



REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

January 18, 1968

Vol. 145 No. 3

Saving Prayer

by

CLIFFORD B. HOWE



Saving prayer is more than opening up the heart to God as to a friend; it is also the yielding up of our hearts, our all, our spirit, body, mind, and soul to live and die for Him.

It is more than what we say to God; it is listening also and waiting patiently for what God has to say to us.

It is more than seeking greater light to understand some mystery; it is also walking humbly, faithfully, in the lesser light we have today.

It is more than beholding the perfection and beauty of our Saviour, His righteousness and loveliness; it is also seeing ourselves as God sees us, our unworthiness and neediness.

It is more than asking healing of our bodies and our minds; it is also obeying the divine laws of our being that we might not be sick.

It is more than receiving the good things of life; it is also being willing to take the bitter with the sweet.

It is more than being cleansed from sin and being made whole; it is also "Go and sin no more, lest a worse thing come upon thee."

It is more than petitioning protection from the tempter's power; it is also closing our eyes and ears to all the evil sights and sounds that abound everywhere.

It is more than seeking the sunshine of God's smile when our days are dark and the skies are heavy with gloom and dread; it is also seeking God's face when our days are bright with sunshine, our skies are blue overhead, our faces are radiant with the smile of gratitude, and our hearts overflowing with praises for blessings received.

It is more than asking God quickly to finish the work of redeeming men and to put an end to sin; it is also putting our shoulders to the wheel, lending God a hand and doing all we can to assist the hastening of that great and glorious day.

It is more than a key that opens heaven's storehouse to our needs; it is also the key that opens our hearts and hands to pass the blessings received on to the desperate needs of a perishing world.

It is more than the breath of life to the soul; it is breathing out that life to the dying who are without hope and without God all about us.

SAVING PRAYER IS THE PERFECT BLENDING OF THE SOUL WITH GOD FOREVER AND FOREVER.

A carefully drawn will is a source of satisfaction to both lawyer and clients.



Where There's a Will, You Can Have **PEACE OF MIND**

By **ROBERT E. OSBORN**
Assistant Treasurer, General Conference



Christian families, like others, should plan carefully for both major and minor financial emergencies.

JOHN, I've been thinking lately about our property and whether there'd be any trouble if something were to happen to you." Margie's statement jolted her husband as he sat quietly reading his evening newspaper.

"Why, Margie, what a morbid thought! Are you trying to ruin our one quiet evening at home this week?"

"Well, I've been reading some magazine articles lately about wills and trusts, and it just made me wonder what would happen to us if you were to die suddenly?"

"Now, Margie, nothing is going to happen to me. I've never been healthier in my life. Quit worrying about such things."

Many people live under the impression that if they were suddenly to die everything would work out satisfactorily, and in some way, their hard-earned property and savings would be distributed in an acceptable and equitable manner. This is not necessarily true, and Christians especially should recognize this.

A distribution would be made to be sure, because the law steps in to protect the interests of those who have a legal right to share. However, the distribution under the law may be

quite different from what the deceased would have chosen if his unexpected death had not withdrawn a privilege he had hoped to exercise.

A startling proportion of mature people have not prepared properly drawn wills. (It is estimated that as many as seven out of every eight persons are in this category!) Because of this, every day assets left by such people accumulate in the probate courts to await costly and time-consuming administration. Much of this loss and delay could be avoided by a little forethought and at a nominal cost through the preparation of a suitable and legally correct will.

Think what it means to a woman whose beloved husband and father of her children is suddenly snatched away, leaving to her the full responsibility of handling the material things she and her husband have accumulated for their support and welfare. Where does she turn for help and counsel? If only her husband were present to fill her in on so many of the missing details! How she wishes that she had paid more attention to the monthly bill-paying ritual and to the annual check-up at income-tax time. But now it is too late; she can only do the best she can.

"It is . . . a great mistake to defer to answer the claims of God for liberality to His cause until the time comes when you are to shift your stewardship upon others."—*Counsels on Stewardship*, p. 325.

We hear much these days about stewardship and the responsibility of the Christian to his church and to those he loves. This is right, because the sensitive Christian properly does understand the relationship that must exist between the material and spiritual aspects of life. A thoughtful Christian rightfully will give serious consideration to what will happen to his possessions when because of his death he can exercise no control over them.

Specific counsel has been given on this matter: "While they have sound minds and good judgment, parents should, with prayerful consideration, and with the help of proper counselors who have experience in the truth and a knowledge of the divine will, make disposition of their property."—*Counsels on Stewardship*, p. 330.

Unfortunately, too many people procrastinate in this important and delicate area of their lives, and do nothing. Inevitably a plan will develop for the disposition of every person's estate. It is accomplished either by his own care in consultation with his lawyer and those in whom he has confidence, or by an established legal procedure, which, of course, makes no provision for the exercise of Christian philanthropy in the form of a bequest to his church, educational institution, or other worthy project.

Why do some people delay in the matter of making provision through a will or other instrument for the disposition of their property? Some may feel that by making such a provision their own decease will be hastened. But this is not so. The reverse actually is true, for it has been observed many times that the peace of mind that results from having all of one's affairs in order reduces anxiety and lessens tensions that unduly drain one's energies and vitality.

Some may feel that making a will is a denial of our belief in the soon return of Christ. But making provision for one's family and one's church is a Christian duty, because the Lord clearly indicates that no one knows when the second coming will be, and in the meantime we must plan properly for the future.

Others may feel that since they have so little of this world's goods it is not necessary that they be concerned about how those goods will be used by their survivors. This again is not sound. Every person of legal age should have

a plan for the distribution of his estate, inasmuch as situations can change rapidly and can affect materially the value of the things owned.

Another shortsighted concept is the thinking that all is well when all the property is held in joint ownership. This may be poor practice, because in some States and under some circumstances this could make the taxes on the estate higher than if the property involved were covered under a properly drawn will or included in a trust arrangement.

In a situation where a person dies without having taken the proper legal steps to indicate how he desires to dispose of his property, the law takes effect, and all the property of the deceased is frozen until the probate court appoints an administrator to distribute the property. Laws vary from State to State as to what percentage the next of kin will receive. Circumstances vary within families, but the law recognizes only kinship and not the individual needs of those who might benefit. Also there is no possible way for a church or charity to be a beneficiary unless provision is made during one's lifetime.

Special Departments Established to Assist Members

Most Christian denominations have established special departments to assist their members in planning for proper disposition of their property. More and more people are including as beneficiaries in their wills their church or favorite charity. In recent years emphasis has also been given to a man's making the major distribution of his estate, not in a will, but during his lifetime, under various types of arrangements. This has brought much satisfaction to such individuals.

A Christian has a particular responsibility in this matter. He recognizes that as a spouse and parent he must adequately care for his survivors. He will take into consideration all factors pertaining to their well-being—not in a sentimental manner but in a balanced way. He also will consider carefully the needs of his church and thereby extend his stewardship beyond his life. Some Christian lawyers advise their Christian clients to consider the church as another child and to give it the same share as they leave to each child. Then as the children grow older and their needs diminish, the distribu-

tion can be reviewed so that the proportion for the church is increased.

Regarding giving property to relatives the servant of the Lord wrote: "In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are His agents, holding His property; and His claims should have your first consideration. Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy."—*Ibid.*, p. 328.

It is most important that Christian husbands and wives counsel carefully together concerning all aspects of their family finances. The wife particularly should be fully apprised as to the principal features of all business affecting the family which could cause perplexity if the husband suddenly passed away. Each should know the terms of the will or trust agreement of the other so that any possible vague points can be cleared while the matter is fresh. By following this procedure much heartache can be avoided.

Recently considerable publicity has been given to the idea that do-it-yourself estate planning is easy and proper. However, as a famous lawyer puts it, "A little knowledge in this area is often more dangerous than none at all." There are many complexities in estate planning, and only those skilled in this field are really in a position to guide a person in this delicate and important phase of Christian living. Our denominational organizations and institutions stand ready with trained personnel to work with our members and others interested in helping our church and its institutions in their estate planning. Christian lawyers should always be consulted, because they understand the interests and motivations of the one who desires to be a faithful steward.

Christians should give this matter serious and immediate attention. "It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life. . . . Those to whom you entrust your talents of means may not do as well with them as you have done. . . . Those who wait till death before they make a disposition of their property, surrender it to death rather than to God."—*Ibid.*, p. 325.

Deep STIRRINGS of God's Spirit

THE Brazilian saga of more than 450 years began right here at Salvador, Bahía. Pedro Alvares Cabral, the Portuguese explorer, in 1500 set foot at this point and called it Salvador (City of the Saviour). The discovery was hushed up for a time "for security reasons." But the Portuguese immediately named the country Brazil for the red dye wood called brazilwood, which they found in abundance. The first settlement at Salvador was the beginning of a city that remained Brazil's capital until 1763.

How shall we describe this picturesque, unique city of rust-colored roofs and Portuguese church towers, where Africa and Portugal met in the sixteenth century? The result was something that today reminds us of New Orleans, Port of Spain, and the old Portuguese city of Oporto. Salvador (fourth in size in Brazil, with one million inhabitants) is divided into two: the Baixa (lower) city on the waterfront with the picturesque market, and the Alta (higher) city on a small plateau some 200 feet above the lower city and overlooking the sparkling bay—an aquamarine floor reflecting piles of white clouds. Public lifts hoist the citizens to the upper city, with its government buildings, shopping districts, hotels, and residential quarters. Salvador has come a long way from its dim beginning; but you can still witness here, we are told, a genuine *candomblé* of the voodoo cult.

This area and practically all the north Brazil country were settled by people from north Portugal. The settlers were wealthy and came with their feudal traditions of great estates. The second settlement in Brazil was

at São Vicente near Santos (São Paulo's port). Then came the third colony, which was established in Olinda near Recife (400 miles north of Salvador) in 1537. One could expect after 450 years of colonization a large population. This is not so. Considering its size and potentials, Brazil is meagerly populated. The figure stands at about 75 million, an average of only 21.4 persons to the square mile. However, this statistic could give a false picture, for more than three quarters of the population is concentrated within a hundred miles of the coast and mainly, today, in the southeast, which we shall report on later. In other words, 93 per cent of the population lives in 36 per cent of the country's area.

Beyond the coastal areas stretch the mysterious hinterlands where live a shifting and restless population of herdsmen and forestmen. But, let us return to Salvador and the east coast. On the way down to this ancient capital we spent two interesting days at Fortaleza and Recife. In Fortaleza is the North Coast Mission office, manned by a group of energetic leaders. A few weeks ago R. A. Wilcox, the president of the South American Division, caused a real religious stir there when he held an effective series of evangelistic meetings. In 1966 two dedicated overseas workers, Melvin and Norma Northrup, of Oregon, terminated five years of labor at Fortaleza. When furlough time came they were both at the point of exhaustion. Their labors left upon the field the Seventh-day Adventist hallmark of dedication and selfless service. It was a privilege to visit Fortaleza with Melvin Northrup, who, on his second

tour of service, carries heavy departmental responsibilities at Belém, the headquarters of the North Brazil Union.

Recife is a city crossed by two rivers. It has been called the Brazilian Venice. It has beautiful shores of white sand bordered with coconut palms. The city still shows signs of the Dutch occupation in the seventeenth century.

Some 100 miles inland from Recife, near a village called Belem de Maria, is situated the Educandário Nordestino Adventista. This denominational training school is sponsored jointly by the North and East Brazil unions. In addition to the regular secondary course, the college offers four years of ministerial training. This work is done by 15 teachers. The student body numbers 300. I judge that the school is operated by a hard-working faculty, among which is E. W. Witzel, who is developing a successful farm program including a remunerative poultry enterprise. The site of the school was chosen under the leadership of R. A. Wilcox, then president of the East Brazil Union. The passing years have greatly enhanced the choice of this 250-acre property. Now a good paved road comes within seven miles of the school entrance. Soon the paved road will be further extended. One of the finest electric power lines in Brazil now serves the school. It is easy to envision the impact of this college in the years ahead.

A unique project at ENA, as the institution is called, is a working arrangement the theological department has with a group of regional junior high schools. The theological students earn their way through school by teaching in these schools. As a result, many of the students come to our training school and cast their lot with the Seventh-day Adventist youth. The present director of ENA is M. M. Oliveira, who in 1964 received the M.A. degree at Andrews University. Other teachers on the staff have degrees from our theological seminary.

The church work in the Recife area is under the supervision of the Northeast Brazil Conference. The small office next to the Central church is well kept and evidently well administered by Altino Martins, president, and L. H. Perestrelo, secretary-treasurer. If the 18 other churches in the conference are as enthusiastic as the Central church, at which I spoke, the conference membership shortly will soar beyond 6,000.

At Salvador we have the headquarters of the Bahía-Sergipe Mis-

sion. In charge are G. M. Kretschmar, president, and A. M. Vianna, secretary-treasurer. They lead a group of capable, dedicated workers. In fact, the Bahía-Sergipe Mission membership is one of the fastest growing in the world field. We were privileged to enjoy over the weekend the hospitality of the Kretschmars, who constitute a worker team of which the church can be proud.

Friday evening we had a service for the members in Salvador. Then, early Sabbath morning, we flew by Cessna 180 one hour inland to visit Jequié and Itaquara. Great progress is being made in this area. Jequié had some 12 members when it became the sister city of Takoma Park, Maryland. Then things began to happen. A piece of property was secured, ideally situated on the banks of the Contas River—Jequié's pride and joy. A new church is under construction, which will seat 400 worshipers. The cornerstone for this structure was laid when Mayor George Miller of Takoma Park was in Jequié for an exchange visit. At the dedicatory service Mayor Miller said, "Never has a Roman Catholic traveled so far to lay the cornerstone of a Seventh-day Adventist church." The people of Jequié appreciated the mayor's visit. By the end of this year 200 persons will have been baptized into the faith at Jequié.

An Important Center

Sixty miles away is Itaquara. The impact of Seventh-day Adventists on this town has been exceptionally strong. The banker and mayor, Agenor S. Araujo, is now a fervent member and elder of the church. The town theater has been transformed into a Seventh-day Adventist meeting place, and plans are afoot to provide a new structure that will be adequate to the church's needs.

Itaquara is becoming an important Seventh-day Adventist center. It all began about five years ago, when our church leaders appealed to state Governor Lomanto to make some land available for a relocation project to benefit the needy and poor. The agricultural department granted 10,000 acres of land near the town of Itaquara. The land is being developed in separate plots, one plot to be owned eventually by the people who improve it. To give prospective colonists a chance for medical and educational facilities, Itaquara eagerly welcomed the establishment of an SDA academy and a clinic. The town provided the buildings. These two institutions are now operating under the supervision of Mr. and Mrs. J. R. Shaw. Their dedication in caring for the school and the clinic has been far

beyond the call of duty. We are fortunate to have workers of this mettle at the pioneer stage.

The high school has 200 students, and a doctor is giving full-time work at the neat little clinic. A young man from the Peace Corps has lent his help too. Where before the community had never heard of Seventh-day

Adventists, we now have 175 baptized members with more than 250 regularly attending services.

The large project, of course, is the colonization program on the 25,000 acres of land. This project holds out great hope for the less fortunate of the area. The colonists are chosen strictly on the basis of economic need and

The art of living

By MIRIAM WOOD

when you're Young

DOCTOR'S NON-ORDERS Human beings are, to me, the most interesting of all God's created "objects." Their loves, their hates, their ambitions, their reactions, their weaknesses, their nobilities—it all adds up to a fascinating study. The fact that people exist in such large numbers that they don't have to be tracked down, or stalked, then captured and studied as one might observe the alleged Loch Ness sea monster, makes studying them both simple and pleasant. And people are full of such surprises that they keep the student of human nature perpetually entranced—and quite often saddened.

For instance, recently I was conversing with a non-Adventist friend, the subject under discussion being a mutual acquaintance, also not a member of our church. He'd been told by his physician that he showed symptoms of an alarming disease.

"The doctor said that he absolutely *must* stop smoking," my friend informed me solemnly.

Having encountered some information on the disease in various periodicals, I was aware that smoking was the first thing that must go.

"But I thought his physician advised him to stop smoking a couple of years ago," I remarked.

My friend nodded vigorously. "That's true. But he just can't—or won't—quit. And have you heard the terrible cough he's developed?"

I had to strain my ears a bit to understand the last remark, since my friend was *herself* coughing so vigorously—one of those racking, deep, moist-sounding coughs. Our entire conversation had been punctuated by puffs of evil-smelling smoke from her cigarette. Actually, I should say "cigarettes," because she lighted one right after another.

When the paroxysm of coughing subsided, she continued, "I simply cannot understand Mr. ———'s reaction to his doctor's orders. Believe me, I'll stop smoking if my doctor ever tells me I should (cough, cough), and it won't take me long to do it!"

I couldn't resist temptation. I broke my ironclad rule of minding my own business. At least to this extent I broke

it by inquiring gently, "Does your doctor smoke?"

"Why, yes, he does."

After a moment, from the corner of my eye, I noticed that she was studying me rather speculatively. She didn't, though, say any more. After another spasm of coughing she lighted a fresh cigarette and left the room.

Probably I should state here and now that anything I may say is not intended as a vendetta against the medical profession, however remiss some members of it may be in fulfilling their duty to their patients in pointing out the enormous dangers of smoking. Certainly only the most illiterate and benighted individual can be unaware of the results of recent and current research on the subject of smoking. My friend is neither illiterate nor benighted; as a matter of fact, she's a professional person, unusually well informed.

