

REVIEW

and Herald

★ The Jesus John Knew

—Page 2

★ Ecumenical Opportunities
in Colombia

—Page 17

In Search of Biblical Ai

By KENNETH VINE
President, Middle East College

Part 1

AI, THE LOST CITY! Long sought, but never found. It was my privilege this past summer to join a group of 21 archeologists and staff members under the leadership of Dr. Joseph Callaway of the Southern Baptist Theological Seminary, whose major goal was to find and unearth Biblical Ai.

The Bible relates (Gen. 12:8) that Abraham built his second altar in Canaan between Bethel and Ai (Hai) and that, after journeying to Egypt, he returned to the same

place (chap. 13:3). Ai is not mentioned again until the account of the conquest of Canaan under Joshua. God's presence with Israel had been manifest in the miraculous overthrow of Jericho. Following this victory, Joshua turned his attention to Ai as the second city obstructing the Israelites' entry into the land of Canaan. A reconnaissance group reported that Ai was small and "two or three thousand men" (Joshua 7:3) could easily take the (To page 4)



Above: Kenneth Vine (left), with Dr. Joseph Callaway, director of the excavation of et-Tell, in search of Biblical Ai. Below: Excavation site has a waffle-iron appearance. Tags indicate the various habitation levels.





© 1955 BY REVIEW AND HERALD HARRY ANDERSON, ARTIST

*"We saw his glory, such glory as befits the Father's only Son." John 1:14, N.E.B.**

By R. E. LOASBY

The Jesus Whom John Knew

One of a Series

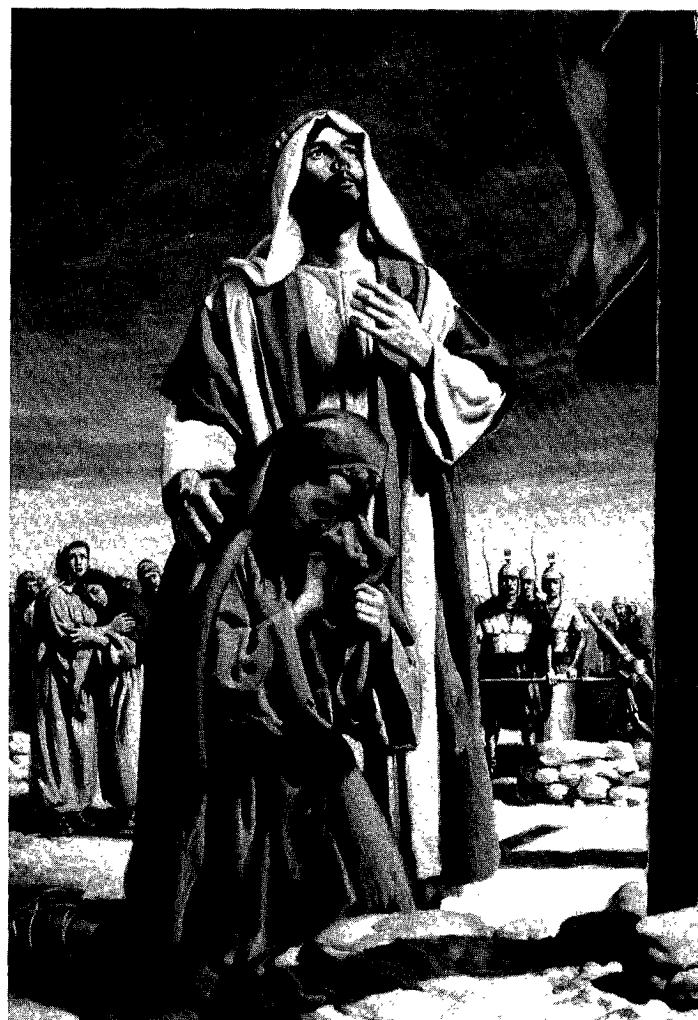
MANY consider the Gospel of John to be the most valuable of the four Gospels. Not the least factor in this opinion is that it considers chiefly the discourses of Jesus that deal mainly with His person rather than dealing with various aspects of His kingdom. Many of these discourses are conversations that reveal Jesus as the bread of life, the light of the world, the resurrection and the life, the good shepherd, or the door. More than the Synoptics, John's Gospel stresses the universality of the gospel of salvation and its accessibility to all who believe.

The apostle states his purpose in writing in chapter 20, verse 31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The fourth Gospel sets forth an exalted concept of Christ as the Son of God, and the mystic union of the believer with his Lord. Said the Master: "I am in my Father, and ye in me, and I in you" (chap. 14:20). This union is effected by the Holy Spirit, who abides with those who believe (verse 16).

