

THE CHRISTIAN *In a Multiracial World*

by ROBERT H. PIERSON
President of the General Conference

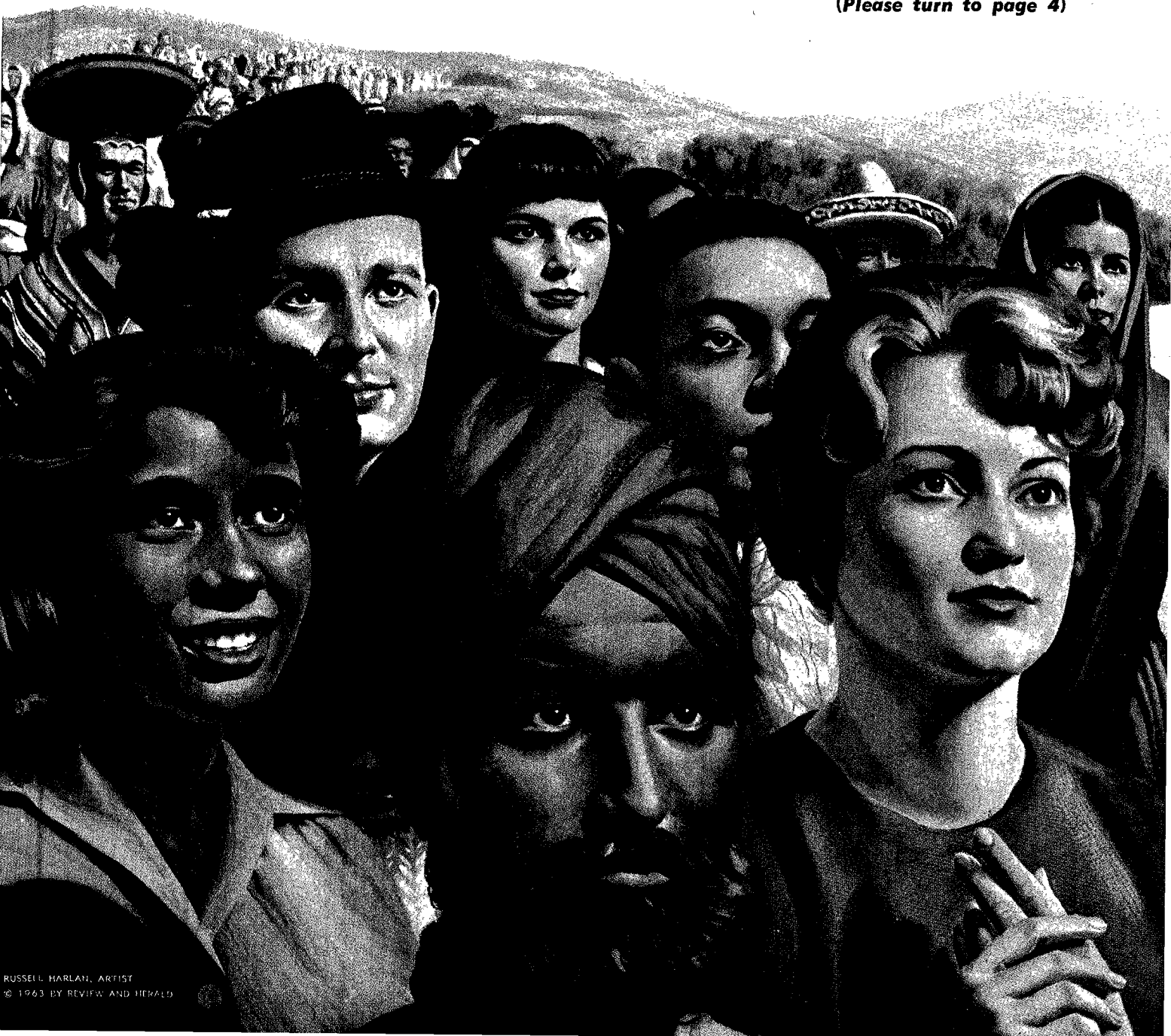
I WAS visiting a diamond merchant in Johannesburg, South Africa. It was a fascinating experience watching experts prepare those costly gems for market.

"Do you have different colors of diamonds?" I asked.

"Yes," my friend replied. "We have here white diamonds, yellow diamonds, and black diamonds."

"Are they all of equal value?" I queried.

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The Illumination of Obedience

By DONALD G. REYNOLDS
Minister, White Memorial Church

ONE hundred thirty-two years ago, in 1835, a brilliant young scientist traveled halfway around the world from his home in England to visit the Galápagos Islands. What Charles Darwin saw there and the conclusions he drew from his observations became the foundation of a new system of science, philosophy, and ethics that today almost totally dominates the thinking of the world. Darwin told us that man is not the descendant of two original parents created by God. Rather, he is the product of chance, circumstance, and his own strong will ever pushing, probing, striving for something better.

Today this theory lies at the foundation of man's code of living as well as his theory of life. We are told that the rules by which we live can be rewritten by our generation and that we are in no danger someday of meeting the Author of the Ten Commandments. Under such a theory man has no ultimate law by which to judge his actions. Voltaire noted, "If there is no God, all is permitted."

Our generation considers the Ten Commandments to be somewhat the product of a Victorian, unrealistic age now long past. It insists that only a prude or naive person really takes such rules seriously and that to be sophisticated is synonymous with casting aside the regulations by which our fathers and grandfathers lived.

The Bible describes obedience in definite terms. In the Old Testament is the story of a prophet who disobeyed the word of the Lord. The unnamed prophet was sent by God with a message to the rebellious king Jereboam. A part of the prophet's commission was that he neither eat bread nor drink water until he had returned from his mission for God.

The prophet fearlessly bore his message to the king; and when the king graciously invited his prophet-guest to eat and drink with him, the prophet remembered God's instructions and refused the royal feast. But on his way home, the prophet was confronted by another man who also claimed to have received word from Heaven. The pseudo revelation boldly contradicted what the prophet knew to be God's word. It said that the prophet should stop and rest, eat and drink. His divine commission forgot-

ten, the once-fearless prophet now compromised and accepted this new invitation.

No sooner had he finished this ill-won meal than another message from the Lord came—the compromising prophet must pay for his disobedience with his life. And before the sun set that night, according to the record, the prophet who had stood before a king but who could not resist a forbidden meal met his punishment (see 1 Kings 13). In his death as well as in his life he testified to the importance of implicit obedience.

The Wicked May Prosper

However, not always is disobedience followed immediately by punishment as twilight is quickly followed by darkness. We know people who day after day violate their conscience and haughtily disregard the laws of God and men. Yet they live luxuriously on a five-figure income enjoying excellent health and an abundance of friends. No judgment against their sins seems to be pending. Nevertheless, in the end God's judgment will be swift, sure, and final.

What are the reasons for obedience? The prophet declared, "To obey is better than sacrifice" (1 Sam. 15:22). Christ said, "If ye love me, keep my commandments" (John 14:15).

Christ elevated obedience so as to make it spring not from self-preservation but from love. The motivation of obedience was forever to be seen in new light. Someone stated that the future of our country depends upon whether we can take the policeman off the street corner and put him in our hearts. This statement illustrates one of the central truths of our Christian faith. The genius of our faith is that its adherents are supposed to have an inner motive and power that compels them voluntarily to love, to be just, and to live righteously.

God wants us to understand that obedience is not the mechanical response of a machine to a programmed tape. God does not desire the conditioning of your reflexes so that you snap out obedience to the recitation of a command. Obedience is the personal response of a man with a warm heart to the living word from the lips of a loving God.

To some the content of obedience is legalism. This idea is illustrated by the person who refuses to stop his car in a "No Parking" zone even to save a child straying into a busy street. Some say, "I will resolve to do better; I will use all my power to revise my way of living." This thought, while noble of itself, is not sufficient. The Lord opposed the legalism of the Pharisees. They lived under the conviction that God had prescribed the law of Moses as the way of salvation. They believed that the law ought to be kept at any price and by any method; and when the Lord came to save them, they rejected Him, they crucified Him.

Successful obedience must be obedience by relationship. Obedience is the other side of the coin of faith, for true saving faith inspires the life and shapes the conduct.

"Thousands are making the same mistake as did the Pharisees. . . . They insist on being saved in some way by which they may perform some important work. When they see that there is no way of weaving self into the work, they reject the salvation provided. A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. . . . Our own works can never purchase salvation." —*The Desire of Ages*, p. 280.

Our Lord opposes a religion that places all its stress on will power. He opposes a Christian life conceived as being only an unswerving obedience to the Ten Commandments. He opposes a religion that is merely a set of rules that one must observe meticulously and minutely.

We cannot be saved by personal effort, cultural refinement or enlightenment, the assertion of the will, personal resolutions, or orthodoxy of belief unless the very core of our lives has been captured first by the Lord Jesus Christ.

More Than Will Power

The Christian's obedience has a dynamic relationship to his God and the people around him, for apart from hurting God and people there is no sin. In the first table of the law man's relationship is focused upon his Lord. In the second his attention is directed to his fellow men. Have we acted as if life is all pomp and pleasure when it is really about God and people?

When the children of Israel had fallen into idol worship, Moses could have taken his stand on the side of ceremonies, saying, "God, destroy them all." But Moses, knowing that his people had broken the law, returned to the Lord and pleaded: "Oh, this people have sinned a great sin, and have made them gods of gold.

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:31, 32).

Too many people have left the church because their fellow members failed to grasp the concept that apart from hurting God and people there is no sin. In their zeal to purge the church some of these members have stepped clumsily and crudely on the sensitive feelings of others. Rarely will a man leave the church because of a doctrine and the truth of God's Word. Rather, he leaves because of the lack of a relationship and a fel-

lowship. Sometimes we feel we have clean hearts when we have no heart at all.

In this relationship of obedience we are responsible for one another. We are to be concerned with the lives of all with whom we live. The church is only a church when its members have concern for people whether within or without the walls of the building. If this is not so, the church is simply a heartless machine that runs its course oblivious to what is going on around itself.

The commandments are not law in a legal sense. They are beyond

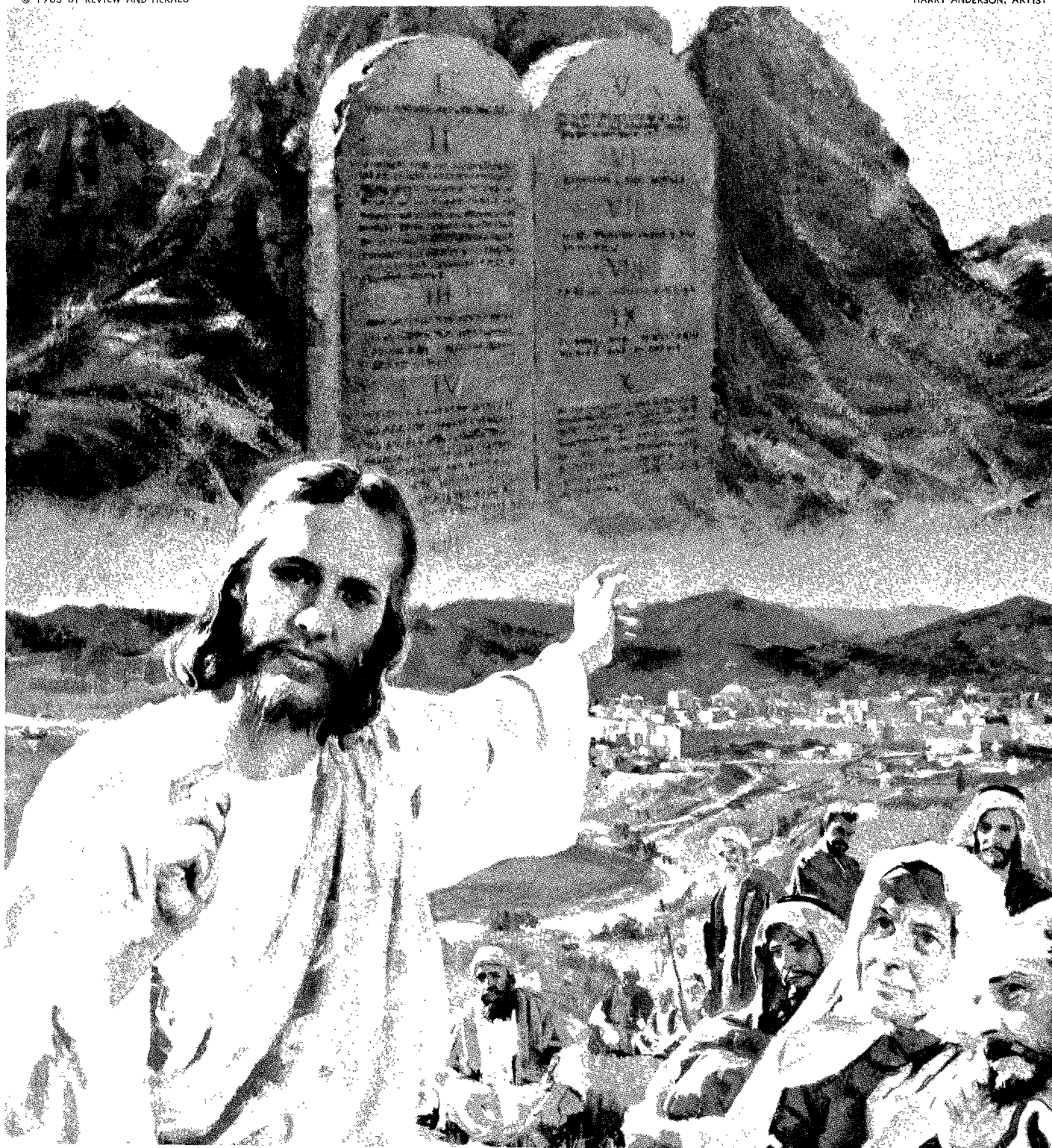
law-court legality. We are to obey them not because there is a penalty for breaking them, but because we love God. It is impossible to impose a legal penalty for coveting, but the motive of a heart determines the end result.

To accept God's definition of right and wrong is to know that there is an absolute and that we must not set up our own standard. And when through the prism we catch the significance of the refracted and reflected light from the gospel of Christ, then this obedience relationship will be properly motivated and its objective illuminated.

Christ elevated obedience to make it spring not from self-preservation but from love. Obedience is the other side of the coin of faith.

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HARRY ANDERSON, ARTIST



THE CHRISTIAN IN A MULTIRACIAL WORLD

(Continued from page 1)

"Yes," the man assured me. "It is the size, not the color, that determines the value of these diamonds."

"Is the same process used in cutting and shaping the various diamonds and in removing the flaws from them?"

"Yes," the cutter replied again. "It takes the same process."

This experience set me thinking—thinking about a problem that is agitating the minds of men in many parts of the world. Discrimination, segregation, and other disrupting racial antagonisms present themselves in many guises and in many places around the world today. Unfortunately, sometimes this problem creeps into the ranks of God's people, causing heartache and trouble. Here at the diamond merchant's shop, it seemed to me, was the solution.

Many of us have lived and labored in lands where the race question is a very real one.

The Advent message is an international, interracial message searching for and finding diamonds in every land. Brown diamonds, black diamonds, yellow diamonds, white diamonds, are being cut and shaped from all parts of the world in preparation for the coming Saviour.

"They shall be mine, says the Lord of hosts, my special possession on the day when I act" (Mal. 3:17, R.S.V.).

They are all diamonds, all jewels, regardless of their color. They require the same cutting and shaping at the hands of the great Diamond Merchant.

What should be the attitude of God's people toward those of ethnic and racial origins different from their own? How should they relate themselves to peoples of other backgrounds and cultures?

I have found the answer, which is now my guide, in the words of the apostle Paul: "Let Christ himself be your example as to what your attitude should be" (Phil. 2:5, Phillips).^{*} Connect with these words this inspired counsel: "Study carefully the divine-human character, and constantly inquire, '*What would Jesus do were He in my place?*' This should be the measurement of our duty."—*The Ministry of Healing*, p. 491. (Italics supplied.)

We shall never go wrong in looking to Jesus as our example in all things. We read in John 4 of His interview with the Samaritan woman at the well. Normally the Jews had no dealing with the Samaritans (verse 9). There were nationalism and racialism in Jesus' day. But our perfect Pattern broke down the walls of partition that artificially separated people with different backgrounds. He revealed the spirit that should motivate every child of God in dealing with others who may be of different nationality or culture. His was a spirit of magnanimity, a spirit of tolerance, a spirit

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of true love. Jesus saw in every soul a potential diamond in His crown of eternity. Our attitude should reflect His.