Reviewing the incident mentally, I found myself completely baffled. If my friend should develop cancer of the lungs, would she, on her deathbed, find any satisfaction in castigating the physician who hadn't told her to stop smoking? In a macabre sort of way, it seems almost as though she might plan to address him thusly: "Now isn't this a joke on you!"

The joke, however—the monstrous, grisly, irreversible joke—wouldn't be on him. As a matter of fact, there'd be no joke at all. There'd be tragedy, heart-break, sorrow. And it would be for her and for those who love her.

Well, as I said in the beginning, human beings are endlessly, amazingly complicated. Many have a phenomenal ability to rationalize, a sometimes-fatal ability to shut their eyes to truth.

We can see this clearly in others as they cough and wheeze their way to an early grave, a cigarette dangling from their lips. But can we see it in ourselves? Are we quick to forsake every evil habit, every doctrinal error? Or do we cherish sin, all the while making weak excuses? If we are lost, who will be to blame? Not the Great Physician, for He has ever urged us, "Follow me." Are we following? One hundred per cent?

willingness to work. Yet there has been a definite spiritual blessing seen from it. The colonists clear the land, follow the instruction of Dick Shaw, missionary-agronomist, and develop a way of life, though yet in humble dwellings, that finally emerges into harmony with the Adventist ideal.

The district leader for Jequié and Itaquara (and many smaller groups) is Pastor Cypriano Moraes. He and his wife attended the Portuguese training school at Setubal, across the river from Lisbon, until the school was closed by the Portuguese authorities. These young people moved to Brazil to complete their education. Now they lead a district in which hundreds are being gathered into baptismal classes.

At one meeting in the district a Brazilian troubador was present. He is not a Seventh-day Adventist nor does he have any connection with our church. He attended some of our evangelistic meetings in Jequié and since that time has been visiting the markets of the villages singing a ballad in which a theological discussion takes place between a Seventh-day Adventist and a nonbeliever. The poet presents both sides, but the ballad ends in a strong way and on a high pitch with the victory of the Seventh-day Adventist protagonist. Both finally decide to keep the Sabbath and get ready for the coming of Jesus.

It would take hours to tell the full story of God's acts in the Salvador area. Radio programs are being aired, the Five-Day Plan to Stop Smoking is doing its work, schools are being strengthened, and churches built. In addition to the Kretschmars and the Shaws, the R. C. Bottsford family are overseas workers. They lend strength to the whole program in the departmental activities and public evangelism. These overseas families work ideally with the national workers. Here it certainly can be said that "one hand washes the other and both hands the face," a cooperation lending brilliance and attractiveness to the church program.

I shall not soon forget the visit to Salvador, Jequié and Itaquara. The deep stirrings of the Spirit of God are evident in many ways, resulting in much success. Perhaps a high light of this visit was the arrival by plane at the little hilltop strip at Itaquara. Hundreds of citizens, led by the town mayor, crowded around the plane to express their warm reception. As we stepped down they sang lustily in Portuguese, "Glory, glory, hallelujah, God's truth goes marching on." This is what happens when the church finds out which way God is moving, and then gets in step with God.

W. R. BEACH

Why a Health Message—3

Effects on the Mind

By LUCILE H. JONES

JACK GORTON started for the door with a satisfied smile on his face. He had just learned his final health principles grade. Turning, he paused, looked me straight in the eye and said, "That's what this course did for me."

"Do you really think so?" I questioned.

"Oh, yes, I'm sure of it. My grades came up in my other courses too, and they have continued to climb all quarter."

I checked my record book. Jack was right. On his first test he had a C, the second rated a B, the third bore an A-, and the fourth climbed to an A. All quarter as he learned, he made changes, and these changes paid well. His final examination score was so high that it pulled his final grade for the whole course up to an A-, an enviable mark for any college student.

Wondering what further suggestions might be helpful to students the following term, and also seeking a possible answer to the ever-present question, What can I do to keep my mind keen and alert? I checked the *Index to the Writings of Ellen G. White*.

There I found twenty-eight pages of references dealing with the mind, and six relating to the intellect. As if this were not enough, I later discovered that a new book, *Guidelines to Mental Health*, a compilation of Ellen G. White's statements on mental health, is soon to come off the press. What a wealth of material is in one's possession! How little we use it!

One good way to improve the mind is by vigorous physical activity that stimulates the circulation in the brain as well as in other parts of the body. "Unless the physical powers are kept in health by active exercise, the mental powers can not long be used to their highest capacity."—*Education*, p. 207.

"Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers."—*The Ministry of Healing*, p. 238.



A. DEVANEY

By stimulating the circulation, vigorous physical activity improves both mind and body.

Outdoor activity is by far the best, for the invigorating influence of fresh air, sunshine, and the endless beauties of nature have a relaxing effect on the mind. A well-balanced program of mental and physical activity can help you to develop a higher degree of self-esteem, self-confidence, and intellectual achievement than you could develop if you apply yourself to mental work only. The deep respirations resulting from vigorous exercise increase the oxygen supply to all body tissues and thus aid in slowing down the aging process.

I knew of another practice that was an excellent tonic, but it had never occurred to me that it helps to keep the mind alert. Note the benefits of a daily bath listed on page 276 in *The Ministry of Healing*: "It improves the circulation. . . . The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter."

The next time you have difficulty waking up in the morning make your way to a warm bathroom, turn on a cold shower, and hop in. Rub vigorously with a rough washcloth or slap yourself all over. Both of these procedures speed up the circulation. Then dry thoroughly with a turkish towel. Your skin will feel warm and glowing, your body will be invigorated, and your brain will be ready to tackle the numerous and difficult problems of the day.

Following the Master Physician's advice, "Come ye yourselves apart . . . and rest awhile" (Mark 6:31), is still excellent therapy, for it is true that physical fatigue definitely impairs the functioning of the intellect.

Another of Christ's commandments: "That ye love one another; as I have loved you" (John 13:34) is, perhaps, the greatest of all mental health prescriptions. Recently a student of human behavior told me, "I have interviewed thousands of alcoholics and I have yet to find one male alcoholic who as a child felt that he was loved by his father, or a woman alcoholic whose mother had loved her." Alcoholism is responsible for a significant share of the admissions to our mental hospitals.

If your son or daughter knows that he is loved, wanted, needed, and respected by his own family, he is less likely to turn to alcohol, to brain-damaging LSD trips, or to suicide, which is increasing so rapidly among American youth that it now claims third place in all causes of death at ages 15 to 24. What a saving of intellectual potential, and of life itself, parental love could achieve for the world!

Our health message emphasizes the importance of courage, hope, faith,

and trust in divine power—most powerful preventive agents when it comes to mental illness—but we forget and start worrying. This lessens mental efficiency, for the habit of continual worry wears out the life forces and creates in the brain vicious circles of electric pathways that interfere with logical reasoning. (See *The Desire of Ages*, p. 380.)

One study revealed that "long term worrying and anxiety can apparently produce real damage to the brain. People suffering from anxiety seemed indirectly to damage the brain."—Loring F. Chapman, "Worry Hurts the Brain," in *Today's Health*, July, 1958, p. 13.

How many of us foolishly have assumed a Pharisaical attitude thinking how good we are. We don't drink. We don't smoke. We don't even use coffee or a dozen other things because they are injurious to our bodies, yet, when a little cloud arises on the horizon we start to fuss and fume and worry and fret until we actually damage our brains.

"Men and women must be taught to take a careful review of every habit and practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind."—*Welfare Ministry*, pp. 127, 128.

"The intellect, as well as the heart, must be consecrated to the service of God. He has claims upon all there is of us."—*Our High Calling*, p. 111.

A successful minister reflected, "There's all the difference in the world in the way people react to Bible studies. Some are alert, responsive, and eager for every new revelation, while others sit with a vacant stare and befogged minds, totally unable to grasp vital truths. I am convinced that patterns of living make the difference in spiritual perception."

Could he be right? Can what you eat, for instance, affect your eternal destiny?

In the concluding article of this series consideration will be given to the effects of our health message on the morals.

Wholly Thine

By THOMAS DUNBEBIN

Families fragment, nations die when loyalty is rejected. The seventh commandment is a test of faithfulness; adultery is not merely the act of indiscretion; it is also the desire to place gratification above grace. In the nation espionage grows only in hearts devoid of loyalty. Treason is not only microfilm in an agent's pocket, it is the collision of duty with desire.

On the road to heaven what happens at the barricade? Jesus came to it in the wilderness when His humanity was tempted by power, bread, and presumption. He came to it again in Gethsemane when tempted by fear and failure. Millions of martyrs have faced it when confronted with the choice of loyalty or life. The greatest question you will ever be called to answer, my friend, is this, Whom shall I obey? Jesus said, "If ye love me, keep my commandments" (John 14:15). The apostle John said, "And hereby we do know that we know him, if we keep his commandments" (1 John 2:3).

See, my friend, obedience is not coercion. We are not beaten into submissive compliance by fear of punishment. Obedience comes from the acceptance of His sacrifice. A transcendent loyalty makes us pledge life, soul, and body in a covenant of faithfulness. It is love that makes men give up all things for Christ. It is emulating Him that creates loyalty.

How can we be His if we do not act and think as He does? A Christian cannot be a Christian if he is not Christlike. You are not a true patriot if your loyalties are with another nation.

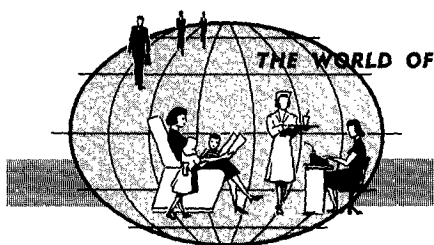
In the famous book *Lassie Come Home*, Eric Knight tells of a poor, humble Scotsman and his wife who befriended a weary, sick, and helpless dog as she sought to return to England to the home from which she had been taken weeks before. During her period of convalescence the old man and his wife tried to make her their own dog. But she never formed a strong attachment to them. Her heart belonged to Joe Carradough, the boy in England who had owned her. When she was well enough to travel she continued her journey back to his arms.

Do you see it? Taken by Satan a million miles from God, a Christian's heart still belongs to Christ.

If Christ says, Be baptized, then the loyal heart is buried with his Lord in baptism (Rom. 6:4, 5). Loyalty seeks out "much water" (John 3:23) and commits the whole being into the watery grave, to rise a new, totally committed person.

The Creator, who sanctified the Sabbath, tells us that we should worship Him during its sacred hours. This we must do, for loyalty places His desires above our own (Eze. 20:12; Isa. 58:13).

All the doctrines of the Bible demand commitment to Christ, and to be His we must accept them and not choose only those convenient to obey. Friend, we are trophies for God to present to unfallen worlds. We must be faithful so that God's love and sacrifice can be vindicated before the universe. Dare we fail? Others watch and laugh at God when we fail.



The Adventist Woman

Conducted by DOROTHY EMMERSON

Those Letters We Write

By MARY COLBY MONTEITH

THE noon mail had just been dropped into the box at the foot of the driveway. Today there was something for each of us, so, though dinner dishes were still on the table, we sat around opening letters. Eagerly I tore mine open, knowing by the return address that it would bring news of a distant friend. When I had finished the letter I passed it to mother, thinking she might enjoy it too. When she had finished, mother asked, "Is she a Seventh-day Adventist?"

"Of course!" I replied with probably more heat in my voice than called for. "Don't you remember her? She is one of my classmates. But what makes you ask such a strange question?"

Mother looked embarrassed and tried to evade the question. Since my curiosity was aroused, I pressed for an answer.

"Well, there was no mention of the times in which we are living . . . of the blessed hope. I am happy her health problem has improved, but she did not say . . ." Mother's voice trailed off into nothingness.

When I had time I reread the letter, looking for some of the answers to questions that had started in my own mind. How much do we tell others "between the lines" in our letters? If it is true that each of us is the only Bible somebody may read, might this apply to our letters too? Do they preach sermons or fail to do so? What was it that was lacking in that well-written letter from my good friend?

Soon after my marriage I discovered that my dear little mother-in-law invariably used the letters "D.V." when writing of future plans. I was delighted to learn that the initials stood for the Latin words *Deo volente*, "God willing." This expression is commonly used in the country across the water

where mother grew up. Soon I was using "D.V." in my letters.

In the critical stage of history in which we are living, none of us knows what a day will bring forth. Why not remind ourselves and our friends that we believe James 4:13-17: "Just a moment, now, you who say: 'We are going to such-and-such a city today or tomorrow. We shall stay there a year doing business and make a profit.' How do you know what will happen even tomorrow? What, after all, is your life? It is like a puff of smoke visible for a little while and then dissolving into thin air. Your remarks should be prefaced with, 'If it is the Lord's will, we shall still be alive and shall do so-and-so'" (Phillips).*

If we are informing our friends that our health or that of a loved one has

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

improved, should we not make mention of our thankfulness for blessings received? We know that there is no healing without the power of the Great Physician. It is good for us to count our blessings—even good for our health! "Gratitude, rejoicing, benevolence, trust in God's love and care—these are health's greatest safeguards. To the Israelites they were to be the very keynote of life." — *The Ministry of Healing*, p. 281. (Italics supplied.)

Tale of Woe

I once had a church-member friend whose letters were one tale of woe from beginning to end. If our letters sound that way, how can we harmonize our complaining with our belief in the inspired writing that says: "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him"?—*Ibid.*, p. 479.

Friends who have traveled to many parts of the world write us letters that are full of the wonders they have seen but in which there is never a mention of our great denominational worldwide program. I begin to wonder, do they meet with our brethren on the Sabbath even if the service is conducted in a language strange to their ears? If they would only relate experiences of this kind, we would have

CREATIVE COOKING



COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.

COTTAGE CHEESE CROQUETTES

- 2 tablespoons chopped onion
- 1 tablespoon melted butter
- 2 eggs
- 1½ cups milk
- 2 cups cottage cheese
- 2 cups bread crumbs
- 1½ cups chopped nuts
- ½ teaspoon paprika
- 1 teaspoon salt

Sauté onions in butter. Mix eggs with milk. Combine all ingredients. Shape into croquettes (¼ cup for dipper), roll in additional bread crumbs. Fry in deep fat. Serve with cream sauce and sprinkle lightly with grated cheese. Serves 8.

fresh material for Sabbath school mission stories.

A friend shared with us letters from her physician husband under assignment to the S.S. *Hope*. Of course he told about the fascinating work of that mercy ship, which not only ministers to the sick and shares scientific information but also cements friendships between America and foreign lands. But our hearts thrilled as that busy doctor also told of meeting with missionaries and nationals in Sabbath school and church. We learned how the work was growing and received statistics on membership and information on future plans and needs in that field.

Glad Day of Reunion

Once a year a class letter comes from my nursing classmates. In almost every one of the 27 enclosures there is some mention of that glad day of reunion. Our hearts are saddened when in some of the letters no such note is sounded.

Each month a letter comes to our home from the "land down under," where some of our friends live. I know that letter will close with a "God bless each of you." The greeting gives a feeling of warmth in the region of my heart.

Several times a year we receive a letter in cramped but legible writing. I know it will be full of bits of happy news—a wheel-chair trip with friends to some beauty spot, one of those rare weekends with son, daughter-in-law, and grandchildren, or just the sunny weather, or a friend's visit. Why all this cheer? Has the writer lived an easy life? I met her first when she was a patient and I was a young graduate nurse. We are about the same age, but while I was full of the joy of my first teaching experience, she was confined to her bed, in constant pain from crippling arthritis. She was unable to care for her infant son, and to add to her sorrow her husband soon divorced her. That dear little woman has been an invalid for nearly 40 years but none of her letters has ever given one word of complaint. She continually thanks God for His blessings! With a long-handled pen she laboriously writes to a large number of friends, and all are better people because of her brave letters.

Could it be that you and I, when we finish a letter, should read it over carefully for more than typographical errors? Do our letters hint of our interest in the glorious program of our church? Do our letters bring encouragement to our friends? Do our letters give an account of our multitudinous blessings?

Those letters we write—what do they really say?



Housewife Copies Bible by Hand

"I wanted to know exactly what Jesus said, and I thought I would remember better if I copied it word for word," said Mrs. Helen Carvallo, explaining her Bible-copying project.

It took this California housewife an average of three hours a day for eight months to complete her work. In the process she filled five notebooks with 2,931 pages of copy.

As a member of the Anglican Church in England, and later as a student of St. Hilda's College in Buenos Aires, Argentina, Mrs. Carvallo had felt that the teachings of her church did not agree with

the Bible as she understood it. When she moved to California her interest in religion was further stimulated by her attending various churches.

Tuning in on an *It Is Written* telecast in the course of her Bible-copying project, she had her attention directed to the Seventh-day Adventist Church. Through the yellow pages of the telephone directory she located the Temple City Seventh-day Adventist church, where she astounded the ministers with her remarkable knowledge of the Bible. Following Bible studies, Mrs. Carvallo and her family joined the church.

WERNER L. CARLSON

I Didn't Know It Was Real!

By CARROL JOHNSON SHEWMAKE

IT WAS a wonderful party. New and old friends were enjoying fellowship with one another. The supper smelled delicious; even the decorations were exceptionally beautiful. The striking centerpiece on the buffet table was a waterfall of hundreds of red, red cherries.

I was thinking of that centerpiece as I placed my napkin on my lap and started eating.

"How very real looking they make that plastic fruit," I mused. "Those cherries look real enough to eat!"

I happened to glance at my husband just then and he was lifting a bunch of those same red cherries to his lips.

