## God Dreamed a World

By LEROY SHINN

O God of heav'n, of earth, and sea,  
How did You dream a lovely tree;  
How did You dream the gentle brook,  
Its course dividing flowered nook?

How did You dream the comely rose—  
Adorn each lowly flow'r that grows;  
Visualize lakes, and birds that sing,  
Buds' bursting blooms, and bees on wing?

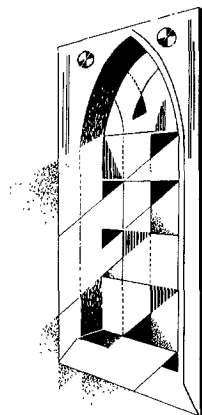
How did fruit on Your horizon loom—  
An orchard sweet with apple bloom;  
Verdant pastures, tinkling bell—  
The lowing cattle in the dell?

How did You dream the seasons all—  
Winter, spring, summer, and fall—  
Assigning to each its color true,  
Ermine, green, then golden hue?

How did You see waving fields of grain—  
Great harvests from sunshine and rain;  
The silent grandeur of a starry night,  
And morning's promise rising bright?

We know not how You thought of trees—  
Nor summer heat's refreshing breeze—  
We marvel at creation's grace  
And join unfallen worlds in praise.

# Prayer



## can do anything God

By DONALD G. REYNOLDS, Minister, White Memorial Church

**P**RAYER is not a performance. Prayer is power, for prayer can do anything God can do. Prayer is the doorway into the throne room of our Lord. Our individual crises, disappointments, and failures demand contact outside of self. This demand is fulfilled in our entrance to the throne of God.

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). In five crisp words Luke phrases the petition of our hearts when he wrote, "Lord, teach us to pray."

In contemporary Christianity the urgent call for prayer has been muffled. The constant need of communion with God is not felt with any profound sense of urgency. Prayer does not occupy a place of importance in the lives of many. Prayer calls us to a halt. It is the stop, look, and listen sign at life's crossings. The mortality list at crossings is tragically high! We do not really believe in prayer. Some of us are so inexorably meshed in the din of our own boisterous activities that prayer seems to be an extravagant waste of time. Yet the Gospel writers make it evident that Christ was victorious through it. The well-spring of His power resided in His eager, constant fellowship and communion with God. You and I cannot manage otherwise.

To some, prayer is nothing but a fire escape. To others it is an emergency exit or a first-aid station. Some consider it a gateway to a gift house. Still others look upon it as a communication center simply to keep in touch with God. Some talk so much about the philosophy of prayer that they do not have time to pray.

In His response to this five-word appeal our Lord said, "After this manner therefore pray ye: Our Father which art in heaven" (Matt. 6:9). The Lord's Prayer is called the perfect prayer. This sample prayer contains seven separate petitions. Like the Ten Commandments, this prayer is divided into two parts, defining man's relationships to God and to his fellow man. The first three petitions of this model prayer relate to God; the remaining four to human needs. Six of the seven petitions are in the spiritual area. Only one deals with our temporal needs. It is not a selfish prayer.

Thou canst not say the Lord's Prayer  
And make one selfish plea;  
Thou canst not pray the Lord's Prayer  
And even once say ME.  
For it's OUR, OUR, OUR,  
And it's US, US, US:  
And the fourth time it is OUR,  
And the fourth time it is US.

Thou canst not say the Lord's Prayer  
And even once say I;  
Thou canst not say the Lord's Prayer  
And even once say MY.  
Nor canst thou pray the Lord's Prayer  
And pray not for another.  
For when thou asketh daily bread  
Thou must include thy brother.

Almost worse than cold, black, miserable atheism is to kneel and say, "Our Father," and then get up and live an orphaned life.

"Hallowed be thy name." Only God's name is hallowed. Only God's name is reverend and holy. Only once is the title "reverend" found in the English Bible (Ps. 111:9). In this text it refers to the Lord. The name of the Lord is the gateway to God's divine presence.

"Thy kingdom come." This phrase pronounces the purpose of the gospel. The king must have a throne. The throne must have a kingdom. His believers are the subjects. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). The Christian church entered into the heritage of Jewish eschatology and from this learned to regard the history of the world as a lesson in the approach to the kingdom of God.

"Thy will be done." The greatest struggle in the Christian warfare is the surrender of the will. The human will shuts or opens the gate to the kingdom of God. It is the hinge on which the gate of destiny swings.

Why do we pray? To change God? To inform Him of circumstances of which He is unaware? To change man? If we are sick and pray for recovery, what does our prayer avail?

The character of God is on trial in this world and the entire universe. Satan is the prince of this world. The earth is his territory. If God would attempt to free man from the bondage of sickness or sin without man's request, then Satan could accuse God of trespassing in his territory. But when man prays for God's assistance, this releases God to do what He desired to do in the first place. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Steps to Christ*, pp. 94, 95.

The design of communication adds purpose to our prayers. We pray because we need to pray. This is not a selfish motive; it is the law of self-preservation. We pray to keep from dying spiritually. The early church was nothing but a series of prayer

Another voice from nearby took up her words, "as we forgive those who trespass against us." It was the voice of King Albert, who had been standing close by unperceived. Under some circumstances it is difficult to pray the petition through, but it is a kingly thing to do.

*"Lead us not into temptation, but deliver us from evil."* "The Lord knoweth how to deliver the godly out of temptation" (2 Peter 2:9). "Deliver" carries the meaning of the

breaking of the chains or the loosing of the bands that hold the prisoner captive or enslaved. Paul believed that "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (2 Tim. 4:18). For what more could a Christian ask?

Henry Ward Beecher observed, "It is not well for a man to pray cream and live skim milk." Life is not really easy for any of us. It is filled with

(Turn to page 10)

## can do

meetings linked together by witnessing. Prayer is not a device for getting our will done through Heaven, but a desire that God's will be done on earth through us. Our ability to stay with God in the prayer closet is the measure of our ability to stay with God while we are outside of it.

We pray because others need prayer. It is not hard to pray, because prayer has meaning. If prayer ever does get hard for you, begin to give thanks and you will have an ocean of praise and thanksgiving from which to draw. Let prayer be the key to your morning and the bolt to your evening.

*"Give us . . . our daily bread."* Bread to sustain the physical health is a daily need. Other necessities may be supplied once and for all, but food to sustain the body must be supplied every day.

*"Forgive us our debts, as we forgive our debtors."* One of the greatest hindrances to prayer is an unforgiving spirit. Nursing grudges against others closes the ear of God to our petitions. You may object that there is no excuse for their sin. Remember sin can never be excused. It can only be forgiven. The spirit of forgiveness is noble and kingly. The story has been told that when Belgium was being invaded by hostile armies during the world war, laying portions of it in ruins; a group of children gathered before a roadside shrine that had escaped the terrible bombardment and were repeating the Lord's Prayer. They had just reached the plea for pardon when a shell struck nearby, reminding them of their bitter enemies. They hesitated to finish the sentence. The eldest girl tried to get her companions to finish the petition. "As we forgive those"—she stopped.



BOHN ALUMINUM AND BRASS CORPORATION

ROBERT THOM, ARTIST

*When the soul feels the need, hands may be uplifted to God in praise or humble petition.*

# The Holy Spirit Before Pentecost

By Dallas Youngs

**M**ANY people think that the Holy Spirit was manifested first at Pentecost. The Spirit did come at Pentecost with never-before-known energy, power, and effect, but this was by no means the Spirit's first contact with sinful humanity.

Nor must it be thought that the Spirit came into existence when the world was created. The Father, the Son, and the Holy Spirit are from everlasting. In the Old Testament the third member of the Godhead is generally called "the Spirit," or the "Spirit of God," rather than "Holy Spirit."

The Spirit of God was present when this world came into existence. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Gen. 1:2).

The *SDA Bible Commentary* comments on this text: "In harmony with Scriptural usage, the Spirit of God is the Holy Spirit, the third person of the Godhead. From this place onward, throughout the whole Scripture, the Spirit of God has the role of the divine agent of God in all creative acts, whether of the earth, or nature, of the church, of the new life, or of the new man. . . . The Spirit of God was already present, ready to act as soon as the order should be given. The Holy Spirit has always been doing this very work. This divine Agent has ever been present to assist in the work of creation and redemption, to reprove and strengthen wayward souls, to comfort the sorrowing, and to present the believers' prayers in an acceptable form to God."

## The Spirit Strove With Pre-Flood Men

Moses wrote, "And the Lord said, My spirit shall not always strive with man" (Gen. 6:3). This shows that there is a limit beyond which the Spirit will not reach. The Lord knew that men would come to the place where they would not heed the

Spirit's pleadings; for the Spirit to continue to strive with them would be needless.

Antediluvians were given a period of probation in which the Spirit of God pleaded with them to abandon their wickedness, but they were wholly wedded to their unrighteousness. Sin is like a rapidly growing cancer. Finally there is no cure, no hope. The ancients reached the point where even the Holy Spirit could not change their ways. "Leave them alone. Destroy them," was the divine sentence.

*The Spirit comforts the heart of the bereaved and discouraged.*

To some it may seem that God was cruel to destroy an entire population. But if a sinner does not yield to the pleadings of the Spirit, opposition serves but to harden his heart, and the more he resists the Spirit, the harder his heart becomes. Finally, he passes the point of "no return," and the Spirit ceases to strive with him; he no longer has the desire for spiritual things.

Today the Holy Spirit is receiving the same reception He did in Noah's time. Men are resisting the Spirit, and their hearts are becoming hardened. As the Spirit continues to plead, they become ever harder, until the Spirit withdraws and God says, as He did concerning Ephraim, "Let him alone."

## The Spirit in Patriarchal Times

"During the patriarchal age, the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness."—*The Acts of the Apostles*, p. 37. The "fullness" of the Holy Spirit was not given until Pentecost, but the Spirit was given to Joseph, Job, Samson, Saul, and others. Brought from his prison cell to stand before the potentate, Joseph had the Spirit of God with

him as he interpreted Pharaoh's dreams of the seven fat and seven poor cows and of the good and withered ears of corn. Pharaoh himself recognized Joseph's unusual power and said to his servants: "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38).

Job knew the Spirit of God. He said, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

Samson, a "Nazirite [one sanctified unto the Lord] unto God from the womb," was to "begin to deliver Israel out of the hand of the Philistines" (Judges 13:5), and in doing this the Spirit of the Lord manifested Himself in great demonstrations of strength. Samson broke new cords, which bound him, as though they were flax. He carried away the gates of Gaza on his shoulders, and single-handedly killed 1,000 Philistines with the jawbone of an ass. Did Samson do these wonders by his own strength? No. "The Spirit of the Lord came mightily upon him" (Judges 15:14).

The Spirit of God, by which Samson amazed the heathen with his great power, rested also upon Joshua, Othniel, Gideon, and Jephtha. (See Num. 27:18; Judges 3:9, 10; 6:34; 11:29).

Saul, the first king of Israel, was changed by the Holy Spirit. "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . The Spirit of God came upon him, and he prophesied among them. . . . He prophesied among the prophets" (1 Sam. 10:6, 9-11).

## Prophets Filled With the Spirit

The psalmist David did not write from his own wisdom. He wrote, as did the other writers of the Bible, by the inspiration of the Holy Spirit. "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2).

Elijah, the mighty prophet of God



who called down fire on Mount Carmel, was taken to heaven by the Spirit, which appeared in a whirlwind as a chariot and horses of fire. (See 2 Kings 2:11, 16.) After Elijah's translation, the wish for a double portion of Elijah's spirit was granted to Elisha, who became a mighty miracle worker. Elisha caused the iron ax-head to swim, healed Naaman's leprosy, raised the Shunammite's son, and multiplied the widow's oil. (See 2 Kings 6:5, 6; 4:32-35; 4:1-7.) He did these things by the power of the Spirit of God, who dwelt in him.

### The Spirit's Nature and Work

We know little of the nature of the Spirit. "The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—*Ibid.*, p. 52.

But we do know a few aspects of the work of the Spirit. After drawing the sinner to Christ, the Spirit convicts him of sin. Working through the Word of God, the Spirit impresses upon the sinner the error of his evil ways. The Spirit also inspires repentance, godly sorrow for sin. Some have erroneously supposed that they could repent at a time of their choosing. But no man can repent without the Spirit.

The Holy Spirit takes the convicted, repentant sinner and remakes him. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

The Spirit brings the sinner to the cross of Christ and reveals Jesus to him. He sees the love of God in giving His Son and is brought to understand the sacrifice of Jesus. His heart goes out in love to the Father and Son.

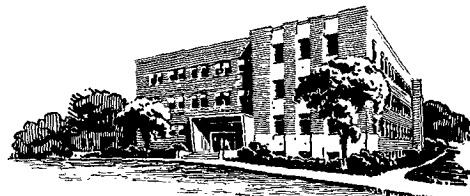
The Spirit comforts the heart of the discouraged and brings assurance of salvation. He makes the promises of the Word real and living to the bereaved and disheartened. He cultivates the Christian graces in the life: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

The greatest outpouring of the Holy Spirit was at Pentecost; however, "as the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright."—*Testimonies*, vol. 7, p. 273.

(Continued next week)

## DATELINE— WASHINGTON

By Arthur H. Roth



*A monthly roundup of happenings at General Conference headquarters*

**GC STEWARDSHIP DEVELOPMENT SERVICE.** W. M. Starks has arrived in Washington to assume his duties as head of the Stewardship Development Service of the church. His family will come later.

**AUDIO-VISUAL SERVICE.** The 1967 Spring Meeting of the General Conference Committee authorized the establishment of an Audio-Visual Service in the General Conference. It is intended that this new service will provide assistance and production consultation to the various departments in the fields of films, radio-TV materials, and general audio-visual supplies. J. O. Iversen has been named as consultant and technical adviser of the Audio-Visual Service. Many may already have had opportunity to listen to the Voices of Freedom program which was produced by Audio-Visual Service and which was released as a public service by 250 radio stations across the United States on Independence Day, July 4.

**EDUCATION STAFF.** Dr. and Mrs. Walton J. Brown have moved to Washington from the Inter-American Division headquarters in Coral Gables, Florida. Dr. Brown has joined the General Conference Department of Education as an associate secretary.

**MISSIONARIES IN TRANSIT.** Missionaries who visited headquarters either coming from their post of service to be in the homeland for a few months or returning to their mission appointments were: the L. C. Miller family, to Istanbul, Turkey, and Beirut, Lebanon; the L. B. Ganz family, from Ikizu Training School, Tanzania; the Tedd Snyder family, from Bella Vista Hospital, Mayagüez, Puerto Rico; Elder and Mrs. C. A. Ortnier, from Ayer Manis School, Serian, Sarawak; Dr. and Mrs. Daniel Walther, to Solusi College, Bulawayo, Rhodesia; Dr. and Mrs. John F. Vogt, to Tokyo Sanitarium and Hospital, Tokyo, Japan; Elder and Mrs. H. L. Gray, to Teheran, Iran.

**FROM OTHER LANDS.** Fellow believers and workers from other lands who recently visited the General Conference were: Dr. Saltern Eppstein, from Norway on his way for study at the Mayo Clinic, Rochester, Minnesota; Mr. and Mrs. J. C. Knight, veteran literature workers, from Penang, Malaya; Elder and Mrs. Robert Babcock, from Castle Memorial

Hospital, Kailua, Hawaii; Mr. and Mrs. Alfredo Bellido, from Inca Union headquarters, Lima, Peru; Dr. and Mrs. Lopez Rozi, from Argentina to study and serve for a time at the Washington Sanitarium and Hospital; Mr. and Mrs. Elston Hurdle, from London, England.