Paul restated the spirit of His Master when he wrote: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). "There is no preferential treatment with God" (Rom. 2:11, Phillips). The spirit of Jesus must be the spirit of His followers in all lands in these closing evil days when hatred, suspicion, and nationalism of all varieties are rampant. Whether we are black or white, yellow or brown, we need to ask ourselves, *What would Jesus do were He in my place?* How would He manifest His loving interest and concern?

Race Does Not Determine Character

During the past 35 years it has been my privilege to help search for God's diamonds in many parts of the world. And true diamonds we have found in all of these lands—diamonds in North America, in the Orient, in the West Indies, in Africa, in many other lands. I discovered years ago that the color of the skin has no bearing upon the condition of the heart. There are good people and there are bad people among all races. There are those who are lovable and there are those who are unlovely in every land. It is not a person's race or his previous condition that determines his character; it is the degree to which he is like his Lord.

Years ago Mrs. Pierson was riding through the Southern States of America by bus. There was a breakdown, and an old dilapidated relief bus was sent to take the passengers into a nearby city. It was bitterly cold, and my wife, with a little two-year-old boy on her lap, was suffering from the icy wind coming through the cracks.

A young Negro assistant on the bus standing near the driver noticed the young mother and child suffering from the cold. Taking off his coat, he walked back to where Mrs. Pierson was sitting. He knelt beside her and wrapped his own garment around her feet to keep them warm. Despite her protests he insisted she keep his coat. For the balance of the journey he stood shivering in his shirt sleeves.

That was more than 25 years ago, but my wife has never forgotten this thoughtful act of kindness.

As I visited our mission stations in Africa I was frequently taken to little cemeteries such as the one at old Solusi. Here lie the bodies of missionaries who for the love of men and

Pretense and Display

women of another color in fever-ridden areas of strange lands left homes and loved ones to live and labor. Many times their bodies were not vigorous enough to withstand the ravages of disease, and they laid down their lives for peoples of an adopted homeland. As I stood by these graves I thanked God for the love of Christ that transcends national and racial pride or prejudice and makes us all one in Christ Jesus.

On a lonely African mission station the wife of one of our European missionaries was at death's door. It was many miles to the nearest doctor. At that time of year the streams and rivers between the mission station and the nearest hospital were flooded. Even if a motor car could get through, the missionary would not dare to leave his wife. How could medicine be brought in time to save her life? An African schoolboy volunteered to attempt to reach Malamulo Hospital to secure the desperately needed medicine. All night long he braved the hostile elements, swimming or fording crocodile-infested streams. He was tired. He was cold. He was weak from many hours of tramping over rough terrain through cold rain. But he would not stop to rest. The missionary needed help. It mattered not to this brave lad that the one who needed his assistance was from another land or that her skin happened to be of a different color than his. They worshiped the same God. They were one in Christ Jesus. Such experiences could be related from many lands, including America.

We Are All One in Christ

In America a retired missionary who had spent many years in Africa, serving well his adopted land, read in the *REVIEW AND HERALD* of some of the desperate needs back in the mission field. His heart was deeply touched. He loved the people among whom he had spent so much of his life. In the bank were his savings, built up through the years a few dollars at a time in anticipation of a little home of his own when there would be enough money to make the purchase. Now sufficient funds were almost in hand. But here were the pressing needs of Africa—the needs of the people whom he had learned to love. Should it be a home of his own or should the needed help go to his African brethren thousands of miles away? The decision was soon made. Provision was made for a simple funeral when the need would arise—the balance was sent to the land of his adoption to assist in meeting the needs of a people who were forever to him brothers and sisters in Christ.

When the love of Christ is in the

heart, walls are broken down. When we follow the Jesus way, we are indeed one in Him.

This is as it should be! "Have we not all one father?" This is true brotherhood of man. "Hath not one God created us?" We are all one in His sight.

In the Trans-Africa Division we had workers from several countries of Europe, workers from North America, from Australia, workers whose forefathers came from the Orient. Caucasian workers from the Republic of South Africa, workers from scores of different tribes scattered through the great sprawling territory from the Sahara to the Cape. Truly we had a United Nations—and unquestionably more united than the political organization by that name. Of course, we

had problems, and we will continue to have problems in all parts of the world until our Lord returns. But with Jesus in our hearts our problems can be solved. Why may this be true? Because Jesus in our hearts will enable us to settle our problems in the spirit of the Master. With the guidance of His sweet Spirit these problems can and will be resolved.

And now, lest we forget—"Let Christ himself be your example as to what your attitude should be." "Study carefully the divine-human character, and constantly inquire, 'What would Jesus do were He in my place?'"

May the Lord help us all as sons and daughters of His, to adopt the *Jesus attitude* in our relationships with those whose race, color, or cultural background may differ from ours.

The art of living

By MIRIAM WOOD

when you're Young

"I HAVE LEARNED . . ." (Phil. 4:11)

"You just don't understand! You have never experienced temptations like mine!"

This challenge with a few variations, usually delivered in ringing tones of finality, as though the young speaker had, once and for all, settled *everything*, has been hurled at me over and over. It implies so many things: (a) I hadn't, in my youth, enough proclivities toward sin to warrant an all-out campaign by Satan. (b) I was too stupid to understand what "it" was all about. (c) I had no opportunities to explore "the primrose path."

Even as I write, I find myself smiling, because these bland assumptions are so far from reality as to be in the realm of fantasy. (I'm sure my lifelong friends are doing more than just smiling.) As a matter of fact, this concept that the young often have—namely, that anyone even slightly older is completely exempt from the devil's wiles—is pretty ludicrous, because in absolutely no time at all you'll be slightly older. And obviously you think you're very much in the know about temptation—don't you?

Now, I have not the slightest intention of exhuming the corpses of my youthful sins and exposing them in all their repulsiveness to the pitiless gaze of morbidly curious eyes. In my opinion, no worth-while purpose is ever served by this sort of thing; I'm completely opposed to this practice, at times indulged in by ex-sinners. After all, there's such a thing as invasion of privacy. And it would certainly be unfortunate if an older, repentant sinner should actually suggest some sins which hadn't even occurred to the neophyte!

Therefore, you'll just have to accept

my categorical statement that I *do* know about temptation. I'm eternally grateful to the Lord, though, that I also know about *victories* over temptation. And precisely because I know firsthand about remorse and sadness and a feeling of utter worthlessness, I'm dedicated to the proposition that perhaps I just *may* be able to prevent even one young person from having to know.

Now please don't assume that I could personally catalog the entire gamut of modern temptation—I couldn't. Drugs, for instance, were definitely not a part of the scene when I was overwhelmingly eager for "experiences." But the *principle* of temptation remains always the same.

Having been firmly warned by the editor of the *Review* of the dangers of careless exegesis of texts, and realizing that Philipians 4:11 is usually used in a quite different way, I still wish to make my point with only the first four words—"For I have learned . . ."

(1) That the only way one can ever be truly at peace with himself is by establishing and maintaining a personal relationship with God.

(2) That the major share of what is called fun is just the opposite (and I'm not speaking as one who has achieved "sanctification by senility"; I'm not *that* old!)

(3) That one *does* reap what he sows, in one way or another; no one else will take the crop off his hands.

(4) That every single bit of counsel and advice in the Bible is 100 per cent true because it is given by the Maker of the product.

The learning process can be a very painful one. Please don't insist on finding that out for yourself.



Angels record in the books of heaven both the good and the evil.

The Blotting Out of SIN

By W. E. READ

ALL through our history we have thought of the cleansing of the sanctuary as intimately related to a work of judgment. We have taught that at the end of the 2300 days of Daniel 8:14 the "hour of judgment" of Revelation 14:7 began. Our pioneers taught the same and the doctrine is abundantly sustained in Ellen G. White's writings: "The cleansing of the sanctuary . . . involves a work of investigation—a work of judgment."—*The Great Controversy*, p. 422. "The prophecy of Daniel 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to Him; for the hour of His judgment is come,' pointed to Christ's ministration . . . , to the investigative judgment."—*Ibid.*, p. 424.

The Biblical basis for this is seen in Leviticus 23:29. There it is stated that "whatever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

Naturally this judgment postulates an investigation, also a sentence. Hence there is good reason for connecting the cleansing of the sanctuary on the Day of Atonement with the day of judgment.

Current Jewish Concepts

There are many references in the Jewish literature showing that the Jews consider the Day of Atonement a day of judgment. Note the following: "God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the

day of judgment: for His very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree."—*Jewish Encyclopedia*, art. "Day of Atonement" (Funk & Wagnall, 1902 ed.), p. 286.

The same thing can be seen in modern Jewish prayer books. Note the following:

"The great trumpet is sounded; the still small voice is heard; the angels are dismayed; fear and trembling seize hold of them as *they proclaim, Behold the Day of Judgment!* The host of heaven is to be arraigned in judgment. For in thine eyes they are

not pure; and all who enter the world dost thou cause to pass before thee as a flock of sheep. As a shepherd seeketh out his flock, and causeth them to pass beneath his crook, so dost thou cause to pass and number, tell and visit every living soul, appointing the measure of every creature's life and decreeing their destiny.

"On the first day of the year it is inscribed, and on the Day of Atonement the decree is sealed."—H. M. ADLER, *Service of the Synagogue*, p. 77.

The Judgment Begins

When the 2300 day-years closed in 1844, then was the *actual* time for the cleansing of the sanctuary to begin. This "cleansing" brings to view the last aspects of the great work of atonement, and the time for the investigative or pre-Advent judgment.

Thus in 1844 the message of Revelation 14:6 was due to be preached to the whole world—to every nation, kindred, tongue, and people. It was a special message for our day and generation. Through the centuries different emphases have been given to God's saving message to men, emphases particularly relating to time. In the days of Noah it was, In 120 years the flood is coming; in the days of Jonah it was, In 40 days Nineveh shall be overthrown, except you repent; in the days of John the Baptist it was, The time is fulfilled, the kingdom of God is at hand. Now, in our day, it is, "The hour of his judgment is come." Paul preached of judgment to come—something future in his day, but in our day, it is *now*.

The judgment scene that takes place before the coming of Jesus is described in Daniel 7:10, 13. Here we behold God the Father, the Ancient

How Shall We Stand?

The judgment has set, the books have been opened;

How shall we stand in that great day,
When every thought, and word, and action,

God, the righteous Judge, shall weigh?

O, how shall we stand that moment of searching,

When all our sins those books reveal?
When from that court, each case decided,
Shall be granted no appeal?

F. E. BELDEN

of days, sitting in judgment. Angels, the witnesses, are there, thousands upon thousands of them, also our Advocate, the Son of man—Jesus Christ our Lord and High Priest. Every case comes before this heavenly tribunal, and in this connection the books of record are opened. "The judgment was set." It began its work on time, and since 1844 that judgment has been going on in the heavens above. Instead of "the judgment was set" the Revised Standard Version reads, "the court sat in judgment."

Concerning this magnificent yet awful scene, we read: "Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered 'according to his works.'"—*The Great Controversy*, p. 479.

Removal of Record of Sin

What happened in the typical service described in Leviticus 16 was a preview of what takes place in the heavenly sanctuary. At the close of the pre-Advent (investigative) judgment comes the removal of sin: "Christ's work for the redemption of men . . . will be closed by the removal of sin from the heavenly sanctuary."—*Patriarchs and Prophets*, p. 358. But the "removal of sin" cannot mean the removal of *sin itself*. Sin is not an entity or a commodity, something material that can be picked up and moved from place to place. Sin is the transgression of the law of God, and so the antithesis of this would be obedience to the commandments of God. Obedience is a moral quality, and its opposite would be an unmoral quality. Actually, what is removed from the sanctuary is not so much sin as the *record of sin* in the books of heaven, and this has been clearly expressed by the above writer. "The cleansing of the earthly sanctuary . . . was accomplished by the removal . . . of the sins by which it had been polluted. . . . In the final atonement the sins of the truly penitent are to be blotted from the records of heaven."—*Ibid.*

The Books of Judgment

The Bible mentions several books. We read of: "the books" (Dan. 7:10; Rev. 20:12), "the book of life" (Rev. 20:12, 15; cf. Dan. 12:1), and "a book of remembrance" (Mal. 3:16). The book of life is evidently the book that contains the names of the children of God. Their names are undoubtedly

entered at the time they are born again. Only those whose names are retained in the book of life will be saved in the kingdom of God (Rev. 21:27).

Unfortunately, some who began in the Christian pathway and walked well for a season have turned aside and have returned to the crooked byways of evil. If they continue in indifference or rebellion against God, their names will be blotted out of the book of life (Rev. 22:19; cf. chap. 3:5).

Ellen G. White has written: "The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment."—*The Great Controversy*, p. 480.

The book of remembrance mentioned by the prophet Malachi con-

tains the record of the good deeds of those "that feared the Lord, and that thought upon his name." "Their words of faith, their acts of love, are registered in heaven."—*Ibid.*, p. 481.

The cleansing of the sanctuary then, we repeat, was not a physical cleansing; it was a symbolic and ceremonial cleansing. Ellen G. White has written concerning this as follows: "The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, *thus in figure* transferring them from himself to the innocent sacrifice. . . . By this ceremony the sin was, through the blood, transferred *in figure* to the sanctuary. . . . [This ceremony] symbolized the transfer of the sin from the penitent to the sanctuary."—*Patriarchs and Prophets*, pp. 354, 355. (Italics supplied.)

(Concluded October 5)



We must afflict our souls, so that our sins may be blotted out in the day of judgment.

THERE are many in the world who worship gods that have no life and can give no life. Objects of gold and silver or the deities they are supposed to represent are unable to give help or to answer prayers. They are dead gods.

The devil promotes other types of gods that are equally impotent. These, too, bring frustration and disappointment and in the end disaster to those who worship them. Perhaps the god of selfishness has the greatest number of devotees. These we might term "I" worshipers. Selfishness promotes the worship of many other gods, none of which can bring true and lasting satisfaction or a hope that is worth while. The egotistical exploits of Lucifer are history's first demonstration of the sad result of self-worship.

The God of Appetite

Adam and Eve yielded for only a little moment to the god of appetite. Embarrassed and remorseful, they hid from Him who had given them life. Their unfortunate choice deprived them of their beautiful home. A similar choice will deprive many of their home in the earth made new. Since Adam's fall appetite has displaced the living God in the lives of millions.

The Scriptures give many tragic accounts of men who disregarded the first commandment of the Decalogue. Esau is referred to as a "profane person" (Heb. 12:16). Appetite was one of his gods. He worshiped other gods as well, for he had many weaknesses. Apparently Samson's chief god was lust. His request, "Get her for me; for she pleaseth me well" (Judges 14:3), showed that so far as he was concerned it mattered not whether his course pleased father, mother, or the One who said, "Thou shalt have no other gods before me," so long as he obtained the object of his desire.

Absalom worshiped other gods. Perhaps vanity was chiefest among them. But the god of vanity could not save his life. It could not free him when the great oak held him by the hair of his head. Certain modern hair styles suggest that many of the descendants of this handsome prince walk the earth today and worship Absalom's gods.

The True Worshipers

But there were many who refused to compromise. They closed their ears to the temptations of the evil one and their eyes to the allurements of the world. They remained steadfast in the worship of their Creator, the living God. How thrilling is the testimony of their victorious lives! If Abel could speak to us today, he would say, "God's way is the best way. I will do it His way." Enoch would tell of the

My God LIVES

By LAWRENCE E. C. JOERS, M.D.