"He thinks they are real!" I gasped, waiting with bated breath for his reaction to a plastic cherry. He swallowed, then turned to a friend seated nearby and remarked, "There's nothing

like a sweet, juicy cherry is there?"

In amazement I looked around me. On nearly every plate were some of the luscious cherries. I glanced toward the buffet table. The beautiful centerpiece was no more. Only the bare plates remained of that masterpiece!

It just so happens that I like cherries but I got none at that party. Why? Because I mistook the real for a counterfeit.

We hear so much about Satan fooling us with his counterfeits. Would it not be a shame if we were misled into thinking real religion was a counterfeit? While we stand and wonder at how near like the real thing some of these revivals are today, let's take care that the "latter rain" does not come and go while we look on in amazement, not realizing it's the real thing until it's too late.



Seven Facets of Faith

By R. CURTIS BARGER
Associate Sabbath School Secretary
General Conference

WHAT is our greatest and most urgent need? Inspired counsel answers: "Our greatest need is faith in God."—*Testimonies*, vol. 7, p. 211.

"Without faith it is impossible to please him [God]" (Heb. 11:6).

What is faith? What kind of faith must we have in order to please God?

By referring to the experience of outstanding heroes of faith in sacred history, Hebrews 11 presents seven aspects of saving faith. As we see how the exercise of faith has worked out in actual human experience, we are encouraged to apply the same principles of action to our own life situations. Many pertinent and practical lessons may be drawn from this great faith chapter. Faith provides the solution to every problem and the answer to every need. This is because faith puts us in touch with Christ, who is the ultimate answer.

The first facet of faith is faith in the atonement. Faith led Abel to offer a more excellent sacrifice and thus to obtain witness that he was righteous (verse 4). Ultimately the various ideas of salvation gravitate to two opposite poles: salvation by human effort and merit, and salvation by faith in divine merit and initiative in the atonement. The brief Bible record of Abel and Cain is an illustration of the two ways by which men have sought righteousness and acceptance with God.

Why was Abel's sacrifice more excellent than Cain's? Because it was mingled with faith—faith in the initiative of God in reconciling man to Himself, faith in the substitutionary plan of the atonement. God gave Himself in the person of His Son.

Abel's faith grasped the truth that he could never be wise enough, good enough, or strong enough to save himself from the plight in which the human family found itself. He believed what obviously Adam and his family

had been told, that animal sacrifices typify the substitutionary death of the innocent Son of God in place of guilty man.

Cain's fatal error was in substituting human initiative and human effort for divine initiative and atonement. Satan's basic contention from the beginning has been that man can save himself by his own works. To some Satan suggests, "You have offended God; now you must labor and suffer and sacrifice to appease His wrath. Perhaps if you suffer enough, if you pay a high enough price, God's anger will be turned away and He will restore you to His favor." To others he whispers, "Forget God; He has abandoned you. But never mind; you are really gods in your own right. By your own intelligence and efforts you can raise yourself to the point where you will not need God. Within your own mind is the power to become anything you want to become. Simply develop the divine beings that are your real selves."

Only God knows how many have been kept from peace and joy in the assurance of acceptance with God simply because they have been caused to believe they must make themselves good before they could come to God. Attempting salvation by works is not an error committed alone by fire walkers or flagellantes, or by the proponents of monasticism and the doing of penance. Well-meaning Christians often find discouragement and frustration in spiritual matters because they look upon observances and activities such as Sabbathkeeping, Bible reading, tithe paying, the giving of offerings, church attendance, and acts of charity as being the *means*, rather than the *fruits*, of salvation.

Ephesians 2:8 means precisely what it says: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Only as Abel did, can we obtain the witness

that we are righteous. For us today the form of the offering is changed, but the faith must be the same. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17). The faith of Abel must be ours—faith in the atonement—if we are to have the peace and assurance of forgiveness, reconciliation, and acceptance with God.

Faith in the Personal Presence

The second facet of faith is faith in the personal presence of God. Why was Enoch singled out as one who particularly pleased God (Heb. 11:5)? The record of Enoch's life is brief but significant. "And Enoch walked with God," the Genesis account records (chap. 5:22).

In true faith there is a special closeness, a respectful intimacy, a mutuality of love and purpose. Enoch walked with God, not because he could see Him with his physical sight, or reach out to feel Him through the physical sense of touch, but because through faith he was able constantly to be aware of God's real and personal presence.

Man's most persistent quest is for God. Many who seek God are not really aware of the object of their search. This is why, in reality, it is God who takes the initiative in seeking man. But millions of persons know that they are lonely and unsatisfied; man, without God, must always be so. Again, we must reckon with an enemy who has sought in every way to give mankind a picture of God that is wholly false or grossly distorted. Satan seeks to make it appear that God holds Himself aloof from mankind, either in baleful wrath and hatred of sinners, or that He is an impersonal Being, wholly detached and uninterested in the general course of human affairs, much less in the daily life of individuals.

One can walk only with a personal being. Evidently Enoch constantly cultivated an awareness of the Divine Presence. This is our need. We would be kept from many mistakes, large and small, many sins of varying degree, and certainly from many discouragements if, as Enoch, we practiced the presence of God in the daily life.

Following Enoch's example, we would find prayer less routine and formal and Bible study more meaningful. Problems that harass us and destroy our spiritual equanimity constantly would be dissipated in knowing that God is ever near, and that He cares.

God's Way to Save

The third facet of faith is faith in God's way to save. Noah's faith led him to take God at His word (Heb. 11:7). Because of sin an impenitent world was doomed. But the Lord revealed to Noah a way of escape, and Noah believed in the "way." This way would take in all who would believe, repent, and accept the provisions of mercy.

Noah was instructed to build an ark as a tangible means of escape from coming destruction. For 120 years Noah gave daily witness to his faith in being saved in God's own way. Noah's life, work, and witness were identical in their import; they were all faith in action. God could have sent angels to warn earth's inhabitants of impending doom; He could have miraculously preserved from the Flood all who believed and obeyed Him. But He chose to use human effort to provide a way of escape.

All this is highly significant. It seems to us that today he would be blind indeed who could not see that our world is set on a dead-end course. Millions seem to feel instinctively that the day of doom cannot be far off. God's Word makes clear that the day of final settling of accounts cannot be long delayed. Destruction, terrible and conclusive, awaits the unbelieving and impenitent of our world. Like Noah, we have been called to live, work, and witness to God's way of salvation.

God gave Noah detailed instructions in building the ark. Every feature and function was carefully outlined. He was guided in his preaching; Noah gave God's invitation to others and set forth the terms on which the ark might be entered. Salvation from impending destruction could be obtained only in God's way. Today, as a sinful world teeters on the brink of final doom, God has called a Noah-people to preach repentance and to invite sinners into the ark. Once again salvation may be found only in God's way.

The fourth facet of faith brought to view in Hebrews 11 is faith in providence. What beautiful illustrations the lives of the patriarchs Abraham, Isaac, and Jacob (Heb. 11:8-19) afford of the primary definition of faith, as given in verse 1: "Now faith is the substance of things hoped for, the evidence of things not seen!" These men trusted implicitly in the reality and availability of divine leadership. The secret of great faith is found in the appropriate reaction and response to the call of God. "By faith Abraham, when he was called . . . obeyed" (verse 8). Faith becomes great by growing and gathering strength as men respond to the call of God with unquestioning obedience.

For some it may be the first step toward God's kingdom; for others it may be a particular step along the way. Abraham, Isaac, and Jacob achieved gigantic stature as men of faith because they learned to yield unwavering obedience to the call of God. As Providence indicated the way, each step they took strengthened their confidence in the leadership of God. Ultimately their faith enabled them to see the invisible, to hear the inaudible, to feel the impalpable, and to experience and to find joy in that which existed only in the promise of God.

Often a joyless, fruitless, unsatisfying Christian experience may be the result of our following human reason and the dictates of finite faculties instead of taking the course God's providence indicates. But often the Lord seeks to lead us, as He led Abraham,

to undertake that which from the human standpoint is unreasonable. At such times, if we refuse and rebel, believing that our intelligence and experience can plot a better, safer course, we sever ourselves from the leadership of an all-wise, all-powerful, and all-loving God. Thus we are left to wander in a wilderness way.

Promises of God

The fifth aspect of saving faith is faith in the promises of God. Under this I would include all the prophecies and assurances God gives His people. From the varied experiences of Joseph, the inspired writer selects an exercise of faith as one worthy of note. He "made mention of the departing of the children of Israel" (Heb. 11:22). Joseph, who had been brought as a slave to Egypt and subjected to test after test throughout his life there, now lay dying in this alien land. But he knew that a promise had been made to his forefathers concerning the return of God's chosen people from the land of bondage to their homeland. Joseph had tested the promises of God and had found them utterly reliable. Never once, as he had tried to stand stiffly for truth, purity, and integrity, had God failed him. Now he remembered the promise of the return of his people, and made a request that would provide an enduring evidence of his trust.

In a sense the life of Joseph must be reproduced in every soul who would enter heaven. Each of us, by nature and by choice, has been sold into slavery in an alien land. The servitude of sin brings us far from our Father's house. Each of us is tested, either by trials, temptations, and suffering, or by favor, success, and prosperity. But God has promised to bring His people out of the land of bondage into the Promised Land. If we have learned to lean hard on the promises of God in the everyday affairs of life, the blessed hope of final deliverance from this present world, this Egypt of sin, will be real and dear to us. Even though, like Joseph, we may be on our deathbed, we will remember the departing of the children of God and be content to lie down for a little moment to await the dawning of that glad morning. Faith claims the promises of God.

Enduring Rewards

The sixth facet of faith is faith in enduring rewards. Moses joins the roster of the heroes of faith (Heb. 11:23-27). The experience of Moses is an example of the fact that all must make choices—daily choices and many choices—throughout life. Moses' choices were not easy. If godly parents had not trained him in early life to

My Faith Looks Up to Thee

By GRACE BUSH

When sad my heart and filled with fear,
My faith looks up to Thee,
When only Thou art very near,
My faith looks up to Thee,
When all my sky is overcast
With clouds so dark, that gather fast,
The sun of Thy great love at last
Shall shine on me.

With shifting changes all about,
My faith looks up to Thee,
When all around me droop and doubt,
I still look up to Thee.
Within life's shadow, still I feel
'Twill pass, and then Thou wilt reveal
Thy brightness to me, as I kneel
In prayer to Thee.

Dear Lord, I pray, whate'er may come
Let me look up to Thee.
Let not my heart be blind and dumb;
Make me to gladly see
That wheresoe'er my feet may go,
Thou guidest me aright, and so
Nought shall I fear, the while I know
That Thou art close to me!

manifest a firm faith in God at all times, overwhelming temptations would have led him to turn aside from the better way. But early in life Moses developed a sense of true values. Pleasure, riches, and worldly power could have been his. He eventually might have occupied the highest position in the greatest nation on earth at the time. But Moses kept in touch with God, and Heaven directed him in choosing wisely. A vigorous, growing faith helped him to seek first the kingdom of God and His righteousness.

By the wisdom of faith Moses was convinced of the enduring and glorious quality of Heaven's rewards. He knew the recompense for following Christ was not all reserved for some future existence, but that in spite of reproaches, they were richer than the treasures of Egypt, even in the present life.

But what was the one great lodestar for Moses' faith? I think the secret of his enduring faith is found in the latter part of verse 27: "For he endured, as seeing him who is invisible." To him the great reward was not so much in the promise of glory, riches, honor, or pleasures of an immortal existence in the eternal world, but in the prospect of being with Him, whom having not seen, he loved. Moses' sights were fixed, not so much on golden streets, or harps, or crowns, but on a Person. Thus he could endure.

We too are called upon daily to make choices. What about our sense of values? Do the pleasures and profits of living for here and now seem desirable, and do heaven and the future reward seem unreal and far away? Not if we truly know the Person that Moses knew. It is a personal and intimate relationship with Christ that enables us to choose wisely and well. To our physical sight our Lord is invisible, but genuine faith can see Him. When we know that our matchless Saviour waits at the end of the way, we too find joy in "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (verse 25).

Triumph Over Obstacles

The seventh facet of faith is faith to triumph over all obstacles. We come now to the concluding roster of the heroes and heroines of faith in Old Testament times, named and unnamed (Heb. 11:29-40). What a lesson for all of us these brief verses hold! Life is indeed a battle and a march. All who set their faces toward the kingdom of God face an enemy in all his baleful wrath. As we march forward and fight the good fight of faith the enemy puts in our way every conceivable obstacle. Every sort of trap and pitfall and road-

block, every kind of cleverly camouflaged ambush that his warped and cunning mind can devise, is used against the resolute Christian. But here in this epic recital of heroic lives we find the secret of triumph.

Think of what these men and women, flesh and blood as we are, faced triumphantly through faith: the Red Sea before and the armies of Egypt behind, the swelling Jordan, the walls of Jericho, the handicap of a questionable moral past, rampant idolatry, the violence of the sword, the onslaught of alien armies, cruel persecution, destitution and affliction; and then to lie down in death, not having received the promise. Most certainly, however, as the writer comments, they did obtain "a good report through faith." O that we might be willing to be like them!

And we *may* be like them; indeed we *must* be like them, if we are to triumph with God's redeemed of all ages. We face obstacles in our day similar to those enumerated in the great faith chapter. Sooner or later there will come to each of us a Red Sea experience, or vengeful enemies, or the swelling of Jordan, or the haunt of a past life, or violence, or persecution, or affliction. Paul reminds us that "we must through much tribulation enter into the kingdom of God" (Acts 14:22).

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4). This is your greatest need, and mine. May we without delay receive this gift of God so freely offered; may we exercise it daily, and with it go on to triumph.

Shining Through

By ROBERT G. NATIUK

Cascading waterfalls, with their muffled rumble, broke the stillness of Rickett's Glen, Pennsylvania. With my wife, Martha, beside me, we walked toward them through a forest of oaks, elms, and aspens.

Thick enough to keep the sunrays out, the ragged branches met overhead, but here and there the blue sky could be glimpsed. The hilly ground was littered with rocks, leaves, and bits of grass. But in patches, where the sunrays did strike the ground, two-foot-high ferns saluted the light with their many-pointed leaves.

We stopped and looked at those patches for a while.

"Where the sun shines," Martha spoke softly, "there is growth."

Looking up again, we saw the sunbeams streaking down through the missing shingles in the forest's roof. "Just like a Christian's life," I heard quiet words say. "Where God's light shines through, there is growth."

A Story FOR THE YOUNGER SET

Suzie's Scar

By ESTHER LAU

SUZIE WAS supposed to go with the Sunshine Band that Sabbath afternoon. On the way to the chapel Suzie met Elaine.

"Where are you going?" Elaine asked.

"I'm going to the Sunshine Band. Want to come along?" Suzie asked.

"No," Elaine answered sneeringly. "I'd rather go to play at the school playground. You know they just put up the new swings and things."

"No," Suzie shook her head vigorously. "Today is Sabbath, and you know we're not supposed to play there."

"Come on," Elaine coaxed. "Let's be the first ones to play on the playthings."

The temptation was so great that before she realized what she was doing Suzie was running after Elaine toward the church school playground.

To their surprise, there were already some children playing. Soon Suzie forgot that it was the Sabbath day. She was having such a good time swinging and sliding.

Then the children decided they wanted to play tag. They chased and chased one another, and their faces got red and sweaty. First Elaine was "it" and then Suzie, and now Tim was "it." He was a fast runner, and it didn't take long for him to tag someone. He ran after Elaine, and then decided to chase after Suzie.

When Suzie saw Tim running toward her, she picked up speed and ran as fast as she could. Suddenly, stumbling on a piece of twig, she fell flat on her face.

"Oh, my knee, my knee," Suzie moaned.

There was a bad cut on her right knee, blood was oozing out and dripping down her leg, and the wound was covered with gravel and bits of broken glass.

Elaine helped Suzie to her feet. Leaning on Elaine's arm, Suzie slowly hobbled along toward her home.

At the corner of her street Elaine bade Suzie good-by. "Hope you'll feel better soon," Elaine said as she walked away.

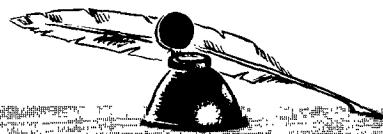
Suzie returned a weak smile and continued down the next street. What shall I say to mother? Suzie thought. The fear of seeing her parents made Suzie's wound even more painful as she came closer to her home.

Mother was standing on the porch when she saw Suzie hobbling toward her. With just one look, mother knew the whole story.

Quickly mother got a pan of water and soap and began washing the wound. Then mother put on some medication and bandaged the cut.

"I'm sorry, Mom," Suzie confessed. "I'll never, never do it again."

Today Suzie is a big girl but the scar is still there on her right knee. She did keep her promise that she would never willfully break the Sabbath again.



WHO IS THE ANTICHRIST?

In Seventh-day Adventist writings the term "antichrist" is seldom used, whereas in the writings of fundamentalist and evangelical interpreters of prophecy the term is common.

Because of their strongly Biblically based doctrines, Seventh-day Adventists tend to use Bible terms when setting forth their doctrine. Since "antichrist" occurs only four times in the Bible (all of these in the Epistles of John), and since these four passages, even when taken together, do not present a clear doctrine of the antichrist, Seventh-day Adventists never have made much use of the term. Fundamentalists, on the other hand, have given to the term a theological meaning that goes beyond the meaning that can be derived from the "antichrist" texts alone.