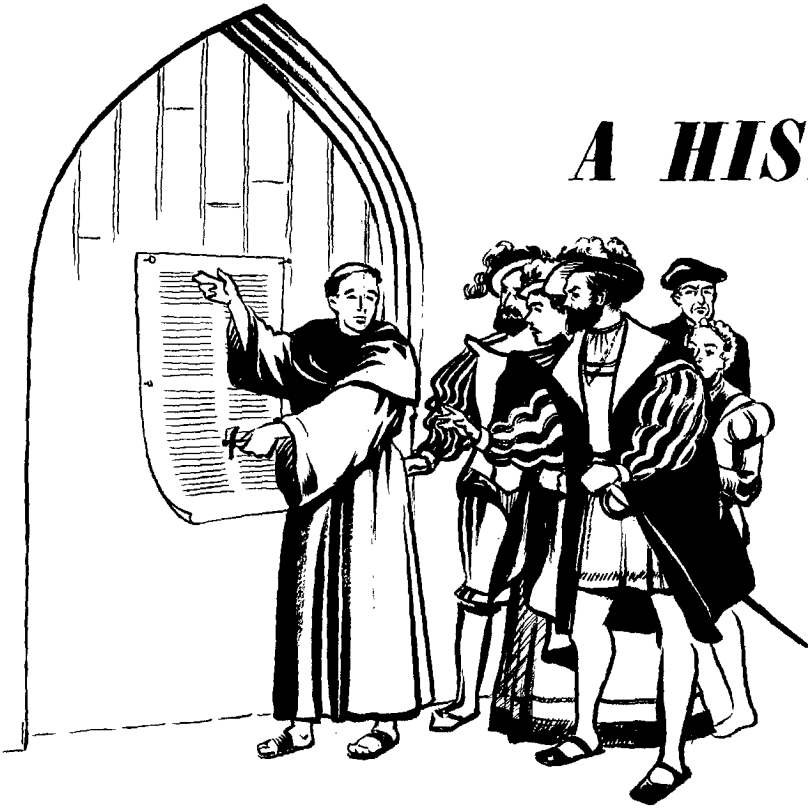
**EDUCATION SEMINAR.** At the request of the college and university teachers of education, the 1966 Autumn Council authorized a seminar to give serious study to the purpose and content of the course in Philosophy of Christian Education taught on Seventh-day Adventist college campuses. This seminar was conducted in General Conference Department of Education offices, Takoma Park, from July 3-13, 1967. Participants in the seminar were: T. S. Geraty, Department of Education; W. J. Cannon, Columbia Union College; G. T. Simpson, Loma Linda University; K. M. Kennedy, Southern Missionary College; A. L. White, E. G. White Estate, Incorporated.

**VISITORS.** Visitors seen at the General Conference this past month included: Mable Hinkhouse Towery, former General Conference secretary, now from Madison, Tennessee; Opal Parish and Evelyn Platt, secretaries from Inter-American Division headquarters; Dr. and Mrs. Vernon L. Jobs, from Lemoor, California; Mr. and Mrs. Charles M. Underhill, from Southwestern Union College, Keene, Texas; Mr. and Mrs. Bruce Vogt, Southern Publishing Association, Nashville, Tennessee; Elder and Mrs. Lloyd H. Sellers, Neosho, Missouri.

**HHES.** A group of denominational administrators, publishing house representatives, publishing secretaries, and Book and Bible House managers appointed by the General Conference officers for the purpose of studying the operational plans and program for the Home Health Education Service, met in Washington, July 20-22, 1967. Non-resident members of this study and planning group who came to Washington for these meetings were: K. C. Beem (Southwestern Union), L. F. Bohner (Pacific Press), W. O. Coe (Florida Conference), I. H. Ihrig (Southern Publishing Association), H. A. Iles (Southern California), R. H. Nightingale (Central Union), J. W. Proctor (Lake Union), Eric Ristau (Southern Union), A. G. Sutton (Pacific Union), George Taggart (Michigan Conference).

# A HISTORY-MAKING DOCTRINE

By J. L. SHULER



**J**USTIFICATION by faith—salvation through Jesus Christ—has turned millions from darkness to light, from sin to righteousness, from the power of Satan to the power of God. It has transformed untold millions who were children of the devil into sons and daughters of God. It has converted those steeped in the works of the flesh to humble Christians bearing the fruits of the Spirit. It has produced in human beings amazing transformations that are beyond comprehension.

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."—*The Desire of Ages*, p. 173.

Religion may be summarized as the age-old efforts of men to seek righteousness either by works or by faith alone. Justification by works—the false principle that a man can save himself by his own efforts and good works—is the essence of false religion. By contrast the heart of all true religion is justification by faith, with the cross of Christ in the center.

Justification by faith is the one true gospel—the only way into right living and into heaven at the end. This means that justification by faith is a mighty bulwark of truth. It is the steering wheel that holds the proclamation of the gospel on the right road. If adhered to, it will prevent a dangerous swing to the right or to the left.

We see this in the first general council of Christ's true church held in Jerusalem. A minority group of believers advocated most strenuously that anyone who wished to join the church must, in addition to believing on Christ, conform to certain ceremonial requirements of the Jewish religion before he could be saved. "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses" (verse 5).

The issue was joined on what should be required of the Gentile converts to the Christian faith. The Jewish converts to Christianity continued to observe various Jewish rites, including circumcision, as they had been trained from childhood. But a group from among them insisted that the Gentile converts must also conform to various practices of Judaism, including circumcision.

Paul and others urged that regardless of whether a man was a Jew or a Gentile, justification comes as a free gift from God by faith in Christ. No man can earn it. No man is deserving of it. It is not a man's due because he has done something to merit it.

The idea that a man could do something to *earn* justification makes Christ's death on the cross superfluous. Paul said, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

In reality the issue at this first general council was salvation by faith versus salvation by works—the righteousness of God versus man's righteousness. Peter saw this. So in the discussion he emphasized that every soul is saved by grace. He said, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11).

By holding firmly to justification by faith alone, the church was held on the right path of the one true gospel. The true form of Christianity was at stake for the future. The decision was to hold to justification by faith alone and not require the Gentile believers to adopt the Jewish legalistic rites and ordinances. Justification by faith saved Christianity from being blended with Judaism.

If the views of these Judaizers had prevailed at the conference, the gospel would have been interwoven with the legalism of a dead, outmoded Judaism. This attempt to blend the righteousness of man by obeying the Mosaic code with the righteousness of God by faith in Jesus Christ would have corrupted the one true gospel. Christianity would have ceased to be a saving religion of the heart and would have been made up largely of burdensome injunctions of men.

Think what a disaster it would have been to have burdensome legalistic minutiae added to the teachings of Christianity. It would have deprived

Christianity of being a religion of worldwide adaptation for all peoples. But, thank God, the Jerusalem council saved Christianity from being cast into a restrictive Jewish mold.

Many centuries later these six words of Scripture, "the just shall live by faith," had more influence in molding the history of Western civilization than all the armies of Napoleon or the navies of Great Britain. These six words in the mind and heart of Luther became the launching pad for the Protestant Reformation. They contain more power than all the hydrogen bombs and the atomic devices.

There is sufficient power in these six words, rightly understood and appropriated, to enable every person in the world to become right with God and to live right thereafter. What marvelous saving power! Justification by faith is the power of God unto salvation to everyone who has faith—"because here is revealed God's way of righting wrong, a way that starts from faith and ends in faith; as Scripture says, 'he shall gain life who is justified through faith'" (Rom. 1:17, N.E.B.).\*

The doctrine of justification by faith alone had been lost sight of, and the teachings of acts of penance, the confessional, during Lent, works of supererogation, indulgences, and long pilgrimages were instituted.

Luther, a Catholic priest and professor in the University of Wittenburg, had sought by his own works to obtain pardon and peace. He had endeavored by fastings and deprivations to subdue the evils of his nature. But this brought no deliverance from the condemnation of sin. One day, while devoutly climbing the so-called Pilate's staircase in Rome, suddenly a voice like thunder seemed to say to him, "The just shall live by faith." He sprang to his feet. He went back to Germany under the spell of these six words. He saw as never before the fallacy of trying to save oneself by any good works. Complete dependence upon the infinite merits of Christ—this was the way of salvation. And soon the Reformation was launched.

It is certain that the stand that Luther and the other Reformers took for justification by faith prepared the way for the advance into the civil and religious liberties that we now enjoy. If it were not for the Protestant Reformation, which had its origin in the recapture of the truth of justification by faith, we might still be in medieval

bondage, committed to the false idea of salvation by works. Infidels and those who repudiate the Bible are unaware that they owe a debt to the scriptural truth of justification by faith for the free speech they enjoy. We have reason to thank God for the far-reaching influence of this precious doctrine.

It was the recapture of justification by faith by the Wesleys in the eighteenth century that led to the great Methodist movement. When the Wesleys came upon the stage, the great doctrine of justification by faith had been almost wholly lost sight of, and the false principle of trusting to good works for salvation had taken its place. Like Luther, the Wesleys had endeavored for years by rigorous self-denial and humiliation to gain a right Christian experience. But it seemed of no avail.

On the evening of May 24, 1738, John Wesley attended a Moravian meeting at Aldergate, London. He listened to the reading of Luther's preface to the Epistle to the Romans. It told of the change which the Spirit of God works in the heart of the believer to give him the right experi-

ence. As Wesley listened, his faith reached anew to Christ.

Wesley describes how he was affected: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." He dated his conversion from this hour. His conversion came by a renunciation of dependence on works of righteousness, and an acceptance of saving faith in Christ. After his conversion he continued his strict and self-denying life, but not as a means to earn salvation, but because he was saved. He obeyed God, not to gain merit, but because his heart was on fire with the love of Christ.

Then he began to preach justification by faith from the Bible. Great and far-reaching results came. It brought about one of the greatest religious revivals of all time. Some say it saved England from a bloody revolution such as convulsed France. This great revival produced by the preaching of justification by faith shows the power potential of this message.

*(Continued next week)*

## O Lord, Advance Thy Work

By MRS. A. P. BOKOVY  
Empress Zauditu Memorial Hospital  
Addis Ababa, Ethiopia

"If I had a million dollars, dear Lord, we could build the new hospital. Surely if the great Advent family around the world understood our needs, there would be more than enough. Yes, Lord, we remember when we received a Thirteenth Sabbath Offering overflow to rebuild our hospital in Dessie, Ethiopia, 11 years ago. How wonderful it was to see that old building remodeled into a 50-bed hospital, with all the essentials of a hospital plant. Many had prayed most earnestly for Dessie, and were filled with joy when we received the \$30,000.

"Five years of our lives were spent there in service for Thee and thousands of patients came to be healed and to learn of Thee. There was Aragow, one of our first surgical patients, in 1956. He had been shot through the back and abdomen one night and had been brought to us the next day. Alex (my husband, Dr. Bokovoy) had performed a colostomy on him, and later he was completely healed, following a second surgery. Aragow was a Moslem then, and 27 years old. Later he married a Moslem girl. He joined the working staff at the hospital and attended our regular church meetings. Our hearts were saddened to hear that during this past Christmas vacation he had died, yet we rejoiced in the hope of seeing him again, for both he and his wife had been baptized. They were faithful Christians, striving to rear their two little boys to follow Thee. We pray for Thy comforting Spirit to be with the little family.

"Now, Lord, we have been transferred to the training center here in Addis. We desperately need workers, nurses, technicians, and equipment for our four hospitals in Ethiopia. What can we do? Thou hast blessed this 34-year-old hospital in times past. It was wonderful how Thy hand intervened in its establishment, when at one time it was the only real hospital in Ethiopia, and it became a light throughout the country. Must we now close our doors? No, Lord, there must be another answer. No longer should patients be carried by stretcher from the operating room outside the building to the wards. Nor should there be only one bathroom for all kinds of patients. Nor patients who cannot be admitted because we are not equipped to perform certain procedures.

"Thy work will not fail, Lord. It must advance. Show us Thy will and Thy way. Thirty thousand dollars will not build a 100-bed training hospital in Ethiopia in 1967. Someway, somehow, can our people be impressed to give to missions that Thy work can again go forward in Ethiopia? The hospital is full to overflowing during the present typhoid and typhus epidemic. We cannot continue in our present situation. There must be a way, O Lord. We are in Thy hands. Amen."

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# The Abiding Christ

By W. G. TURNER

**L**UKE (chap. 24:13-35) records an interesting experience that befell two of the Lord's disciples as they journeyed from Jerusalem to the small village of Emmaus, where they lived. Jesus had been crucified and now it was reported that He had risen from the grave, that He had been seen by some, then had disappeared.

As these two men with mixed feelings slowly walked homeward, discussing the conflicting reports concerning Christ, they were joined by a stranger who, upon learning the cause of their sadness, reminded them of what prophets had written, and inspired them with renewed hope. Cheered by His company and His words as they approached their humble home, they "constrained" this stranger to "abide" with them. "And it came to pass; as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him" (verses 30, 31). The stranger was the risen Lord. It was Jesus Himself. The disclosure of His identity came only after they had asked Him to abide with them. "Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord."—*The Desire of Ages*, p. 800.

This simple experience teaches us that to know Christ as the risen Saviour we must know Him as an abiding guest. He must not be merely a traveler passing along life's way, lingering with us for but a brief period; He must abide with us, filling our life with His life, His love, and His power.

Jesus said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit:

for without me ye can do nothing" (John 15:4, 5). If the branch is to live, there must be unbroken connection with the stock. To be severed means death; to be united, life—and life implies fruitage. This union must be continuous. "You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water."—*Steps to Christ*, p. 69.

Jesus frequently spoke of the union between Himself and His Father. To Philip He said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). In Christ the fullness of the Father dwelt. "So fully was Jesus surrendered to the will of God that the Father alone ap-

peared in His life."—*The Desire of Ages*, p. 389. The mystery of the gospel is "Christ in you, the hope of glory" (Col. 1:27). Christianity is not merely the acceptance of a doctrine, the following of certain right principles, or obedience to a law; it is the full reception of a life—Christ's life, constantly revealed in human experience, and lived by His infilling presence through the agency of the Holy Spirit. "Christianity—how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus."—*Testimonies to Ministers*, p. 131.

There are many reasons why Christ must abide with us and be in us.

1. "Without me ye can do nothing" (John 15:5). How fruitless and valueless is the life without Christ. Without Him man can accomplish nothing enduring, nothing worth while, nothing lastingly helpful. On the other hand, with Him man can do all things. Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). With such potentialities, why should we be barren when we may be fruitful, empty when we may be full, or weak when we may be strong?

2. "If any man be in Christ, he is a new creature" (2 Cor. 5:17). "You are to give all—your heart, your will, your service—give yourself to Him to obey all His requirements; and you must take all—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey."—*Steps to Christ*, p. 70. We become new creatures through abiding in Christ and His abiding in us. We need His creative, redemptive life, for when we abide in Him He lifts us, changes us, holds us, helps us, and brings us to the fullness of all blessing.

## MY NEED

By RUTH A. JENKS

Direct, O Lord,  
My willful tongue,  
To repeat no wrong.

Connect, O God,  
My thoughts with thine,  
Completely entwine.

Perfect, I pray,  
This common clay,  
Jesus to display.



3. "Whosoever abideth in him sinneth not" (1 John 3:6). "Sin is the transgression of the law" (verse 4). How may we obey this law and stand in the presence of God without sin? Only by Christ's abiding presence in our hearts. There is no other way. "It is only through becoming partakers of His nature that we receive power to obey His commandments."—*Testimonies*, vol. 7, p. 194. "When we submit to God's way, the Lord Jesus guides our minds and fills our lips with assurance. We may be strong in the Lord and in the power of His might. Receiving Christ, we are clothed with power. An indwelling Saviour makes His power our property. . . . Christ's presence in the heart is a vitalizing power, strengthening the entire being."—*Ibid.*, p. 71.