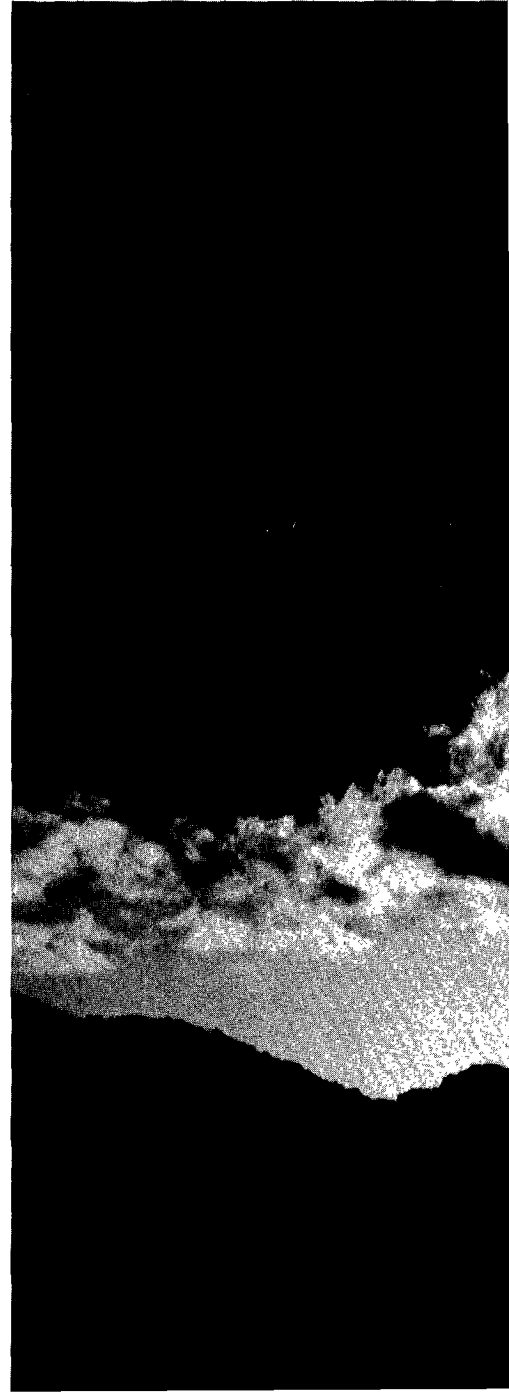
sweetness of his constant walk with his Creator. Noah would tell how he followed the pattern that God gave him and thereby saved his family. Moses, too, would tell about the joy that comes from doing all things "according to the pattern."

In the lives of David and Solomon were numerous detours from the straight and narrow path. These detours caused not only sorrow to these kings but disappointments and great loss to the people of God. When these men finally came to their senses they both testified that serving other gods was vanity. Solomon finally stated the "conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

The Biblical narrative of Joseph describes no detour to the shrine of other gods. If there had been one, the history of the children of Israel might have been quite different and Joseph would have been merely another unknown Israelite. Joseph was fortified against temptation because he knew the living God on a full-time basis. When the god of lust presented himself in his most alluring form, Joseph spent no time in thinking things over. Knowing his God, he knew the answers and was ready to act. His ready answer he leaves to all who may be similarly tempted: "How then can I do this great wickedness, and sin against God?"

The God of Enoch, Noah, Moses, and Joseph lives today. I saw His handiwork as this day was born. At first the eastern sky was so black the horizon was indiscernible. Then in minutes the outlines of hills and trees developed. Slowly, as when one turns up a rheostat, the heavens brightened with a ruddy glow. Swiftly the Master Artist went to work, and soon His

EWING GALLOWAY



great canvas was studded with clouds of gold floating out of their crimson background. The brightness increased and the gold faded to a beautiful silver, which lingered for only a few minutes. Time was rapidly stealing our treasures of beauty, and much too soon the clouds became puffs of cotton on a canvas of blue. The large yellow orb of the sun sailed up over the horizon, and I was almost resentful that it had erased so soon the beauty of the dawn. Then I remembered that this too was God's handiwork. The Creator had said, "Let there be light," and there was light.

Daily I see many other evidences that my God lives. In our front yard stands a large, sturdy oak. The hand of man can destroy this tree, but there is no man who can make another like it or dress it with living leaves. Fre-

quently I have noticed squirrels scampering around oak trees picking up acorns. Not long ago one of these creatures of the wild had a message for me. Wondering why he frequently stopped when carrying acorns to his nest to dig a little hole and bury one, I could, as it were, hear him say, "Great oaks from little acorns grow. Our Creator gave this tree so that we might have food. Now we must plant some of the seeds from it so that others may have food from the trees that He will cause to grow."

God's nature and the laws by which He operates the natural world are full of evidence that He lives. Whether it be a blade of grass, a flower, an ant, or a bird in the sky, each has a story to tell. Who has told the geese, flying with their V-formations pointing toward the south in the autumn, that

winter is coming? Who has told the bears and other hibernators that it is time for a long nap? Why are they and all other creatures willing to obey the command? Watching a waterfowl in flight, William Cullen Bryant observed, "There is a power whose care Teaches thy way along that pathless coast."

This lesson gave him comfort and confidence. It enabled him to conclude that:

"He who, from zone to zone,
Guides through the boundless sky
thy certain flight,
In the long way that I must tread
alone,
Will lead my steps aright."

Yes, God lives. And because He lives, I too may have life here and in the hereafter.

Anyone who has seen a day being born, who has seen the Master Artist paint the sky with ruddy and golden hues, knows that God lives.



The Tarantula Thrill

By ENID SPARKS

"EVERYONE thinks living in a tent is so wonderful," Marvin Wheeler sighed one evening. "I know dad has to herd the sheep up here on the mountain during the summer, but I wish I could do something thrilling, maybe even dangerous, for a change."

His sister, Mabel, laughed. "Let's go climb that hill," she suggested. "Maybe we'll find something thrilling up there. It's a long time before night."

"All right," Marvin agreed. Anything was better than sitting around camp.

The children had climbed quite a distance when Marvin suddenly heard a noise behind him. Looking back, he saw his little brother, Norman, struggling bravely up the rocky path.

Sighing, Marvin called to Mabel. "We'll have to stop here. Norman is wearing himself out trying to keep up with us."

Mabel smiled as she seated herself on a rock. "And we thought we could get away without him! Anyway, this is a good place to watch the sunset."

Marvin started to nod when suddenly Mabel uttered a little scream. "Oh, Marvin, there's a tarantula!"

It took Marvin a moment to see the large, hairy spider on the rock in front of him. As he watched it, he thought quickly of the article he had read last month about how painful its bite is and how far a tarantula can jump.

"What will we do?" Marvin wondered. For once he wasn't thinking about him-

self, and he wasn't thinking about anything thrilling, either! Instead, he was thinking of Norman.

Norman was even closer to the spider than Marvin was. He was busy looking at a flower. But Marvin knew that if he turned around, he would step very near to the tarantula.

Marvin sat very still. For just a second he closed his eyes. "Please, dear Jesus," he prayed, "show me what to do."

As soon as he opened his eyes, Marvin seemed to know the answer to his prayer. Very near his hand he saw a large stone. Slowly he moved his right arm until he touched the stone. Then he seized it and brought it down with all his might on top of the big tarantula.

"Oh, Marvin, that was a brave thing to do!" Mabel exclaimed. "I wanted to run."

"I did too," Marvin admitted. "And I probably would have if Jesus hadn't helped me see the stone."

The children hurried down the hill to tell mother what had happened. "Marvin, you were brave to keep the taran-



tula from hurting any of you," mother said. "I'm very proud of you."

"I am too," added Mabel. Then she tipped her head to one side and looked at Marvin. "A little while ago you said you wanted to do something thrilling or maybe something dangerous. Was getting rid of that tarantula dangerous enough?"

But Marvin didn't mind his sister's teasing. He just nodded. "It certainly was!" he told her.

Marvin was thankful that Jesus had answered his prayer and given him the courage to keep the big spider from hurting his little brother. But he also knew that he certainly wouldn't want another thrill like that one in a long time!

A Jewel in Christ's Crown

By SHIRLEY RAYBURN

SOMEONE has said, "A jewel is a bit of ordinary earth which has passed through some extraordinary experiences." From gems we may learn valuable spiritual lessons.

Gems have certain characteristics—beauty, durability, and rarity—which set them apart from other minerals. Durability may vary, but beauty is essential. "God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows you how He estimates true beauty. The ornament of a meek and quiet spirit is in His sight of great price. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress or pearls or gold?"—*Testimonies*, vol. 3, p. 376.

Of those qualities that give beauty to gems, color is the most important, and gems are found in a variety of colors. "We are to be subject one to another. No man, in himself, is a complete whole. . . . We are to demonstrate to the world that men of every nationality are one in Christ Jesus. Then let us remove every barrier and come into unity in the service of the Master."—*Ibid.*, vol. 9, p. 196.

As recovered from the earth, few gems are attractive. Only after the gem cutter has given the stone proper proportions and a high polish to bring out its pleasing characteristics may it be called a gem. "The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polish-

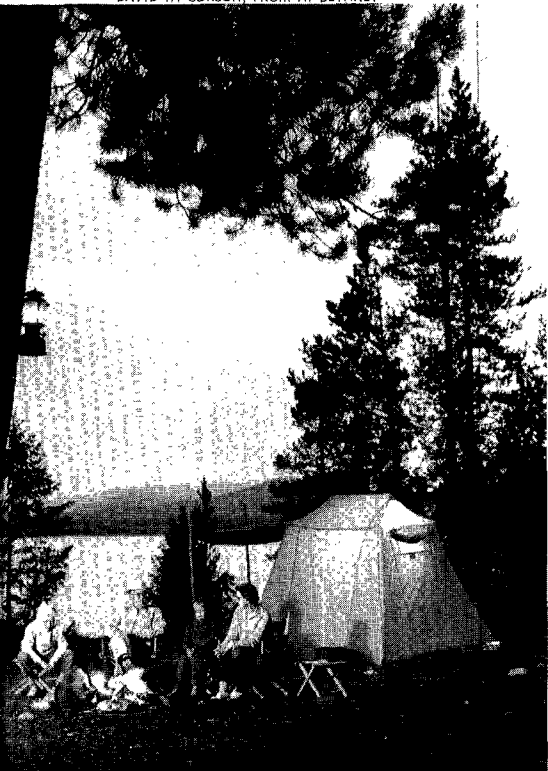
ing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace."—*Thoughts From the Mount of Blessing*, p. 10.

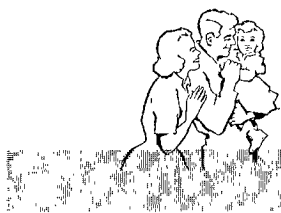
The brilliancy of a gem depends upon the amount of incident light that is reflected from the surface and the interior of the stone. "Has the Lord given you light? Then you are responsible for that light. . . . You are to walk in the light, and to expect more; for the light from the dear Saviour is to shine forth in clearer, more distinct rays amid the moral darkness, increasing in brightness more and more unto the perfect day."—*Testimonies*, vol. 5, p. 486. "Watch, brethren, the first dimming of your light, the first neglect of prayer, the first symptom of spiritual slumber. . . . It is by the constant exercise of faith and love that believers are made to shine as lights in the world."—*Ibid.*, vol. 4, p. 124.

"Christ says to man, 'You are Mine. I have bought you. You are now only a rough stone, but if you will place yourself in My hands, I will polish you, and the luster with which you shall shine will bring honor to My name. No man shall pluck you out of My hand. I will make you My peculiar treasure. On My coronation day, you will be a jewel in My crown of rejoicing.'"—*Our High Calling*, p. 322.

Living in a tent in the mountains can be fun.

DAVID W. CORSON, FROM A. DEVANEY





For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Remember the Preparation Day

By VINNIE RUFFO



EWING GALLOWAY

Preparation of Sabbath meals should not intrude upon the Sabbath.

ON THE morning of the preparation day the sun dawned brilliant and beautiful. As I stretched out of bed, I made a long list of things that *had* to be done that day—mentally, that is. Tomorrow was the Sabbath.

First on the list was mopping and sparkling up the floors—giving special attention to the bathrooms—not forgetting to wash the transparent flower vase on the vanity and hang the bright new brocaded guest towels. Tomorrow—sobering thought—there would be guests for dinner.

With seven guests coming, I must prepare a special dinner. I planned tender Choplets, scalloped potatoes—not boxed—stuffed tomatoes, Caesar salad, and for dessert—what could be more delectable than blueberry tarts? Let's see, there would be 13 of us, so that meant 13 tarts.

My calculations scurried on. Before

attempting to prepare tomorrow's meal, I must go first to the store. I needed Choplets and the blueberries. On my way, I would stop at the bank and the cleaners.

One other item needed attention. Somehow, the week had slipped by and—shame on me—the Sabbath school program for the primary division still had to be prepared. I had not yet selected even the songs. Well, I could do it all after supper and worship.

By eight o'clock, with the children dispatched to school, I was feeling energetic and lighthearted. I raced along gathering mops, dustpans, and the vacuum cleaner. If I hurried, by the time the children came home from school I would have the floors shining, the bathrooms sparkling, the carpet vacuumed, the shopping done, the tempting Sabbath meal oven-ready, and even the tarts would be

all fragrantly baked for the next day.

Of course, there was the evening meal to prepare. I'd try to make that a little special too, tonight being Friday evening.

I had just finished the sweeping and was ready for the big floor job when the doorbell chimed. I should have recognized an ominous ring, but I didn't. Running to the door, I discovered that the person who stood there with a wide, haven't-seen-you-in-ages grin was a friend of long standing. Of course, I was happy to see her. "Oh Jean—how nice to see you! Come right in," I invited.

We walked past mops, dustpans, wax cans, and the vacuum cleaner. Secretly, I was glad the cleaning equipment was in full regalia. Seeing how absolutely inundated I was with work, my friend, surely, would not stay long.

But if she noticed, my dear friend

did not allow it to fret her. The first thing she spotted was our piano. "You have a *new* piano!" she gasped. Then, because she played beautifully, she anchored herself on the bench and her fingers flew gracefully over the keyboard. For the first 15 minutes I was immersed with delight. Then I remembered the mops waiting in the kitchen.

When my friend left her seat, she cried, "Now, we must bring ourselves up to date. How is Paul doing in his business?"

I assured her that my husband was doing well, and the children? Well, they were full of acceptable vim, and if they became involved in any more growing-up projects I didn't know where the time would come from.

Hours Behind Schedule

Next she expounded about *her* family. That took us into the next hour, and when I had already served her the new peppermint tea I had discovered, and she *still* chatted as though today was forever, I grew a little jittery.

I poured another cup of tea. By now the lilt in my conversation was missing. As the precious moments wasted away, my heart sank lower. At last, a full three hours later, my friend gasped, "Oh dear, do *you* know, it's almost twelve o'clock. I really must hurry along."

Did I know? Suddenly she was gone, leaving me three hours behind.

I finished the floor, and just as I was about to start on the bathrooms, the telephone rang. My husband's voice asked, "Say, dear, could I ask you to do something for me? I left a set of plans in the office for the house on Sunnybrook Drive. Would you be a honey and bring them over to me?"

The silence must have stunned him. I replied weakly, "All right, dear."

After I had finished the bathrooms and had started on the tarts, the telephone rang. It was the school principal. "Your son fell on the playground and had a lengthy nosebleed. He says he feels a little dizzy. Would you mind calling for him to take him home?"

Did I mind?

Rolling the dough into a large ball, I shoved it into the refrigerator, grabbed my coat, and decided to go first to the school. On the way, I remembered unhappily that I should have picked up the plans for his daddy. So I backtracked and went home. This time I picked up Paul at the school, delivered the plans to Sunnybrook Drive—a 15-mile drive—did my business at the bank, and hurried through the grocery store and the cleaners. By this time it was four-thirty.

Well, I consoled myself, there are only the tarts to finish, supper to prepare, and tomorrow's meal still to get ready—and, of course, that primary program.

For supper, it didn't take long to open up some cans of chili beans, toss them in a dish, and slice up some tomatoes, cucumbers, and carrot sticks. As we sat at the can-opener meal, my husband asked considerably, "Did you have a nice day?"

When at last the time came to prepare the primary program, I was too tired to concentrate; my mind was befuddled.

At Sabbath school the next morning it was a confused leader who couldn't clearly remember whether God made the animals on the fifth or the sixth day of Creation week.

After a time, the Sabbath day was over. Our guests had politely taken their leave, and I sank into a chair and reviewed my hectic, hurried preparation day. Where had I failed? No, it wasn't my fault that a long-staying friend had come to visit; that Paul fell and had a frightening nosebleed; that daddy had forgotten his plans; that I had to do the housecleaning and the shopping and the banking.

But—there were certain things that *were* my fault.

Why did I put off cleaning the floors and bathrooms and doing the vacuuming until Friday? Couldn't

they have been done as well on Thursday? And the shopping and the banking? Maybe Wednesday could have taken care of those jobs. Friday could have been left only for baking and meal planning, and all the unavoidable emergencies.