Definition of the Term

"Antichrist" is derived from the Greek *antichristos*, made up of *anti*, meaning "against" or "in the place of," and *Christos*, "Christ," which is the Greek translation of the Hebrew *Meshiach*, both meaning "an anointed one." "Antichrist" thus means an opposer of Christ or possibly one who takes the place of Christ, but not legitimately.

From the four verses in which "antichrist" occurs we learn the following:

1. 1 John 2:18, 19. Antichrist was to come in the last time, which John identified as being in his day: "It is the last time." As evidence that the last time had arrived he pointed to the presence of many antichrists. These antichrists had once been members of the Christian community, not at heart, merely outwardly.

Thus, according to this text, there was not merely one antichrist, there were many. They were already flourishing in John's day.

2. 1 John 2:22. The antichrist was a liar. He denied that Jesus is the Christ, that is, he denied that Jesus, son of Mary, who walked the Judean roads, who preached, healed, and was crucified, was the Messiah. He included in his denial the Father also.

3. 1 John 4:3. The antichrist denied "that Jesus Christ is come in the flesh"; that is, he denied the Incarnation. By contrast one controlled by the Spirit of God professed the Incarnation. It had been predicted that the spirit of antichrist would come; now it had arrived.

4. 2 John 7. The antichrist is again identified as one who denied the Incarnation. He is also called a deceiver.

These are the only verses in which the term "antichrist" is found. From what is explicitly stated one does not get the impression that John was speaking of someone who would come upon the scene of action in the distant future; antichrists were already harassing the church in John's day. The specifications in these verses are insufficient to form a well-rounded picture of the antichrist. On the other hand, if we consider the possibility that 1 John was written after Revelation (at least his Gospel was, according to *Early Writings*, page 137), John may have had in mind also the work of the beast and his image, the great opposers of God, whose work still lay in the future. But the expression "antichrist" does not occur in Revelation.

Let us inquire further into the expression "last time."

How could John say some 2,000 years ago that it was the last time? Other apostles did too. Notice Hebrews 1:2: "Hath in these last days spoken unto us by his Son." The apostles regarded the coming of the Messiah as marking the entrance upon the end time. In a sense the period between the first and second advents of Christ may be identified as end time. In the Revelation, John declared, "The time is at hand" (chap. 1:3). He was told not to seal the prophecy of the book, for "the time is at hand." The events of the book, he said, "must shortly come to pass."

"The angels of God in their messages to men represent time as very short."—*Selected Messages*, book 1, p. 67.

When referring to the antichrists, John was doubtless speaking of various heretical elements active in his day. For example, the Docetists of his time completely denied the humanity of Christ. What was seen of Jesus they declared to be merely an appearance, a vision. Jesus had no material body, they asserted.

The denial of the Father was probably a denial of the fact that God is a person. For example, some of the Gnostics taught that God is simply a divine spirit without essence, without person.

It is a surprise to the student of church history to discover how soon after the founding of the Christian church serious heresies began to be propagated. John, who lived till near the close of the first century, was actively engaged in combating these errors.

But the heretical elements John dealt with in his day seem to be only the beginnings of anti-Christian movements that have been active throughout history. These movements are to culminate in a vast assault upon Christ. An antichrist is still to play a significant role in world history. Of him we shall speak next week. D. F. N.

(Continued next week)

AVOIDING DECAY AND COLLAPSE

When a new building goes up, the windows glisten, the masonry is bright, and the metal of its fixtures shines. Soon, however, dust begins to settle on the window ledges. The masonry becomes dingy. The metal tarnishes. If no one tends the shrubbery in the lobby, polishes the fixtures, or washes the windows, scarcely a year will pass before the building will lose its attractiveness.

The owners know well that they must hire a crew of workers to keep the building as nearly new as possible, or leases will not be renewed. They set up a maintenance budget. In some cases even preventive maintenance is carried on; that is, cracks are repaired before they widen, heating and air conditioning units are checked regularly to forestall breakdowns, and cleaning is kept ahead of the dirt.

Automobile owners know what preventive maintenance is. Oil changes, lubrications, and tune-ups at regular intervals give a car longer life and prevent damage to the hidden, fast-moving parts. Young car owners often overlook maintenance when they are estimating the cost of having a car of their own. They have no extra money for upkeep; depreciation begins to overtake them.

The Christian life must include preventive maintenance. We are fighting the dirt, decay, and damage of sin. At baptism we are presented with a new life, attractive,

bright, and glorious. But that life will not hold its shine if we do not follow a systematic program of preventive maintenance. For this we set aside a budget of time, knowing full well that the busier we are, the more important it is to commune regularly with God and practice our beliefs before men.

A former Episcopal bishop of California is reported to have said: "I don't know as much about God now, as I did when I was ordained." What a tragedy. Are there laymen who might say the same? With conditions in the religious world as they are, such a statement by a clergyman seems almost expected. But what would happen to an educator if he said to his colleagues: "I don't know as much about my field today as I did when I graduated"? A teacher like this might soon be looking for other work.

A practicing Christian is one who maintains his religious experience, always seeking new heights of understanding and communion. Many Christians seem to believe that the nearer we come to the Second Advent, the more time we will automatically spend in prayer and Bible study, in communion with our Maker. Such a concept has dangerous undercurrents, for it leads us to expect that we will do better tomorrow than today. We must not expect that the tempo of our spiritual lives will quicken as the end draws near, as though we were being drawn back to our knees, back to our Bibles, by some mysterious magnet. Speaking of those who will have the Holy Spirit as their source of strength, Mrs. White writes: "Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use."—*The Acts of the Apostles*, p. 55.

Maintaining spiritual strength is a day-by-day, hour-by-hour task. If we depend only upon such annual spiritual feasts as camp meeting or the Week of Prayer to rekindle the spark of spiritual life within us, we will have the same kinds of trouble a factory does when it has no consistent program of preventive maintenance.

One plant engineer has defined preventive maintenance as "the systematic checking of a functioning unit to determine whether it will function reliably until the next check." His experience has shown that three kinds of checks are important: (1) *external checks*, the inspection of simple machinery; (2) *operating checks*, temperature and pressure readings on machines while they are in operation; and (3) *periodic tear-downs*, disassembling the machine and inspecting the parts closely for wear.

We believe it is possible for each Christian, in his own way, to establish a system of checks upon himself to avoid inefficiency or even breakdowns in his spiritual life. By simple introspection—following prayer for the convicting power of the Holy Spirit—he may make external checks on his religious life. By noticing how he reacts under pressure, he may make operating checks. Rarely will he be required to tear down and rebuild.

Are we tempted to feel that just a little spirituality will do for now, while conditions around us are reasonably normal? Will we not increase our spiritual efficiency when world conditions deteriorate and the end seems upon us? Probably not. The time for spiritual growth is now. Because we do not know when Christ will come, we must follow a more rigid program of spiritual maintenance than if we knew He was coming next week. Why? Because, like a machine, a life that is to be productive over an indefinite period must have constant care. We know not how long it will be until the Lord comes, but we do know what His instruction to watch and pray means.

Celebrating the Lord's Supper quarterly, keeping the Sabbath weekly, worshiping daily, and praying continually—these are the Christian's program of preventive maintenance.

F. D. Y.

THE CHURCH AND HERESY

An editorial in *Eternity* magazine asks, "Is heresy out of date?" It answers, "Heresy is just as real today as it was in apostolic times." Before giving this answer, however, it points out that current religious and scientific attitudes tend to make the very word *heresy* seem anachronistic. Many people today take a highly latitudinarian view toward the beliefs of Christianity. They say, "So what?" to people who deny the virgin birth, question the miracles of the Bible, or declare the moral law void.

Others question the claim that any particular religious belief is superior to another. They take the view that in the field of science it is possible to perform experiments to provide irrefutable evidence, but since this is impossible in religion, they wonder whether differences of belief are only a matter of opinion.

"And a couple more things should be considered. First, heresy-hunting always gets out of hand. Once you start, where are you going to stop? Pretty soon, you'll be branding everyone a heretic except your pastor and yourself. (And probably you have some doubts about your pastor.)

"Second, as Bishop James Pike points out, if disbelief in the biological virgin birth is heresy, then 60 per cent of the Episcopal Church is heretical. So if we'd take a vote on heresy, we might find that the heretics were orthodox and the orthodox were heretics."

On the latter point, some may call attention to the fact that occasionally today's heresy is tomorrow's orthodoxy. It has taken the Catholic Church three centuries to live down its heresy trial of Galileo. Galileo was denounced for heresy because he said the earth revolves around the sun, not vice versa, as the church was teaching.

These, and other factors, are in the minds of people whenever anyone is suspected of espousing or teaching heresy. Far from being an outcast, "the heretic is the hero of modern thought," to borrow the words of G. K. Chesterton. Says Gerald Kennedy, Methodist bishop of the Los Angeles area: "The mention of heresy will sound to most moderns as outgrown and probably ridiculous. It has become something of a badge of honor to be regarded as a heretic, and most younger men who are discussing Christian theology and Christian ethics will pay as much attention to this label as they would to an accusation of being progressive."—*Storm Over Ethics*, p. 130.

Another Side

But there is another side to the heresy question, as the *Eternity* editorial points out. Though current trends and attitudes make heresy-hunting unpopular, reason argues for the church's right and responsibility to defend certain truths and to oppose people who disseminate error (heresy). *Eternity* offers two illustrations. The first is of a Ph.D. in geophysics who applies for a job at Cape Kennedy. "His credentials appear all in order, but he holds to one aberrant opinion—he believes in the Ptolemaic theory; he thinks the sun revolves around our square, flat earth." The editorial asks, "Will he get the job?" and then answers by saying, "No, because NASA officials are a bit narrow-minded about that sort of thing. He will not be persecuted; the government will even give him complete liberty to write books to prove his thesis, but they won't employ him on the Apollo Project."

The second illustration deals, not with space science, but with medical science. "Suppose," the editorial suggests, "you decide to practice medicine. You have purchased a couple of books on folk medicine and grow your own herbs. You have applied to the American Medical Association, but they, narrow-minded as they are, have turned you down. Since it's a free country, you put up your shingle, announcing your services to the public as

a qualified M.D. How long do you think you'd stay in business?"

Some people may go along with the logic thus far, but will feel that there is a big difference between science and religion: crackpot ideas in science may do tremendous damage, whereas in religion they make little difference. We dispute this. False ideas and heretical beliefs can do more damage in religion than in science. Science deals only with temporal life, not eternal life. It deals with the body, not the soul. The worst that can happen through misinformation in the field of science is loss of human life. But false teachings in the field of religion may cause souls to perish for eternity. As the editorial that we are reviewing points out, "If there is any truth whatever to the Bible and to the claims of Jesus Christ, then Christianity is the most serious business in the world."

"If we allow the government the privilege of refusing to put scientific heretics on its payroll and if we permit the AMA the privilege of refusing to license medical heretics, then certainly the Christian church—which deals crucially in affairs of both time and eternity—must be allowed the privilege of refusing to recognize religious heretics. . . . The Christian church has just as much an obligation to deal with it [heresy] today as it did in the first century. To surrender this obligation is to surrender part of its very reason for existence."

Heresy Today

Specious religious philosophies and faith-destroying heresies prevail today, perhaps as never before. The apostle Paul declared that "in the last days" "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:1, 13). Jesus said of the time immediately preceding His second coming, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

In harmony with this inspired testimony, the servant of the Lord has written, "We are living in perilous times. . . . Every semblance of error will come upon us. Some of these errors will be very specious and attractive, but if received,

they will remove the pillars of the foundation that Christ has established, and set up a structure of man's building. . . . The most specious temptations of the enemy are coming in."—*Medical Ministry*, p. 87.

What is heresy? One dictionary defines it as "religious opinion, opposed to the authorized, doctrinal standards of any particular church, and tending to promote schism," or "an opinion held in opposition to the commonly received doctrine, and tending to promote division or dissension."

Bishop Kennedy says: "Heresy is primarily a lack of balance." He contends that historically heretics "were not men who denied truth but only tried to substitute part of the truth for all of it. Their mistake was not falsehood so much as acceptance of what was partially true as being completely true. Often they were men of logical bent who found it impossible to hold seeming contradictions together." Kennedy calls attention to Chesterton's claim that there is always danger in "taking a proposition, logical in itself, and then behaving as if it were the whole truth."—*Op. cit.*, p. 131.

The *Eternity* editorial suggests that "heresy may be found chiefly in three areas:

"1. The person and work of Jesus Christ, including His deity and the doctrine of salvation.

"2. Ethical and moral practices which bring the church into disrepute.

"3. The elevation of minor doctrines into such major prominence that the unity of the church is impaired."

"Heresy in the Biblical sense is concerned with major aberrations which tend to divide the church in either doctrine or morals. In Paul's mind, the New Morality would be as heretical as Unitarianism. And probably he would blast the divisive party spirit of parts of modern fundamentalism as heretical also. . . . When the core of the gospel was tampered with or when loose living was promulgated, Paul and John reacted harshly."

How should the church react to heresy today? How may Christians avoid being deceived and led astray? These and other questions we will explore during coming weeks.

K. H. W.

LETTERS



CROSSES ON CHURCHES

EDITORS: I was very much surprised and shocked at the letter in the From Readers column (Dec. 7 REVIEW) that suggested we might place crosses on our churches to show we are a Christian organization. The cross is an outstanding emblem of the Roman Catholic Church. In Ireland, where I came from, it is highly venerated and occupies a prominent place in every Catholic home. So why deck our Seventh-day Adventist churches with this Catholic emblem? In all Catholic countries the cross is prominently displayed in all the services of the organization. We have no record in the New Testament of any insignia being used by the early church to prove them Christian. In Acts 11:26 we are told that the disciples "were called Christians first in Antioch." They had been with Jesus and had learned of Him, and so the people named them.

Where Paul refers to the cross in his preaching he does not mean the old Roman

cross on which Jesus died (he probably could have had a piece of it if he had wanted it). "The cross stood as a comprehensive term for the message of salvation through Christ."—*SDA Bible Dictionary*, p. 236.

In the quotation from *The Great Controversy* I do not see any suggestion of recognizing a material cross on a Seventh-day Adventist church as a glorious symbol. The name "Seventh-day Adventist" on our churches is the only insignia needed to prove our Christianity when it is combined with the consecrated lives of the church members.

Bethesda, Maryland

J. G. HANNA

EDITORS: In his letter regarding the use of the cross on Adventist churches, Raymond Moore raised a valid point. I have found nothing in the Bible or Ellen G. White's writings which actually discourages the use of the cross. While at one time the cross was used almost exclusively by the Roman Catholic Church, today most evangelical churches find the cross useful when used with discretion. It is superstitious to feel that any stigma is attached to the use of the cross in our churches.

Perhaps it would not be proper to encourage a general use of the cross on or in Advent-

ist churches, but I personally feel that the cross would tend to remind us and others of Christ's sacrifice and resurrection.

HAROLD R. MASTERS

Silver Spring, Maryland

SIGN OF GRACE

EDITORS: We all know that the Sabbath is a memorial of Creation—Christ's creation of the heavens, earth, and "all that in them is." The Sabbath is the sign that Christ rested from all His works.

We also know that the Sabbath is the sign of grace, that we, accepting the righteousness of Christ, become recreated in His image. Now we in the image of our Maker rest from all our works as He did. Therefore the seventh-day Sabbath is our sign to God and to the world that we are saved by Christ's righteousness.

Seventh-day Adventists do not cling to the "old law"; they cling to grace. Under the new covenant the seventh-day Sabbath is the very "sign of grace" itself! Now as we go forward to preach Christ's righteousness from one end of the earth to the other we also are to proclaim "the Sabbath more fully" (*Early Writings*, p. 33).

We pray that this work will be finished soon.

KATHERINE MCCOY

Orangevale, California

The Church Today in West Africa

By R. R. FRAME

Associate Secretary, General Conference

Mud huts and tin roofs stand in the shadows of skyscrapers. Primitive appliances are giving way to modern inventions. Men in all walks of life clamor for an education. This is West Africa today.

The countries of West Africa are washed on the west and the south by the Atlantic Ocean and are bounded by the arid Sahara in the north and the French territories in the east. More than 80 million people inhabit these lands, which comprise one tenth of the continent's area. Many ethnic and tribal groups, speaking 500 different languages, are found in Gambia, Sierra Leone, Liberia, Ivory Coast, Ghana, Togo, Dahomey, and Nigeria, all of which make up the vast territory of the West African Union.

What impact is the Seventh-day Adventist Church making in these developing areas today? During a recent one-month visit to this part of Africa, I learned how our work began there, I saw the culture in which our workers labor for Christ, and I felt the throb of a growing mission program that is pushing back frontiers for the kingdom of God. This is a report of the church yesterday and today in West Africa.

Ghana. In the West African Union Mission of Seventh-day Adventists, one of the first adherents of the church was F. I. U. Dolphijn, who began to keep the Sabbath in Gold Coast (now Ghana) in 1888. He did this after reading literature from the International Tract Society which had been supplied to him by a ship's captain. In 1894 K. G. Rudolph and E. L. Sanford became the first missionaries to the young colony as they were sent to care for the developing interest. Thus began a work in Ghana that today has grown to include 11,000 baptized members.

The people of Ghana are responding

to the gospel call as the ministry and laity join hands in adventuring for God. Recently, representatives of the Adventist Church entered 36 towns and villages where up to that time, churches were nil and members were few. As a result of this concentrated effort over a period, 2,500 new members have been added to the church. Seventy-five per cent of our Ghanaian laymen possess Better Life Picture Rolls, which are used in door-to-door evangelism. In the first half of 1967 there were as many baptisms in Ghana as there were for the whole of 1966.