4. "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). Jesus walked in the way of His Father's commandments. He did this consistently and permitted nothing to cause Him to turn aside from faithful obedience.

5. "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). With a world perplexed and confused, and with the advent of our Lord so imminent, how great a field is before us! The harvest is ripe and waits to be garnered in by the people of God, who abide in Him and He in them.

6. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (verse 7). How very clear the promise! Do we find our prayers unanswered? Does there appear to be a vacuum between us and God? If so, it may be that Christ is not an abiding guest, making His presence felt.

7. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). What a tragedy it would be if when He comes we should be found among those who, fearing the wrath of the Lamb, will cry to the rocks and the mountains to fall on them. Let us be waiting to greet Him with joy and confidence.

How may we abide in Him? Is there something we must do to receive Him? The disciples from Emmaus "constrained him" to abide with them. We too must ask Him to come and abide with us. We do this as an act of faith "that Christ may dwell in your hearts by faith" (Eph. 3:17). "By faith you became Christ's, and by faith you are to grow up in Him—by giving and taking."—*Steps to Christ*, p. 70.

The agency by which He dwells in us is the Holy Spirit. "And he that

keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:24). "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ."—*The Desire of Ages*, p. 805.

The reception of Christ must be a daily matter. "Consecrate yourself to God in the morning; make this your very first work. Let your prayer be,

"Take me, O Lord, as wholly Thine. I lay all my plans at thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter."—*Steps to Christ*, p. 70. Jesus knocks at the door of every heart. He longs to dwell there.

Let us permit Him to enter. He is the One who will make our lives fruitful. He will make us new creatures. He will give us power to overcome temptation. He will lead us in the way of holiness and teach us to walk as did He.

## The art of living

By MIRIAM WOOD

*when you're Young*

**"ONE-UPMANSHIP"** During the past few years so many new words have been introduced into the English language that it's a challenge to keep aware of their meaning and implications. Some of them are so absolutely *right* you adopt them immediately as a part of your own working vocabulary. Some remain on the outskirts of your mind, in a somewhat hazy fashion, until perhaps a personal experience brings them into complete focus.

Let's take the word(s) *one-upmanship*, for instance. I'd always thought of it principally in a rather political context until a chance encounter with a friend(?) suddenly clarified the expression for me once and for all. "One-upmanship," I've decided, can be a social as well as a political phenomenon.

It all started innocuously enough, with the customary polite inquiries as to where I'd been and what I'd been doing (other than maintaining my established position on life's treadmill; but who wants to hear about *that*?). Casting about for some stray crumb of conversational fodder, I was struck by the happy thought that I had been out of town recently—overnight—not very far out, true, but it was *something*. Grateful for having been rescued from the limbo of conversational nothingness, I conveyed this information to my partner in dialog.

A moment of silence. Then, with barely concealed disdain, Miss One-upmanship chirped, "Oh—really? How nice. We've just gotten back from a 6,000-mile trip throughout the United States. I have never had such a glorious time . . ."

Considerably deflated, I murmured appropriate sounds to punctuate her rhapsody. I was glad for her, but I squirmed inwardly at having mentioned my own poor little overnight excursion.

After the United States had been exhausted as a topic the next question came. "How are you doing with your weight?"

(Have you noticed that everyone is obsessed with weight these days?)

Now I felt reassured. In ringing tones I announced, with all the grandeur of Julius Caesar, that I had lost *three* pounds. Alas! I had walked right into another trap. Miss O. U. routed me again.

"You poor thing," my tormentor purred. "I'm surprised you haven't noticed that I've lost 12 pounds, without even dieting. I haven't even been hungry . . ."

As Miss O. U.'s eyes wandered over what had seemed to me my rather average-sized figure, I felt myself swelling to enormous proportions. I glanced about surreptitiously to see if everyone might be staring at me in scorn and horror.

Hastily I fumbled for a new line of thought. But I was too slow—and inexperienced—at one-upmanship. With almost professional skill Miss O. U. squared off again. "Didn't I hear that you had bought a new car?—a ———, somebody said."

I still hadn't learned. I lighted up like a Christmas tree. "Yes, I just love it—it's such a dashing little car and it's so . . ." my voice began to trail off, for by now I sensed what was coming. And sure enough, Miss O. U. moved in for the kill, expertly.

Silkily she announced, "Well, I'm glad you like it. Probably the negative things I've heard about that particular car aren't all true." Then, shrugging her shoulders eloquently, she "let me have it."

"I decided I wouldn't be satisfied with that car when for just a little more money I could have a ———! I'm so glad I made that decision, for, believe me, there's just no comparison!"

By now, I'd learned. I crawled ignominiously from the arena in search of a quiet corner in which to lick my wounds.

I said, you know, that I was inexperienced at one-upmanship—and I plan to keep it that way.

# Salute to 65ers

By MARILYN BAUER

[Read at a special service honoring the older members of the Mount Vernon, Ohio, church.—Editors.]

LATELY I've been noticing the great importance magazine advertisements and television commercials place upon looking young. "Hate that gray? Wash it away." "Every woman has a right to look younger." "Young hands formula." Cosmetic counters are crowded with vanishing creams and secret formulas to restore that youthful look. They would have you believe that the growing old process can not only be hidden but reversed!

But not everyone is gullible enough to accept that theory. After seeing some picture proofs, the poet Berton Braley wrote his sonnet "To a Photographer" in which he said:

"This is not I . . .  
Retouched and smoothed and prettified to please;  
Put back the wrinkles and the lines I know,  
I have spent blood and brain achieving these.  
Out of the pain, the struggle and the wrack,  
These are my scars of battle . . .  
Put them back!"

Some months ago *U.S. News and World Report* carried an article entitled, "The 65ers Who Won't Quit." Thank God a fair segment of Seventh-day Adventists wear proudly the scars of their battles with life. Thank God for our many 65ers who won't quit. As I've thought of the different phases of our church and Sabbath school work I've discovered the important role our older members are playing. They carry their responsibilities in a quiet way—beyond all grace of youth.

It could be said, I've reared my children and done my part in the Sabbath school division; let the young mothers have their turn now. But in our particular church you will find an active grandmother in nearly every division of our Sabbath school.

Our church looks its usual clean, bright self every Sabbath morning, thanks to the effort of a gentleman who obviously has not quit!

In the Dorcas, in the Ingathering, yes, even in the Home and School, we

have faithful, busy 65ers who won't quit.

It has been said, and rightly, that "age is a quality of the mind. If you left your dreams behind, if hope is lost, if you no longer look ahead, if your ambition fires are dead, then you are old—if only 25. But if from life you take the best and if in life you keep the jest, if life you hold, no matter how the years go by, no matter how the birthdays fly, you are not old."

Let us salute these active, participating members. They "have made a voyage upon a golden river" and we are enjoying the benefits of their experience.

Thank God for the 65ers who won't quit!

## A Story FOR THE YOUNGER SET

### Lori Learns to Wait

By ENID SPARKS

ONE BRIGHT morning in September Lori awoke early. Even mother wasn't up yet. Lori couldn't stay in bed. Very, very quietly, she tiptoed into the hall.

She had to see something. She hurried along the soft carpet until she saw the small table by the window. Then she drew a deep breath. There it was—the shiny, red-leather schoolbag!

The bag wasn't Lori's. It belonged to her brother, Roger. Today he was going to school, and Lori felt sad. She loved the pretty red bag and wished that she could go to school too. But she would have to wait a whole year before she would be old enough.

As soon as breakfast was over, it was time for Roger to meet the school bus. When he picked up his red bag with his reader and tablet and crayons tucked inside, Lori ran to ask mother a question. "May I go with Roger to catch the bus?"

"Yes, you may," Mother laughed and gave Lori a hug. "Just don't get on with him."

"I won't," Lori promised. But she didn't laugh. How she wished she could get on the bus!

Soon the bus stopped at the gate in front of the house, and Lori waved goodbye to Roger. Then she went slowly up the walk. As she met mother on the front porch, she choked back a sob. "I wish I weren't such a little girl," she quavered. "If I were bigger, I could go to school like Roger and carry a pretty red schoolbag. I could even learn to read the words under the pictures in my Bible storybook too."

Mother nodded. "Yes, Lori, you could do all those things if you were older," she agreed. "But you're not. Sometimes we can't have everything just as we would

like it to be. You know that everyone who loves Jesus would like very much for something to happen. But we all have to be patient."

Lori forgot about being sad. Her eyes widened. "You are talking about Jesus' coming, aren't you, Mother?" she said.

"Yes," mother answered. "It would be so wonderful if Jesus would come this very day, but He told the people long ago that they must wait until the right time. We please Him when we wait patiently, without fretting or being upset."

Lori thought for a while about what mother said. Then she smiled. "From now on I'm going to wait without being unhappy both for the time for me to go to school and for Jesus to come," she announced.

"That is the best way to wait," said mother, and she kissed Lori.

The day didn't seem lonesome for Lori at all. Almost before she knew it, it was afternoon and time for the bus to let Roger off at the front gate.

Eagerly Lori sped down the path to meet her brother. "Did you learn lots?" she asked.

"Just how to read the word 'Dick,'" Roger said.

"I learned something too," Lori was quick to say. "Mother taught me the way Jesus wants us to wait."

"I think that is something better to learn than the word 'Dick,'" Roger declared.

Lori thought so too, as she took her brother's hand.

## PRAYER

(Continued from page 3)

the soul-tearing agony of temptation. It is cursed and damned with the benumbing spectacle of broken lives. It is made ineffective with the calloused whims of circumstances. For the first few years of my own Christian life I found myself playing follow the leader as far as prayer was concerned. In my great desire to be a disciple of Jesus Christ I found myself following others instead of following Him. In a group I prayed because others prayed. It was not a communion or a conversation with my Lord, but empty words that my fellows heard. The conversation in my heart was not the speech of my lips. This continued until I came to recognize the personal applications of prayer in my life.

Prayer does anything God can do. When you are angry and inclined to strike back, pray. When you are disappointed in work or life, pray. When you doubt or are anxious or burdened, pray. When you are wounded by darts of sinfulness, pray.

"O Thou, by whom we come to God,  
The Life, the Truth, the Way,  
The path of prayer Thyself hast trod;  
Lord, teach us how to pray."



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



**Christians must rediscover methods by which daily Bible reading may be brought back into the integral life of the home.**

A. DEVANEY

[The author of this article is secretary for Church Relations for the American Bible Society and former managing editor of the *Bible Society Record*. We believe that his appeal to Christian mothers everywhere to be faithful in the religious training of their children will be found helpful by readers of the REVIEW.—EDITORS.]

IT WAS the start of one of those "off" days. Everything went wrong. The alarm clock failed to go off at six-fifteen and the whole family overslept.

Marian was rousing the kids and me. While she was involved in getting breakfast, pulling the previous night's load of clothes out of the dryer, making sandwiches for the children, posting notes for the baby-sitter—Nancy, our nine year old, kept hunting for her unmatched sock. "What's a mother for?" she grumbled.



## What's a Mother For?

By BLAISE LEVAI

The comment made Marian, who works in New York City, ponder as she finished making one of the six beds. Along with 16 million other American working women she tries to care for the needs of five over-charged children, ages 14 to 4, and incidentally, a working husband.

Sometime every working mother has to ask herself some basic questions regarding the over-all effect this double life has on her family: "What is my influence as a mother?" "Are the children deprived of certain emotional and spiritual stability?" "Is there a sense of general well-being and family unity?" "If not—how can a closer relationship under such circumstances be developed?"

Since every husband is not fully convinced he wants his wife to work—especially when he has to pitch in

washing dishes and baby-sitting after a rugged day, it pays to come up with some frank answers.

Mothers work outside the home for various reasons. There are no pat answers. The most obvious reason is financial. One mother said: "Frankly, I work so that we may have some of the so-called 'better things of life.'"

Another mother explained: "By my working, at least we manage to keep from being plowed further into debt."

Some mothers work because it provides an escape from the frustrating boredom of house chores and all the tedious tensions that go with taking care of children.

Still others feel trapped because the talents they have are not being used creatively. Betty Friedan, throughout her much discussed book,

*The Feminine Mystique*, stresses this problem of conflicting ambitions. Motherhood and the home do not present the modern well-educated housewife with adequate challenges. Consequently, four of every ten mothers who have children of school age work outside the home.

What really matters in this never-ending debate is how her temperament affects the rest of the members of the home. How well does she manage her other more important job as wife and mother after returning home each evening? There are many at-home wives who feel empty and exhausted. The attitude the mother reflects is fundamental in making for a happy home whether she works or not. Children have sensitive antennae; they detect with amazing accuracy whether the mother performs her

# Bless This Home

By BLAISE LEVAI

Bless, O Lord, this home.  
Fill each room with Your Presence.  
Teach us anew how to live here without hurting one another by harsh words or unkind actions.  
Deepen our trust in one another so that we can honestly accept one another as we are.  
Show us that here we do not have to impress.  
In such fellowship—help us to know You better so that we in turn may be unfraid to know ourselves.  
And as we go back into the world—help us to go forth with Your Confidence.  
Amen.

duties with love and satisfaction, or because she feels "duty-bound."

A further pertinent factor which makes for a contented, adjusted home is the cooperative role of the baby-sitter—the substitute mother. Imagine what happens when the baby-sitter arrives late, or for that matter, does not show up! Bedlam! The entire day is thrown out of schedule. And with preschool-age children the mother is unable even to set foot out of the door until other arrangements can be made. Only by knowing she has a compassionate baby-sitter who seriously cares for the children is the mother enabled to work outside the home with some semblance of sanity and freedom from unnecessary worry. Undoubtedly for this reason many working mothers ask their own mothers or relatives to care for home and children during their absence.

Against this background the pattern of contemporary American family living is undergoing a conspicuous transformation. Visitors from other lands frequently sense a lack of family consciousness in the average American home.

Dr. Martin Niemöller, known as "the Iron Curtain Bishop of Germany," said after touring our country and living as a guest in numerous homes: "One of the difficulties that the modern-day family in America, and increasingly in Germany, faces is that the evening meal spent together no longer exists as it did in former times. Somehow, American families today don't seem to *live* in the same place. They merely *sleep* in the same house. Christians must rediscover methods by which daily Bible readings may be brought back into the integral life of the home."

In Dr. Niemöller's youth the Bible was considered the "house Book," read by the father as the head of the household. The family table was the altar—the center of religious life. Here God's Word was read, prayers

were rendered. Belief in God's will linked the family together.

In contemporary homes it is somewhat difficult to know who actually is the head of the household. In most American homes the mother generally assumes leadership in family devotions. Nielson's current television survey on Viewing Habits and Hours, provided by the National Association of Broadcasters, reports: "The average American household watches television almost six hours a day or 41 hours and 52 minutes every week."

One distressed mother said dryly: "Sure, we agree; Scripture in our daily life is necessary. But when is there time to read it? Either the members of our family are out or glued to that one-eyed monster."

The age-old insights of the Bible are still relevant in dealing with personal problems. Granted, daily reading of the Bible and attempting to understand its significance for our lives take discipline. But it reinforces fresh faith and strength.

The Christian psychiatrist, the late Dr. Smiley Blanton, commended the calming effect Bible reading can have in family life. "It's the greatest textbook on human behavior ever put together," he was fond of saying.

When both mother and father are absent much of the day, they are not always in the most composed mood when they return after a ruffled day to find the kids using the brand-new couch in place of a trampoline. In our family we find reading Bible passages at the table, just before the evening meal, does have a calming effect on each member of the home. It sets the mood to discuss the events of the day and braces us for the children's last spurt of energy before bedtime.

Kathy, our eighth-grader, recently forced Marian and me to take an honest look at ourselves when she brought an essay home from school: "There's a kind of behavioral chain reaction in our family. Somehow it

starts when daddy brings work home from the office. And when he loses his temper—then mommy takes it out on us and we feel like orphans. But we know that they don't mean it—not really."