And as for the meal—certainly our guests had enjoyed the tender Choplets, creamy scalloped potatoes, stuffed tomatoes, Caesar salad, and tarts. But wouldn't a steaming dish of ready-made ravioli, smothered with a little home made sauce and grated cheese, have sent them away full and contented? And why scalloped potatoes, with all the tedious peeling and layering? Why not plump, healthy baked potatoes, with easily-poured sour cream and chives?

Instead of stuffed tomatoes, why not flavor-fresh frozen peas, served hot and buttered? And the salad? Why fuss with a Caesar type? A plain tossed green salad, tantalized with a sprinkling of herbs would have served just as well. Now the dessert. Would anyone have said, "No, thank you," to a cool, neat slice of raspberry sherbet?

I had learned an important lesson. I would never again violate an important trust by leaving till Friday the preparation of the primary program. I'd do it on Monday, Tuesday, Wednesday—but never later. I vowed to do better in the future.

We See God's Love

By BESSIE M. CANTWELL

In the snow-capped mountains that glisten and glow
In the verdant valleys nestled far below,
In the stately forests of giants so grand,
We see God's love and mighty hand.

In a golden sunset splashed with crimson hue,
In the glorious dawn of a day that's new,
In the sweet song of birds in a whisp'ring tree,
Wonders of God are ours to see.

In the hot desert sands where brave petals bloom,
In streamlets that sparkle from a silv'ry moon,
In melodious tunes of spring's first shower,
We see God's love and mighty power.

From the darkening clouds of the misty blue
Come soft downy snowflakes sparkling like dew;
In those white glist'ning boughs by snow lowly bent,
Is nature's beauty—heaven sent!

In nature's wonderland where His touch is seen,
There are crystal blue lakes with silvery sheen;
There are jewels so rare, great treasures of worth,
Giv'n by God to beautify earth.

From the Editors



FROM THE EDITOR'S MAILBAG

A letter from a church member asks a number of questions about Ingathering campaign procedures and policies. The writer of the letter believes that the Ingathering brochure should contain a more clearly defined statement as to what is meant by the expression "medical, educational, and evangelistic work." He wonders what proportion of the funds goes to foreign missions and how much is retained for use in the home base. Troubled about some aspects of Ingathering, and not having the information he needs to satisfy his conscience, he states that for several years he has not participated in the campaign. He asks, "Is it possible that we in the local churches have made necessary the present division of funds by requesting and expecting to receive financial help from our local conferences for undertakings which we should either do without or provide for ourselves?"

Inasmuch as Ingathering is of interest to all our people, we are herewith sharing our reply, adapted for publication.

Our Reply

I am pleased that you are interested in the way our denominational finances are handled, but am sorry that you have not participated in recent Ingathering campaigns. You have deprived yourself of rich blessings.

You say that you have not participated because you "haven't conscientiously been able" to do so. I think I should point out that sometimes we may be misguided in our efforts to follow conscience independently of our brethren. At times we may have only partial information on a certain subject, hence our decision may be made on the basis of a distorted or inadequate picture. With full information, we might make a different decision. Personally, I have always felt that God is leading His church. Though I may differ with my brethren on minor points, I believe in the integrity of the men who are wrestling with the problems of the church, and I feel that I can conscientiously follow their leadership.

When I was a young minister I had certain questions about denominational procedures. At times I expressed my opinions and offered criticisms. Today, however, after nearly 30 years in the work of the church, I can see whys and wherefores that formerly escaped me. As a result, my confidence in the Advent Movement is stronger than ever. This confidence carries over to the Ingathering program, which I promoted vigorously, not only as a church pastor, but for many years as a local and union lay activities secretary.

From your letter I gather that perhaps the Ingathering canvass that you have used is somewhat more definitive than my own. I personally always state quite frankly to prospective donors that I am soliciting funds for the worldwide medical, educational, and evangelistic program of the Seventh-day Adventist Church. I always make it plain that the funds are used at home as well as abroad, to support the entire denominational program. I think this is an honest, forthright approach. It seems to me that it also is in full harmony with the Ingathering brochure. So far as I know, our official Ingathering literature has never even hinted that the financial contributions would be used *exclusively* "for free health and welfare work at home and abroad," as you expressed it in your letter.

We must ever keep in mind that we are a world church. This is the principle upon which our denominational policies are founded. Adventism moves forward both at home and abroad as a unit. The needs everywhere are great, hence provision must be made to meet these needs on an equitable basis.

I cannot attempt here to set forth all of the denominational financial policies. These occupy nearly 100 pages of the *General Conference Working Policy*. Nor can I even set forth all of the policies regarding the Ingathering campaign. In brief, however, the program is this: The General Conference at the time of the annual Autumn Council sets basic Ingathering goals for the various unions in North America. The unions divide these goals on the basis of membership, and assign them to the local conferences. All Ingathering funds are considered General Conference funds and are passed through regular channels to the General Conference treasury. According to the policy: "In the North American Division all funds received in the Ingathering campaign above the basic goals, are divided on the following basis: 40 per cent to missions and 60 per cent as an appropriation to the respective union conferences to be distributed by the union conference committee, it being understood that these funds are not to be used for regular conference operating."

Through the application of this policy, the work at the home base, as well as abroad, is greatly strengthened. Money becomes available to assist in meeting emergencies and providing sorely needed facilities. This general plan has been in effect for more than 30 years.

You will note that Ingathering funds all flow through the regular channels to General Conference headquarters. Then a percentage is appropriated back to the union organizations, which in turn make appropriations on the basis of need to local conferences and institutions. Careful study is given by the various committees to assure that Ingathering reversion funds, as they are called, are used to the best advantage. In recent years, as our welfare program has expanded, some conferences allot a certain percentage of reversion funds to welfare work to be used within the conference.

In your letter you ask whether our church members may have helped make necessary our present system, by not contributing heavily enough to meet local needs. When I consider how faithfully our members have sacrificed through the years, I am unable to bring myself to accept the suggestion that any deficiency on their part has figured largely in producing our present situation. On the other hand, it is true that "if every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we would be invited to enter."—*Counsels on Stewardship*, p. 37.

I hope that these brief comments will shed some light on the questions that have been troubling you. I have tried to be frank without making my answer overly complicated. We should ever keep in mind that we are not independent entities, but part of a unified, worldwide church. What is of interest to a group locally is of interest also to the entire church. What affects one, affects all. Thus, for example, the task of educating medical personnel at Loma Linda is just as important as maintaining a clinic in a primitive area of the world; the maintenance

of a welfare depot in the home base is just as important as having a distribution center in a disaster area.

Let me add one further thought regarding Ingathering. Not only have the funds brought in through this campaign been a great blessing, but many souls have been won through the personal contacts made and the literature distributed. Last year, for example, nearly 17,000 coupons were returned to General Conference headquarters asking for additional information about Seventh-day Adventist beliefs. Many people each year join the church as the result of Ingathering contacts.

God's blessing has attended the Ingathering program through the years. We believe that it is a plan of His own devising, and that it brings a blessing to every member who takes part in it.

K. H. W.

COMPUTER-AGE SCOFFERS

"There shall come in the last days scoffers" (2 Peter 3:3). Today's English Version renders verse 3, "First of all, you must understand that in the last days some men will appear whose lives are controlled by their passions. They will make fun of you."

And they are making fun. Recently a writer in a scientific publication made fun of the Christians' trust in prayer. Ordinarily we would not publicize biting satire of this nature, but we remember that Peter publicized what last-day scoffers would say about the Second Advent. Sometimes to be forewarned is to be forearmed. Furthermore, since some of the implied rebuke in the scientist's satire is deserving and might even lead to reform in prayer habits, we decided to comment on it.

The writer described taped prayers being fed into a computer at regular intervals resulting in what he facetiously claims greatly reduced average breakdown time owing to component failure. Though dressed up as a news item, the article is completely imaginary.

Under the heading "Computer Program Virtually Eliminates Machine Errors," W. S. Minkler, Jr., of Pittsburgh, writes:

"Spokesmen for a local electronic firm have announced a computer program that—through fresh application of an old technique—virtually eliminates lost time due to malfunction of computer components. Called OREMA (from Latin *oremus*, meaning 'let us pray'), the program offers prayers at selected time intervals for the continued integrity of memory units, tape transports, and other elements subject to depravity.

"Basically liturgical in structure, OREMA used standard petitions and intercessions stored on magnetic tapes in Latin, Hebrew, and FORTRAN [abbreviation for Formula Translation, a mathematical machine language]. It holds regular Maintenance Services thrice daily on an automatic cycle. . . .

"In trials on selected machines, OREMA reduced by 98.2 per cent the average down time due to component failure. The manufacturer's spokesman emphasized, however, that OREMA presently defends only against malfunction of hardware. Requestor errors and other human blunders will continue unchecked until completion of a later version, to be called SIN-OREMA."

We shudder at such sacrilege. But let us examine our own prayers. Do many of them differ markedly from Minkler's "OREMA" prayers? So often we kneel down, draw from our repertoire of stock phrases and stereotyped clichés, memorized long ago, and more or less automatically compose a prayer, while the mind wanders off on other themes. Will such prayers accomplish any more than the OREMA prayers? Does God hear such prayers? Are they any more effective than if we would

tape a prayer on our tape recorder and have someone play it periodically?

God wants the heart. If the heart and the mind are not in our prayers they are like the "vain repetitions" the heathen use. Outward form without true heart devotion accomplishes nothing; in fact, is an abomination to the Lord. When the Israelites offered their formal service to God, the prophet denounced them with withering rebuke: "'What to me is the multitude of your sacrifices?' says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies—I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood'" (Isa. 1:11-15, R.S.V.).

"If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). The pious public prayers of one who is living in willful disregard of one or more of God's commandments also are as meaningless as the OREMA prayers. Nor will SIN-OREMA cure such a hypocrite's defects. There is only one remedy for sin—the power of the Lord Jesus Christ. He who wishes forgiveness, cleansing, and victory may have them, but only in the way prescribed in the gospel.

As for a remedy for the OREMA prayer of stereotyped clichés, we suggest a more intimate fellowship with the One to whom our prayers are directed. As each day in our devotions we grasp some new thought or see some old thought in a new setting, we should incorporate the new idea into our prayers. In our family worships with our children we have tried the following: We inform our children before we read the devotional passage that we wish them to incorporate some thought from this passage into their prayers. The results have been highly rewarding, and touching prayers have ascended from the children's lips. Or we have named a word overworked in their prayers and have suggested that on a particular evening they omit that word from their prayers. It has been difficult for them, but their search for substitutes at least has made them think about what they were saying. Let us all try to reform our OREMA-type praying.

D. F. N.

DISASTER MANUAL PAR EXCELLENCE

The United States Office of Civil Defense recently conducted the last of 12 tests aimed at learning how people would behave in fallout shelters in the event of enemy attack. Among the emergency provisions supplied for the 1,000 volunteers who participated this time were two books—a handbook and a Bible. The potential use of these two books in a time of disaster is worth considering.

The handbook was the key to "survival" of the volunteers, who ranged in age from six months to 80 years. Prepared by Federal researchers over a five-year period, it contained instructions for use of shelter materials and for organizing activities to maintain morale and order.

This 24-hour test was to "simulate what would happen if the whistle blew and word came of a nuclear attack, bringing 1,000 people to a shelter which is stocked, but has no trained manager to run it." Each person had ten square feet of floor space. It is easy to imagine what could

happen when so many people, who were not used to being together, were placed in a small space. Personal feelings could easily be offended and serious trouble break out with no leadership to control it. The manual was intended to provide the framework for group autonomy and successful survival.

The other book placed among the emergency provisions (along with crackers and water, radiological and medical kits, two brooms, and two mops) was the Bible. It, too, is a manual for survival, with instructions for abundant living and for the salvation of the human race. Its writers drew on thousands of years of experience in the war with sin and wrote under the direct supervision of God.

It was especially appropriate that the authorities conducting this shelter test should include a Bible in the provisions, for there is no other Book to which men are more likely to turn in times of stress and confusion. In a nationwide survey, conducted by Gilbert Youth Research some time ago, teen-agers said that the Bible should be among the items saved for future civilizations if this one

were to be completely destroyed. One 19-year-old said, "It contains *the* guide to the correct way of life." John Quincy Adams wrote: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world, . . . and I say to you, 'Search the Scriptures.'"

In a sense, the entire experience of human beings upon this planet is a test. We are confined to this globe; we have to live with one another; and we have no rules for conduct outside the Bible unless we make them ourselves. Millions of persons now participating in this spiritual test have never read the Manual, nor do they show any interest in it. Their survival depends upon their knowledge and application of its contents, but they give it no heed. The result is not only great personal loss, but wide-scale poverty, crime, and war.

The Word of God is a lamp unto our feet and a light unto our path. The testimonies of God are wonderful; therefore will we keep them (Ps. 119:105, 129).

F. D. Y.

LETTERS



UNIFORMS—PRO AND CON

EDITORS: I just must write to you since I read the letter from the mother wishing that children would wear uniforms to our schools. I want to add my testimony that uniforms are wonderful. I have three children in Brazilian schools. They all wear uniforms, and I am more than happy. I wash the uniforms out each night, so they are clean each day, and we are not plagued with the extra expense of buying unneeded clothes. The uniforms fulfill all that this mother said they would, plus they do not foster pride in a child. I do not know what needs to be done to get uniforms into our schools, but if there is anything that I, one mother, can do to help promote it I would be more than happy to do my small part. I would love to return to the States and find that all children are wearing uniforms. It is truly a mother's dream come true. It saves hours of pressing little dresses and shirts, and shopping. If Americans are the time-saving people that I think they are, uniforms are certainly the answer.

Thank you for the wonderful friendship your good magazine affords us folks far away from home. It is like a friend visiting each week. Every member of the family appreciates it. My little girl looks forward to the children's stories and my husband and I to the good family articles that are a help in a practical way in everyday Christianity.

MRS. WESLEY BLEVINS

Campo Grande, Brazil

EDITORS: I am in complete disagreement with those who want uniforms for our church school children.

Why should we pattern our schools after other parochial schools when our ideas and standards are so opposed to theirs? How can we expect to form future leaders for Christ when we take away their individuality by placing them in uniforms? How can we teach

children to pick and choose appropriate clothing from what is offered in the stores if they never have the opportunity to choose?

We as parents are to teach our sons and daughters from infancy what is right and what is wrong. This includes proper dress. If parents guide their children in forming standards on dress, when they become teenagers they will dress appropriately.

I feel it would be a great loss to the Adventist Movement to regiment our schools.

Let's not have uniforms in our schools. Let's have an educational program for the parents instructing them in proper dress, thereby enabling them to guide their children accordingly.

LORRAINE NEWER

Tinley Park, Ill.

EDITORS: I am pleased to note that the advantages of adopting school uniforms are being recognized. Our nurses wear uniforms, and choir members have their robes; and do we like them?

MRS. OLIN WICKERSHAM

Portland, Oregon

ENCOURAGES ORIGINAL DIET

EDITORS: I would like to share some information concerning modern trends in animal husbandry and the handling of animal products that was not specifically discussed in the excellent REVIEW reprint, "Let's Take a New Look at Vegetarianism." The following facts seem worthy of discussion and study:

In recent years there has been continuing research to find ways of producing more meat, eggs, and other animal products in a shorter time and for less expense by cutting down on such things as feed and space occupied by the animals. These goals are being arrived at by various methods, some of which are unquestionably beneficial (such as adding vitamins and minerals to the feed after studies have shown the need), while some other methods, I feel, have questionable merit.

Today through medications and additions to regular feed, cattle and poultry are being given, among other things, the following materials: antibiotics, enzymes, surfactants, hormones, chemobiotics, and even tranquilizers, all of these to be used under the direction of the U.S. Food and Drug Administration. Some of the above-mentioned materials

are given by a residual dose, such as injection of a chemical pellet in cattle and poultry, that will artificially add weight to those that are to be used primarily for meat, thus increasing the weight of the animal in less given time. Some producers mix material such as antibiotics in the feed daily or purchase it already mixed in the feed and feed this continually, withdrawing it from the feed only the number of hours preceding slaughter that is specified by the U.S. Food and Drug Administration to cut down the incidence of allergies and other reactions being encountered by persons who purchase the animals for food.