In Ghana the church has a part in the operation of 92 schools, where more than 15,000 students are enrolled. Medical work is represented by the 140-bed hospital at Kwahu in southeast Ghana, which, in the words of H. E. Rice "is making a very real contribution to the objectives of the church and its mission program. . . . We are impressed with the fine quality of personnel and their interest in the social, medical, and spiritual ministry to the patients."

Sierra Leone. In 1905 an Adventist pioneer, J. M. Hyatt, an American Negro layman, entered Sierra Leone, where today 2.5 million people live. In one of the main streets of Freetown, the capital of Sierra Leone, there still stands the slaves' tree. It was under the widespread branches of this huge tree that local inhabitants were sold into slavery. This is a grim reminder of bygone days. However, in this land, as in so many others, there are still those who are slaves—slaves to sin.

Since Mr. Hyatt introduced the gospel in Sierra Leone, some 3,000 have responded to the invitation extended by Adventist missionaries. The names of Waterloo, Bo, Yele, and Baiama will bring back memories to many missionaries who

worked at these locations. In these places our present-day ministers, teachers, and laity are continuing to consolidate the work and to move out into new areas. Sierra Leone, a producer of diamonds, is providing many gems for God's kingdom.

In 1965 the denomination took over the responsibility for operating a leper colony at Masanga in central Sierra Leone. This country is believed to have a greater concentration of lepers than any other land. At Masanga a highly talented and dedicated staff is bringing relief to some 300 lepers who are housed on the compound.

Nigeria. It was an inspiring experience to visit the old home of the first Adventist missionary in Nigeria. Near Ibadan in western Nigeria is a house that was occupied by D. C. Babcock, who arrived in Nigeria in 1914 to raise the banner of the coming King. The little home has mud walls and earth floor—an indication of the sacrifices and primitive living conditions that faced the pioneers of more than 50 years ago. Although the material things surrounding Elder Babcock may not have been substantial, he laid strong foundations in the spiritual realm, for in Nigeria today 22,000 people rejoice as members of the remnant church.

Nigeria with its 56 million people has the largest population of all countries on the continent of Africa. To be in this land is to experience something of the tensions that come with war, for Nigeria is divided against itself and civil war rages. While the Hausas, Yorubas, and Ibos continue to settle their differences by the use of arms, the work of the church must be restricted. Curfews, roadblocks, and military action are the order of the day. Evangelists cannot gather people together to hear the Word of God; missionaries cannot travel in certain areas.

Left: Nurses' home at the 140-bed Kwahu Hospital in southeast Ghana. Right: Headquarters office of West African Union Mission, Accra.



There are three local missions in Nigeria: North, West, and East. The leader in the North reports the status of the work in his area: "In spite of the smallness of the North Nigerian Mission, one thing is sure: It is a well-balanced organization with a two-doctor hospital, a primary school with 450 students, an evangelistic force of eight ordained ministers and 21 assistants, and 13 full-time literature evangelists."

The field most affected by the civil war is undoubtedly East Nigeria, where we have the heaviest concentration of members. Fifteen thousand meet in 370 churches and companies. It is in this area also that faithful doctors continue to operate two mission hospitals, and more than 9,000 students are studying in 36 schools.

In western Nigeria we have two of the major institutions in the West African Union Mission. One is the Adventist College of West Africa, located at Illishan, between Lagos and Ibadan, which opened in 1959. It is the senior Adventist training institution in West Africa. One of the courses offered is a degree program in theology, and young people from most West African countries attend this institution. This college means much to the denomination, for its product is already moving out to extend the gospel throughout the union mission.

The second major institution is the Adventist Hospital at Ile-Ife. Situated on an attractive compound near Ife, it continues to dispense healing in harmony with the highest standards. The skill of our doctors is recognized by those who live nearby and by those who come from far.

One of the outstanding institutions in western Nigeria is the Ede Grammar School, staffed entirely by a well-qualified group of nationals.

French Territories. The French territories of the West African Union Mission are three: Ivory Coast, Togo, and Dahomey. As in most countries of West Africa, Christianity has been accepted by the minority. In the Ivory Coast, for instance, with its population of 3.7 million, only one person in eight claims to be Christian. The Ivory Coast is another land



Typical of the 70 overseas families in West Africa are the Fred L. Webbs of Yele, Sierra Leone. They formerly lived in California.

of contrasts. Its capital, Abidjan, built on lagoons, has structures almost as modern as any in the world. As the name suggests, this is a land where ivory is traded and where it is a favorite medium of artistic expression.

One of the greatest challenges facing the Seventh-day Adventist Church today is to take the gospel to the French-speaking peoples in West Africa and other mission territories. There is but a thin line of workers in these fields, and Ivory Coast is no exception.

In 1920, two Adventist traders, Bley and Essien, entered Ivory Coast from Ghana and established a company of adherents. At about the same time, two men from Ivory Coast went to Ghana to study cocoa-growing and met Adventists there. They accepted the doctrine and returned home, preaching the Word of God. Today there are fewer than 400 church members in Ivory Coast, but the active laymen, working under the direction of the president, look to the future with confidence.

The Ivory Coast Secondary School, at Bouake, established 250 miles north of Abidjan, is an institution of great promise. Here 700 students are enrolled at elementary and secondary levels. This school can be a strong evangelizing agency,

particularly since the overseas teaching staff has recently been considerably strengthened.

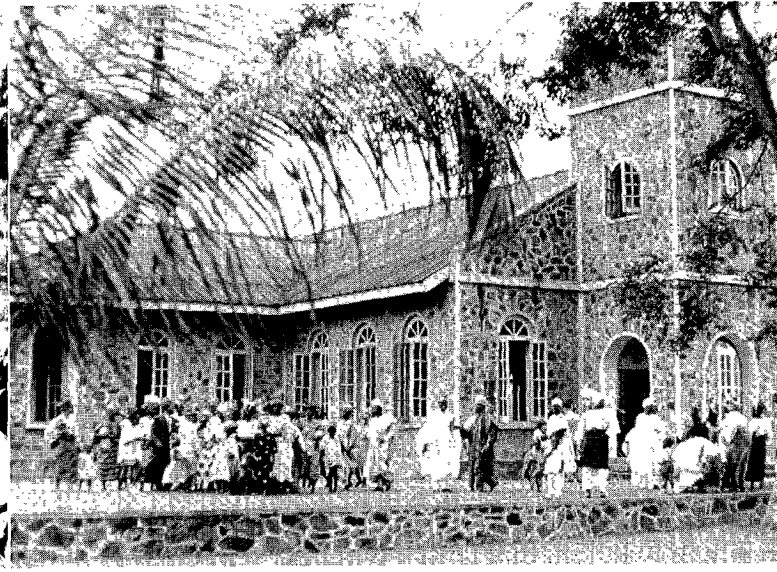
Togo and Dahomey can claim but two Adventist overseas missionaries—man and wife—who entered Togo in 1964. Literature evangelists had worked in these countries before that, and a few are faithfully working today with great success. Practices associated with the tribal religions make it extremely difficult for the missionary to get a foothold. Nevertheless, a nucleus has been established and an elementary school has been opened. The missionaries are of good courage. The Thirteenth Sabbath Offering overflow for the second quarter of 1967 will do much to strengthen the work in Togo. These funds are to be applied to the building of a mission headquarters in Lome, the country's capital.

Liberia. Liberia has been an independent Negro republic since 1847. It is not a large country (350 miles of coast line and 200 miles' depth). The population is a little more than one million. Sentiment for the abolition of slavery in the United States led to the repatriation of thousands of liberated slaves to the Liberian Coast. Monrovia, the capital of Liberia, is named after President James Monroe of the United States, who had much to do with the repatriation of former slaves.

German missionaries were the first Seventh-day Adventists to enter Liberia. This was in 1926. The membership has swelled to more than 2,000, and baptisms for 1966 were 250. This is a large increase when compared with the average of 60 or 70 of former years. The aim for 1967 was 300. Buchanan in the Bassa District, east of Monrovia, where there is a large elementary school and a church, is a center of influence for our church. The Konola Academy north of Monrovia has 200 young people enrolled.

We rejoice at what has been accomplished in West Africa, but what of the future? There are still unentered areas. Millions are still without a knowledge of Christ. A great challenge still confronts us there. The only motive of the working force of the church there is to cooperate with the Spirit of God in preparing a host to meet the coming King.

Left: The principal (center) and four staff members of the Ede Grammar School, Nigeria. Right: Church at Ile-Ife hospital in Nigeria.





Adventist bookmen display Bible story books on television in the Dominican Republic.

Book Work Advances in Dominican Republic

By ANGEL M. RODRIGUEZ
Mission Departmental Secretary

Before the end of 1967, 30 colporteurs in the Dominican Republic had won 50 persons to Christ and had delivered \$60,000 in books. They hoped at that time to reach \$70,000 by the end of the year.

In January, 1967, when the Antillian Union, together with the Dominican Mission, fixed the mission's goal for colporteur sales at \$60,000, the prospects were not encouraging. The plan of austerity put into effect by the national government to save the country from inflation made even the most optimistic person doubt that the goal could be reached.

But for those who are not afraid to work hard and who have faith in God, no paths remain closed, no mountains exist that cannot be climbed.

During the last days of October and the first days of November, Benjamin Riffel, sales manager from the Pacific Press, and F. B. Moore, colporteur leader of the Antillian Union, visited the Dominican Republic. Through their contact with men in the government we visited the national palace and secured the autograph of the President of the Dominican Republic on behalf of *Bellas Historias de la Biblia* ("Beautiful Stories of the Bible").

We also placed ads about these books in the two major dailies of the country. But even better than this, I believe, was the opportunity we had to advertise *Bel-*

Five Won Because of a Tooth

By P. V. JESUDAS
Ministerial Secretary, Tamil Section

A bad tooth and an act of kindness led to the recent baptism of five persons in a Hindu village of South India. Four other persons may soon join the church also.

D. P. Thomas had been holding meetings in the village for six weeks. Members of one Orthodox Hindu family came and listened, but they refused to accept the messages. All efforts to convince them were in vain.

One day one of the girls in the family had trouble with a tooth. Her cheek was swollen, and she was experiencing intense pain from the aching tooth. For a week she suffered greatly. The evangelist offered help. At first they refused, but the situation became worse, and they had to accept the offer. He put the 15-year-old girl on his bicycle and carried her to a town ten miles away where he arranged for treatment. There the tooth was removed and the girl recovered. She stayed in the evangelist's home during the treatment.

This act of kindness brought a tremendous change in the family. When I came to conduct a decision meeting, I found them full of gratitude. They did everything to make my stay in the village a pleasant one. Three persons from this family had been baptized one week before, and I had the privilege of baptizing the grandmother and one of the sons of the family. Thus five persons were won to Christ through one small act of kindness. Four more members of that family are now preparing for baptism.

I was convinced anew of the truth of Ellen G. White's comment that kindness and sympathy shown will win 100 where now there is only one.

las Historias on the government television station.

The colporteur work in the Dominican Republic has received a new impetus because of these men's visit. *Centinela* clubs were formed. The ministry of the printed page will not be held back, in spite of problems, but will go forward to lighten the world.

Northern Europe Council for Sabbath School Work

By G. R. NASH
Secretary, GC Sabbath School Dept.

The Sabbath school council of the Northern European Division met recently at Skodsborg, Denmark, under the direction of B. B. Beach, the division's Sabbath school secretary. Among the plans laid and the recommendations passed were the adoption of the three per cent plan of giving and the recommendation of adequate Sabbath school facilities in new churches.

Skodsborg is about 12 miles north of Copenhagen. Our Skodsborg Sanitarium is a 300-bed institution and has an outstanding reputation throughout the area. The administrator, H. Westerlund, and his associates did all that could have been done to make our gathering a pleasant one.

More than 60 delegates and other workers came together from the 22 countries that make up the division. We believe each one is returning to his field determined to speedily finish the task of giving the everlasting gospel through Sabbath school evangelism.

The delegates voted to give 3 per cent of their income for Sabbath school offerings as part of a budget plan for systematic giving. They also invited the

other workers and the church members throughout the division to join them in this plan.

The delegates also recognized that many congregations in the division are hampered in their church life by lack of adequate Sabbath school rooms—space for adult, youth, and children's classes. They requested that in all future church building projects, the appropriate boards and conference committees plan for adequate Sabbath school facilities and that the leaflet "Building to Meet Sabbath School Needs" be placed in the hands of building committee members.

Other recommendations (1) increased the Investment goal for the present quadrennium from \$50,000 to \$100,000, (2) raised the goal for Vacation Bible Schools from 100 to 400 for 1966-1970 and to 100 for 1968, (3) suggested that there be at least one teacher training course per church district, and (4) urged all churches to have a separate cradle roll division.

The spirit manifested throughout the council was one of progress. The secretary of the South England Conference summarized the "new spirit": "If it can be done anywhere, it can be done in England."

"No, Thank You, I Have a Bible Study"

By LUIS BUENO
Pastor, Zaragoza, Spain

"Won't you stay for dinner, Brother de la Hera? We are just ready to sit down."

The pastor's wife's invitation was cordial. The family enjoyed having the colporteur stop in, for he was always bubbling over with new experiences. He sincerely loves not only his work but also the people whom he talks with daily, so his

short visits were refreshing. Because he lives alone, Mrs. Bueno knew there was no cooked meal waiting for him.

"No, thank you, Sister Bueno. I must hurry, for I have a Bible study in another town this afternoon, and I dare not miss the next bus." And with a quick handshake Literature Evangelist Santiago de la Hera was off on the second mile.

You could say of Santiago de la Hera that bringing people into the church is his business, but selling books is the way he earns his living. It is not pesetas he wants, but converts. His wants are few. Therefore he has turned down many a good meal even though he might not have eaten all day. He just "didn't have the time"! Yet what he does eat is carefully chosen so that he keeps well and strong for the daily miles he walks. His eyes shine when he speaks of the progress of "his souls" in the third angel's message.

Santiago de la Hera is a faithful expression of the self-sacrificing spirit of the Zaragoza, Spain, church members. In spite of the low standard of living in the region, the members give their time, their money, and all they have for the extension of the gospel.

Zaragoza is a promising city for the gospel. It has been in the past, for of all the churches in Spain the Zaragoza church

has produced the largest number of active workers—at least six besides workers' wives.

The city has a strategic geographical situation as the equidistant axis of the principal centers of the Seventh-day Adventist work in Spain—Barcelona, Madrid, Valencia, and Bilbao.

Its church membership of 425 plus numerous interested friends also holds a prominent place among our large churches. But what most attracts my attention is the fervent missionary spirit of its members. Because of brilliant episodes in history Zaragoza has acquired the title of *Muy Heroica* ("Very Heroic"), and this same spirit flows in the veins of the Adventists of Zaragoza.

Not remote are the days when to profess the Advent faith here was a feat of heroes, for the city was considered the mecca of the popular church—intolerant and jealous of her traditions. I was present when several agents entered our place of worship during a Sabbath morning service to close our temple and make the believers leave. Also on many occasions I have seen an agent at the door of the church keeping record of those who left, following some to see where they lived. They also appeared in homes where we were holding Bible studies, trying to

frighten the people. Yet it was wonderful to watch new believers become grounded in the faith, not being intimidated.

Now the influence of John XXIII and of Paul VI seems to have penetrated our homeland, and the atmosphere is different. We now encounter courtesy and understanding when we deal with the authorities and even the state church itself. The Seventh-day Adventist church in Zaragoza fears the door of opportunity will not be open for long, so it has launched into its work with daring effort.

Our greatest difficulty derives from this great missionary zeal. The laws of the country do not allow us to rent halls for evangelistic efforts. We are obliged to have them in our own churches, and these are insufficient!

Ten months ago I was holding a series of public meetings in one of our chapels in this city. It was in an apartment house with a capacity for fewer than 100 people. In order to leave the space for interested visitors I had to tell the members not to come. But that meant a great loss, for many of the interested ones will come only if they are accompanied by a member who encourages them. At the first meeting 130 attended; at the second about 160; at the third there were 200, and the fourth I could not hold because cracks broke out in the floor from the weight of the crowd.

On the one hand, it was a joy to see so many new faces. On the other, it was sad to see the people so packed in the main hall, in the adjoining rooms of the apartment, in the halls, and even on the stairs that lead to the meeting place—all trying to stretch their necks enough to see or at least to hear some word. But most lamentable was seeing others come and having to leave because they could not enter.

The solution consisted of going to the other church, which was still under construction. We had to join the two congregations. For that reason the beautiful new temple, with more than enough seating capacity for the congregation it was built for, had become too small by the time it was inaugurated a few months later, because it was now a double church.

We already have a lot in another section of the city on which to build the second church, which our city so badly needs. But the difficulty is to find the funds for its construction. The church members are putting forth efforts to go ahead with the building, but they almost despair thinking of the long wait until the doors will open.

The believers of Zaragoza have a noble desire: that the interested ones they bring to the meetings may be comfortably seated and that they can accompany them instead of having to stay outside. They also want to worship God on Sabbath with the reverence that is possible when the meeting hall is not so congested. This part of your family in Zaragoza is earnestly working to hasten God's kingdom that we may be together with that innumerable multitude that has obtained the victory, having passed through great tribulation—much greater than having to refuse tempting meals with, "No, thank you, I have a Bible study."