The essay helped us to see that as parents we neglect to find out the views of our children. How do they feel about their mother working outside the home?

Nancy, our fourth-grader, summed it up this way: "So, I get mad when my clothes are still in the dryer. But down deep, I'm proud of the work mommy is doing. And her being away from home makes me appreciate her all the more when she's at home."

Here, it seems to me, is the answer. Frankly, what is immediately important is learning how to appreciate one another as persons and using wisely the time we have together as a family. Maybe it's not the easiest way to live. There are inconveniences, and clashes are bound to be expected. But here are seven simple suggestions that have helped our family live together as a team:

1. Develop mutual respect for each member of the family.
2. Thoughtfully listen to one another.
3. Hold informal discussions where each member can express himself unafraid.
4. Get aside alone as husband and wife so that problems may be shared intimately and appraised.
5. Maintain a sense of humor to help lift morale in conflicting situations.
6. Keep in focus a sense of identity and purpose.
7. Attempt in some way at some time during the day to have family devotions together.

What's a mother for? She cooks, shops, washes dishes, takes care of laundry, folds clothes, mends, chauffers the children, feeds the pets, helps the children with homework, gets them to brush their teeth and get ready for bed. Countless times she bends down to tie shoelaces, but she also points up to the stars, directing inquiring minds to spiritual values that stand eternal. And in these unshakable standards of God's Word she replenishes her own strength and faith. For she knows that she is unable to give faith unless she herself has faith.

A mother's love makes home the one place on earth where each member of the family still feels he belongs. It is where he finds shelter from the stress of a competitive world that is often hard and unfair, but in which he can live courageously and in which he has a part.



# From the Editors



## LETTERS FROM READERS

In this week's Letters From Readers column a writer asks that we "briefly outline the policies that guide the editors in their selection of letters to be published." We are glad to comply with this request. Moreover, since we have now been publishing letters for almost a year, we should like to set forth other aspects of our thinking on this feature.

As expected, the Letters feature is extremely popular. This is clear not only from correspondence but from personal contacts with subscribers all over North America. We have received only one letter opposing the feature.

Several letters—from laymen, not conference workers—have expressed concern lest the feature become a "gripe corner" for critics or disaffected members. One letter said, in part:

"I am very sorry to see the REVIEW set aside even a small section where the doubters and disgruntled under a guise of innocent sanctity can publicize their distrust and criticisms as regards policies and principles of administration in any and every phase of the work and individuals in general. . . . Of course, it would be well if such accusations and questionings could be answered to the satisfaction of the dissenters, but when you had answered that question, Satan would have invented another for you to answer; and furthermore, thousands who might read a letter raising a question would never get around to reading your answer after the seed of doubt had lodged in their minds. . . . I feel very strongly that we should publish only letters that will encourage our membership, for Satan sees to it that most of us have doubts enough of our own without coaching from anyone else." The letter writer declared, "I know there are many, many others who feel as I do."

### Legitimate Place for Dissent

In reply, we wrote, in part: "We agree with you that the Letters feature should not be a platform for cranks and fanatics. At the same time, there is a legitimate place for the voice of dissent. It is important that all our members do some serious thinking about the problems of their church. We want them to participate more actively in the entire denominational program.

"Sometimes there is a tendency to feel that the unity of the church depends on absolute uniformity of thought and outlook. This is a false concept. As church members we should be absolutely united in commitment to Christ and our cardinal doctrines, but we need not think alike on everything. Further, we must love and respect one another even though at times we may hold sharply differing views.

"This may require a kind of maturity that some members do not at present possess. We are living in an age, however, when we should encourage dialog. . . . In any worth-while project there are certain risks. We recognized that there were risks in a Letters column even before we began it. We are trying, however, to accomplish something worth while for the church through this feature."

We have opened the columns of the REVIEW to the opinions of our readers because of our respect for democratic principles. Its strength lies not merely in well-informed, capable leaders, but in a well-informed, active membership. We believe that the church will grow

stronger as its members and leaders exchange ideas and examine even well-established plans and policies.

Some time ago the editors of the *Saturday Review* made this statement: "Responsible editors, aware of the powerful forces they deal with, and recognizing that the maintenance of a vigorous democracy depends on communication between its members, have provided the machinery for a significant dialogue between magazine and reader. . . . In a world in which the carrying power of the individual voice sometimes seems to be growing weaker and more insignificant, the man at his typewriter or with pen in hand can still have his innings." The "machinery for a significant dialogue between magazine and reader," referred to by the *Saturday Review* editors, is, of course, the Letters to the Editor section of newspapers and magazines.

So far as our own church is concerned, we are convinced that there must be continuous communication and dialog between church members and the leaders whom they have elected to office, if the church is to function effectively and make a maximum impact on the world. One of the greatest tragedies that could happen to this church or any church is for communication to break down between members and other members, workers and other workers, or members and workers.

### Four-Point Policy

When we introduced the Letters feature in our September 1, 1966, issue, we set forth a four-point basic policy and stated that all letters that met the requirements of these four points would be considered for publication, unless authors specifically requested otherwise. For the benefit of new subscribers, here is the policy:

"1. All letters must be signed and include a return address. The name of the author's church and pastor will be appreciated.

"2. Letters should be brief.

"3. Letters will be considered for publication, not on the basis of whether they are favorable or unfavorable, but whether they make a valid contribution to the thinking of REVIEW readers. The publication of a letter will not constitute an endorsement of the view set forth.

"4. Inasmuch as space is limited, not all letters can be published. The editors reserve the right to select which letters shall be used, and to edit all letters for space requirements."

This continues to be our policy.

We mentioned earlier that a number of readers have asked that we publish only letters that contain "sweetness and light." Other readers, we might add, wish that we would publish more letters of dissent and criticism. Manifestly, we cannot please both groups. We think, however, that more important than whether a letter expresses approval or disapproval is whether its content makes "a valid contribution to the thinking of REVIEW readers." Letter writers may not approve of everything that the church or the REVIEW is doing, but if they have something worth while to say, they should be heard.

Some readers have suggested that an editor's note should accompany every letter that seems out of balance or that presents a viewpoint that cannot successfully be defended. We appreciate the conviction of these writers. At the same time, we feel that if the suggestion were followed, it would tend to choke off dialog and thought.

One benefit of a Letters column is that it encourages readers to evaluate carefully the points of view presented. If after careful thought a reader feels that he cannot go along with a viewpoint presented, he should write out his own convictions and submit them for publication. This makes the Letters feature a true forum for readers, rather than an editorial instrument through which to crush dissent or show up the weaknesses in viewpoints that obviously are the result either of prejudice or lack of information.

### A Representative Sampling

Some readers may wonder why a large number of letters are published on a certain topic, and only a few on another; also why a large number of letters may favor a certain viewpoint, and only a few oppose it. The answer is: The editors publish a representative sampling. If ten letters favor a point of view and only one opposes it, the sampling that is published will approximately follow this proportion. No attempt is made to "slant" the response or to suppress a legitimate question or statement. If letters do not appear on a topic of special interest to certain readers, it is because correspondence has not come in on that topic. If numerous "bouquet" letters are published, it is because the volume of this kind of letter is high.

In the January 26 REVIEW we stated: "We believe in the power of an informed membership. We believe that the better informed we all are concerning the church, its teachings, and operating procedures, the better all of us will be able to cooperate with one another to spread the gospel. We believe that a climate of confidence is essential if ministers, church officers, and members are to work effectively shoulder to shoulder in these times when the church militant is soon to become the church triumphant."

This still represents our view. We hope that the Letters feature may be an effective instrument to increase every member's knowledge of truth, of his fellow church members, and of the remnant church, which is so dear to him and to all of us. Every reader can help make it so.

K. H. W.

### HARD TO CONVINCE

Despite the overwhelming scientific evidence that persons who smoke cigarettes are more likely to contract lung cancer, tobacco companies continue the manufacture of cigarettes. Despite official warnings issued by more than one government, most users have not changed their habits, and most prospective smokers remain unconcerned and unconvinced.

We were particularly struck the other day by the forceful language used by *Time* in reporting a relationship found between smoking and stillbirths: "Mothers who smoke during pregnancy endanger the lives of their unborn children," the item begins (July 14, 1967, p. 72). An Oxford University pediatrician-professor and an economist studied 617 cases of stillbirths and of deaths occurring within four weeks of birth, comparing them with the records of 16,377 live births. Their findings: "Pregnant women who are moderate smokers (one to nine cigarettes a day) are 20.8% more likely than the average of all pregnant women to bear dead babies or babies who die soon, and heavy smokers (ten cigarettes a day or more) are 25.9% more likely."

Three simple facts set forth in the writings of Ellen G. White suggest why babies of smoking mothers are less likely to survive: (1) Tobacco is a poison. It pollutes and corrupts the blood (*Temperance*, p. 57; *Testimonies*, vol. 5, p. 440). (2) The effects of tobacco are more diffi-

cult for the body to throw off than are those of alcohol (*The Ministry of Healing*, p. 328). (3) The health of the fetus is affected by the habits of the mother (*ibid.*, p. 372; *Patriarchs and Prophets*, p. 561).

The temptation to smoke is not foreign to Adventists and their children. Advertising floods us with invitations to smoke. The thrill of a new experience entices our young people. And many of our members are constantly bathed in secondhand smoke where they work. Every one of us should continually and forcefully use scientific fact and inspired counsel to keep temptation from our doorsteps and to encourage non-Adventist smokers to leave tobacco alone.

F. D. Y.

### "INSPIRED LIKE THE PROPHETS"—2

Last week we noted *The New English Bible's* strikingly different reading of Revelation 19:10, "Those who bear testimony to Jesus are inspired like the prophets." \* We raised the question, "Can the Greek be understood in this way?" and then proceeded to discuss certain problems and principles of Bible translation.

The Greek of this passage is a simple sentence and literally would be translated as in the King James Version, "The testimony [or witness] of Jesus is the spirit of prophecy." You may well inquire, If this is what the Greek literally says, whence did the translators derive the involved interpretative translation found in *The New English Bible*?

We have not consulted directly with the translators, but it is safe to conjecture that they departed from the literal rendering because they considered it unclear. On the point of nonclarity we must agree with them. The words are clear enough, but the relationship between them is not. If you think the meaning is obvious, analyze the verse as it appears in the King James Version and try to convey its meaning in a few simple sentences. You will immediately discover that this is not easy. What precisely does "testimony of Jesus" or "spirit of prophecy" mean? How are the two phrases related?

Let us examine the first phrase, "testimony of Jesus." By itself it may mean either (1) the testimony, or witness, that Jesus Himself bears, or (2) the testimony, or witness, that someone else bears about Jesus. The Greek may be understood either way and so may the literal English, "testimony of Jesus." By translating the passage literally, the translators of the King James Version carried over into the English the two possible meanings.

Let us examine the phrase "spirit of prophecy." Here again there are at least two possible meanings: (1) the spirit giving rise to prophecy, or (2) the nature or substance of prophecy. Some might even see here a reference to the Holy Spirit, though such a reference may be difficult to fit into the meaning of the sentence. Again in this phrase the Greek or the literal English translation may be understood in more than one way, and in the King James Version the reader is left with his choice.

However, the translators of *The New English Bible* apparently felt that they should bring meaning into what is admittedly a somewhat obscure and ambiguous passage. This in and of itself is a laudable motive, but, as we pointed out last week, there are distinct dangers involved in choosing between two or more possible meanings, for the translator may choose the wrong one and thus make an author say something in a translation that was not in his mind when he wrote his autograph copy. The translators of *The New English Bible* admitted the

\* From *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

risk they took. They said in the introduction to their New Testament, "We have found that in practice this frequently compelled us to make decisions where the older method of translation allowed a comfortable ambiguity. In such places we have been aware that we take a risk, but we have thought it our duty to take the risk rather than remain on the fence."

Of course, the translator who selects from two or more possible meanings does not do so arbitrarily. He tries from the context and from the teachings of the author and the Scriptures generally to discover the author's meaning. Nevertheless, this procedure is subject to error, and this is where we believe the translators of *The New English Bible* made a mistake. Their statement that "those who bear testimony to Jesus are inspired like the prophets" is not in harmony with the teachings of Scripture generally. This we shall proceed to show.

The Bible makes clear that only certain men and women are called to the prophetic office. The Lord said, "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Num. 12:6). It is clear, therefore, that only those whom the Lord directly appoints are His prophets. There were in ancient times many who claimed to be God's prophets. Of the false prophets in Jeremiah's day the Lord said, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied" (Jer. 23:21). God said further of them, "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them" (verse 32).

The New Testament also teaches that the gift of prophecy is conferred only on some. "Now there are diver-

sities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. . . . To another the working of miracles; to another prophecy" (1 Cor. 12:4-10). The misfortune of all being prophets or of all possessing some other single gift Paul highlighted by the illustration, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" (verse 17). To re-emphasize his point, in the same context Paul raised the rhetorical question, "Are all prophets?" (verse 29), to which the answer, of course, is No. Only some are prophets.

Thus we see that if we were to adopt the reading of Revelation 19:10 in *The New English Bible*, we would have to revise our concept of inspiration, for we have always held that the prophets were inspired in a unique sense and that no one else was inspired like they.

But there is no need at all to make any change in our concept, for the reading of *The New English Bible* is ruled out by the fact that it contradicts other Scriptures. It should have been discarded by the committee of translators. And since translations of the Greek that present no contradiction are possible and, indeed, much more probable, we can abandon *The New English Bible* reading without fear.

It is of interest to note that although, apparently, a majority of the committee of translators voted for the new reading, a minority did not, for an alternative rendering is found as a footnote, "For testimony to Jesus is the spirit that inspires prophets."

Next week we will show how we think the passage ought to be understood.

D. F. N.

(To be concluded)

## LETTERS



### WHOSE GREAT-GRANDSON?

EDITORS: We enjoy reading the REVIEW; in fact, we are addicts. In the May 11 issue we were especially interested in the report by Martha Miller, "Dietitians Worship in Early Advent Church." The old church in Washington, New Hampshire, was my home church for over 35 years.

The report states that Virgil Robinson is the great-grandson of Cyrus Farnsworth. I had always thought that I was the only great-grandson of Cyrus. I am quite sure that Virgil is the great-grandson of William Farnsworth.

HAROLD FARNSWORTH

Walla Walla, Washington

### WANTS POLICIES OUTLINED

EDITORS: The impression has arisen in my mind and in the minds of a number of serious church members of my acquaintance that after an initial opening up of the "Letters From Readers" column into a real forum it has been closed, at least to certain issues. One subject coming to mind is that of church finance. Recent articles on this subject have represented a forward step in their attempt to explain how funds are handled; a number of us would like to probe further into why things are done as they are.

Could you briefly outline the policies that

guide the editors in their selection of letters to be published? I believe that this might encourage more people to take the time and thought to write constructive criticism of those policies and practices with which they disagree, and to seek explanation of those about which they have unanswered questions.

VINSON BUSHNELL

Belmont, Massachusetts

► See editorial, "Letters From Readers," page 13.

### PRACTICE RELIGION AT HOME

EDITORS: Re the June 8 editorial, "Is Teaching Moral Values a Lost Art?": Do you really believe "youth outside the church are growing up with almost no moral training"? Of course I realize many youths are growing up with little moral training. But there are millions of non-Adventist youths (Southern Baptist, Mormon, Mennonite, Pentecostal, Congregational, to name a few) that are being taught sound moral principles at home. And they, basically, are the principles that we teach our children. Many of these youths would put our "marginal" Adventists to shame, moralwise. Many might even give our "regulars" a run for their money.