An interesting fact involving feed has been discovered. It has been shown that chickens produce only a certain number of eggs per lifetime but that through special feeding this egg production can be condensed into a shorter length of time, that is, more eggs per bird per week. This practice, although it saves on feed and length of time housing is required, is not particularly beneficial to the chicken, and as a reward she winds up in the butcher shop sooner. This method involves the feeding of fish meal and/or scraps from slaughterhouses called tankage. This procedure is advocated by many poultry authorities and is practiced by numerous poultry feed manufacturers, although I find there are still poultrymen who resist this practice and feed all-grain food.

With the standards of animal weight production, modern marketing practices, and carcass preparation getting farther away from Biblical standards even in that which is considered "clean" meat, is it not time for us as a people to accept the original diet for man rather than this poor substitute which was allowed only as a result of sin?

CHARLES M. WILSON

Laurel, Maryland

FAVOR TV PROGRAM FOR JUVENILES

EDITORS: I agree with Mrs. Pauline Cota that we should have an SDA TV program for children. It's very important that the right ideas be put before the children while they are young, and so far television has done a poor job of this. I think we as Adventists should do something now before the doors are closed to us.

(Continued on page 24)

European Administrators Discuss Church Polity

By B. B. BEACH

Departmental Secretary, Northern European Division

Twenty-five high-ranking church administrators met in Vienna a few days prior to the International Youth Congress in July to institute another Seventh-day Adventist first, the General Consultation on Church Polity and Theology in Europe. In his introductory remarks, R. H. Pierson, president of the General Conference, called the consultation "one of the most important meetings that we have held in Europe in years."

The idea for the establishment of such an annual consultation concerning problems faced by the church in Europe originated in Warsaw, Poland, when W. R. Beach and T. Carcich, of the General Conference, and several Northern and Southern European division and union leaders met there in September, 1966.

Vienna was selected as the consultation's first meeting place, not because of the city's rich cultural and historical heritage, but because of its key geographic position, enabling it to serve as a convenient rendezvous for leaders from the Eastern and Western sections of Europe.

Vienna's greatest hour struck three centuries ago, as the fate of Christendom hung in the balance when a non-Christian invasion from the southeast was rolled back from the walls of Vienna, with the help of the Polish king Sobieski. Today the story is much less spectacular; there is no military invasion. Nevertheless, the forces of secularism are bearing down on the Christian church from all sides, trying to press it into a mold of conformity and relaxed indifference. The remnant church's fate depends upon its members' personal revival and joint evangelistic outreach. It was such fundamental problems that the Vienna consultation met to discuss.

The morning devotionals set a high spiritual tone. They were followed by prayer groups. Elder Pierson spoke of the consultation as a symbol of the reality of the communion of the saints. We know that "the final age of this world is to be a time of troubles" (2 Tim. 3:1, N.E.B.*) and that men will come who will endeavor to "split communities" (Jude 19, Phillips).† Now is the time when we must

"press together, press together" (*Testimonies to Ministers*, p. 56).

W. R. Beach, secretary of the General Conference, emphasized that Christianity is not a new religion, but a new and living way of life. *The direction is Christ*—"Let us draw near" (Heb. 10:22). There are two basic forces in the universe: centrifugal and centripetal forces. The first separates and, spiritually, is a devilish force; the second unites and is godly. God draws everything together. True leadership unites and seeks areas of consensus. *The condition is purity*—"hearts sprinkled clean" (*ibid.*, N.E.B.). With clean hearts we can walk together on the "new and living way." *The method is firmness*—"firm and unswerving" (verse 23, N.E.B.). To be firm does not mean to be unchanging or unchangeable. It means to stand fast without being stuck fast. *The atmosphere is love*—"provoke unto love" (verse 24). There is no room for suspicion.

Chairman Speaks on Cooperation

The chairman of the consultation, T. Carcich, a vice-president of the General Conference, spoke on the Pauline theme of the church as a body with Christ the head (Eph. 4:14-16). The body illustrates graphically the unity of the church. Every joint of the body has a contribution to make, and every part must be fitly joined together. The unseen portions of the body are as important as those that are more in evidence. The health of the body depends on the cooperation of every part. The result is an "increase of the body unto the edifying of itself in love." In closing, Elder Carcich read from the Seventh-day Adventist Church Manual, pages 40-44, 1967 edition.

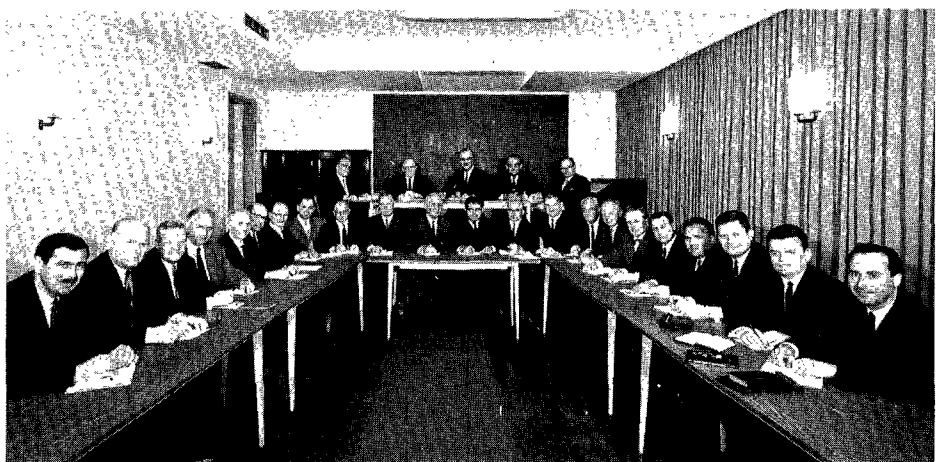
High lights of the consultation were reports given by the union representatives regarding the progress of the work in their respective fields. S. Dabrowski, president

of the Polish Union, spoke about the greatly improved situation that has existed in Poland since the end of last year. Adventists print more than all other Polish Protestant churches put together. We have an effective worker-training school. Baptisms are increasing.

O. Sladek, president of the Czechoslovakian church, expressed his appreciation for the freedom the members enjoy in his field. As in Poland, the church statutes have been accepted by the authorities and today the Seventh-day Adventist Church is fully recognized by the Government. We meet in our own church buildings and in various Protestant places of worship. Our membership is now nearing the 10,000 mark. Baptisms in 1966 were more than 200.

A. Lorencin, for more than two decades president of the Yugoslavian Union, told experiences of divine providences in holding onto our church properties with the help of friendly government officials. Before World War II Seventh-day Adventists were not recognized as a church, but only as a society; now we have full legal recognition. Our membership of about 10,000 is divided into 350 churches and companies. During recent years we have been acquiring new places of worship at the rate of about ten every year. Baptisms are about 500 a year. There is no formal literature evangelism, but we can print and our members distribute the literature. D. Zarka, vice-president of the Hungarian Union, represented Pastor O. Szabo, the president. He reported on the work of 147 churches with slightly less than 5,500 members. In recent times an average of two new buildings have been acquired as meeting places every year. Plans are under way for the building of a large evangelistic center in Budapest. With appropriate help this should become a reality. In 1966 an old-people's home was opened and our Hungarian leaders look forward to opening a worker-training school with more than 40 students this coming autumn. Sabbath afternoons our churches are full to overflowing with members and children. A spirit of increased unity is giving a great impetus to evangelism.

Interesting reports were also given by the presidents in Finland, Austria, Great Britain, and of the Central European Division. In all these lands, from which de-



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† The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Leaders of the church in Europe meet for a discussion of church administration, organizational cooperation, and church-state relations, with Theodore Carcich as chairman.

nominal news is more frequent, the work is moving forward, and effective leadership is being given to its various phases.

The agenda of the consultation covered such points as unity of the world church, universal church administration, organizational cooperation and respect, personal sanctification, and universal peace. At the close of the sessions discussions in certain areas were crystallized into a general statement on the universal Seventh-day Adventist Church and its relationship to society, government, and universal peace.

Vienna is well known for its *gemütlichkeit*, that is, its comfortable, relaxed, good living. Though the participants in the

consultation enjoyed the fellowship and association of kindred minds, they were busy men. In addition to the day-long plenary sessions, three separate study groups met and several sub-committees worked on special problems. There was no time to become fascinated by the grace and allure of Viennese baroque. Unity was the keyword. As the participants clasped hands in a prayer of dedication during the closing moments of this historic gathering they could feel a surge of brotherhood in their finger tips, for there was neither "barbarian, Scythian, bond nor free: but Christ . . . in all," and one dynamic Seventh-day Adventist Movement striking out toward evangelistic advance.

their own homes and open up these unentered areas for our work. Two have already been sent and others will follow.

An indication of the spirit among the literature evangelists in Central Africa was the response they gave when J. N. Hunt, division publishing secretary, asked how many would be willing to leave their homes, their gardens, and their families to go to another part or even to another country. To respond would mean great sacrifice, for these Africans know little beyond the mountains around them, and usually have not been farther away from home than the next little village. Yet when this appeal was made, not one literature evangelist refused.

The spirit of the literature evangelists of Central Africa is permeating the whole field. When these men come together to tell their experiences at the churches there is never enough room for those who wish to hear them. Recently at Gitwe in Rwanda, although there had been no advance notice on the meetings, the church was filled. Whenever possible, thousands of our believers and other interested persons come to hear these Spirit-filled literature evangelists tell their experiences.

At the Gitwe meeting one colporteur reported that he had been a witch doctor, and he confessed what he had done to the people through the agencies of Satan. But God changed his life when another colporteur sold him our books. When the man decided to become an Adventist the entire village threatened him. The heathen priests of the village told him that they would hold a big feast and call upon the god of the mountains, Behaco, to send him to hell.

Central African Union Bookwork Flourishes

By H. J. MATUSSEK, *Publishing Secretary*

Nestled among Uganda, Congo, and Tanzania in the heart of Africa are two small areas called Rwanda and Burundi. Here nature is lavish in dispensing beauty but cruel to the poor of the land who frequently do not have enough clothes to keep themselves warm.

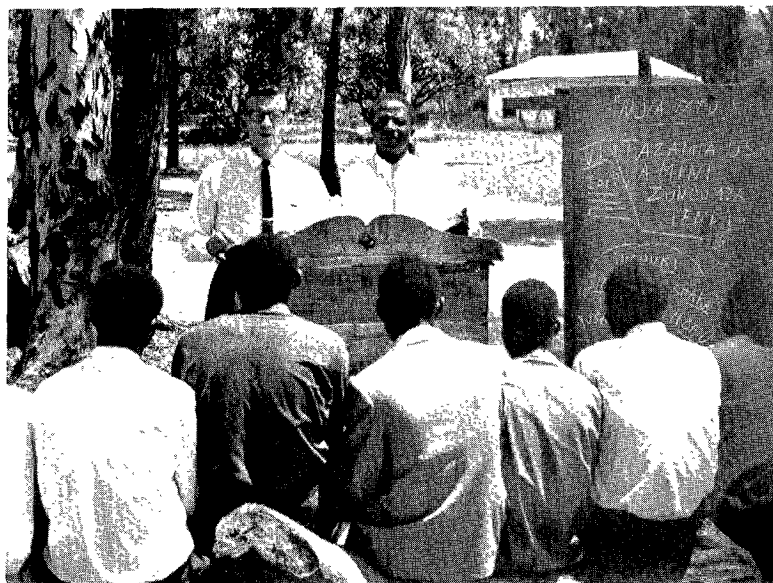
Because of their hunger for a better way of life, the people of Rwanda and Burundi welcome literature evangelists who bring medical books and who help to satisfy their desire for education. Hundreds are coming into the church as the result of dedicated men who are going from home to home selling our literature and talking to the people about the truths of the Bible.

Working among the six million inhabitants of the area, Adventist literature evangelists in 1966 doubled their sales over the previous year, and in the first seven months of 1967 they sold more books than during all of 1966. These colporteurs have become missionary-minded as well. In 1965 they reported three persons baptized as a result of their work. In 1966 the num-

ber grew to 225, and during the first seven months of 1967, 401 baptisms were reported. Part of this success can be attributed to the growth of the colporteur working force; 95 literature evangelists are in the field now, whereas two years ago there were only 35. In addition, many field and union literature evangelist institutes have been conducted.

Although there are now 150,000 Sabbath school members in this area of Africa, in some places we still have no church members. To meet the needs of our work in these areas we are sending out colporteur missionaries who leave

Left below: J. N. Hunt conducts a class in literature evangelism at Buganda for the colporteurs of Burundi. The improvised blackboard is a table top. Right: The colporteurs of Rwanda are soldiers of the cross.



On the day of the feast the literature evangelist went to the house of this former witch doctor and joined him in prayer, while outside hundreds of villagers danced and shouted. Most of them were drunk, as is customary at feasts such as these.

The villagers waited for the chief to give the sign to burn down the house of the new Christian. They brought big bundles of dry grass and dry wood and placed them by the house. Then as the shouting increased, three men carried fire to the hut.

Suddenly the fire carriers stopped and threw the fire down. Panic broke out, the people fled, and in a few minutes there was no one to be seen around the hut.

Within, the two Christians were still praying. The noise of the crowd grew fainter and they wondered what had happened. The next day they learned what had caused the villagers to flee. The returning villagers told them that they were astonished to see the two still alive.

"We thought Behaco had taken you to hell. When our fire carriers approached your house they saw a bright light around the roof—we all saw it. There were strong men flying down from heaven. That's why we ran away."

Then the former witch doctor and the literature evangelist knew that God was protecting them as He had protected His followers in all ages.

Today many of the villagers are Adventists, and the former witch doctor last year made a sales record of next to the highest in the union. He is winning many for Christ. Both the educated and the uneducated are eager for books. Those who cannot read take the books they buy to neighbors who can read and ask for their help. In this way two or more people receive the message from the book at once, and many are coming into the church.

The literature evangelists of Central Africa are moving forward under a banner that will surely lead them to victory. They have taken as their motto, Forward, Never Backward.

behold. It was well designed under the personal counsel of George A. Huse, former secretary of the Publishing Department of the General Conference. Office arrangements are ample, and good-quality machinery is installed in uncrowded factory space. It appears that the present volume of production could be doubled without undue stress on the present personnel and equipment.

At the time of my visit, study was given to commitments already made for the production there of *Your Bible and You* and the ten volumes of *The Bible Story* by Arthur S. Maxwell. These books are to be distributed through the efforts of a well-organized staff of publishing department secretaries supported by the services of Book and Bible Houses.

This publishing plant is certainly in a position to supply a flood of SDA literature as a part of the expanding program of evangelism in the British Isles.

Growth in Southern and Central Europe

In the Southern European Division I visited the publishing houses at Dammarie-les-Lys, France; Florence, Italy; and Krattigen, Switzerland. These and other plants in the division have received \$109,036 from the expansion fund. During my visit to Florence, I. Rimoldi, manager of L'Araldo della Verita publishing house, showed me the new printing press provided this year by the fund. In addition, offset equipment will be bought for our publishing house in Yaounde, Cameroun, Africa.

The visit to our Hamburg Publishing House was, in some respects, the high light of this European tour. The plant was severely damaged in the wartime years. The gigantic task of rehabilitation and building expansion has been carried through first under the leadership of E. Christoffers and more recently by H. E. Morenings, who is now manager.

The old plant is completely restored. There is a new factory building with a major addition, also an apartment house. The entire complex of buildings with 200 employees probably constitutes the fourth largest publishing house of the 44 now operating in various parts of the world. Much of the large production in this plant is the result of a well-organized field distribution program.

H. Kaetzer, publishing department secretary for the Central European Division, took me to visit a group of more than 30 book evangelists in Bavaria, southern Germany, where I came to understand the vigorous nature of the division's remarkable publishing program. Our trip to the Bavarian book evangelists' territory was made in the conference Volkswagen. We found the colporteurs encamped by a river just outside town. A large trailer served as cookhouse, and a tent nearby was used for dining hall and meeting room. A dozen or more house trailers and a few tents provided sleeping accommodations. We enjoyed a hearty supper of lentil pottage. In the evening meeting I spoke about the world publishing work to this part of the brave colporteur army. Early the following morning I met

Our Publishing Work in Europe

By C. E. PALMER

General Manager, Review and Herald Publishing Assn.

In the British Isles, in Scandinavia, in Germany, and in the lands of Southern Europe unprecedented opportunities for Adventist literature work call for a great move forward on the part of the church's publishing houses in the three European divisions.

This conviction arose again and again during my early-summer tour of these lands as a representative of the General Conference Committee. It was my duty to help survey the potential and the needs of our publishing houses in the Northern, Central, and Southern European divisions.