New President for Yugoslavia

The Yugoslavian Union Conference held elections recently and A. Lorencin, who since 1939 has served as president, retired. Jovan Slankamenac was elected to take his place.

First row (from left): A. Lorencin; M. Fridlin, president, Southern European Division; and J. Slankamenac. Second row: members of the union committee.

S. MONNIER
Departmental Secretary
Southern European Division



Atlantic Union

Massachusetts Businessman Sponsors Daily VOP Program

WEIM, a 5,000-watt AM station in Fitchburg, Massachusetts, carries the Voice of Prophecy twice daily as the result of a venture begun three years ago by Otho E. Eusey, a Seventh-day Adventist printer.

Commenting on his decision to sponsor the broadcast he states, "I thought my net income would decrease by the amount I was putting into the broadcast. Actually, God blessed me and my over-all income increased."

This venture in a partnership of faith began when the manager of WEIM called Mr. Eusey to inquire about his evaluation of the Voice of Prophecy. Encouraged that the Voice of Prophecy saw a need to broadcast in the area, Mr. Eusey asked about the cost of the broadcast and finally decided to sponsor the program daily.

Speaking of the success of the venture as a business enterprise, Mr. Eusey states, "Dollar-wise, this is the most efficient way to reach an audience of 5,000 persons regularly for the amount of money spent." He now sponsors the broadcast twice daily.

"If this idea of Adventist businessmen's sponsoring the Voice of Prophecy through the advertisement method would be widely utilized, God would bless them as He has blessed me. More important, we would blanket the country with the message of the Voice of Prophecy!"

WALTER R. L. SCRAGG
Associate Secretary

GC Radio-Television Department

BRIEF NEWS

A TWO-WEEK, nine-night series of meetings at the Dexter, Maine, church ended recently. Conducted as a bind-off series, it also developed a number of new interests. Bible studies are being given, and a baptism is scheduled soon. The membership of the church is only 25, yet each evening's attendance averaged above 50. In this exchange-pulpit program, the meetings were conducted by C. Dale Chaffee, assisted by Paul Kline, district leader. The members of this church recently completed redecorating their sanctuary.

RECENTLY a group of Adventist young people, under the direction of Henry Barron, director of the New York Center, sang Christmas carols for Ingathering in Manhattan's Times Square area. The crowds had never seen anything quite like it. Not only were the young people surprised at the funds they collected, but the response of the crowd that gathered was unexpected; many wanted to join in the singing—and did!

PIONEER VALLEY ACADEMY, New Braintree, Massachusetts, is now accepted by the New England Association of Colleges and Secondary Schools as fully accredited. The action was made official as of December 4.

MEMBERS of the Bay Street church, Springfield, Massachusetts, recently saw the climax to an eight-week Sunday night series of meetings conducted by the pastor, W. D. Felder, Jr., when the graduates of the Family Bible Plan received their certificates. The 22 persons who graduated make a total of 68 for 1967. During this service four persons took their stand for baptism.

FORTY-TWO graduates received Bibles and certificates November 5 for completing their studies in the Family Bible School and It Is Written program held at the Jamaica, Long Island, Regional church. The graduation address was given by G. R. Earle, president of the Northeastern Conference. The charge to the graduates was given by A. R. Goulbourne, manager of the Northeastern Book and Bible House. C. F. Warren is pastor.

A FIVE-WEEK medical missionary training program, held in the Babylon, Long Island, church, ended December 17. Sixty students enrolled from nearby churches of the Greater New York and Northeastern conferences. One of the high lights of the meetings was a nutrition and cooking class conducted by Mrs. L. L. Reile. The organizer of the curriculum and training program was Carrie Carbone, R.N., working with the Greater New York Conference medical director, Dunbar Smith, M.D.

EMMA KIRK, Correspondent

Canadian Union



Oshawa's Centennial Project

The centennial project of the Kendalwood church in Oshawa, Ontario, culminated in the dedication of their new church free of debt.

Construction of the church began in 1959 and was completed earlier last year, but the heavy responsibility of clearing all debts was the members' 1967 project.

Neal C. Wilson, vice-president of the General Conference for North America, was guest speaker. Civic officials present included the mayor, a reeve, and an alderman of the area. Also there were union, local conference, college, and publishing house representatives.

The church is on the highest elevation within a fifty-mile radius, has a seating capacity of 364, and is appraised at \$150,000. THEDA ILES KUESTER

BRIEF NEWS

EIGHTY per cent of the student body at Kingsway College, Oshawa, Ontario, actively participated in a nine-day Ingathering campaign that resulted in a 150 per cent victory in less time than ever before. The goal was \$3,500. At this writing \$5,300 is in hand. One hundred twenty-eight students each solicited \$15 or more. Speakers at the opening rallies were J. E. Edwards, world lay activities leader; W. E. Kuester, Canada's lay activities secretary; and Jack Martz, lay activities secretary of Ontario-Quebec Conference. Hanz Diehl was student leader.

PEARL BROWNING, Correspondent

Central Union

BRIEF NEWS

N. W. BAKER, conference evangelist, R. G. Beck, and Dale Culbertson began a series of meetings in Marysville, Kansas, December 10. For several months Mr. Culbertson and his wife have been working there with Gift Bible Evangelism, trying to arouse an interest where there is no organized work.

AT THE close of an evangelistic program in Newcastle, Wyoming, six persons were baptized. R. F. Correia and his associate, Ken Taylor, plan additional baptisms.

DAN MILLER has moved to Joplin, Missouri, as a full-time literature evangelist. He and his family come from Wildwood Institute, Wildwood, Georgia, where he was farm manager for two years.

W. C. NEFF and Wayne Niedens, with other men from the Eighteenth Street church in Kansas City, Kansas, have been conducting a series of Bible studies in the Kansas State Penitentiary in Lansing, using the Twentieth-Century filmstrips for several months. Attendance has grown from three to 15. Twenty-five copies of *Signs of the Times* are given away each week. Various books are placed in the library for the inmates to read.

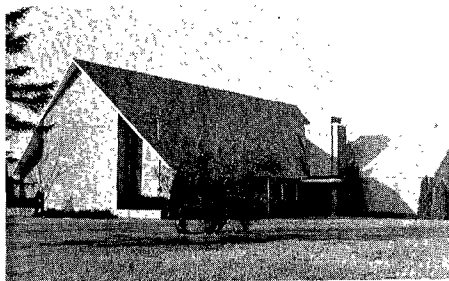
GERALD F. COLVIN, of Union College's English and education departments, has successfully completed all the requirements for the Doctor of Education degree to be granted in the spring of 1968 by the University of Arkansas.

CLARA ANDERSON, Correspondent

Columbia Union

Bucyrus, Ohio Church Dedicated

The Bucyrus, Ohio, church was dedicated November 25. Guest speakers for a weekend of special services were A. B. Butler, secretary of the Columbia Union Conference; W. E. Haase, of Harrisburg,



Pennsylvania, a former pastor; and Philip Follett, president of the Ohio Conference.

The building, valued at \$50,000, was completed in 1958 while Elder Haase was pastor. The church was organized in 1916, and now has a membership of 80.

Lon Cummings was district pastor until recently. Clyde Smith is assistant district pastor.

CHARLES R. BEELER
Departmental Secretary
Ohio Conference

BRIEF NEWS

FOUR new churches have been organized this year in the Chesapeake Conference: Glade Valley, Triadelphia, Northwest Baltimore, and Clinton. New buildings are planned for these congregations in 1968. In addition, building programs are planned at Prince Frederick, Maryland, and Seaford and Dover, Delaware.

W. B. QUIGLEY, president of the New Jersey Conference, was the guest speaker at the dedication of the six-year-old Bridgeton, New Jersey, church, December 12. Others participating were E. F. Koch, pastor; T. E. Green, former pastor and now civilian chaplain in Washington, D.C.; Cree Sandefur, union president; E. F. Meyer, a former pastor; and A. B. Butler, union secretary.

TREASURY DEPARTMENT officers from throughout the union recently held a two-day study session in Takoma Park, Maryland. The purpose of the session was to lay plans for 1968 and to study fund accounting.

THE literature evangelists of the Allegheny East Conference reported eight baptisms for the month of November. Other baptisms are being planned.

As a result of evangelistic meetings conducted in Laurel, Maryland, by Chesapeake Conference evangelist Lyndon DeWitt, 11 persons have been baptized and other baptisms have been scheduled. Elder DeWitt is presently on loan to Honduras, in Central America.

UNDER the title, "He Wears Three Hats: Minister, Physician, Church Builder," the *Prince George's County* (Maryland) *News* carried a long feature article on Dr. James Anderson. An ordained minister, he has been assisting as the pastor of the Laurel, Maryland, church. In addition, he has been overseeing the construction of the new sanctuary. Dr. Anderson is a graduate of Loma Linda University and is presently completing his residency in obstetrics and gynecology at George Washington University Hospital in Washington, D.C.

MORTEN JUBERG, *Correspondent*

Lake Union

BRIEF NEWS

MRS. BARBARA RINGER, Health and Welfare Federation president for the Michigan Conference, has presided at eight fall Federation meetings. Mrs. Edna Edwards, the State secretary-treasurer, reports 45 tons of clothing transported to New York in last spring's clothing drive. Established centers at Flint (now the largest in the conference) and Hastings have moved into new and enlarged quarters. Three more new centers will open soon at Mio, Saginaw, and Burlington.

A REMODELED health and welfare center is now operating in Hastings, Michigan. According to the local newspaper, the building now housing the center was for many years "a ramshackle old house, the bane of the neighborhood. Now it is a smart-looking structure." The Hastings church has been operating its center in the downtown area since October, 1965. Mrs. Clifford Andrus is the director and is assisted by Mrs. Henry Rau and Mrs. Wesley Salisbury. S. J. Elie is pastor of the 69-member congregation.

THE Michigan Conference has acquired a 40-acre tract in the Upper Peninsula on which it has begun to develop a youth camp. The land, on Mitchell Lake in Mansfield township, will replace rented facilities.

MILDRED WADE, *Correspondent*

North Pacific Union



Indian Students at WWC Baptized

TWO Walla Walla College engineering students from India left their homes as Hindus and are now Seventh-day Adventists. R. E. Stahlnecker, former principal of the SDA Roorkee High School in India and now a college faculty member, invited Sukhdev Mathaudhu, from Saharanpur, India, to make his home with his family while attending WWC.

Another student, Haridasan Nair, of Kerala, South India, was being sponsored

by his Adventist aunt in Canada. Sukhdev interested him in attending Pastor Richard D. Fearing's Sabbath school Bible class. Both were recently baptized in the College church, Sukhdev (light suit) by Dr. Stahlnecker (right) and Haridasan by Pastor Fearing.

MAE MACKLIN LAY

BRIEF NEWS

OCTOBER was devoted to public evangelism in the Billings, Montana, district, which includes the churches of Bridger, Billings, Custer, and Hardin. The pastor, Richard W. Knapp, reports that 15 persons were baptized November 18, and another ten or 12 are in a baptismal class.

THE completion of the church building in Winlock, Washington, was celebrated with special services December 2. Participating were Washington Conference and North Pacific Union Conference officers, as well as former pastors of the Chehalis district. W. R. Archbold is the present pastor.

DEDICATION services were held for the Valleyview church in Pocatello, Idaho, November 18, with union and local conference personnel present for the occasion. The church was established 52 years ago. Reuben Hubbard is pastor.

SPEAKER for a Bible Crusade that opened in Farmington, Washington, on November 4 was Charles G. Edwards, MV secretary of the Upper Columbia Conference. A feature of the series was the old-Bible survey, which was organized by Leroy Fuller, principal of the church school.

THE new Upper Columbia Conference evangelist, Lester F. Carney, is currently working with Lorie Purdey and Gerald Miller in a crusade at Ellensburg, Washington.

THE Blue Mountain Pioneers, Pathfinders from the Milton-Stateline churches in the Upper Columbia Conference, set a record in the collection of canned foods for the needy on Halloween. They collected 2,650 cans of food, a large amount of clothing, and some other foodstuffs.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

THE Des Moines, Iowa, Dorcas Society responded to a recent call for help from the Red Cross by supplying more than 400 pieces of warm clothing to needy school children.

A BAPTISMAL service for three people was conducted in the Waterloo, Iowa, church November 18. G. D. Rexin is pastor.

A FAMILY of five was recently baptized in Beach, North Dakota, as a result of a request from one of the children for the Take His Word materials from the Williston It Is Written broadcast. Don Hensel is pastor.

THE Belle Fourche, South Dakota, branch Sabbath school has recently been organized into a company, and on November 11 they met for the first time in their own building. R. R. Reimche is the district leader.

DES MOINES, Iowa, Dorcas women distributed Thanksgiving fruit baskets to 40 members in the extension division of the Des Moines Sabbath school.

CEDAR RAPIDS, Iowa, members have purchased a new church site and have voted to raise \$30,000 during 1968 toward the construction of a new building.

BURLINGTON, Iowa, Pathfinders spent a weekend in Chicago, November 4 and 5, as guests of the West Central church Pathfinders there. They visited the Shedd Aquarium, Garfield Park Conservatory, and the Museum of Science and Industry.

THE Pierre, South Dakota, Sabbath school, under the direction of Genevieve Brown and Investment leader Norma Jean Music, has reached an all-time high for Investment of more than \$625.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Former PR Bureau Head Is Honored in California

J. R. Ferren, veteran Seventh-day Adventist journalist, was honored December 8 during a special convocation at Pacific Union College, Angwin, California.

The occasion marked the twenty-fifth anniversary of his reactivation of the GC Bureau of Public Relations and his fifty-fourth year of writing Adventist church news for the public. His first official assignment was in 1913, covering a session of the General Conference for the *Washington Post*.

Mr. Ferren "retired" in 1954 to become the PR secretary of the Northern California Conference. In 1958 he "retired" again, to become a correspondent in Angwin for the *St. Helena Star*. During the past nine years in this capacity he has written some 48,000 column inches of news for the *Star* about this predominantly Seventh-day Adventist community.

ROGER W. COON

Third of a Million Books Taken From Doctors' Racks

One Sabbath morning Mrs. Rebecca Millican appeared at the Baldwin Park church in California. Upon meeting Pastor Glenn Goffar, her first words were, "I want to be baptized into your church." Her desire was fulfilled about a month later, in April, 1967.

Mrs. Millican found the Adventist church through the Doctors' Book Rack program begun in the Southern California Conference in 1965.

Two books from a rack in the reception room of Drs. Sylvan A. Jacques and Roland E. Westermeyer led Mrs. Millican to enroll in the Voice of Prophecy Faith Bible Course, and later to watch *It Is Written* and enroll in the Gift Bible program.

Wanting to make her decision alone, without the psychological pressures of visitors from the church, she requested that no one call on her. Later she decided that there was no other course she could follow but to seek membership in the Seventh-day Adventist Church, and she did.

The Doctors' Book Rack program has been responsible for the distribution of 385,000 small books in the Southern California Conference, resulting in more than 2,000 applications for Bible courses.

HAROLD A. ILES

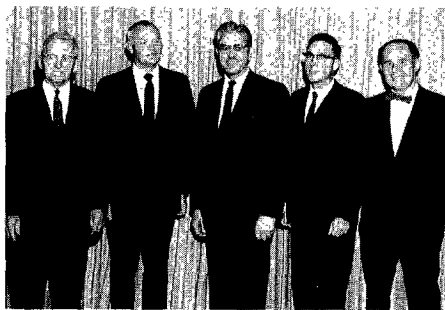
Manager, Book and Bible House

California Fire Victims Aided by Welfare Service

When fire broke out at Ramona, California, October 30, consuming 15 houses in Ramona, 16 houses in Poway, and thousands of acres of trees and brush, the Dorcas Society of the Poway church went into action while the fires still burned.

More than 2,000 articles of clothing were placed on racks and tables. Food collected by the youth for the poor was given instead to the fire victims.

The Red Cross referred those in need of clothing to our disaster relief depot. Radio stations KOGO and KCBQ, of San Diego, and KOWN, of Escondido, also



Professional Fellowship Weekend in Southern California

More than 1,100 attended Southern California's medical-ministerial fellowship held November 17 to 19 near San Diego, California. Theme of the weekend was "To Make Man Whole."

Principal speakers were, left to right, Edward Heppenstall, of Loma Linda University; Paul B. McCleave, of the American Medical Association; R. R. Bietz, president of the Pacific Union Conference; Robert V. Gentry, of Columbia Union College; and E. D. Syme, of Pacific Union College.

S. A. YAKUSH

*Departmental Secretary
Southern California Conference*

referred the victims of the fire to our church in Poway. We aided nine such families in Poway.

None of our church members lost their homes, and only one family had serious fire damage. Mr. and Mrs. Mike Sutherland were spared complete destruction only by the hand of God, for their house was directly in the path of the fire. Five of their neighbors lost their homes and other buildings.

JOSEPH F. JEFFREYS

Pastor, Poway Church

BRIEF NEWS

A SPECIAL award to Seventh-day Adventist schools of the union was recently made to Lowell R. Rasmussen, union education secretary, by the Insurance Company of North America. This is the first time the company has made such a presentation to any school system. According to INA assistant manager, Robert L. Davis, the award was presented because of a significant decrease in the number of accidents on Adventist school campuses in the Pacific Union during the 1966-1967 school year.

SIXTY-six radio stations in the union's territory aired the General Conference-produced special Christmas program, "Bells of Bethlehem."