But I agree with your conclusion, that religious instruction must be carried on at home. Amen, Amen, Amen. It makes me sad to see young parents sending their children to church school and ignoring religion at home. My (somewhat radical, perhaps) belief is that better results would be attained by sending the kiddies to public school and have the adults practice Christianity at home,

if these were the only two choices. The best way, of course, is to send the kiddies to church school and to practice Christianity at home too.

BOB NIXON

Takoma Park, D.C.

### RECOMMENDS READING GC

EDITORS: The REVIEW AND HERALD and *The Great Controversy* are my two favorite reading materials, beside the Bible. In the light of present-day events taking place all over the world, I think everyone should take out *The Great Controversy* and at least read the Preface and Introduction.

HARRIET WALTER MOORE

Kittanning, Pennsylvania

### HEALTH FOOD NAMES

EDITORS: Re the article from Ernest H. J. Steed in the April 20 issue of our beloved REVIEW: I wholeheartedly agree with his statement: "I am deeply concerned with the trend that designates vegetarian foods as having the 'chicken flavor,' the 'ham style,' et cetera." Would it not be possible to refrain from using the words quoted above when referring to our wholesome vegetarian foods? Mother and I have been vegetarians for five years and I have never used the chicken, turkey, or ham substitutes. Our foods are such an improvement over our old menus that we have lost all connection with them. Let's find a better way!

ROBERTA CHILDERS

Highland Park, Michigan

# How One Offering Helped Newbold

By PAT HORNING

This year's graduating class at Newbold College in England brought to 150 the number of graduates since 1963, when a significant building project was completed. In February of that year a new men's dormitory, Keough House, opened, greatly improving the college campus, increasing housing facilities, and boosting enrollment.

The summer, 1962, Thirteenth Sabbath Offering overflow was sent to the Northern European Division, and Newbold received a share to help finance the dormitory. Mission reports that quarter emphasized the pioneer work of American and English educators in starting the college. An appeal was made for additional funds so that Newbold might continue to grow and truly fulfill its aim to be a gateway to service.

Keough House was named for George D. Keough, missionary to the Middle East, formerly a student and teacher at Newbold. The building is in the shape of a cross, with the lounge, kitchenette, and prayer room between the arms. An unusual feature of the dormitory is the octagonal lounge over a multipurpose room of the same shape. Six sides are windows, overlooking rolling green pastures.

Doubtless these facts are of interest to Sabbath school members who gave liberally to transform plans into a brick and

glass reality. But what, really, did the new dormitory accomplish? I attended Newbold College the school year of 1965-1966 and was able to witness those mission offerings at work.

When the school moved to its present location in Berkshire in 1946, the main building was Moor Close, a storybook mansion built by a millionaire, which served as women's dormitory and dining room, in addition to housing administrative offices, classrooms, and the library. Needless to say, conditions were crowded. The men students lived in four very old buildings, including an outdated army hut.

When Salisbury Hall (named for H. R. Salisbury, who founded the school in 1901) was built during the 1950's conditions improved considerably. Now the school had adequate classrooms, offices, a modern library, and lovely chapel. But the men were still living under trying circumstances.

When one understands that Newbold College is the only senior college for the entire Northern European Division, it becomes clear that in order properly to educate workers a good training center is necessary. The division leaders were cognizant of the need and selected a men's dormitory as a project for worldwide attention.

Of the 150 graduates since the comple-

tion of Keough House, 88 received the B.A. degree and the remainder received certificates from the business, secretarial, or Bible instructor curriculums. Because of its affiliation with Columbia Union College, Newbold now offers a B.A. in theology and history, with minors in business and English.

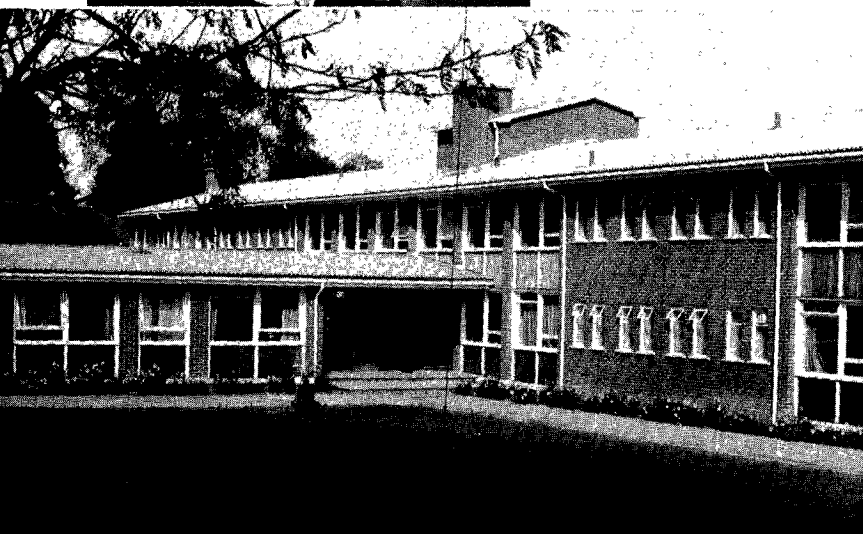
A unique enrollment gives Newbold an international flavor. Since it is the division's senior college, students come from ten junior colleges in Northern Europe to complete their education. Approximately 25 nations are represented by the student body each year. Youth come from as far away as Greece, Yugoslavia, Hong Kong, and America to study at the school, beautifully situated in a rural area approximately 30 miles from London.

In addition to training youth from September to May, Newbold offers two separate summer schools each year. Andrews University holds an extension school for advanced studies, which draws ministers from all over the division to the campus to work toward the M.A. in theology. An English-language program introduces students from the Continent to England and Newbold College. Many of these students come from non-Adventist homes and some return for the regular school term.

How vividly certain students stand out in my mind! Seka was a shy girl when she came from Yugoslavia, but then she didn't know a word of English. One of the most studious girls in the school, she was soon speaking simple English sentences. Before the end of the year she was a campus favorite. Her musical ability added much to the religious services



*Counterclockwise: Newbold College President George L. Caviness congratulates 1967 Class President Delbert Elias after the May graduation ceremony. George Keough House was partially financed by the second Thirteenth Sabbath Offering in 1962. The building was officially opened the next year. An unusual feature is the octagonal lounge overlooking rolling green fields. Comfortable chairs, planters, and a stereo make the room restful, yet bright. Another favorite place where students can get away from the routine of study and work is the Oak Lounge in Moor Close, the women's dorm.*





as she accompanied the choir or played the piano for worship. It wasn't easy for her to be in school—her mother did needlework to help pay Seka's fees, but a Christian education meant so much to her.

I saw a graduation picture the other day, and there was Tue smiling proudly as he clutched his diploma. I became acquainted with the tall, smiling Dane when the church nominating committee chose him as MV leader. I was also on the MV committee, and during our weekly discussions I came to admire him as he spoke with dedication of successful meetings held in his homeland. I'm sure that to him Newbold was a blessing.

The list is endless. Former students have served as vice-presidents of the General Conference, division presidents, and local workers. In many parts of the world workers treasure memories of their school days at Newbold. And present and future graduates will continue to serve.

No, the offering you gave five years ago wasn't wasted. Your donation for a dormitory was an investment in the young people of the Northern European Division—a blue-chip investment.

## Adventist Groups Take Part in Tongan Coronation

By JOHN H. HANCOCK  
Associate MV Secretary, GC

When I left America recently for a three-month itinerary in the Australasian Division I was unaware that my visit to Tonga would coincide with the coronation of King Taufa'Ahau Tupou IV on July 4. Nor did I anticipate the part that Tongan Adventists would play in the islands' celebrations.

I arrived at the Friendly Islands, as the kingdom of Tonga is known, on Monday, July 3, and was taken by Pastor Don Mitchell, president of the Tonga Mission, directly to our Beulah Missionary College, where 254 students in grades 7-12 were waiting to welcome the first General Conference Missionary Volunteer Secretary ever to visit Tonga. Dressed in smart maroon-and-white school uniforms, they drilled with precision on their parade ground behind the school administration building. At the head of the marchers was the Beulah school band playing on their Japanese-made instruments.

After the demonstration I met with them in their chapel and heard them sing. The Tongans and Samoans, I was told, are the best singers in the South Pacific, and even though they do not read musical notes but use numbers for the intervals, I can testify to their unusual musical ability to harmonize and quickly master new tunes. I taught them new songs and talked to them about youth in all the world.

My visit to Tonga was going to be a busy one, for everyone was getting ready for the coronation of the king. To schedule three meetings a day with our church people meant that the first service in the church would begin at five-thirty in the

darkness of early morning hours. This was not unusual for the Tongans, however, for during the Week of Prayer their early morning service often is scheduled for four-thirty.

The morning of the coronation I went early to the palace grounds with Pastor Gordon Lee, president of the Central Pacific Union Mission. Dignitaries from many nations began to arrive in their finery about 9:30 A.M. and were ushered into the royal chapel. Included were the Duke and Duchess of Kent; Governor John Burns, of Hawaii; former governor of California, Pat Brown; Frame Tataafu, Prime Minister of Samoa; and Prime Minister Holyoake from New Zealand. Pastor and Mrs. Don Mitchell were also invited guests representing the Seventh-day Adventist churches of Tonga. The procession began at ten.

Inside the chapel the coronation service proceeded with pomp and ceremony. The Maopa choir, attired in long azure-blue robes, sang beautifully, and the royal chaplain, G. C. Harris, president of the Free Wesleyan Church of Tonga, which is the state church on the island, administered the oath. He was assisted by C. F. Gribble, president of the General Methodist Church of Australasia. While the king was being anointed with the holy oil on the forehead and hands, the Maopa choir added deep feeling to the service by singing Handel's anthem, *Zadok the Priest*.

At 10:26 A.M. His Majesty became constitutionally king of Tonga as the plain gold crown decorated with red velvet and ermine was placed upon his head. A single round was fired by a field gun of the foreshore battery, and the bells of Nuku'alofa began to peal. Shortly thereafter the king, six feet four inches tall and weighing about 325 pounds, stepped forth from the chapel in his royal robes for the slow procession to the palace veranda. As soon as the king and Queen Mataaho, with Crown Prince Tupouto'a and 17-year-old Princess Pilolevu, had

taken their places on the veranda, the tumultuous procession of wildly cheering subjects of the king began. Ten thousand school children passed by eight abreast waving red and white flags of Tonga and shouting "Tuetue," which is Tonga's way of expressing "God Save the King."

I was proud of our Missionary Volunteers. For the first time in the history of our church in Tonga they appeared in MV uniform at a public function. They carried a large banner that read "Missionary Volunteers" and another that read "God Save the King." In the procession were also the boys and girls of our Beulah Missionary College, marching in precision with their banners. The Beulah marching band was also in the parade.

That evening all parochial and government school music organizations played for the king in a band competition. How thrilled I was when the judges announced that the Seventh-day Adventist band from Beulah had won the first-prize silver cup. This little band has been organized for only a short time and is directed by a retired bandmaster, a Tongan named Tu'Ifua, who literally beat out the time of the music on the backs of the children during rehearsals.

This day was America's Independence Day, and though I was thousands of miles from home, I still had fireworks to watch. For the first time in their lives the Tongans saw fireworks in the sky as a half-hour display of rockets and brightly colored fireworks were fired from the *Sirius*, a British warship. The Tongans also added to the beauty of the night with their ceremony of Tupakapakanava, which is the lighting of torches for several miles along the shore line of the harbor.

The festivities continued for several days with ceremonial dancing, feasting, and athletic contests.

Thrilling as it was to witness the coronation of a king, it was more thrilling for me to witness the onward march of Adventism on the Tonga Islands. Our

**Following the coronation ceremony, Tonga's new king leaves the royal chapel and walks down a finely woven mat held in place by a retinue of gaily clad Fijian and Tongan women.**



work began there in 1895, when the E. Hilliards came as our first missionaries to the Friendly Islands. It took these early workers nearly ten years to win the first convert. During the next 50 years our membership grew to only 70, but in the past few years the Lord has brought new life into our mission work there. We now have a membership of well over 1,200, and our six evangelistic workers are finding increasing interest in their endeavors. Under the direction of principal Allen Sonter, an Australian, Beulah College is playing an important role. I met a number of young men who had decided to become Adventists and train for the ministry because of the influence of this mission school.

Young people in Tonga are active in evangelism also. They have held Voice of Youth efforts with good results. I saw a long banana-packing shed in the village of Fahefa, where nearly the whole village turned out for meetings directed by MV Secretary Peni Moto. The Sabbath after the coronation 15 were baptized in our church at Mangaia as a result of these meetings, and many more are in baptismal classes.

The miracle-working power of God has been manifested greatly in Tonga. I met three converts who had a combined jail record of 28 years. One of them had been in jail more than 200 times and was known by the villagers where he lived as "Richard the Lion-Hearted," because of his ferocious disposition when he became drunk almost every weekend. Through the power of God these men have renounced their evil ways and have been baptized into the church. One of them is now a deacon and another has gone to a nearby island to raise up a new company of believers.

The scenes of the coronation will long remain in my mind, but the memory of the Seventh-day Adventist members on Tonga can never be erased. They love the Lord Jesus and eagerly await His soon return. They sense their brotherhood with God's people in other lands. We wept together as we said good-by. These are the real "royal line," sons and daughters of God, who will surely be present for the grand coronation of the King of kings. What a joy it will be to meet them again on that glad day!

## Bekwai, Ghana, Students Open Up New Work

By J. D. DORLAND  
Headmaster

Students of the SDA secondary school and teacher training college, Bekwai, Ashanti, Ghana, maintain a vigorous lay activities program. Every Sabbath afternoon they travel to a village where we are trying to strengthen our work.

Two villages have been visited in this manner during the present school year. In the first, Trede, 12 miles north, home visitation was carried out for several weeks, and when sufficient interest was aroused, the district pastor, P. K. Asare,

## Turnabout in Soul Winning

By LA VERNE HUGHES NORTHROP

One of the nine candidates baptized recently in the Vitória Central Seventh-day Adventist church in Espírito Santo, Brazil, was nine-year-old Paulo. In the baptismal tank Paulo Stabenow put his arm around little Paulo and said, "It gives me great pleasure tonight to baptize my first candidate in this church. I like to baptize adults, but it gives me greater happiness to baptize the children, because they have their lives ahead of them to live for Christ. This little boy loves the Lord, and his parents are happy tonight as he takes this step."

He didn't say much more, but some of us knew that the mother had been baptized only recently and the father was not yet a member, although he comes to church regularly.

After all the candidates were baptized and some special numbers were sung by the local church choir, Elder Stabenow came to the platform with the baptismal certificates in his hand. One by one he called the new members to the front. To the surprise of all, he did not give them their certificates. Instead, he asked each person, "Who was most instrumental in helping you to become a member of the Seventh-day Adventist Church?" Then that person was called to the platform and had the privilege of giving the certificate to the new member.

When little Paulo was asked who helped him to become a Seventh-day Adventist, he quickly replied, "My father."

Elder Stabenow looked around, asking whether Paulo's father was present. He was. It was touching to see little Paulo congratulated first by his own father, who was most instrumental in bringing him into the church but who himself is not a member.

But before the meeting was over, there was a call made for those who wanted to become members of the Seventh-day Adventist Church, and Paulo's father was one of the first to come forward! He will be baptized in the next baptism, his own son being most instrumental in bringing him into the Seventh-day Adventist Church!