The managers of the other two major houses in North America (the Pacific Press Publishing Association and the Southern Publishing Association) were given the same assignment. Since 1950, the three North American houses have sent more than \$1.3 million overseas for the expansion of the publishing program. The 1967 tours of the managers were to prepare them to make recommendations concerning future allocations of the Missions Expansion Committee funds.

Unusual Plans in Northern Europe

The managers of the Scandinavian publishing houses met in Copenhagen, Denmark, early in June to study and confirm recommendations of a meeting a few days earlier in the Swedish Union Conference office, under the chairmanship of the president, Odd Jordal, who is also chairman of the board of the Swedish Publishing House.

This meeting was an historic first for this particular group. It was called to

consider problems common to all four Scandinavian publishing houses: limited language areas, small SDA constituencies, and short press runs with inevitable high costs. Their recommendations look toward some consolidation, with the hope that they may print larger editions at more economical costs, and also add to the list of their SDA publications those volumes that are being sold successfully by book evangelists in other parts of the world.

Each representative showed a willingness to surrender institutional prerogatives for the greater good of their combined interest, which is to provide a much larger and more useful publishing service for the book evangelists and the conference constituencies. These men exhibited a tremendous desire to do great exploits for God in the publishing work in the Scandinavian countries.

The new Stanborough Press plant in Grantham, England, with its well-tended lawns and flower gardens is beautiful to



A historic meeting of publishing house managers occurred in Scandinavia. From left: A. T. Unhola, Finland; C. E. Palmer, Review and Herald; Bengt Persson, Sweden; Borge Olsen, Denmark; Olaf Vetne, Norway.

World Publishing Expansion Program

Today the Seventh-day Adventist Church operates 44 publishing houses. These institutions are strategically located in various parts of the world field so as to serve the various language areas advantageously. In these houses 2,239 capable men and women are producing literature in 260 languages and dialects.

The expansion funds for the overseas publishing houses are greatly augmented by the North American houses. These funds are reaching out to the ends of the earth and are helping to fulfill the prophecy: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory." —*Testimonies*, vol. 7, p. 140.

Total evangelism is the great challenge that faces the church today. The accompanying article shows that our publishing houses are accepting this challenge.

D. A. MC ADAMS, *Secretary*
GC Publishing Department

with them again for a devotional service and observed this group receiving their instructions for the day.

Because of local conditions it is impossible for one or two book evangelists to live and work in one city for a period of a year or more, as is done elsewhere. The plan of operation is for this group to camp outside a target city for five or six weeks or more. Each morning they leave two by two, entering areas where they cannot reside. In the evening they return to their camp to praise God in per-

sonal testimony for the victories of the day.

A part of their praise service is accompanied by a brass band ensemble that plays enthusiastically and well, contributing a semimartial air to the proceedings that is quite appropriate to their Christian warfare. One young man in the neighborhood heard the music and came to see what was going on. He stayed to listen and is now a baptized member of the church. This group of book evangelists includes the regular workers and those earning scholarships during the summer season. The Lord is rewarding their courage and determined efforts with great success.

Throughout Europe I was amazed that so much has been accomplished, often with meager facilities. I was impressed that a great work is still to be done and that the time for action is now.

Parents Won as Child Recovers at Dispensary

By N. ABRAHAM DAVID
Medical Evangelist
Kollegal, Mysore State, India

An anxious young Hindu mother rushed into the mission compound at Kaliyur, Mysore State, India, one evening. Wrapped up in rags was her 18-month-old son, whose jaws had been locked since that morning.

He was running a high temperature. The mother was desperate because she knew that he was in serious condition. She pleaded with us to do something for him immediately.

He was a sweet baby with bright eyes and black hair, but born under conditions of extreme poverty he was like a diamond in a dung heap.



Transvaal Church Dedication

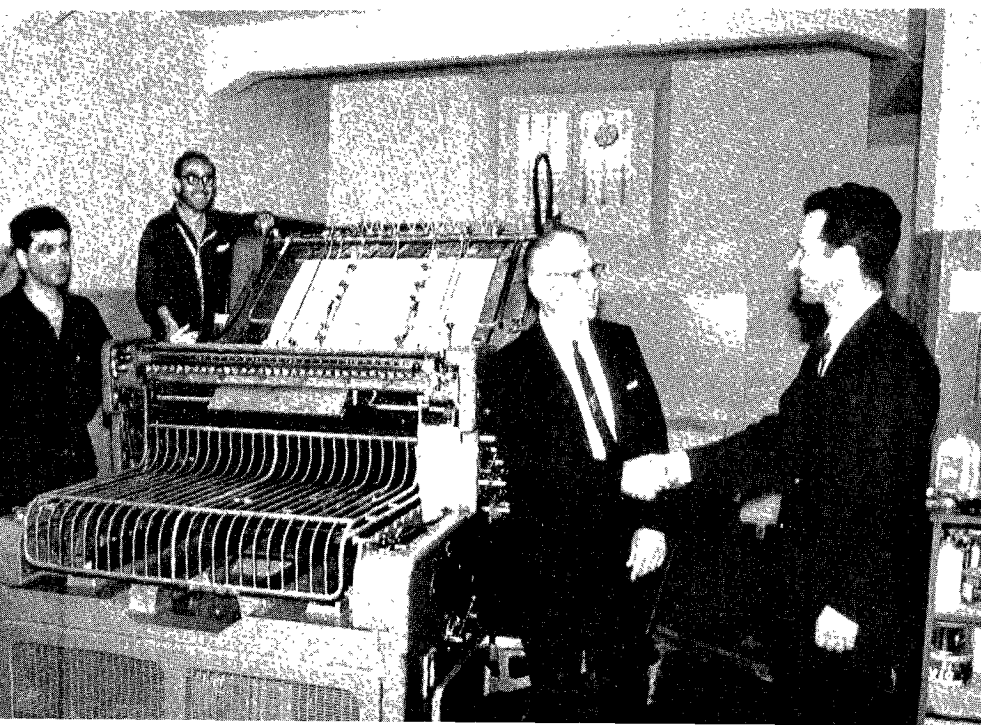
A new church at Nelspruit, Transvaal, South Africa, was dedicated July 29. Constructed of face bricks with timbered ceiling, the building is valued at \$20,000, although labor contributed by the pastor and the members reduced the cost to \$9,520.

Visiting denominational workers were R. E. Clifford, South African Union Conference president; J. W. Newman, retiring Transvaal Conference president; E. A. Korff, conference secretary-treasurer; and H. F. Steenberg, local MV secretary. Remarks on behalf of the Nelspruit town council were made by Councilor F. G. Jordaan.

This church with a seating capacity of 125 serves a community in the subtropical eastern regions of the Transvaal where fruit and forests abound.

N. M. DU PLOOY, *Pastor*
Eastern Transvaal District

I. Rimoldi, manager of the L'Araldo della Verita publishing house in Florence, Italy (right), thanks Mr. Palmer for the financial help of the three North American publishing houses which made possible the acquisition of the new printing press shown here.



The village women had told the mother that her baby was possessed by a devil and that the English medicine given at the mission dispensary would not do him any good. So she had taken him to a native medicine man who applied to his jaw a paste made out of herbs, and chanted some mantras, but this devil would not yield! They then consulted an astrologer who had once received treatment at our dispensary, and he said that the child would be safe if he was brought to us.

After a careful examination we told her that her child was suffering from tetanus, a dreadful disease, and that she should take him to the nearest government hospital immediately because we did not have the facilities to take care of such a case; neither did we want to take a risk when better services could be had in a bigger hospital six miles away.

Despite our advice, she did not leave. She was poor and did not have sufficient money to buy medicines and injections. Her husband was a man who cared little for the family and squandered the small income he earned as a laborer. She was a captive of circumstances. Hours passed, and the evening deepened into night while despair depressed this mother whose child was growing worse.

Late in the evening she was still in the dispensary, begging that we do what we could to save her child. It was a pathetic

situation, and we were in a dilemma. A little later the father came in and the whole process of pleadings and *namaskarams* was repeated. They did not know our difficulties; neither could they understand.

"We have no money; we cannot go to the government hospital and we will not go. You do what you can and if he dies, let him die here."

All of our urgings on behalf of the child, the pleadings, and even an occasional irritation at their obstinacy were like the beating of waves on a rock at the seashore.

After re-explaining the risks involved, we reluctantly took the child in, improvised some accommodation for him on the floor of the vestry of the church nearby, and began treatment. The anxious father disappeared into the dark, hastening toward the town to get some urgently needed injections.

From day to day the child's condition deteriorated; we felt self-condemned for agreeing to take the child in. The convulsions were more frequent and violent—so were the visitors and their remarks. Never before had we prayed so earnestly and so often as we did for that child, for if he were to die in our hands, it would mean the death of our medical work here.

On the fourth night, about three o'clock in the morning, the child had a

violent convulsion and stopped breathing. The frantic scream of the agonized mother hurried us all into the vestry, where we saw him practically dead.

Pushing aside the mother, who was now bending over the child and weeping, and offering a silent prayer, I gave quick artificial respiration while my wife gave him a heart-stimulating injection.

The next few moments were tense. Nobody spoke. Not a sound was heard. But a volume of petitions was fast ascending Heavenward. All eyes were fixed on the child—the eyes of our heavenly Father too.

After a while the father of the child spoke. "Enough, sir, he is gone; let me take his body home."

That request was ignored while I continued working with him. After what seemed like hours, the child took a breath. Our hopes revived, and everyone breathed a sigh of relief. The crisis had passed. From that moment the child continued breathing. And he is still breathing; he is once again a healthy, smiling little fellow.

This July, about a year after the child's recovery, the parents were baptized into our church. Since that night they had learned to believe in a God who could so miraculously deliver their dear child from death through His power, and in Him they now have anchored their faith.

Brief News

FAR EASTERN DIVISION

BENJAMIN E. BANDIOLA, dean of the schools of graduate studies and education of Philippine Union College, was recently appointed dean of the college. He received his Doctor's degree from the Iowa State University, from which he graduated in 1961 as a Fulbright scholar. He also served a summer as visiting professor at Union College, Lincoln, Nebraska.

THE enrollment at Philippine Union College near Manila has reached 1,339 this school year, according to officials of the school. The total enrollment is 2,228, including 511 in the elementary school and 378 in the academy. The increase for all three areas is 427 over last year, or 23 per cent. This educational center serves the territory of the North Philippine Union Mission, the largest union mission in the Far Eastern Division.

BOYD OLSON, who has been on graduate study leave for the past two years, has returned to Singapore to take up his work as secretary of the department of education of the Far Eastern Division. The acting education secretary, Tate V. Zytoskee, has returned to the United States on furlough.

AFTER one week of the 1966 Ingathering campaign in the North Philippine Union, 93.6 per cent of the goal had been raised. With a goal of P132,000, the members raised P196,182.11. The basic goals have been increased each year for the past four years, yet the overflow has grown from P38,000 in 1963 to P64,000 in 1966.

DAVAO CITY, Philippines, has been selected for the location of the 1967 biennial council of the Far Eastern Division. This is the first time that the division meeting has been held in the territory of the South Philippine Union Mission. Precouncils will serve administrative, ministerial, and public relations workers. Main speaker for the annual event will be Robert H. Pierson, president of the General Conference.

THE new center for Adventist servicemen on Okinawa is now under way. Directing the construction is the new civilian chaplain, Clyde Bradley.

SEVENTY-THREE cadets received diplomas at the close of an intensive two-week Medical Cadet Corps training camp at Mountain View College, Bukidnon, Philippines. The camp was conducted simultaneously with the officers' training school sponsored by the National Service Organization office of the Far Eastern Division.

INCOMPLETE reports show that more than 2,000 persons were baptized throughout West Indonesia on June 24, a day designated as Baptism Day in Java and Sumatra. The union mission president, Wendell Wilcox, says that a record number of baptisms are expected this year.

D. A. ROTH, Correspondent

Condensed News

Rhodesia Conference Conducts Welfare Camp in Mountains

The Rhodesia Conference has completed another welfare camp among the beautiful mountains of Vumba in Rhodesia.

This year 38 Coloured welfare girls and boys from five towns attended. Outings, crafts, and Bible story hours were included in the program. Some of these underprivileged children had never tasted such wholesome food as they ate there. Above all, they obtained a knowledge of their Saviour through morning and evening worship, by word and gospel songs. The conference workers and members of the church who assisted at the camp helped these children get a glimpse of a better way of life.

J. D. HARGCOMBE

Girls learn handicrafts from Mrs. V. Bell at the Norseland welfare camp in Rhodesia.



Evangelistic Thrust in Davao, Philippines, Brings in 106

District leaders of the Davao Mission held four regular evangelistic efforts and two small-city efforts early this year. Results in this area of the South Philippine Union Mission were abundant.

At Asunción, Avarico Moral, a former leader of an established-church movement, happened to be one of the invited guests at the meetings. He became interested in the doctrines that Brother Paypa was giving. Soon he began to keep the Seventh-day Sabbath, giving up his former associations. He faced many impediments and persecutions, but despite all of these he came out victorious. Mr. Moral was at last baptized with the other 21 candidates by R. G. Garcia, Sabbath school secretary of the South Philippine Union. He is now the elder at Asunción.

In Toril, where we held another regular effort, Pastor N. A. Quipanes was forced to use the church as his lecture center. Yet on the opening night the church was full. When Pastor Quipanes made his final call almost 50 registered their decision for Christ. Mr. Eniego, a member of the government's board of liquidators, was among the 22 baptized.

From the town of Malalag the news is inspiring. Brother Cabaluna, Jr., was conducting another regular effort. As a result of these meetings two baptisms were conducted for 26 persons.

During this mission-wide evangelistic thrust we baptized 106 persons as a result of our regular and small-city evangelistic efforts.

A. A. VILLARIN
Mission President

From Navy Radioman to Ordained Minister

"I was confident there wouldn't be a Seventh-day Adventist church on the island of Guam," said Robert Poynor, a radioman at the U.S. naval operating base. He had been studying Voice of Prophecy lessons and wrote asking for the address of the nearest Adventist church.

"You can imagine my surprise when, a short time afterward, I received the address of three local Adventist churches." Soon he had established contact with E. A. Hamlin, the local pastor, and many Bible studies and discussions followed. This was in 1953.

Robert's contact with the Voice of Prophecy had begun in early 1951, when he noticed an offer of a free Bible course in a tract he had picked up. Though the Tennessee address was well across the continent from his Burbank, California, home, he sent in his name and soon found himself enrolled in the senior Bible course. By mid-June he had finished half his lessons. By the time Robert had completed the senior course, he was on Guam and was curious enough about Adventists to request the address of the nearest church.

However, when he shipped back to the mainland a few months later and arrived in Burbank, he visited a minister of a local nondenominational church who advised him to tear up his Adventist Bible lessons. Because he now intended to join that minister's church, he felt inclined to take his advice.

However, God had other plans for Robert. He regained his interest in the third angel's message and was baptized in the La Crescenta Seventh-day Adventist church in September, 1953. After finishing his term of service in the Navy, Robert entered Pacific Union College. Today he is an ordained minister serving in the Pacific Union. What a blessed ending to another Voice of Prophecy story—so like hundreds of others that have thrilled our hearts through the years.

The Voice of Prophecy daily or weekly broadcasts are now on nearly 700 stations in the United States and Canada. Only last Sunday Mrs. Pierson and I were driving along the highway, turning our

radio dial from one religious broadcast to another looking for "ours." A lovely contralto voice interrupted some less pleasing musical numbers. "What a difference!" I observed to Mrs. Pierson as we continued to enjoy the music of Del Delker and the King's Heralds, and then Elder Richards' stirring sermon—with the old Advent ring to it!

One of the greatest challenges before the Voice of Prophecy at this time is reaching the youth of North America. This great continent is the home of nearly 100 million youth 25 years of age or under. By 1970, statisticians tell us, the United States population will be 205 million, and 53 per cent (109 million) will be 29 years of age and under. The Voice of Prophecy group is laying strong plans to reach these burgeoning masses of young people in North America. They need our encouragement and help in this endeavor.

What a privilege is ours to support H. M. S. Richards and his staff of evangelists, musicians, and helpers in their worldwide ministry by our prayers and with our offerings. There are thousands more Robert Poy nors we should be reaching through this great radio ministry!