THE Culver City church in southern California dedicated its entire plant on November 11. Valued at \$225,000, the facilities include Sabbath school, lay activities, choir, mothers', and sound rooms, as well as a library and church office. R. R. Bietz, union president, gave the dedicatory address for the church, which is presently pastored by Wilford L. Goffar.

THE Oakland, California, Market Street church choir joined the choirs of St. Jarlath's Catholic and Fruitvale Presbyterian churches in performing selected portions of Handel's *Messiah*. A 40-piece orchestra accompanied the interdenominational, interracial group of 150 voices in their two Oakland concerts.

A COLPORTEUR's books, the influence of an Adventist church school and academy, and attendance at church led an entire family to baptism recently. The Robert H. Wareham family of seven joined the Fremont, California, church, pastored by R. A. Wolcott.

FORTY persons have been baptized into the Calimesa church in Southeastern California, resulting from Go Tell interests and a series of meetings conducted by Harmon Brownlow, conference evangelist. A number are still studying.

GROUNDBREAKING for a new educational facility including Sabbath school rooms and social hall, an all-purpose kitchen, and storage for Dorcas supplies was held October 29 at the Spanish church in Santa Maria, California. Also planned, according to Pastor D. C. Robles, is complete remodeling of the present church building, with about 90 per cent of the work, including services of the contractor, being donated.

PASTORS from the Central and Northern

California conferences joined in a recent ministerial fellowship retreat at Soquel under the leadership of Presidents Elmer R. Walde of Central and James E. Chase of Northern. Featured was a special series on problems of the pastor in counseling, presented by C. E. Wittschiede, of Andrews University.

A SECOND-GENERATION team of Venden Brothers held the November 11-18 Week of Prayer at the Mountain View, California, church. Morris L. Venden, who pastors the Grand Junction, Colorado, church, joined his brother Louis, Mountain View pastor, in preaching, singing, and counseling during the week.

IN EACH schoolroom in the Central California Conference sits a gallon jug. Its purpose: To collect pennies, nickels, dimes, and quarters to help in rebuilding the conference youth camp at Wawona in Yosemite National Park. Goal of the schoolroom gallon-jug campaign is \$5,000 by May 1, 1968, reports Winston C. De Haven, youth director of the conference.

DORCAS SOCIETIES of the Central California Conference are raising funds to provide about \$1,200 worth of equipment for the Monument Valley Mission. This will include a steam-operated water still, an electric drinking fountain, an electric hospital bed, and a kitchen range.

A DAILY radio program featuring messages by J. B. Currier has begun on station KATO in Safford, Arizona. The program will help advertise a series of evangelistic meetings Elder Currier and members of the Safford church began on January 17.

THE Monument Valley church was the first to reach its basic Ingathering goal in the Nevada-Utah Conference. The church has a number of Navaho Indians among its membership.

HERBERT FORD, *Correspondent*

Southern Union

BRIEF NEWS

TWENTY persons repeated baptismal vows October 28 as a result of the Voice of Prophecy three-week series in Melbourne, Florida. E. A. Roy, pastor, anticipated an additional 20 baptisms before the close of the year.

TWENTY-FOUR members of the Tallahassee, Florida, church erected, decorated, and staffed a booth at the North Florida Fair early in November. Hundreds of people stopped to see Smoking Sam, and 3,500 leaflets, "A Quick Look at Seventh-day Adventists," were given away.

THIRTEEN were baptized at Morganton, North Carolina, as a result of meetings conducted by B. J. Liebelt, of the union office, and H. A. Fowler, the pastor.

OSCAR L. HEINRICH, *Correspondent*

REVIEW AND HERALD, January 18, 1968

BRIEF NEWS OF SMC

A PAROLED inmate from the Hamilton County jail in Chattanooga was baptized recently at Collegedale, Tennessee. At this service, the congregation saw the result of the faithful volunteer service of SMC students who form the weekly Sunshine Band to the jail.

WILLIAM H. TAYLOR, *Correspondent*

Southwestern Union

Organization of Arkansas Church

E. F. Sherrill (right), president of the Arkansas-Louisiana Conference, is shown welcoming Elmer Herzberg (left) to his duties as local elder of the newly organized Booneville, Arkansas, church. With them are J. S. Jamson (left center), pastor of the Fort Smith district, which includes Booneville, and P. I. Nosworthy, conference secretary-treasurer.

Organization ceremonies were conducted November 18 for the 25 charter members.

W. H. ELDER, Jr.
Departmental Secretary
Arkansas-Louisiana Conference



Andrews University

Women's Dorm Wing Opened; Former Deans Are Honored

Lamson Hall, women's residence at Andrews University, has been expanded to accommodate a larger enrollment.

The new addition with 148 student rooms doubles the dormitory's capacity. Laundry facilities are situated on each floor, and the wing also has a kitchenette, a sewing room, a sauna bath, two guest rooms, the main French Provincial lounge, and six floor lounges. New apartments for the dean of women and an assistant



Forty-six years of deanship are represented by the women chatting with Mrs. William J. Shertzer (standing at left): Mary Lamson (seated), Mildred Martin, Arlene Friestad, and Rachel Christman. Mrs. Shertzer spoke at the dedicatory service for the new wing.

dean are situated in the new addition. The newly enlarged residence hall chapel was dedicated in honor of Rachel Christman, and the date of the opening was set to honor the ninety-second birthday of Mary E. Lamson. Both former deans were present for the dedication.

At the November 12 open house a tribute was paid to the deans who have been most influential in shaping young women's lives at Andrews: Miss Lamson, who served for 17 years (1918 to 1935); Miss Christman, who served for 16 years (1937 to 1954); Arlene Friestad, current dean of women, who has served for 13 years; and Mildred Martin, assistant dean of women, who has served concurrently with Miss Christman and Miss Friestad for 22 years.

Loma Linda University

BRIEF NEWS

MEMBERS of the La Sierra campus Spanish-American Club took Christmas gifts to 140 Mexican children living in Tijuana. The gifts, taken to the La Casa de Esperanza ("Home of Hope") Orphanage, were donated by club members, local churches, and Los Angeles merchants.

THE La Sierra campus women's club hosted 35 children from the Riverside County Juvenile Hall at its annual Christmas party. Each of the children received Christmas gifts and individual attention from the young women. More than 80 children attended the second annual Loma Linda campus Student American Medical Association Christmas party for underprivileged children. The children, selected by principals from local schools, were brought to the party by medical students and their wives or companions. Local merchants helped by donating toys, gift wrappings, and food.

Widely Tested Recipes Reprinted in Review

By H. E. RICE
Associate Secretary
GC Medical Department

Through the combined efforts of the Medical Department of the General Conference, administrators and food-service directors of our institutions, and Adventist dietitians, a complete cookbook for SDA institutions has been compiled. A secondary result of their efforts will be a homemaker's cookbook designed to make vegetarian cooking attractive and nourishing.

The institutional cookbook includes recipes for vegetarian entrees, illustrated in color, and recipes for vegetable cookery, soups, breads, salads, beverages, garnishes, sauces, and a few selected desserts. The homemaker's cookbook, soon to be issued, shows the entrees in full color and has a similar range of recipes, reduced to family-sized portions.

As a service to the housewives of the church, the REVIEW AND HERALD is opening its columns for the reproduction of recipes selected from this cookbook along with full-color illustrations. The first of this series appears on page 8 of this issue.

The story behind these recipes is interesting.

Diet occupies a unique place in the thinking and practice of Seventh-day Adventists. It is never contended that piety is derived from eating, but good health habits tend to develop clear minds to better understand the will of God, and help to build strong bodies to do His bidding. Clear instruction has been given to this church concerning the superiority of a well-balanced vegetarian diet as part of a total health program.

Seventh-day Adventist medical institutions make serious efforts to teach the principles of healthful living to the patients who enter. The preparation and serving of wholesome, attractive, nutritious foods is part of this program. But providing nutritious food for the patients is not enough. They must be taught how to prepare delicious vegetarian dishes to serve on their own tables after they leave the hospital.

Our hospitals long ago recognized that if vegetarian entrees are to be popularized to the point where the patients would want to prepare these dishes at home, they must be made both mouth watering and beautiful. Regrettably, most of mankind chooses to eat what looks and tastes good with greater gusto than what is wholesome and digestible.

About three years ago General Conference leaders, the Medical Department of the General Conference, our Seventh-day Adventist hospitals, their administrators, and dietitians joined in a common effort to strengthen and popularize our food service. In true denominational fashion, a committee was appointed. The committee's first assignment was to refine vegetarian entree recipes, making certain that nutritious dishes were also tasty, delicious, and attractive. Fifty-six entrees and main

dinner dishes were ultimately approved.

To assist in establishing a standard for service and to help popularize these dishes, each one was photographed in color. These multicolored pictures, with recipes, were then made available to our Seventh-day Adventist hospitals for use in menu preparation, as promotion material for teaching health, and for popularizing these dishes. The complete institutional cookbook was then compiled.

But the ministry of the Medical Department is not restricted to hospitals and institutions. It is to the entire church. We feel a responsibility to assist the membership of the church in developing wholesome dietary habits. We should help in providing recipes for wholesome dishes, which will commend themselves because they taste so good and are so beautifully served that husbands and children will demand a second helping. So the family cookbook is being produced, and the recipes are being published from time to time in the REVIEW.

Our mouths water for the fruits of heaven. We long for the day when we may dine at the great table, with our Saviour as the Host. While we tarry here a little longer, in true temperance let us prepare, eat, and enjoy the most wholesome, beautiful, and delicious food possible on this earth.

Filipino Layman Reports Use of Donated Papers

By M. B. ABUYME
Local Elder, Loreto, Philippines

The religious magazines sent us by friends in other parts of the world have made it possible for me to hold cottage meetings and evangelistic meetings with greater success. I also use the magazines at home. My house is situated at the wharf. People who are coming and going gather at my house to wait for the boat. We distribute the religious publications to them, and they request more when they return.

As a lay evangelist I held a cottage meeting in Loreto, my home town, and as a result 12 of my friends are preparing for baptism. Our church is adding an annex to house the children's divisions of the Sabbath school and our increasing church membership.



"We received spiritual blessings through your printed magazines. Thank you." So reads the banner held by members of the church at Loreto, Surigao, Philippines.

Three Parent-Education Courses Now Available

By CHARLES B. HIRSCH
Secretary
GC Department of Education

The United States Government has just recently announced a new educational program that is quite revolutionary in concept. Initially, pilot studies will be made in some 30 communities, the chief objective of which will be to move parent education down to the prenatal period.

Previous research has revealed that if the child gets off to the wrong start before he reaches age three, or even 18 months, it may be difficult, if not impossible, to steer him in the right direction in his later life. Now there is interest in guiding parents before the child's birth.

Seventh-day Adventists have long believed in the importance of the home as the chief influence in the training of the child. Ellen G. White teaches that parents have a work to do in preparing for the birth of a child. As an aid to parents, the General Conference Department of Education and the Ellen G. White Estate have prepared some noncredit courses in home and parent education: (1) home-making, 18 lessons; (2) character building and childhood, 12 lessons; and (3) child guidance, 19 lessons. These courses, available from the local conference educational superintendent, may be used for individual or group study. Those who complete a course will receive a certificate.

Mrs. White told us in 1899, "We are sustaining terrible losses in every branch of the work through the neglect of home training."—*Child Guidance*, p. 303. Certainly the church cannot place too much emphasis on parent education.



Roy B. Thurmon, evangelistic coordinator for New York City, formerly pastor, College church, Collegedale, Tennessee (Georgia-Cumberland).

Harold Grosboll, dean of boys, Pioneer Valley Academy (Southern New England); formerly assistant dean of men and history instructor, Wisconsin Academy.

Taly Dorn, accountant and assistant dean of boys, Pioneer Valley Academy (Southern New England), a recent graduate of Atlantic Union College.

Leon Strickland, pastor, Northside church, Lincoln (Nebraska); from Texas.

James Meade, intermediate school principal (New Jersey); formerly pastor, Pecan Park church (Texas).

George Knight, assistant pastor, Fort Worth (Texas); a recent graduate of Andrews University.

H. W. Pritchard, secretary-treasurer (Minnesota), formerly same position (Texas).

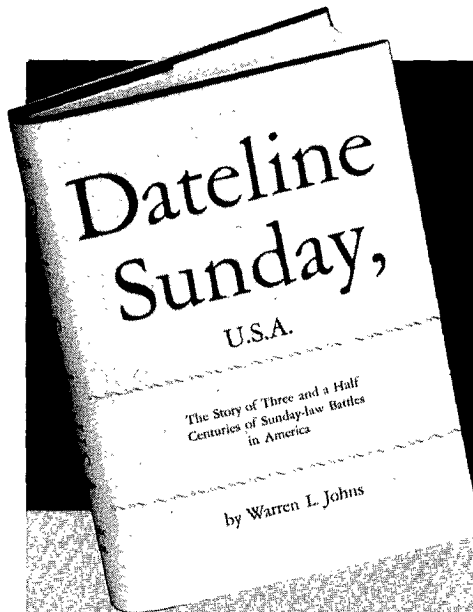
(Conference names appear in parentheses.)

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A letter from Stanley Mosk, former California Attorney General and now Associate Justice of the State Supreme Court.

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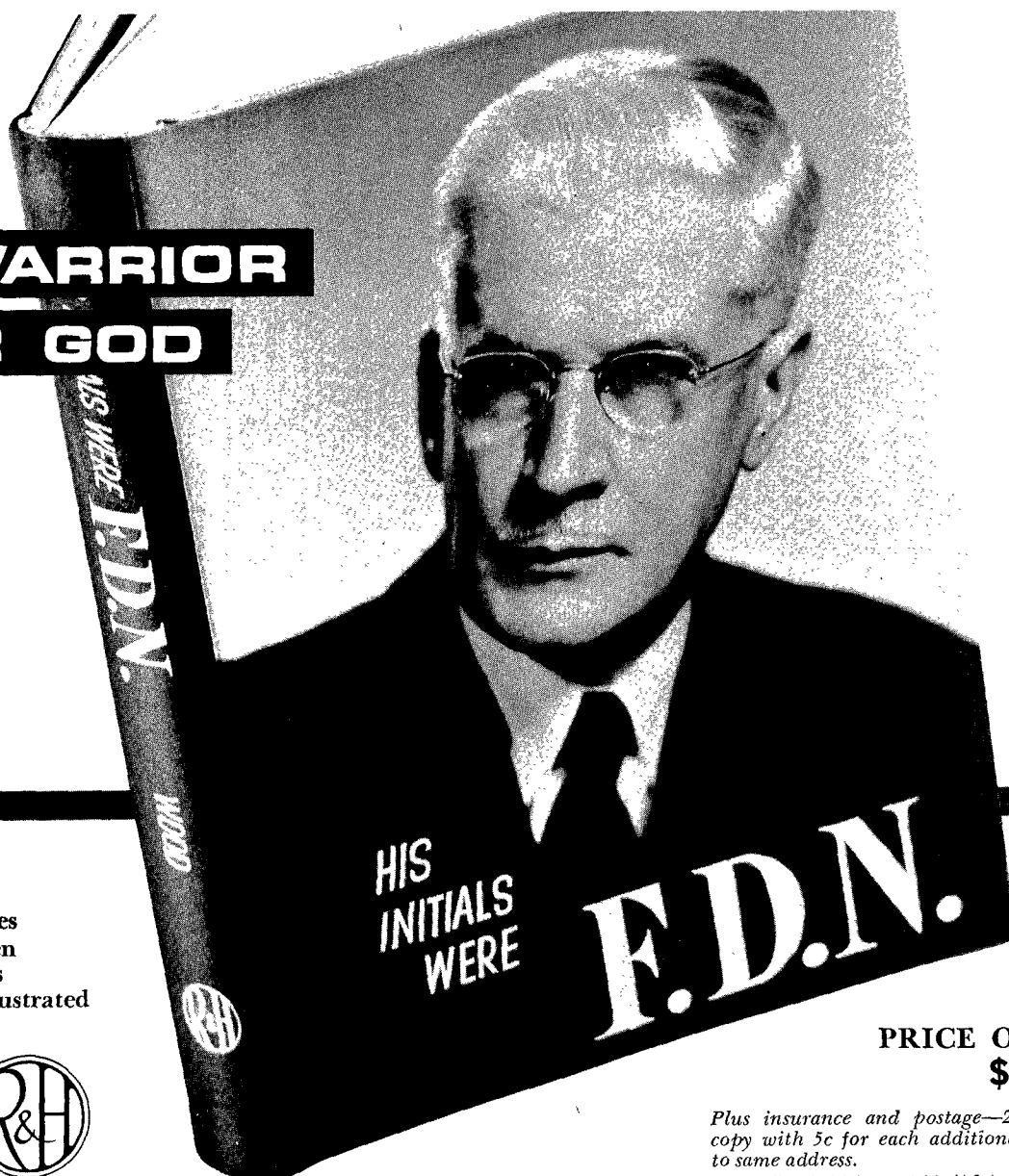
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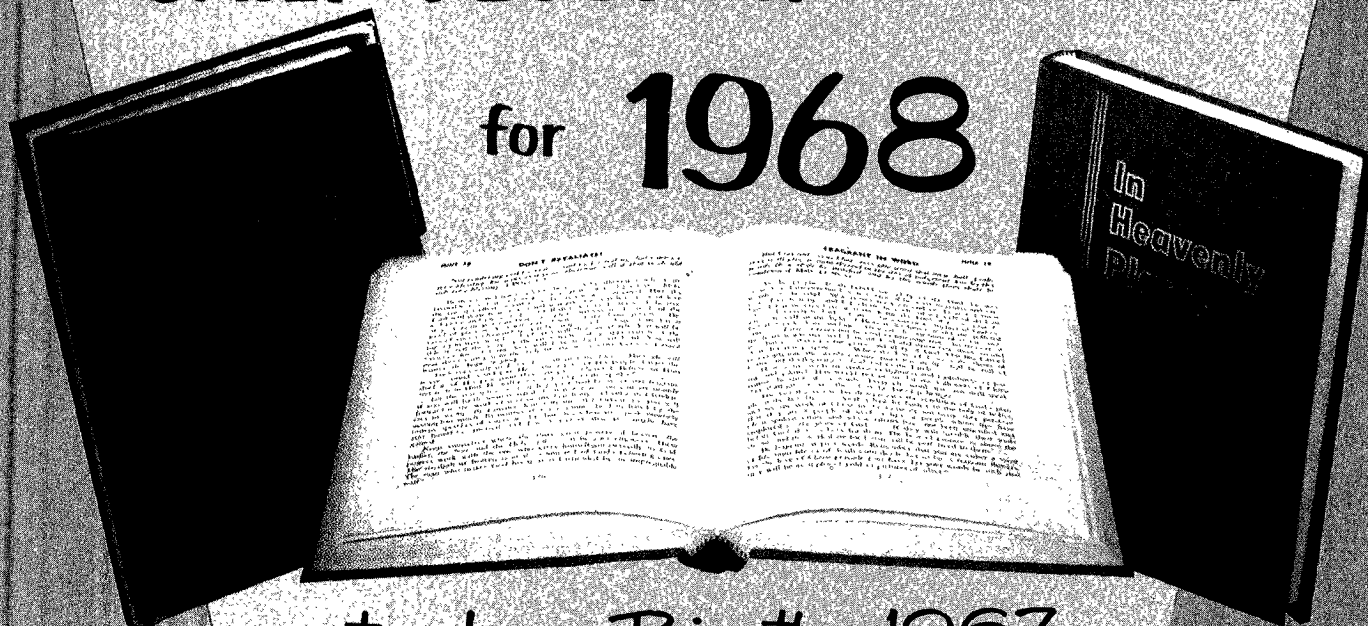
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REVIEW AND HERALD, January 18, 1968

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IN HEAVENLY PLACES, by Ellen G. White

The White Estate has made available the material for this new Morning Watch devotional book for 1968.