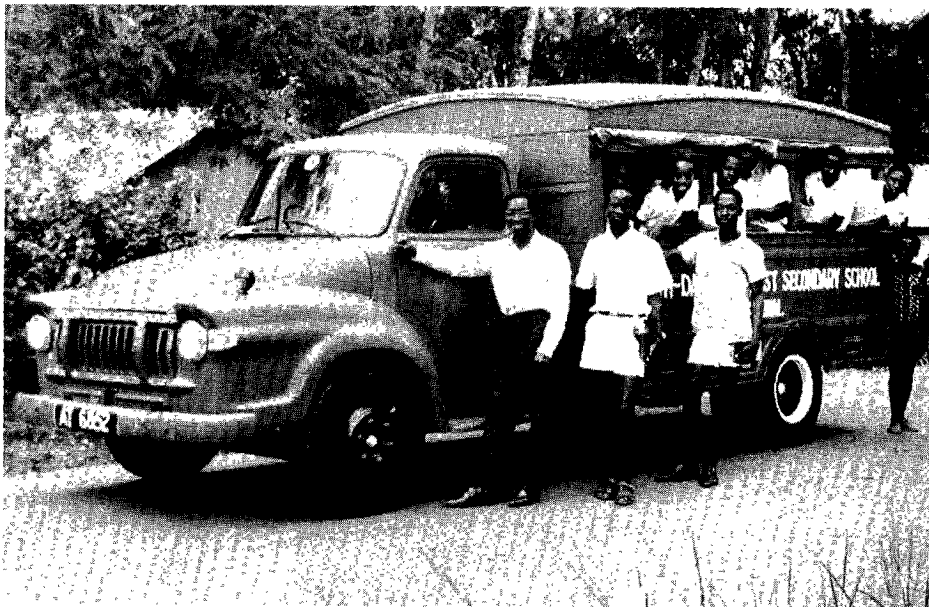
began nightly evangelistic meetings. A baptism has been held, and we now have a young and enthusiastic group of believers meeting there. Students from our schools travel there each week to conduct Sabbath morning services.

The second village, Gyeaboso, lies 12 miles in the opposite direction. There, after several weeks of home visitation, an open-air evangelistic meeting was held each Sabbath afternoon, at which J. K. Boateng, of the training college, was the speaker. Ten adults are now preparing for baptism. A favorable opinion was created in the village when our students,

who are often in considerable need themselves, clubbed together to buy a sleeping cloth for an old man who was too poor to own even this most basic item of Ghanaian household equipment.

Tracts have been distributed at the local government hospital and at the large Kumasi Central Hospital, 25 miles away in the capital of Ashanti. During home visitation in Bekwai itself, the group found an old man who was destitute. He was living in a room by himself, and an ulcer on his leg had practically immobilized him.

The lay activities band cooperated



Students of Bekwai Training College and Secondary School in Ghana prepare to leave for a nearby village to carry on home visitation. Sponsor J. K. Boateng stands at left.



## Mission Staff Effort Yields 27

The South-Central Luzon Mission staff, headed by President E. J. Tangunan, held an effort in Sampaloc, Quezon, Philippines, which yielded 27 converts, including one of the town's municipal councilors (third from right).

Mission staff members who thus participated in the denomination's world program of total evangelism were E. M. Macalintal, secretary-treasurer; J. L. Tulio, Sabbath school and lay activities secretary; B. S. Brutus, publishing secretary; P. de Castro, office secretary; B. S. Cayetano, auditor; N. D. Alzola, BPA manager; and R. P. Banaga, BPA office assistant. Pastor Tangunan is at the extreme right.

**B. B. ALSAYBAR**

*Departmental Secretary  
North Philippine Union Mission*

with the Dorcas Society and arranged for the man to be taken to the hospital. As soon as he left, his room was given a thorough cleaning, and food and other essentials were brought in. The doctor was not able to admit this man and did not think that his ulcer could be cured. However, he gave Mr. Boateng some medicines, and arrangements were made for the sore to be dressed regularly.

Now, after a prolonged course of treatment, his leg is almost healed and we have been able to secure his admission to a nearby government home for the destitute. He has requested the lay activities band to give him Bible studies.

## Nationwide Crusade Caps Australia TV Ministry

By R. C. NADEN

*Director*

*Advent Radio-TV Productions  
Australasian Division*

Pastor George Vandeman visited the Australasian Division during June and July as a culmination of three years of *It Is Written* television broadcasts in five of the six Australian states.

It would be easy to give only bare statistics in reporting this nationwide itinerary. One could tell of the 3,350 inquirers who requested literature, or the vast total audience of 55,400 people in eight cities, or the offerings of \$11,000, or the 3,350 books now in circulation in homes across the Commonwealth. Important as these facts and figures may be, they do not show the full impact of the recent evangelistic thrust.

This was not just another evangelistic program. It was the united approach of the whole church to the great cities of

our nation; it was a carefully coordinated outreach to those seeking light; it was a Spirit-filled plea to those already acquainted with truth, to commit themselves completely to Christ; it was an intensive visitation program by members and preachers alike; and it all centered in major halls in our capital cities, where Pastor Vandeman proclaimed with power the distinctive truths of the three angels' messages.

As an associate secretary of the Ministerial Association of the General Conference, Pastor Vandeman spent many hours talking with the ministers in most of the Australian states. He unfolded to them simple steps whereby they could be used of the Spirit to bring souls to a full commitment to the Lord. Our workers left those sessions refreshed and inspired.

To his vast audiences Pastor Vandeman lucidly outlined the distinctive aspects of our message—the Sabbath, the sanctuary, and the nature of man in death. But there was no holding back, no soft pedaling of the implications of these truths. He made forthright declarations, each backed by a scriptural "it is written."

It is wintertime down under in June, and nearly every city from Perth to Sydney faced rain or fog some time during each series. But people were so interested that the weather seemed to make little difference in the attendance.

The first two presentations of each series, which dealt with our position in the stream of time and what happens to a man at death, were introduced by a discussion of recent events of public interest—unidentified flying objects and the prognostications of Mrs. Jean Dixon, a widely publicized American prophetess.

The third meeting presented the story of salvation through the symbols of the sanctuary. In the hush of the darkened

auditorium you could see and feel the "passion play of the ages." The huge backdrop, 40 feet by 18 feet, illuminated with black light; the golden models on a platform 24 feet by 4 feet; the illuminated brazen altar, altar of incense, candlesticks and ark, made a deep impression on the audience.

In the fourth meeting Pastor Vandeman presented Sunday as the mark of the Roman Church and the Sabbath as the sign of allegiance to Christ the Creator. For an hour and twenty minutes there was scarcely a sound as people absorbed this truth revealed in such a kind yet positive way.

The final night was family night, entitled "Happiness Wall to Wall." Pastor Vandeman presented the factors that bring happiness into marriage.

Although originally our guest was to have one full day free each week, he chose to use the evening of that day to speak to Adventist university students and business and professional men. On these occasions Pastor Vandeman shared some recent developments in Seventh-day Adventist scientific research. Those who came to these special presentations—held specifically for the Adventist university societies—left with the assurance that "the other side of the question," the creationist's viewpoint, finds encouraging support in true science.

The total *It Is Written* campaign has united our church in a plan and program of witnessing such as has never been known in Australia before. We have seen more clearly the possibilities of a united coordinated witness.



## Property for Djakarta Hospital Deeded to Adventists

A first-class hospital is now being planned for the property in Djakarta, Indonesia, that was deeded over to the Seventh-day Adventist Church, May 1 (*Review*, June 1). This picture shows government officials at the time of the transaction (from left): Maj. Gen. Sjarif Thajeb, vice-president of the People's Congress in Indonesia; Dr. G. A. Siwabessy, minister of health; Dr. K. A. Staa, director general of the health department; Soeripto Soetijodi, chairman of the technical bureau of the department of health.

**WENDELL L. WILCOX**, *President  
West Indonesia Union Mission*

## North Pacific Union

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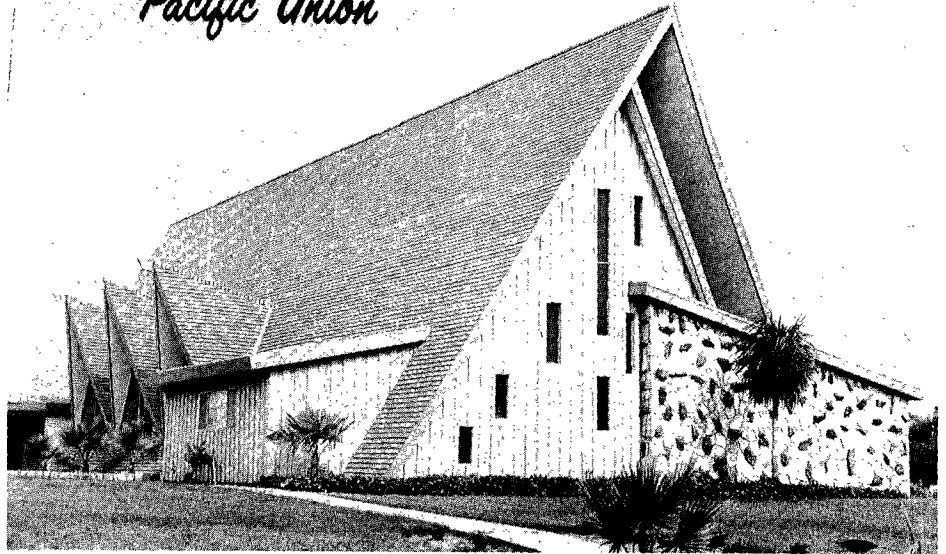
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*Departmental Secretary*

*Southeastern California Conference*

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J. N. MORGAN, *Correspondent*



## Columbia Union

### Mortgage Burned at Ceremony

Pastor Harold L. Flynt (right), and his associate, Pastor William S. Nesbitt, burn the mortgage during dedication ceremonies at the Steubenville, Ohio, church.

The church was organized in 1936 as the result of colporteur contacts followed up by evangelistic work by M. A. Bourdeau and Cora Gibson. The present church building, a remodeled residence, was dedicated June 3. F. W. Wernick, conference president, preached the sermon.



#### BRIEF NEWS

KETTERING MEDICAL CENTER has two new doctors on its staff. Richard Krumholz, M.D., has joined the staff as chairman of the school of respiratory therapy technology at the center's College of Medical Arts. Erio Roth, M.D., is associate pathologist.

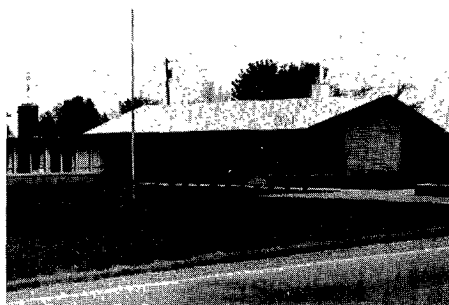
MORE than 4,500 persons registered for the first weekend at the Allegheny East camp meeting. Even though the conference had been divided, all accommodations were filled.

HIGHLAND VIEW ACADEMY, Maryland, is scheduled to open in September. The industrial building is now finished, and the dormitories are nearing completion. A Highland Holiday, a weekend to introduce prospective students to the new academy, was held July 7-9.

SARITA LOCHSTAMPHOR, director of student teaching at CUC, and Ethel Johnson, supervisor of education, represented the college and the union at the General Conference Curriculum Revision Committee recently held on the Andrews University campus.

Six persons have been baptized as a result of Voice of Youth meetings conducted by five teen-agers in Madison, Ohio. Speakers were David Slough; Janet, Linda, and Bill Woodworth; and John Zoretich. Other youth were active in presenting music and in ushering.

PHYSICIANS of the Washington Sanitarium and Hospital, Takoma Park, Mary-



### Ohio Church Dedicated

The Hamilton, Ohio, church was dedicated May 27. Participants in the service were D. W. Hunter, associate secretary of the General Conference, who gave the sermon; F. W. Wernick, conference president, who offered the dedicatory prayer; Marshall Wright, pastor, who led the congregation in the Act of Dedication.

Visible at the left is the church school wing, which serves the Hamilton and Middletown churches.

CHARLES R. BEELER  
Departmental Secretary

land, have pledged more than \$200,000 to support the rapidly expanding building campaign.

THE Mifflinton and Lewiston, Pennsylvania, churches conducted a summer camp for 26 young people, half of whom were from non-Adventist homes.

MORTEN JUBERG, Correspondent

## Lake Union

#### BRIEF NEWS

C. E. BRADFORD, president of the Lake Region Conference, conducted a three-week series of meetings in Maywood, a suburb of Chicago, Illinois.

A. G. KROMMINGA, of Anderson, Indiana, reports that 15 persons were recently baptized as the result of Bible Speaks decision meetings. Nearly 400 interested students are prospects for later baptisms.

AN ORGANIZED company at Kendallville, Indiana, began with a branch Sabbath school. Now 14 members worship together each Sabbath in the formerly "dark county"—the results of combined efforts of the ministry and laymen.

THE Crawfordsville, Indiana, church was erected in six weeks by the donated labor of laymen. This church development program holds great promise for other churches in Indiana, and two similar churches are being planned.

THE Wilmette, Illinois, church was host to six students from three Catholic schools as an outreach of Brotherhood Week. Catholic students were grouped into committees that studied different churches. Those who visited the Seventh-day Adventist church were given the books *The Great Controversy* and *The Desire of Ages*.

MILDRED WADE, Correspondent



### Torches Lighted to Honor Missionaries

A special Stationing of the Torches ceremony held recently at Hinsdale Sanitarium and Hospital honored an estimated 125 medical workers from that hospital who have accepted calls to the mission field. A high light of the program was the lighting of simulated torches by a former missionary.

Two intern couples—Dr. and Mrs. Daniel Patchin and Dr. and Mrs. John F. Vogt—have accepted calls to Trinidad and Japan. Future missionaries—Mr. and Mrs. Allen Robinson—represented previous missionaries who have gone from Hinsdale.

Left to right are (front row): Dr. and Mrs. Vogt, Mr. and Mrs. Robinson, Dr. and Mrs. Patchin; (back row): Dr. and Mrs. Charles L. Dale, former missionaries to China; W. R. Beach, secretary of the General Conference; and Mardian J. Blair, hospital administrator.

HAROLD M. WYNNE

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J. N. MORGAN, *Correspondent*

## Andrews University

## Loma Linda University

### New School of Public Health Offers Several Programs

When the LLU School of Public Health gained full accreditation June 23, a wider door of service was opened. This school can be of direct assistance to the church by providing adequately trained personnel in several areas.

Offering Master's degrees for both those trained in medical science and students with no background in health or medical sciences, three degree programs prepare health administrators, dietitians and nutritionists, health educators, researchers, and public health workers.

The Master of Science in Public Health program is designed to prepare the student for leadership in community health programs. It does not require previous medical training. Another program, leading to the degree Master of Public Health, is an advanced professional degree that offers medical personnel an opportunity for specialization. The Master of Science degree, conferred through the Graduate School, is designed to provide research orientation for students interested in a particular area of public health.

In addition to these three degree pro-

grams, the School of Public Health offers certificate programs and short courses in health evangelism, alcohol and narcotics education, and missions orientation.

Loma Linda is the fifteenth accredited school of public health in the United States and the first private school west of the Mississippi to be accredited by the American Public Health Association. Dean of the school is Dr. Mervyn G. Hardinge.

More than half of the 30 previous graduates of the public health program are employed within the denomination. Fourteen have served overseas since their training at LLU. Six of the nine 1967 graduates of the Master of Science program received field experience outside the United States, three of them with the LLU-affiliated program at Heri Hospital in Tanzania, East Africa.