ROBERT H. PIERSON
President, General Conference

SDA Navy Chaplain Sent to Republic of Vietnam

Chaplain Robert L. Mole, the senior Adventist minister in the Navy chaplaincy, left the United States for duty in the Republic of Vietnam the middle of September. This will be Commander Mole's second tour of duty there.

Chaplain John Keplinger, one of the senior Adventist ministers in the Army chaplaincy, holding the rank of lieutenant colonel, returned about the first of September from a year of duty there.

Five other Adventist military chaplains have served in the Republic of Vietnam in the past three years, and two others are tentatively slated for duty there. These men have carried the physical presence of the church to Adventist servicemen in the hottest combat areas. Their ministry has been a breath of fresh air and home to many a man stationed in Vietnam.

Ralph Neall, president of the Viet Nam Mission, and David Gouge, principal of our school in Saigon, have coordinated their efforts with those of our military chaplains in visiting both American and Vietnamese Adventist servicemen.

The presence of these military chaplains and the mission personnel in Vietnam has been publicized often through the columns of the REVIEW AND HERALD and other church periodicals. Relatives and friends of Adventist men in Vietnam have been encouraged to write to these ministers and missionaries concern-

ing their servicemen. The chaplains and mission workers, upon receiving requests for visits, have looked up Adventist servicemen throughout Vietnam often at great personal danger. Grateful letters have come from the servicemen themselves and from parents and friends.

With Chaplain Keplinger's return from Southeast Asia, the situation for contacting servicemen in Vietnam has changed. Therefore, we request that those wishing to make a specific request for a personal visit of a chaplain or missionary to a serviceman in Vietnam send the request to the National Service Organization office at the General Conference. Clearly state the reason for the requested visit and a bit of the background, including the attitude of the serviceman himself toward the request. Include a full military address, which must have a Zip code. Also include the name of the section of Vietnam where the man is located, if you have that information. We will then send this information to the chaplain or mission personnel most able to make the contact.

CLARK SMITH, *Director*
National Service Organization

SDA Dietitians Convene

The thirteenth annual SDA Dietetics Association meeting was held at Andrews University August 9-13, preceding the fiftieth annual American Dietetics Association convention in Chicago. Fifty-two Adventist dietitians were present.

The program included tours of Battle Creek Health Center and Hinsdale Sanitarium as well as the library, the Ellen G. White vault, and the academy home economics facilities at Andrews University. Uppermost among business items were matters pertaining to the recruiting and training of more Adventist dietitians.

The new SDADA president is Ella Lydie.

ROSE BUDD

Atlantic Union

Northeastern Camp Meeting Has Record Attendance

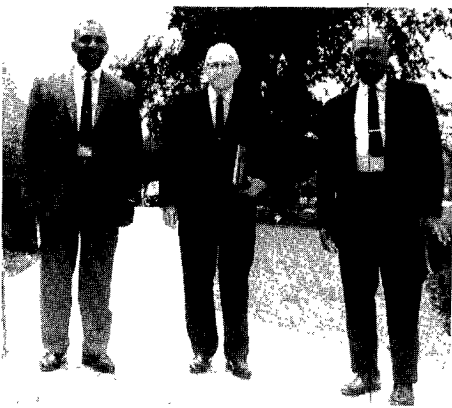
Attendance at the Northeastern Conference camp meeting this year was the largest in history. Over the weekend the facilities were greatly taxed with approximately 5,000 in attendance, including children.

George Earle, conference president, and his corps of workers prepared a well-rounded daily program for all age groups. The evening meetings were evangelistic in nature, and there were a number of visitors who attended from the community.

One of the high lights of the camp meeting was the ordination of two young workers on the first Sabbath afternoon. Robert H. Pierson, General Conference



Robert Poynor, shown here with his family, was led to the church by the Voice of Prophecy and is now a worker in Pacific Union.



president, delivered the ordination sermon.

Shown here (from left) are Elder Earle, Elder Pierston, and H. W. Kibble, conference lay activities secretary.

W. W. FORDHAM, Associate Secretary Regional Department

Columbia Union

Roanoke, Virginia, Church to Build Educational Unit

Groundbreaking ceremonies were held August 27 for a new education building to be constructed behind the Roanoke, Virginia, church. The new building will consist of an auditorium-gymnasium, a number of classrooms, kitchen, and other auxiliary rooms.

The Roanoke church has been in a stewardship program for the past two years to finance this structure. Construction will begin at once.

M. E. MOORE
Departmental Secretary
Potomac Conference

North Pacific Union

BRIEF NEWS

NEW series of religious telecasts are being sponsored by three local conferences in the Pacific Northwest: It Is Written, in Upper Columbia; TV Bible Class, in Oregon; and Words of Life, in Washington. They will run for 39 weeks, beginning in September. Used in conjunction with the telecasts are the Bible in the Hand lesson guides and the Gift Bible Plan.

G. M. RICHARDSON, who was ordained to the ministry this summer at the Oregon camp meeting, will serve as the new pastor and Bible teacher at Laurelwood Academy.

REQUESTS for Bible courses received at the Multnomah County Fair in Gresham, Oregon, last month totaled 157.

ROBERT HENDERSON, of the history de-

partment faculty at Walla Walla College, has completed requirements for the Ph.D. in American studies at Washington State University.

IONE MORGAN, Correspondent

Southern Union

Georgia-Cumberland Holds Retreat; Opens New Church

Medical doctors, dentists, and other medical personnel gathered at Camp Cumby-Gay August 25-27 for a retreat sponsored by the Georgia-Cumberland Conference.

Special guests were Dr. Wilbert Schneider, president of Southern Missionary College, and J. L. Clark, Frank Holbrook, and Douglas Bennett, also of Southern Missionary College. These men were featured in Sabbath afternoon discussions.

The Sabbath before, ribbon-cutting ceremonies were conducted at the First church in Savannah, Georgia, situated on a broad thoroughfare near the southern edge of the city. The contemporary structure is fully air-conditioned and carpeted.

Participating in the opening ceremonies were Robert F. Lovett, chairman of the Chatham County Commissioners; H. H. Schmidt, president of the Southern Union Conference; and C. W. Skantz, secretary-treasurer, Georgia-Cumberland Conference.

Pastor during the erection of the new building was Milton T. Reiber.

A. C. McCLURE
Departmental Secretary
Georgia-Cumberland Conference

Loma Linda University

BRIEF NEWS

IN THE first commencement ceremonies since the merger of La Sierra College and Loma Linda University, the university conferred 25 Master's and 48 Bachelor's degrees at the August 12 exercises. Speaker was Norval F. Pease, chairman of the department of religion, La Sierra campus.

NINETY per cent of available beds in the new university hospital were occupied by patients one month after the opening of the \$20-million medical facility. In the first month of operation more than 1,000 emergency cases were treated, and another 8,000 unhospitalized patients were seen.

GOV. RONALD REAGAN has signed into law a bill prohibiting the sale of liquor within a one-mile radius of the main entrance to Loma Linda University's La Sierra campus. The measure, introduced in the State legislature by Sen. Gordon R. Cologne, whose Riverside County district includes the campus, applies only to over-the-counter sale of hard liquor. Its terms would permit sale of beer and serving of liquor with meals in restaurants. Similar no-liquor zones have been established by law at 18 other college and university campuses in the State, including the nearby University of California at Riverside.

THREE LLU students are recipients of Mead Johnson Laboratories scholarships for their dietetics internships this year. They are Robert J. Keswick, Ruby-Ann Shiroma, and Naomi McKenzie. Miss McKenzie is a graduate of Oakwood College, the other two of La Sierra College.



Oklahoma Ordination

During the Oklahoma camp meeting an ordination service was held at which six men were set apart to the gospel ministry.

Officiating at the July 29 service were E. W. Pedersen, field secretary of the General Conference; B. E. Leach, president of the Southwestern Union Conference; and W. A. Dessain, president of the Oklahoma Conference.

The newly ordained pastors, R. R. Rouse, D. E. Dale, R. Warren, A. J. Webb, D. E. Lund, and O. Gilliam (left to right), are shown with their wives. Elder Rouse is the secretary-treasurer of the conference and Elder Gilliam is publishing secretary.

E. W. PEDERSEN
General Field Secretary, General Conference

Central California Camp Meeting Stresses Evangelism Here and Abroad

As I visited with laymen and workers at Central California's eighty-ninth camp meeting this year, I found a firm belief in the triumph of the gospel and a longing to claim the powers of the Holy Spirit. A desire to vindicate God's truth, a spirit of determination to evangelize all areas of the conference territory, and a willingness to give strong support to the world program of the church could be seen and felt.

The Sabbath offering both weekends was devoted to evangelism and soul winning at home and overseas. The response to appeals indicated willing hearts and generous giving on the part of our people.

The Go-Tell coordinated soul-winning thrust of the conference was reviewed and highlighted the last Sabbath. Conference leaders outlined plans that would specifically involve every layman, youth, pastor, evangelist, teacher, and literature evangelist. Before each evening meeting a 15-minute period entitled Your Church in Action was devoted to thrilling experiences of conversions and soul winning and the providential leading of God. The Go-Tell program accounted for nearly 800 baptisms during the first seven months of 1967.

Spanish-speaking believers had a full

camp meeting schedule of their own at the north end of the grounds, and other foreign-language meetings were conducted over the weekends. Attendance on Sabbath was estimated at 16,000. Seven auditoriums were used.

A special feature, both solemn and joyful, on the final Sabbath was the ordination to the gospel ministry of Herbert P. Ford, PR and radio-TV secretary for Pacific Union; Edward D. Motsenbocker, pastor of the Coalinga church; Lloyd S. Sewake, pastor of the Japanese congregation in San Francisco; and W. D. Walton, secretary of the Pacific Union Conference.

The spiritual leadership of the conference president, Elmer R. Walde, and his associates gave the proper emphasis and made this a meeting of blessings.

NEAL C. WILSON
GC Vice-President for
North American Division

The 100-acre campground of the Central California Conference nestles in the foothills of the Santa Cruz Mountains (bottom of page). At this, one of the largest religious gatherings in California, about 4,000 live on the grounds in tents, cabins, and trailers. One of this year's high lights was the portrayal of a scene from the life of S. N. Haskell, president of the California Conference nearly 100 years ago (left below). Once when a thunderstorm compelled him to stop preaching at camp meeting, he passed out texts in the congregation and thus inaugurated Bible studies as we know them. Another high light was an ordination (right below). Elmer R. Walde, president of the Central California Conference (left), and R. R. Bietz, president of the Pacific Union Conference, welcome the newly ordained men and their wives: Elder and Mrs. W. D. Walton, Elder and Mrs. Herbert Ford, Elder and Mrs. D. Motsenbocker, and Elder and Mrs. L. S. Sewake.

R. W. ENGSTROM



LETTERS FROM READERS

(Continued from page 15)

The programs could even be sponsored by SDA companies—such as Worthington Foods—thereby helping another cause—setting these products before the public.

JANICE CROUSE

Aurora, Nebraska

EDITORS: I agree with Mrs. Pauline Cota that Adventists should sponsor a TV program for children. The last words Jesus spoke to Peter and those listening were, Feed My sheep, Feed My sheep, Feed My lambs. The Voice of Prophecy is feeding the sheep. Faith for Today is feeding the sheep. A TV program for the children would feed the lambs. What a potential for getting into homes with Bible lessons and other religious material.

EARL L. SHEPARD

Ulm, Montana

LIKE DESSERT

EDITORS: I read Letters From Readers last—just like a good meal finished off with dessert.

KENDALL M. ABBOTT

Biltmore, North Carolina

ROBES FOR ALL

EDITORS: For the past several months I have been reading much in the REVIEW about the short skirts of our sisters. It seems to me that it should be unnecessary to talk about this among people who are waiting for the soon coming of our dear Lord. Yet it is so.

After thinking over the situation, the thought came to me, Why not provide a robe such as choir members wear to any lady who has to be on the platform? Robes could be of different colors or designs. They would lend beauty and color to the front of any church. One of the deaconesses could be appointed to see that program participants be helped on with a robe before they go onto the platform.

WILLIAM REED NELLIS

Newport Beach, California

EDITORS: We note in recent REVIEWS that a school uniform for girls seems to be generally desired, based on good reasons. We vote for it too. The choir uniforms (robes) have been a good thing for the churches, and now, what about some simple robes for the ministerial brethren, and also the Sabbath school folk, and all who participate as guest speakers and singers! This would cover all distracting colors and "oddities" in dress, unsightly exposed areas, and the miniskirt that disgraces some services.

ERNEST LLOYD

Sanitarium, California

MINISTER OF MUSIC?

EDITORS: We are living in an extravagant age, even in such abstract things as names and titles. I read a report from an Adventist church in which reference was made to the minister of music. Later I noticed in the bulletin of another church that the one lead-

ing the choir also was listed as minister of music.

To me it seems a mistake to call a person who is not ordained a minister. If we start a practice like this, where will it end? We could call the one in charge of the loud-speaker system minister of communications; the janitor might be called minister of the interior. Do we want this kind of cheap pomposity? We do want dignity and reverence. Instead of encouraging the use of ornamental titles, let us rather seek the adornment of a meek and quiet spirit.

ARTHUR MOUNTAIN

Paradise, California



R. R. Weisser, assistant auditor, Central African Union, from Germany.

H. C. Brewer, pastor, Norfolk, Virginia (Allegheny East), from St. Louis, Missouri.

H. W. Kibble, pastor, St. Louis Northside and Kirkwood churches (Central States), from Los Angeles (Southern California).

Merrill E. Barnhart, director, sanctuary choir, Vallejo Drive church, Glendale (Southern California), formerly a student at Pacific Union College.

Don Galbreath, literature evangelist, Honolulu, from Southern California.

Richard A. Schaefer, community relations officer, Loma Linda University, formerly assistant in the university relations office.

Alex Hall, pastor, Hilo-Honokoa district (Hawaii) from Upper Columbia.

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Gwen Benham (Sydney Sanitarium and Hospital) left Sydney on July 7 for the Sepik Mission in New Guinea. She and Miss Makila will do infant welfare nursing at Ambunti and give service from a houseboat and by canoe along a one-hundred-mile strip of the Sepik River.

Mr. and Mrs. L. G. Parker and two children left Australia on July 10 for Port Moresby, New Guinea, returning from furlough. Mr. Parker is district director at Valala on the southern Papuan coast.

Mrs. E. P. Litster and two children left Sydney on July 11 for Samoa. They will join Mr. Litster, who had left on an earlier plane to take up his work as teacher at the Apia school.

Mr. and Mrs. P. C. Cummings and child left Sydney on July 31 for Honiara in the Solomon Islands. Mr. Cummings is president of the Malaita Mission.

Mr. and Mrs. Errol McDonald returned from furlough on July 31 to locate at the Kabiufa Adventist College at Goroka, in the Eastern Highlands of New Guinea for teaching work. Mr. McDonald's previous service was at Kabiufa and later as headmaster at the Nagum school near Wewak in New Guinea.

North American Division

Elsworth A. Hetke (AU '60) left San Francisco, California, July 19, returning to India from furlough. Mrs. Hetke plans to return soon. Elder Hetke is to be president of the South Maharashtra Section and will be located at Hatkanagale, India.

Mrs. Estra M. Silva and three children sailed on the S.S. *Mormacgulf*, from Montreal, Quebec, July 25 for Brazil. Mr. Silva returned May 18, after study leave at Andrews University. He is connected with the Northeast Brazil College.

Merle Godfrey (LLU '32), of Napa, California, left San Francisco, California, July 30, for Tokyo, Japan. Mrs. Godfrey is to leave about September 21. Dr. Godfrey will serve as radiologist in the Tokyo Sanitarium and Hospital.

Donovan Schwisow (LLU '51), Mrs. Schwisow, nee Marcella Ellen Churchill (attended WWC '46-'48), and three children left Los Angeles, California, on July 31, returning to La Paz, Bolivia, after furlough. Dr. Schwisow is medical director of the Chulumani Sanitarium and Hospital.

Rose Patience Crump (OMC '56) left New York City on August 1 for Monrovia, Liberia. She has been on furlough and will visit for a month in the Trans-Africa Division. She will teach in Konola Academy.

Mrs. Nathan Merkel, nee Phyllis Irene Hickman (attended WWC '45-'47), and son, Clifford Dara, sailed from San Francisco, California, on the S.S. *Santa Malta* on August 3 for Ecuador, returning after furlough. Elder Merkel and daughter Carol preceded them, having left July 9. Elder Merkel is director of the Ecuador Mission Academy.