The bulk of the material is from unpublished and out-of-print sources—chiefly from our journals of other years.

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JUNIOR

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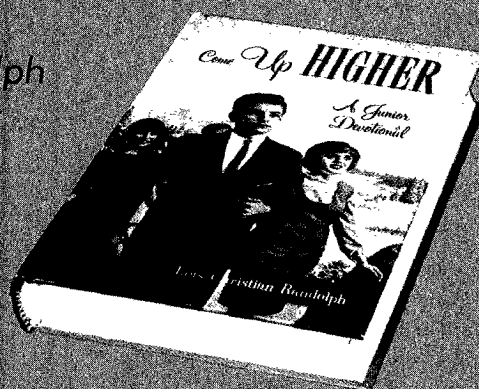
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NOTICES

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."]

H. B. Thomas, Box 205, Loma Linda, Calif. 92354, has 40 complete sets of GC Bulletins (1966) including the F. D. Nichol extra. He will mail for 50 cents each anywhere in the United States.

Mrs. Grace L. H. Jensen, Box 312, Hays, Kansas, needs *Signs, Listen, Message, These Times, Life and Health, Instructor, Liberty*, children's books, *Bible Readings, Daniel and Revelation, The Great Controversy, Dateline Sunday U.S.A., Beyond Tomorrow*.

Gorgonio C. Galan, Sr., Sitio Boyong, Candoni, Negros Occ., P.I., wishes old Bibles, songbooks, S. S. supplies, *Signs, These Times, Message, Listen, Instructor, Review, Guide, Present Truth, Liberty, Steps to Christ*, and projector.

J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., desires many copies of *After a Hundred Years, Review*, and missionary literature.

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.

Mrs. Leonara Joseph, Erin Village, Trinidad, W.I., needs missionary literature.

Evangelist E. A. Acquah, SDA Mission, Bonwire-Ejisu, Ashanti, Ghana, W. Africa, wishes 1968 church calendar, *Your Bible and You, Good News, Bedtime Stories*, Bible games, projector, films, tape recorder and tapes, records, picture cards, Better Life Picture Roll, S.S. materials, MV materials, *Hymnal*, concordance, Bible, *Signs*, marriage and health books, concordance.

Francis K. Baiden, SDA Mission, Box 73, Nkwakaw, Kwahu, Ghana, W. Africa, desires *Signs*, picture cards, *Worker, These Times, Instructor*, spiritual books.

Mr. and Mrs. Emmanuel Adjepong, SDA, Domibabra/Konongo, Ashanti, Akim, Ghana, W. Africa, need books, Bibles, films, games, picture cards, *Com-mentary*, prophetic charts, magazines.

Names of Deaf Wanted

A group of deaf persons is meeting each week in the Silver Spring, Maryland, church for Sabbath school and church. If you know of deaf SDA's or interested deaf persons in the Washington, D.C., area, send their names and addresses to: Stephen Pauly, pastor, Silver Spring Seventh-day Adventist Church, 8900 Colesville Road, Silver Spring, Md. 20910.

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:30 p.m. on Tuesday, January 30, 1968, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

HARRY R. HOUSE, JR., Secretary

Church Calendar

Liberty Magazine Campaign	January 13-20
Religious Liberty Offering	January 20
Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering	March 24
(Southern European Division)	March 30
Missionary Magazines Evangelism	April 6-13
Church Lay Activities Offering	April 6
Andrews University Offering	April 13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18

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**. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, F. L. BLAND
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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 colorful recipe on page 8 is the first in a series. The credit line that it carries shows that it has been supplied by courtesy of the General Conference Medical Department and the SDA Hospital Association, but to get the background on how and why this and succeeding recipes were produced, read the story by H. E. Rice on page 24. Suggestion: Mount each recipe on a 3 x 5 card; or, better yet, buy the book when it is announced.

Good sense and sound Christian philosophy are interwoven throughout the article "Those Letters We Write," on page 8. The author, Mary Colby Monteith, is a fourth-generation Adventist. When Elders Loughborough and Bordeau set up their first gospel tent in California in August, 1868 (100 years ago!), at Petaluma, her great-grandmother, her grandmother Mary Chapman, and her grandfather Thomas Chapman accepted the Advent message. Her mother was born two years later in Petaluma. Mrs. Monteith is now emeritus associate professor of nursing, Loma Linda University, where she served from 1957 to 1965. Before that she served with her husband, Alex R. Monteith, as a missionary in Montemorelos, Mexico, and Medellín, Colombia. Earlier, she was director of nurses at the White Memorial Hospital, Los Angeles, and instructor of nurses at the White and at Pacific Union College.

The article on pages 2 and 3 contains

sound counsel that, if followed, may not only help bring peace to parents but may help assure adequate financial support for members of the family if the breadwinner suddenly drops out of the picture. Robert E. Osborn, the author, is well informed on money matters. Before taking up his present responsibilities as an assistant treasurer of the General Conference, he was corporation secretary of Loma Linda University and served as treasurer of two overseas divisions—South America and the Middle East. His wife, Evelyn Doris Lawson Osborn, is a second generation missionary. Her parents were missionaries in Argentina, where her father, Walter G. Lawson, was superintendent of the Casa Editora from about 1929 to 1936.

The name of Carol Johnson Shewmake, author of a short article on page 9, has appeared frequently in the **REVIEW**, especially in the For Homemakers section, now retitled *The Adventist Woman*. Mrs. Shewmake is the wife of a minister in the Southeastern California Conference, and the busy mother of four young people.

The facets of faith are discussed by R. Curtis Barger, associate secretary of the GC Sabbath School Department, on page 10. Elder Barger served as minister or departmental secretary in Nebraska, Hawaii, and Central California before coming to Washington in 1962. He is responsible for the preparation of junior and earlteen lesson materials.

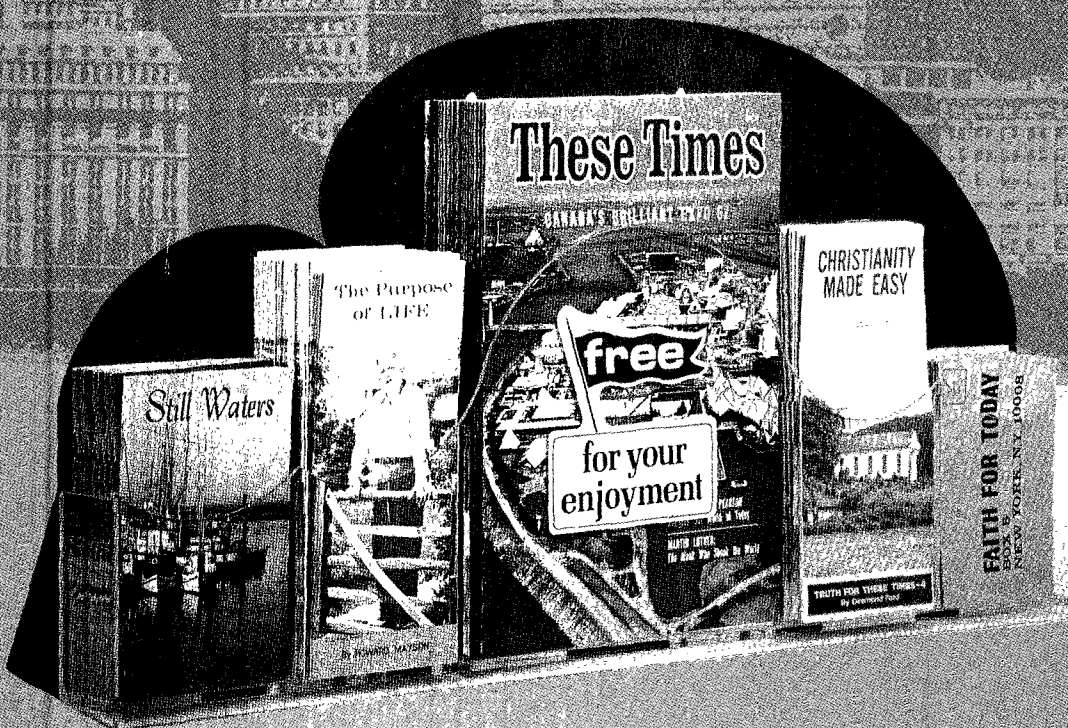
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News of Note

Australasia Ready to Launch Gift Bible Evangelism

The Australasian Division reports a pilot program of distributing 10,000 Bibles early in 1968.

Writes H. F. Rampton, division lay activities secretary, "The various denominational organizations will be subsidizing this program with its guide sheets and supplementary promotional materials. Once the program is well under way, the members will purchase many more Bibles for nationwide coverage."

The gift Bible Evangelism program is now being sponsored in a number of divisions and we expect within the coming year that this program will become worldwide. Thousands now rejoice in the third angel's message as the result of this plan, initiated a little more than two years ago.

J. E. EDWARDS

MV TARGET Program Leads to 40,000 Baptisms

More than one quarter of a million Missionary Volunteers in all parts of the world have now actively engaged in MV TARGET 100,000 since the General Con-

ference session of 1966. To date, 99,071 evangelistic projects have been begun, and 40,117 baptisms are reported.

Every division of the world is participating. B. E. Jacobs, MV secretary of the Trans-Africa Division, reports 8,657 baptisms through the third quarter; Gilbert Bertochini, MV secretary of the Far Eastern Division, reports 5,213 baptisms; and George Brown, MV secretary of the Inter-American Division, reports 4,526 baptisms.

Each of the five great evangelistic projects—MV Voice of Youth, branch Sabbath schools, Operation Fireside, Friendship Teams, and Gift Bible Evangelism—all show a steady increase as we reach toward our 100,000-baptism goal.

LAWRENCE NELSON

"Bottle" Evangelism Secures Enrollments in New Zealand

A coating of barnacles did not prevent a Bondi, Sydney, woman from seeing the card inside a bottle she found washed up on an Australian beach. The address was still legible, so she wrote to the Voice of Prophecy Bible School in Auckland, New Zealand, requesting Bible lessons.

Ronald P. Brown, Bible school director for New Zealand, states that a few months ago an American Seventh-day Adventist layman had called at his office and asked for a supply of Bible course advertisements. Mr. Garrison, the layman, travels the seas dropping overboard bottles containing Bible course cards and tracts. The card found by the Sydney woman had been at sea for five months before she happened upon it.

Among other responses to this self-appointed project is a card from Cape Runaway lighthouse in New Zealand, one of the loneliest spots in the country.

WALTER R. L. SCRAGG

Student Bookman of West Indies Contacts Royalty

Unusual experiences are reported by two of the 42 student colporteurs of West Indies College who canvassed last summer.

One had an interview with a great grandson of a European king. This royal personage bought a copy of *Bible Readings* for himself and 50 other books, including six copies of *The Great Controversy* and 20 copies of *Your Bible and You*. He presented these to his employees at Christmas together with a letter indicating his personal interest in their spiritual welfare.

One morning a student working in the East Jamaica Conference called on the prime minister. His secretary said he was very busy and directed the student to someone else, who in turn referred him to a third person. The young salesman did not become discouraged although he seemingly wasted several hours. God rewarded his pluck and patience with an order for 46 books to be used in the public library. From this one sale he earned almost half a scholarship.

E. W. PEDERSEN

Berchtesgaden Retreat for Servicemen Announced

The annual retreat for Seventh-day Adventist military personnel in Europe will be held March 18-22 at the USAREUR Religious Retreat House, Alpine Inn, Berchtesgaden, Germany. This area in the Bavarian Alps has been the site of annual retreats for Adventist servicemen for the past 13 years. Relatives and friends are urged to alert our men now stationed in

Europe concerning this spiritual and social occasion.

The three Adventist chaplains now located in Germany—two military and one civilian—are leading out in preparations. The addresses of these men, as well as of our other chaplains serving Adventist military personnel are given below:

C. D. MARTIN

GERMANY

Military Chaplains

ARMY

CH (MAJ) Glenn I. Bowen
Hesse District
Kassel Sub-District
APO New York 09171

CH (MAJ) Ralph Workman
Office of the Chaplain
Hq 3rd Bde 4th AD
APO New York 09139

Civilian Chaplain

Elder Ralph T. Heiner
6 Frankfurt/Main (Niederrad)
Johann Klotz Strasse 13
West Germany

OKINAWA

Civilian Chaplain

Elder Clyde R. Bradley
Okinawa SDA Mission
C.P.O. Box 410
Naha, Okinawa

VIETNAM

Military Chaplains

NAVY

CDR Robert L. Mole, CHC,
USN
Personal Response Project Officer
COMNAVSUPACT, Saigon
APO San Francisco 96214

ARMY

CH (CPT) Gary D. Strunk
6th Convalescent Center
APO San Francisco 96377

UNITED STATES

Military Chaplains

AIR FORCE

CH (MAJ) William S. Hall
Center Chaplain's Office
Lackland AFB, Texas 78236

CH (MAJ) Wayne C. Hill
Hq Sheppard Tech Trng Ctr
(ATC)
Sheppard AFB, Texas 76311

CH (CPT) James J. North, Jr.
Center Chaplain's Office
Amarillo Tech Trng Center
Amarillo AFB, Texas 79111

ARMY

CH (LTC) John E. Keplinger
USATC, Infantry
Fort Dix, New Jersey 08640

CH (MAJ) Joseph T. Powell
USA Reception Station
Fort Ord, California 93941

CH (MAJ) Richard C. Sessums
American Institute of Family
Relations
5287 Sunset Boulevard
Los Angeles, California 90027

NAVY

LT Norman Goodwin, CHC,
USNR
Office of the Division Chaplain
5th Marine Division (Rein) FMF
Camp Pendleton, California
92055

LCDR Davis A. Thomas
Office of the Base Chaplain,
MCRD
Parris Island, South Carolina
29905

Civilian Chaplains

Elder Hollis Anderson
2710 Elyssee
San Diego, California 92123

Elder Clarence E. Bracebridge
235 Shareditch Road
Columbia, South Carolina 29210

Elder Robert L. Chism
578 Paopua Loop
Kailua, Hawaii 96812

Elder Reo Clyde
8320 Bellwood Drive, SW.
Tacoma, Washington 98493

Elder Thomas Green
8301 Barron Street
Takoma Park, Maryland 20012

Elder Chester L. Jordan
615 West Ashby Place
San Antonio, Texas 78212

Elder J. D. Westfall
2435 Western
Waukegan, Illinois 60085

Southern Asia Reports 9,656 Baptisms in Four Years

Leaders of the Southern Asia Division, meeting in quadrennial council in Poona, India, December 11-16, reported greater acquisitions and membership gains than in any previous period.

Baptisms for the four-year period totaled 9,656.

The net gain in membership was 8,116, bringing the total as of June 30, 1967 to 36,465. The workers are endeavoring to have a baptized membership of 50,000 by General Conference time in 1970. For 1967 there are three workers who have baptized more than 100 each, and 16 others who won at least 50 each. This in a land where it took more than 25 years to baptize our first 1,000 converts!

D. W. HUNTER

N.A. Ingathering Report—7

North American Division objective for this year: \$6,500,000.

Report as of December 30: \$6,304,000. This is a gain of \$142,000 over the same date a year ago.

Requests for Bible study guides reached 11,872, and for literature, 9,313.