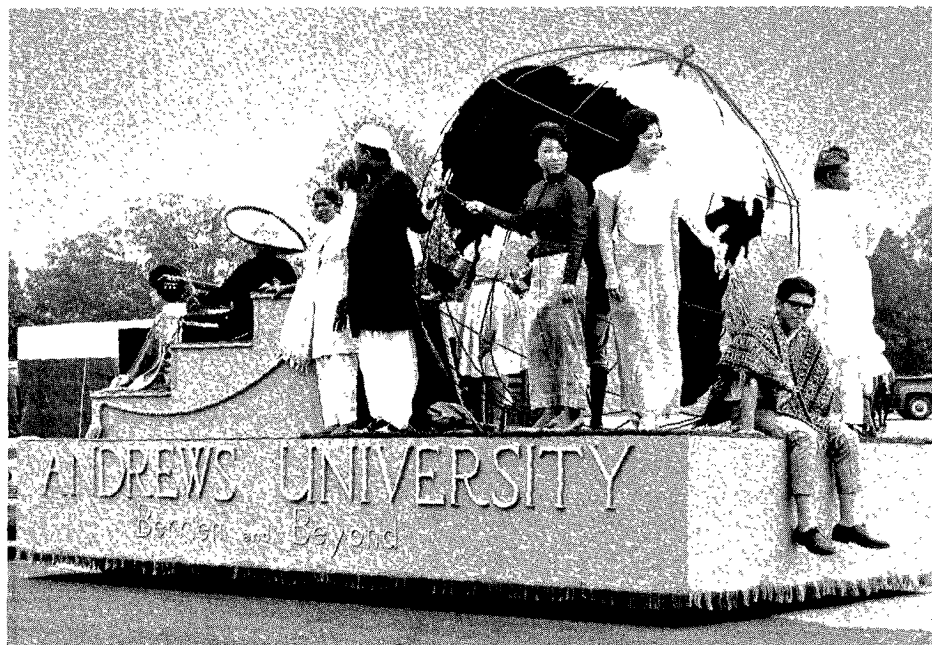
The School of Public Health began in 1948 as the School of Tropical and Preventive Medicine, organized by Drs. Harold N. Mozar and Bruce W. Halstead. In 1961 the school was reorganized. Now the new School of Public Health combines into a single school the former Division of Public Health, Department of Preventive Medicine, and School of Nutrition and Dietetics.

P. WILLIAM DYSINGER, M.D.  
LLU School of Public Health

### Board Chairman Honored at Andrews

Jere D. Smith (right), chairman of Andrews University executive board, recently received an honor citation from Lloyd Kolhoff, Berrien Springs postmaster. The honor was presented at a fellowship dinner attended by 175 persons. Dr. Emil Leffler, dean of the School of Graduate Studies, was the speaker.

V. E. GARBER  
Vice-President for Financial Affairs



### AU Enters Float in Fourth of July Parade

"Berrien and Beyond" was the theme of the Andrews University float in the Berrien Springs, Michigan, Independence Day parade.

The float emphasized the cosmopolitan aspect of the university and featured costumed students from ten countries. In the car preceding the float were University President Richard Hammill, and Vice-President for Financial Affairs V. E. Garber and his wife.

Last year 63 countries and more than 40 States were represented in the university's three schools.

## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

We have been running these columns at a leisurely pace, usually making note of books as fast as they come off the presses of our three largest publishing houses. In recent weeks, however, with the installation of new machinery in all our printing plants, the books have been coming out at a faster rate. Escalation in production is on, especially in lower-cost books, and some of the more popular titles in hard covers are now available in beautifully bound paperbacks. It seems expedient to try to catch up with the listing of some of these titles and forgo our usual musings about why we should read at all.

Perhaps you remember that book of true stories by Enid Sparks entitled *Dana's Date With Trouble*, in which the very first story tells of an adventure with a bear. There are thirty-five other stories just as thrilling, such as that of Sue Chow, the Korean girl whom angels kept from throwing herself off a cliff. Colorful cover, 204 pages, easy-to-read print, \$1.50. Southern Publishing Association.

Many of you didn't get to read Josephine Cunningham Edwards' heart-warming story, *Reuben's Portion*. Don't miss it now in its new type face with Joe Malmède's line drawings. What is more gripping than the true narrative of a life transformed by God! In this story a sol-

dier of Civil War times is the chief character. Southern Publishing Association. 208 pages, \$1.50, illustrated.

When James or Dorothy Aitken tells a mission story from the camp meeting platform, listeners lean forward in their seats. These long-time mission workers make the same dramatic appeal to readers in their book *White Wings, Green Jungle*, for they wrote it together. It's a wonderful recital of the part mission planes play in carrying the gospel to the jungle tribes of South America. You will be fascinated with the exploits of the sky bird *Fernando Stahl*, named after our beloved "apostle to the Indians." Pacific Press. A score of pictures, 96 pages, \$1.50.

If your children have time to read only one chapter in Betty Stirling's *Brush Valley Adventure*, be sure it isn't chapter 5, "A Ghost in the Belfry," or they may be late for dinner. What I mean is they'll also want to read "Rattlesnake," chapter 11, or "Squirrel Canyon," chapter 13, before they quit. Delightful dialog in this new paperback. Pacific Press. Illustrated, 143 pages, \$1.00.

A lovely songbook with gold-stamped title, *Sing Unto the Lord* has just reached us from the Southern Publishing Association. Its subtitle is "A New Sampler for Solo, Quartet, Choir." Elder Donald F. Haynes has written or arranged the music for the seventeen singable lyrics enfolded here. Authorship of the songs includes such grand old names as Isaac Watts, leaders of the Advent Movement such as I. H. Evans, and some of our more recent articulate poets—Jessie Wilmore Murton, Mildred Wood Harris, and others. There is enough variety to justify any church's adding it to its choir library, for special music spots in the Sabbath program. \$1.25.



Gordon R. de Leon, principal, Valley Grande Academy (Texas), formerly of Modesto Union Academy (Central California).

Wayne Thurber, educational secretary (Southwestern Union), from Texas.

Joe S. Espinosa, evangelist for Spanish-speaking people (Texas and Mexico), formerly in Southeastern California Conference.

John Thurber, superintendent of education and MV secretary (Texas), formerly a member of the King's Heralds Quartet.

Winston T. Clark, president, South China Island Union Mission, formerly president, Japan Union Mission.

Melvin L. Derby, principal, Rogue River Junior Academy (Medford, Oregon), formerly Bible instructor and di-

rector of guidance, Milo Academy (Oregon).

Robert Porter, chief accountant, Hanford Community Hospital (Central California), from Highland Hospital (Kentucky-Tennessee).

Richard J. Kaiser, director, recording department, and assistant director of public relations, Christian Record Braille Foundation, Inc.; formerly broadcaster, Canadian Union SDA church in Newfoundland, VOAR (Voice of Adventist Radio).

J. W. Fisk, pastor (Missouri), formerly pastor, Newcastle, Wyoming.

Phillip Miller, teacher of industrial arts, Mile High Academy (Denver, Colorado), formerly teacher, Kalamazoo School (Michigan).

Jack Nail, MV secretary and educational superintendent (Missouri), formerly principal, Houston Junior Academy (Texas).

D. E. Wright, principal, Cedar Lake Academy (Michigan), formerly departmental secretary (Missouri).

M. M. Voegel, pastor, Wahpeton, North Dakota, formerly pastor, Northside church, Lincoln, Nebraska.

I. E. Schultz, pastor, Council Bluffs district (Iowa), formerly field president, Zambia, Africa.

H. W. Kibble, Jr., district pastor (Central States), from southern California.

Melvin Baker, instructor in mathematics, Union College, formerly mathematics and science teacher, Champion Academy (Colorado).

Gilbert McMillen, instructor in biology, Union College; formerly assistant principal and teacher, Maplewood Academy (Minnesota).

A. J. Hirsch, assistant professor of sociology, Union College; from Madison Academy (Madison, Tennessee).

R. E. Barron, MV secretary and educational superintendent (Central States), former pastor in the same conference.

William C. Hatch, director lay activities (Central Union), from same position (Southeastern California).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

William L. Van Arsdale, M.D. (EMC '43; CME '47), returning after furlough, left San Francisco, California, for Taiwan on March 18. Mrs. Van Arsdale (EMC '44), whose maiden name was Verla Christene Vande Vere, left Minneapolis, Minnesota, on June 4. Dr. Van Arsdale is a physician in the Taiwan Sanitarium and Hospital.

K. J. Moses left New York City on June 11, for India. He has been in the United States for study and is now returning for further service as a teacher in the Spicer Memorial College, Poona.

Mr. and Mrs. James Ivan Crawford,

of Loma Linda, California, left San Francisco, California, March 9, for India. Mr. Crawford is academic dean at Spicer Memorial College. Their daughter, Donna Marlene, left Los Angeles, California, June 11, going to join her parents.

Carolyn May Stuyvesant (LSC '55; PUC '61), of Loma Linda, California, left New York City on June 13, for Dessie, Ethiopia. Arrangements have been made for Miss Stuyvesant to serve at the Heri Hospital in East Africa for three months, on her way to Ethiopia. She will serve as a nurse in the Taffari Makonnen Hospital.

Timothy K. Jarry (AU '64), of Chicago, Illinois, left New York City on the S.S. *African Planet* June 17, for Monrovia, where he will teach in the Konola Academy, Liberia, West Africa. He is returning to his homeland.

I. J. van Zyl (AU '67) and family left New York City June 7, on the S.S. *Mormacrio* for Cape Town. Mr. van Zyl will resume teaching at Solusi College.

Elder and Mrs. Enoch Oliveira and two children, returning to South America after study in the United States, left New York City for Montevideo, Uruguay, on June 8. Elder Oliveira is ministerial secretary of the South American Division.

Chung Joon Myung, of Los Angeles, California, returned to the Far Eastern Division, having left Los Angeles on May 4. He is to serve in the Seoul Sanitarium and Hospital, in Korea.

Elder and Mrs. Silvio Fernandez and daughter, Gladys, of Elmhurst, New York, returned to the South American Division, having sailed from New York City on the S.S. *Moremac Cove*, June 15. Elder Fernandez is to be president of the Uruguay Mission, with headquarters at Montevideo.

Mr. and Mrs. H. L. Reyes and daughter, recently of Berrien Springs, Michigan, sailed from San Francisco, California, on the S.S. *President Cleveland*, June 22, returning to the Far Eastern Division. Mr. Reyes will teach in the Philippine Union College at Manila.

Roland L. Joachim (French Adventist Seminary '64) left New York City on June 28, for Collonges, France. His family will join him there and they will proceed to the Ivory Coast. The maiden name of Mrs. Joachim (French Adventist Seminary '65) was Solange Morel. Mr. Joachim is to serve as science and mathematics teacher in the Ivory Coast training college.

Lester R. Halvorsen (AU '60), Mrs. Halvorsen (Takoma Hospital, Greenville, Tennessee '46), and three children, of Sinking Spring, Pennsylvania, left Los Angeles, California, June 28, for Karachi, West Pakistan. The maiden name of Mrs. Halvorsen was Reva Jean Denslow. Mr. Halvorsen will be secretary-treasurer of the Pakistan Union.

William L. Zehm (EMC '57), Mrs. Zehm (EMC '55), and three children, returning to Peru after a furlough, left Vancouver, British Columbia, June 28. Mrs. Zehm's name was Theodosia Corinne Pflugrad before marriage. Mr. Zehm

(Continued on page 30)



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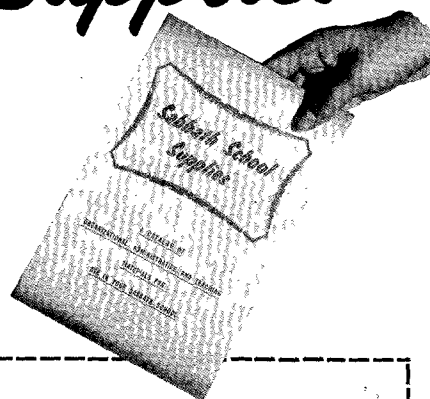
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—THEODORE CARCICH, Vice-president General Conference



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—NEAL C. WILSON, Vice-president, General Conference North American Division



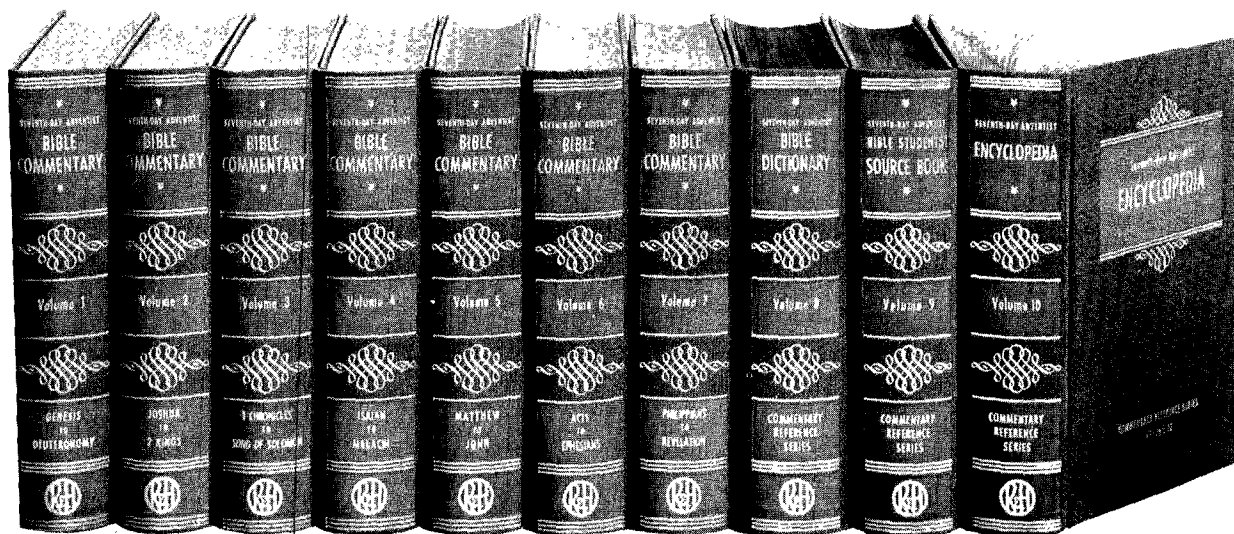
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—J. ERNEST EDWARDS, Secretary, Lay Activities Dept. General Conference

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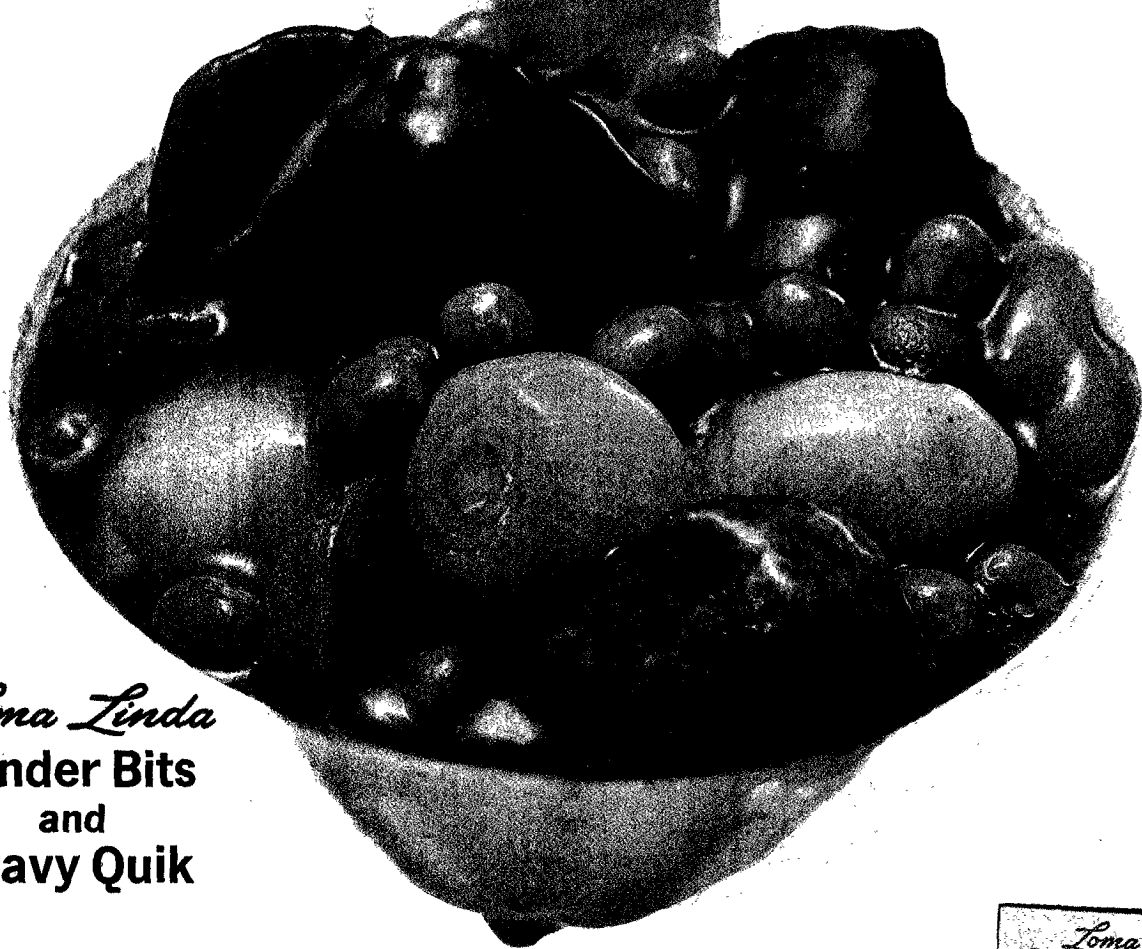
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## ANSWERING THE CALL

(Continued from page 24)

is to continue as farm manager of the Inca Union College.