Ruth Ann Eggers (LSC '65), of Riverside, California, left Los Angeles on August 6 for Singapore. Miss Eggers will serve as an elementary teacher in the Far Eastern Academy.

Zaedock J. Reid (AU '67), recently of Berrien Springs, Michigan, left Miami, Florida, on August 7 for Jamaica. Mr. Reid will teach music and science in the Willodene High School, Spanish Town, Central Jamaica.

L. Franklin Moore (UC '52), Mrs. Moore, nee Lillian Tolar (attended UC '50-'52), and four children left Miami, Florida, on August 8 for Puerto Rico, returning after furlough. Mr. Moore will continue as business manager of Antillian College.

Mrs. Kenneth W. Saunders, nee Aileen Weaver (LLU, Dietetics, '51), and three children, left on August 9 from Detroit.

(Continued on page 30)



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—ROBERT H. PIERSON, 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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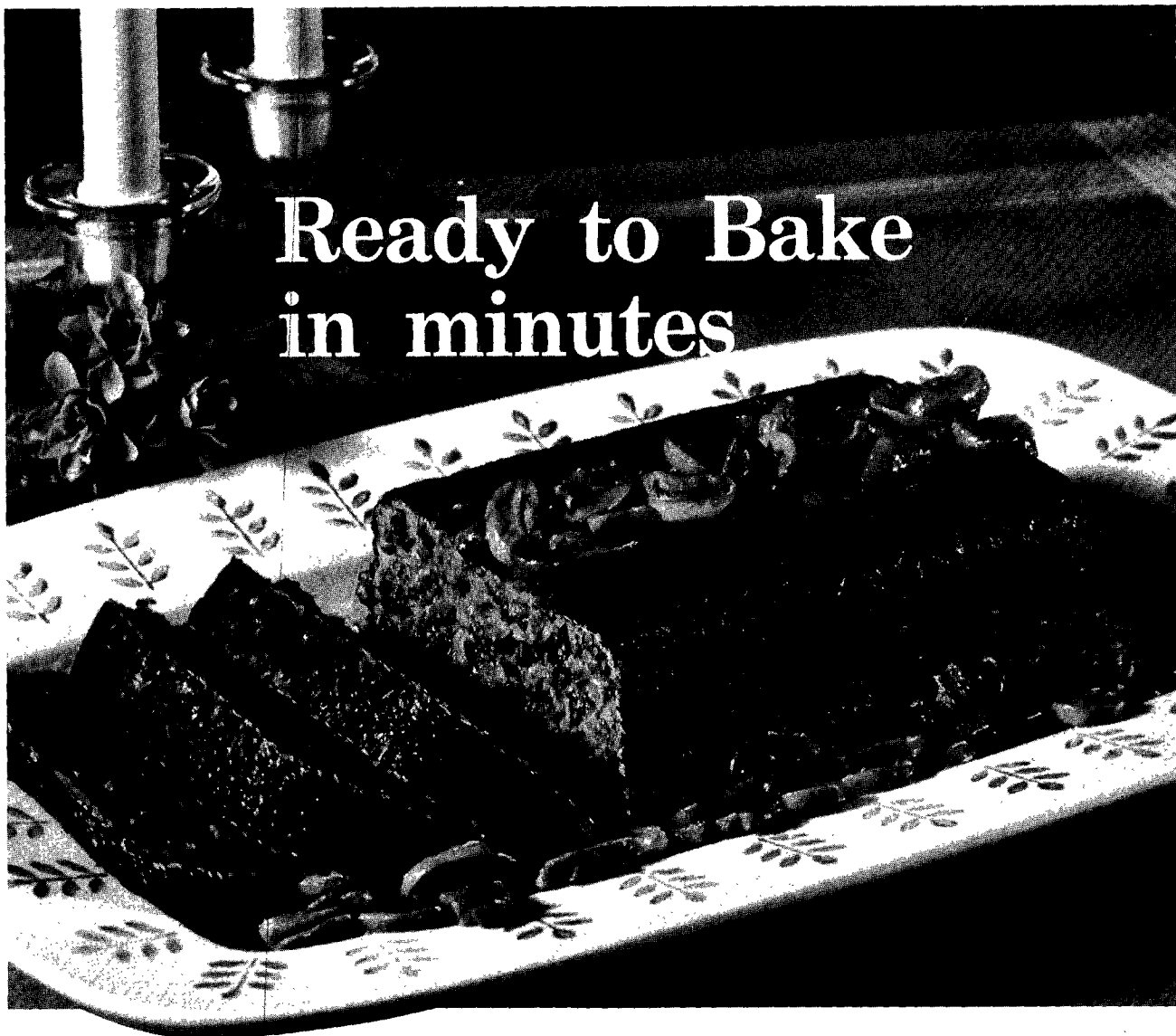
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<input type="checkbox"/> Family Group and Guide			33.65	23.35

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* Postage is added to these prices where papers go to other countries. Add sales tax where necessary. Order at once while campaign prices hold.

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FROM HOME BASE TO FRONT LINE

(Continued from page 24)

Michigan, for Addis Ababa, Ethiopia. Dr. Saunders preceded them, having left July 16, after furlough. Dr. Saunders serves as a physician in the Addis Ababa Hospital.

Theodore Zegarra (LLU '50), Mrs. Zegarra, nee Miriam Krueger (PUC '51), and three children, of San Jose, California, left Miami, Florida, August 11 for Mayagüez, Puerto Rico. Dr. Zegarra will serve as a physician in the Bella Vista Hospital.

NOTICES

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: "Used publications—no monetary value. Destroy if not deliverable."]

Russell Miller, Box 231, Sulphur, Okla. 73086, needs *Life and Health*, *SDA Bible Commentary*, and magazines.

Send books, Bibles, Better Life Picture Roll, Bible games, Chapel records, record changer, tape recorders, tapes, magazines, *SDA Bible Commentary*, to Mr. and Mrs. Emmanuel Adjepong, SDA, Domiabal, Konongo, Ashanti, Akim, Ghana, W. Africa.

Ildefonso S. Caballero, Baesa Tagalog Church, 517 Baesa, Caloocan City, Philippines, wants new and used books for church library, especially; those of interest to youth.

WANTED: *Adventist Home and School*, *Message Magazine*, *MV Kit*, *These Times*, *Still Waters*, Bibles, Signs, hymnals, books, and church bulletins by Moses Asirvatham, Kerala Section of SDA, Kaudiar Post, Trivandrum - 3, Kerala State, India.

Pastor S. E. Manu, SDA Mission, P.O. Box 11, Ejisu, Ashanti, Ghana, W. Africa, desires books, magazines, projector, films, tape recorder.

Urbana Negre, Catarman, Camiguin, Misamis Oriental, Philippines, needs *Signs*, *Listen*, *These Times*, Bibles, songbooks, *The Ministry*, *Review*, *Instructor*, *Smoke Signals*, *Little Friend*, *Quarterlies*, *Worker*, films, and slides.

Pastor A. S. Currie, Jones Missionary College, Bismarck-Solomons Union Mission, P.O. Box 391, Rabaul, T.P.N.G., requests a continuous supply of books and periodicals to train ministerial students; also filmstrips, slides, flannelgraphs, S.S. supplies, prophetic charts, music books, tracts, pictures, accordions, trumpets, and evangelistic resúmes.

Mariano B. Abuyme, Loreto, Surigao del Norte, P.I., wishes *SDA Encyclopedia*, *Spirit of Prophecy* books, *Bible Readings*, *Chapel records*, *Bibles*, *hymnals*, visual aids, projector, colored slide films, prophetic charts, tenor and alto saxophones, accordion, magazines, and temperance film for 35 mm. slide projector.

Pastor F. L. Hardin, 130 C. Dhanmandi, Road 1, Box 80, Dacca, E. Pakistan, desires Bibles, books, songbooks, S.S. supplies, textbooks, *Spirit of Prophecy* and *MV* books, periodicals.

K. Seligmann, P.O. Box 11, Kanye, Botswana, Africa, needs *These Times*, *Signs*, *Message*, *Guide*, *Little Friend*, *Primary Treasure*, *Instructor*, *Worker*, *GO*, *MV Program Kit*, *Spirit of Prophecy* books, *Review*.

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*, flannelgraphs, S.S. materials, prophetic charts, evangelistic tracts and equipment, and Memory Verse Cards.

Send missionary literature in a continuous supply to the following: Reyland Elie, Basse Terre Moruga, SDA Church, Trinidad, W.I.; Jacinto Agravante, Bansalan, Davao, P.I.; Benito Pantilo, Badpas, Placer, Surigao del Norte, P.I.

International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Thursday, October 19, 1967, at 11:00 a.m., in the Takoma Park church, 6951 Carroll Avenue, Takoma Park, Maryland, for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply **REVIEW AND HERALD**.

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

OF WRITERS, ARTICLES, AND MISCELLANY . . .

The president of the General Conference this week discusses a question that sooner or later every Christian, who cannot live as an island to himself, must settle in his mind. From his rich background of experience through service in many lands, our president is able to speak with conviction and clarity on the subject *The Christian in a Multiracial World* (p. 1).

In his *The Illumination of Obedience* (p. 2), the pastor of the White Memorial church in Los Angeles, Donald G. Reynolds, shares with us his reflections on the true meaning of, and the true motivation for, obedience. Since in their doctrinal emphases Seventh-day Adventists include obedience, it is important that their concepts on this subject be correct.

It is easy to forget that we are living in the antitypical Day of Atonement. Since 1844 the heavenly assize has been in session. Eternal sanctions are at stake for every soul. Elder Read's third article in the series *The Cleansing of the Sanctuary*, entitled *The Blotting Out of Sin* (p. 6), reminds us of the solemnity of the hour. "From that court, each case decided, Shall be granted no appeal" are the solemn words of warning in F. E. Belden's hymn from which Elder Read quotes.

Under the title *My God Lives* (p. 8), Lawrence E. C. Joers, M.D., reviews the evidences in the natural world that God lives. Dr. Joers is author of *God Is My*

Captain in which he portrays the simplicity of Bible Christianity and draws from his experiences as naval commander during World War II. His more recent book, *Mercy Rides on Wings*, describes his two-month vacation treating natives in Peruvian jungles.

Next week's REVIEW will be the annual Week of Prayer number. It will contain the reading to be used in our churches November 4 to 11. You will want to read the messages personally, then save the issue for use during the Week of Prayer. We believe God has special spiritual blessings in store for His people this year.

When C. E. Palmer, general manager of the Review and Herald Publishing Association, returned from his recent itinerary in Europe, he shared his experiences with the publishing house family. On page 18 he now shares with a wider audience his impressions of the publishing work in the three European divisions, and calls attention to the opportunities lying before our workers there.

Church Calendar

Review and Herald Campaign	Sept. 9-Oct. 7
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering	
(Southern Asia Division)	September 30
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7

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by S. A. Kaplan
Cheer Up, World
by James O. Wilson
Faith of Our Fathers
by Merlin L. Neff, Ph.D.
From Sabbath to Sunday
by Carlyle B. Haynes
Great Judgment Day, The
by J. L. Shuler
How to Keep Well
by J. DeWitt Fox
Judy Steps Out
by R. E. Finney, Jr.
Marked Bible, The
by Charles L. Taylor
Our Paradise Home
by S. H. Lane
Prophecy Speaks
by Earle Albert Rowell
Seventh-day Adventists: Their Work and Teachings
by Carlyle B. Haynes
Steps to Christ
by Ellen G. White
Sweetest Stories Ever Told
by W. H. B. Miller
This I Believe
by W. B. Ochs
Thoughts From the Mount of Blessing
by Ellen G. White
Time Running Out
by Arthur S. Maxwell
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News of Note

International Welfare Aid for 1966 Tops \$2.9 Million

The recently completed shipping report of Seventh-day Adventist Welfare Service for 1966 shows that 42 nations received aid in emergency situations caused by fire, hurricane, tornado, drought, famine, flood, earthquake, and war. A summary of aid given follows:

Pounds of clothing	905,959
Value of food	\$1,062,219
Value of medicines	\$ 916,694
Appropriations	\$ 33,850
Total value	\$2,970,498

The generous response of our members to the Disaster and Famine Relief Offering makes this good report possible.

C. E. GUENTHER

Largest Voice of Prophecy Graduation Climaxes Months of Work in Mexico

Radio came alive, television cameras rolled, press pencils scribbled, as Mexico's Voice of Prophecy Bible School graduated 2,002 students, the largest graduation in the history of the church. Climax of more than a year's planning, this event marked months of faithful toil by laymen.

Organizer for the meeting, held in La Pista Revolucion, Mexico City, was David Garcia P., radio-television secretary of the Mexican Union.

Excitement mounted as visiting Voice of Prophecy workers arrived from Los Angeles, California: Braulio Perez M., speaker on La Voz de la Esperanza, accompanied by Blanca Rosa Mejia (Maurita Phillips Thornburgh), Eduardo Lima Fuentes (Wayne Hooper), and Ernesto de Miranda (Brad Braley).

How do you tell a city of more than six million of such a graduation? Simple but effective methods were used. Store windows carried large posters. Trucks traveled the city streets advertising the meeting, and cars carried bumper stickers. Final publicity was obtained when five

light aircraft carried aloft 300,000 leaflets and, in carefully planned runs over suburban areas, showered the city with invitations. Adventist observers of this operation described it as an almost literal fulfillment of "leaves of autumn." Adults, children, and young people joined in a mad scramble to gather in one of the fluttering leaves.

Organization and hard work were the secrets that brought success to this large project. Many months ago church officials met to organize for the meeting. Laymen were encouraged to become "missionary mailmen." They called on the homes to distribute the first lessons, and they continued to deliver lessons as the students progressed. From the very first the coming visit of the speaker was set as the target date of completion of the lessons. Students were encouraged to be ready for graduation July 1.

Each of the participating laymen accepted the responsibility of seeing that his students were present at the graduation service. Some churches even arranged for buses to transport the people across the city.

Offering his congratulations to those who were awarded diplomas at the ceremony, Pastor Perez stressed the importance of continued Bible study. "This is the only Book that can lead you through these troubled times," he stated. "Keep up the faithful study that you have begun."

Publicity for the graduation was excellent. Radio carried the entire proceedings in a live broadcast. Ten relay stations, affiliated with XEX, carried the broadcast in other cities, and it could be heard all over the country. Representatives of the press occupied a special section in the auditorium and gave good coverage in newspapers. Sections of the program were televised for later release.

For a large majority of the students, this was the first occasion on which they had attended a religious meeting on the Sabbath day. For many it marked the beginning of a new experience. Later reports from Mexico City indicate that many of those who attended the meeting have since attended church regularly. Plans are

underway for further graduation services of this kind.

Before Pastor Perez returned to California to continue his work as speaker on the Spanish Voice of Prophecy, a presentation was made in honor of the twenty-fifth anniversary of his Spanish broadcasts. La Voz de la Esperanza currently releases 283 programs on more than 240 stations in Latin America and the United States.

WALTER R. L. SCRAGG

Minnesota Medical Retreat Brings Strength to Work

More than 20 physicians and dentists were present with their families from August 18 to 20 for a retreat at the Star Camp, Brainerd, Minnesota.

Raoul Dederen of Andrews University spoke on the deeper aspects of the Christian life. Dr. Philip S. Nelson of the GC Medical Department presented the pressing needs of our overseas medical work. J. L. Dittberner, Arthur Kiesz, and K. D. Johnson from the union and local conferences contributed much in showing how the medical work relates to the overall work of the church.

Dr. Leo Herber, medical secretary for the Northern Union, led out in the challenging program.

PHILIP S. NELSON, M.D.

Australasia Triples 1966 Sacrifice Offering

Members in the Australasian Division have this year tripled their 1966 Week of Sacrifice Offering. According to a recent issue of the *Australasian Record*, their giving amounted to U.S. \$66,131.

When last year's Autumn Council call for sacrificial giving was heralded by L. C. Naden, Australasian Division president, the response was encouraging. But this year's offering reveals dramatically that Adventists "down under" are deeply devoted to the cause of God.

E. W. PEDERSEN

Braulio Perez M., Spanish Voice of Prophecy speaker, addresses 2,002 VOP graduates at a mass rally held recently in Mexico City, Mexico. Each of the participating laymen accepted the responsibility of seeing that his students were present at the service.