**Dusan Sofranac** (French Adventist Seminary '40), **Mrs. Sofranac**, and daughter, of Takoma Park, Maryland, left Washington, D.C., July 2, for the Congo. Mrs. Sofranac's name was Antonia Stragspede before marriage. Elder Sofranac will be president of the North Congo Field.

**Lyle C. Miller** (AU '60), **Mrs. Miller** (WWC '55), and three children, left Washington, D.C., July 2, returning to the Middle East Division after furlough. Mrs. Miller's maiden name was Phyllis Ann Edwards. They plan to go first to Turkey and then when possible to Beirut, Lebanon. Elder Miller is ministerial and radio-TV secretary of the Middle East Division.

**H. LeVerne Bissell** (AU '64), **Mrs. Bissell** (EMC '53), and three children, of Clear Lake, Wisconsin, left San Francisco, California, July 2, for the North Celebes. Mrs. Bissell's name was Juanita Maxine Croxton before marriage. Elder Bissell is to be YPMV and educational secretary in the East Indonesia Union Mission.

**Elwin Gerrans** (LLU School of Nursing '63), **Mrs. Gerrans** (PUC '61), and three children, of Angwin, California, sailed from San Francisco, California, on the S.S. *Lotte Skov*, July 2, for West Pakistan. Mrs. Gerrans' maiden name was Ava Annette Jones. Mr. Gerrans is to be a nurse and laboratory technician at the Karachi Hospital.

**Mr. and Mrs. Belisario Marques**, of Takoma Park, Maryland, left New York City, July 3, on the M/S *Salvador*, returning to the South American Division. Mr. Marques is to teach in the Instituto Adventista de Ensino, Brazil College, São Paulo.

On March 11, 1965, the General Conference Committee passed to the Far Eastern Division a call from the Inter-American Division for **Dr. Felicitio Fernando**, of the Philippines, to connect with the Montemorelos Hospital on the basis of an overseas worker. He was already in Mexico and was employed in the hospital. It has now come to our attention that his name did not get into our regular list of missionaries reported as serving overseas. Dr. Fernando is now connected with the Davis Memorial Hospital, in Georgetown, Guyana.

**J. O. Ogunniran**, recently of Andrews University, Berrien Springs, Michigan, left New York City, June 13, returning to West Nigeria. He is to teach in the Ede Grammar School.

**Araceli Uriarte** (PUC '67), who has been attending Pacific Union College, Angwin, California, returned to the Philippines on June 18, having left from San Francisco. Miss Uriarte is to teach in the Philippine Union College at Manila.

**N. Russell Lemmon, D.D.S., Mrs. Dorothy Lemmon**, and two children, of Hollister, California, left San Francisco, California, June 19, for Taiwan. Dr. Lemmon

is to give a short term of relief service as a dentist at the Taiwan Sanitarium and Hospital, in Taipei.

**Daniel Walther** (University of Geneva '28), and **Mrs. Walther** (SMC '46), of Berrien Springs, Michigan, left New York City on June 21, for Bulawayo, Rhodesia. The maiden name of Mrs. Walther was Louise Olsen. Dr. Walther has accepted a call to serve as principal of Solusi College.

W. R. BEACH and W. P. BRADLEY

## NOTICES

### Send Children's Records to Christian Record Braille Foundation

Families who have Sabbath school lessons and nature stories for children on records are invited to send these used records to The Librarian, Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. The Foundation will send these to blind children.

—C. G. CROSS, General Manager  
Christian Record Braille Foundation

### Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Use publications—no monetary value. Destroy if not deliverable.]

Pastor Ngul Kho Pau, SDA Mission, P.O. Tiddim, North Chin Hills, Burma, wishes books, Bibles, Ellen G. White books, and periodicals.

Pastor Moses Attah, SDA Mission, P.O. Box 133, Berekum, B/A, Ghana, West Africa, needs periodicals, Bibles, pamphlets, color books, Ellen G. White books, records, filmstrips, and slides.

Send youth and children's books and periodicals to Gloria Barker, No. 46 First Avenue, Mount Lambert, Trinidad, W.I., for the MV library of the new Cleveland Temple church.

WANTED: Doctrinal books, *Commentary*, periodicals including temperance materials by Calatrava SDA Church, Ministerial Club c/o Casimero Sotes, Calatrava, Negros Occ., P.I.

Pastor G. E. Appaw, SDA Mission, P.O. Box 5, Nsuta, Ash., Ghana, West Africa, desires *Signs, Review*, Bibles, books, and material for evangelism.

Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventist, Domiabra, Konongo, Ashanti Akim, Ghana, W. Africa, need magazines, books, Bibles, filmstrips, games, *Commentary*, records.

St. Eustatius MV Library, c/o James E. Maduro, Tijgerweg 3, St. Eustatius, Netherlands Antilles, desires books.

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

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

W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508, wishes literature for seamen.

WANTED: *Signs, Instructor, Little Friend, Primary Treasure*, picture cards, *Guide*, children's stories, songbooks, flannelgraphs, *Life and Health*, Bibles, books, visual aids, *These Times, Message, Liberty, Listen, GO, Review, MV Kit*, tracts, and S.S. supplies to the following: Pablo Tubera, Mainit, Surigao del Norte, P.I.; Willie Tabaranza, Mountain View College, Malaybalay, Bukidnon, P.I.; Pedrito Magallanes, Mountain View College, Malaybalay, P.I.; Mariano B. Abuyeme, Loreto, Surigao del Norte, P.I.; Elsie P. Fuentes, 114 Paco, Kidapawan, Cotabato, P.I.; Elizabeth B. Tanara, c/o Acislo Booc, San Miguel, Cotabato, P.I.; Lucila Jamandron, Kangkong Ampatuan, Cotabato, P.I.; Ricarte Evangelio, Domanggon Estate, P.O. Box 326, Sandakan, Sabah, Malaysia; Pepe Boliver, Domanggon Estate, P.O. Box 326, Sandakan, Sabah, Malaysia; Mrs. Gem S. Gazan, Mindanao Sanitarium and Hospital, Iligan City, P.I.; Anicita Gasapo, P.O. Box 68, Tacloban City, P.I.; Lorenzo Santillana, San Joaquin, Iloilo, P.I.; Emiliano V. Acibron, Mabina, Negros Or., P.I.; Carola D. Agor, Kiamba, Cotabato, P.I.; Rebecca D. Castana, Mindanao Mission Academy, Mantica, Misamis Or., P.I.; Santiago G. Castana, Tagakpan, Tugbok, Davao City, P.I.; Susie G. Obanez, San Jose, Sipalay, Negros Occidental, P.I.; Mrs. F.L. Cabaluna, Northeastern Mindanao Mission, Butuan City, P.I.; Mrs. D. A. Dawis, Northeastern Mindanao Mission, Butuan City, P.I.; Epifanio Pilagro, Malinao, Loreto, Surigao del Norte, P.I.; Pablo Tubera, Mainit, Surigao del Norte, P.I.; Flaviano Lumpay, Sison, Surigao del Norte, P.I.

Karl Seligmann, P.O. Box 11, Kanye, Botswana, Africa, desires *These Times, Signs, Message, Guide, Little Friend, Primary Treasure, Instructor, Worker, GO, MV Kit, Spirit of Prophecy* books, *Review*.  
T. G. Cin Khen Kham, Lawibual, Tiddim, Chin Hills, Burma, wishes tracts, books, *MV Kit, Hymnal*, picture cards, *World Crisis Series*, children's stories, color books, fingerplays, Christmas cards.

## Church Calendar

Oakwood College Offering	August 12
Educational Day	
and Elementary School Offering	August 19
Literature Evangelism Rally Day	September 2
Church Missionary Offering	September 2
Missions Extension Day Offering	September 9
<i>Review</i> and <i>Herald</i> Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering	September 30
(Southern Asia Division)	
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7
Health Emphasis Week	October 7-13
Sabbath School Visitors' Day	October 14
Voice of Prophecy Offering	October 14
Community Relations Day	October 21
Temperance Day Offering	October 28
Week of Prayer	November 4-11
Church Missionary Offering	November 4
Annual Sacrifice Offering	November 11
Ingathering Campaign Launching Day	November 18
(Campaign dates Nov. 18, 1967-Jan. 6, 1968)	
Ingathering Campaign Promotion	December 2
Church Missionary Offering	December 2

## OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH REVIEW and HERALD

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

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# News of Note

## Health and Welfare Centers Minister to U.S. Riot Areas

Thousands of victims of recent riots in American cities are benefiting from Health and Welfare centers set up by the Seventh-day Adventist Church.

A well-equipped welfare center was set up in the heart of the disaster area in Detroit. Mrs. Mary Brown, director of the Regional Welfare Center, told Watson Buckman, Michigan Conference lay activities secretary, "You don't know what this has meant to us to have the white brothers and sisters come and help us at the Welfare Center. They are helping us meet the needs of the people." The Disaster and Famine Relief committee in Washington has authorized financial help to meet the emergency need for food in this stricken area. On July 27, \$2,000 was sent to Detroit.

In Cambridge, Maryland, the Welfare Center is open daily from morning to night, dispensing bedding, clothes, and food.

In Newark, New Jersey, the Welfare Center has been kept busy dispensing needed clothing and bedding.

Wherever there is a naked body, a hungry stomach, or an aching heart—there lies the challenge to the church.

ADLAI ALBERT ESTEB

## Two Australian Workers Visit Believers in U.S.S.R.

News of our believers in the U.S.S.R. has just been received from Pastors A. C. Needham and David Curry, two Australian workers who are on a trip around the world. They report a happy Sabbath with our believers there.

In one church the audience overflowed into the lobby, and many stood outside. The meetings continued all day and until ten o'clock Saturday night. The Australian brethren were deeply impressed by the earnest young people and children present. As the first Australians to visit this church, they were warmly welcomed and entertained. One young woman was a brilliant pianist and played her own composition. Another played beautifully on the guitar.

Pastors Needham and Curry attended the midweek prayer meeting in another city. More than two thirds of the church membership were present. Many earnest prayers and testimonies were given.

E. L. MINCHIN

## Andrews Missions Institute

Thirty-eight new mission appointees and 17 furlonghees attended Andrews University's World Mission Institute this summer.

The General Conference and Andrews

University co-sponsored this summer institute, which was directed by M. O. Manley, head of the Department of Missions at Andrews. The courses included science and principles of world service, world religions, and missionary anthropology, the latter taught by G. Oosterwal of Philippine Union College. Adventist specialists in education, medicine, finance, religion, psychology, and administration lectured in their respective fields.

D. S. JOHNSON

## Death of Cecil W. Higgins

We regret to announce the death of Cecil W. Higgins, who most recently served as the secretary-treasurer of the Southern Publishing Association. He died July 27 at Madison Hospital in Tennessee.

Elder Higgins served the denomination in various capacities for 43 years before his retirement this spring. He is survived by his wife Mayme. An obituary will appear later.

## Third Angel's Message Enters Three New Areas of Burma

A baptism recently held in Nga-pyet, Burma, highlights the evangelistic progress being made in this little center on the banks of the Chindwin River.

A Burmese layman, Mg Tin Shwe, began working among the people. Then an evangelistic campaign resulted in a baptismal class attended by 59 people. At the first baptismal ceremony, 24—all former Buddhists—joined the church. The workers there look forward to receiving into fellowship the remaining 35 members of the baptismal class.

In addition to Nga-pyet, the work has been started in two more places. God's cause faces large problems in Burma as in many other parts of the world, but the Spirit of God continues to endow our workers and members with a zeal that brooks no defeat.

W. R. BEACH

## "Watch" Is Theme of Vienna's International Youth Congress

The International Youth Congress, which opened in Vienna, Austria, on July 25, brought together 4,500 delegates and leaders. They represented 30 countries. According to an enthusiastic report from Theodore Lucas, the congress opened as delegates from the vast territories of the Central and Southern European divisions marched in costume down the long aisles of Vienna's Stadthalle in a colorful March of Nations.

The musical program of the congress featured a 200-trombone choir; singing groups from Poland, France, North Africa, Yugoslavia, Czechoslovakia, and Ger-

many; a brass ensemble from Maitland, Florida; and a massed congress chorus of nearly 300 voices. Speakers included Theodore Lucas and E. L. Minchin, of the General Conference; J. Paul Sundquist, youth director for the Northern European Division; and Herbert Stoeger, youth director for the Southern European Division. Congress directors were Herbert Stoeger, and J. Hildebrandt, youth director for the Central European Division.

German was the major language of the congress, and the magic of transistor radios brought to the delegates simultaneous translations in English, French, Spanish, Italian, Flemish, Czech, Serbian, and Portuguese.

The congress theme "Watch!" (*Veille!*) sounded a keynote for a program that included Biblical messages, interviews, the best in music, and features with the titles "Youth in Action," "God in Your Life," "My Experience With God," and "Messages to Young People." There were special evening programs, and prizes were awarded in a photography contest. The congress closed July 29.

Sometimes called "Queen of the Danube," Vienna was a fitting background for this congress of Advent youth. The city, famed as a world center for literature, music, science, and learning, witnessed this impressive gathering of young people whose parish is the world.

MILDRED LEE JOHNSON

## Alaska Mission Organizes

Following an action taken at the North Pacific Union session, the Alaska Mission was organized and elected its own mission committee and selected departmental men.

At its first constituency meeting the mission elected Joseph C. Hansen president and A. Cecil Reed secretary-treasurer. Both men had served in these posts under the previous organizational plan.

Others elected were: Alan Baldwin, Bible House manager; J. C. Hansen, temperance, lay activities, education, and Sabbath school secretary; H. L. Sauder, Missionary Volunteer secretary; and A. C. Reed, publishing secretary.

The mission executive committee consists of J. C. Hansen, chairman; A. C. Reed, secretary; H. K. Dawson, Murray Gildersleeve, George Krause, John E. Libby, M.D., and H. L. Sauder.

W. J. HACKETT

## Benghazi Hospital Reopened

The outpatient department at the Benghazi Adventist Hospital in Libya is again operating normally, writes Dr. D. Clifford Ludington, Jr. He also states that he expected the rest of the staff to return from evacuation during the week of July 23-29 so that they could reopen the entire hospital.

EDWIN GIBB