Christianity, both as a belief and as a way of life, depends absolutely upon the person and character of its founder, the living Christ. Christ is not only an historical person who came into the world, He is also the power, the life, and the spiritual energy of the new being of each believer. His daily life among men was, in itself, a picture and vision of the one true God, who was visible in His person and life. In Christ we feel the heart of God. In Christ we touch the hand of God. Through Jesus Christ we become one with God.

* The Bible texts in this article credited to the *New English Bible* are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.



© 1957 BY REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

John understood Jesus and His mission better than the other disciples. This is reflected in the choice of John to protect His mother.

REVIEW AND HERALD, January 5, 1967

The apostle John wrote his Gospel toward the close of the first century A.D. Now an old man of rich experience, he recalls outstanding events in the life of his Lord. This Gospel is the most remarkable attestation of the Trinity that has ever been written. Here the apostle portrays the truth of Jesus as the Son of God to a generation that had not known the Lord in the flesh. He presents the eternal deity of Christ and the incarnation, the Word become flesh. His opening sentence is, "When all things began, the Word already was" (chap. 1:1, N.E.B.).

When everything that had a beginning began, the Word was already in existence; it already *was*. John thus begins his record farther back than that of Moses in Genesis 1:1. This is the language of eternity; it transcends time. We may push the point of beginning as far back as we can think or visualize. But the Word was already in existence. The divine Word preceded time as such. He transcends time. "So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth" (chap 1:14, N.E.B.). The word "became" plainly implies that there was a time when the Word was not flesh. But there never was a time when He was not God. He always *was*. The Lord descended voluntarily from His exalted throne in heaven and took to Himself a human nature without ceasing to be identically God, as He was before. In this fact lies the greatness of John's revelation.

In Christ, then, we see God. He is God's personal appeal to our hearts. The most amazing revelation God has ever made of Himself is in the person of Jesus Christ. The incarnation is the greatest objective fact of history. It is the point from which the believer approaches the eternity of the future. In Jesus Christ the human race enters into union with God. Jesus Christ is the Christian guarantee of personal salvation. He is Christianity personified.

This is the wonderful Jesus with whom John would have us become better acquainted. Every aspect of the beauties of divine righteousness, of divine love, are to be found in Jesus Christ. All the divine ingredients are there. The character of our Lord is a compound of all the divine attributes. These beauties are rich and completely satisfying. We receive a blessing in their contemplation; we need their influence in our daily walk.

Certain fabrics when exposed to the open air will bleach, or become whiter. This effect is best obtained by a complete exposure. So with the person of Christ. The more fully each incident of His ministry on earth is understood, the more beautiful His character appears, and the more clearly we see God in Christ reconciling the world to Himself.

It is by a personal relation to Jesus Christ that we are brought near to God, that we become citizens of heaven and members of His household (Eph. 2:13-18). It is in union with Christ that we all become "one new man," with all outward differences obliterated (1 Cor. 7:7-24). There is also a unity of spirit in union with Christ: "He that is joined unto the Lord is one spirit" (chap. 6:17). This is the mystical union of the spirit of man and the spirit of Christ. This union transcends the physical sphere; it is in the realm of the spiritual and supernatural. What then shall we say of Jesus? No generation, no individual in any generation, can be indifferent to Him. Each must ask himself, "How do I stand with Jesus Christ? How is Jesus Christ disposed toward me?" The bare knowledge that God exists, that Jesus Christ is an historical person, is useless to the person who does not seek the answer to the question, "How are God and Christ disposed toward *me*?"

Does Jesus Christ exist? Is He a reality? Does He mediate in heaven? These questions are pertinent, to be sure; but the vital, personal question is, "Do I know Jesus personally?" "On what conditions will He accept me?" "How much do I value Jesus?" We do not value Him at all unless we value Him above all. When we speak to a friend, we look into his face. When we listen to a friend, we look into his face. Yet our concern is not with the outward, visible face, but the inner, invisible self. Jesus Christ is God's visible face to us, and behind that face lies the whole glorious sum total of what God is.

There is nothing temporary, nothing changeable about Him. He abides forever. The manifestation of God through angels and prophets was brief and partial. Even the holy Shekinah, the visible glory of God's presence, was but a symbol; and it disappeared as mysteriously as it came. So also seraphim, cherubim, flaming swords, pillars of fire and smoke, principalities and powers, all came and went. But in Jesus, Son of God and Son of man, abides forever the whole glorious totality of what God is. In the beginning He already was; He always and eternally is. He is both God and man.

Unchangeable

By MARGARET LOCKE

Nothing God has spoken will He alter,
All that He has promised He will do;
Though our paltry words may fail or falter,
His are ever certain, ever true.

Ps. 89:34
2 Cor. 1:20
James 3:8
Ps. 119:160

All His law* is perfect; none can change it,
Though vain man has tampered with His Word,
Boldly sought to harm and disarrange it,
Heeding not the warnings of the Lord.

Ps. 19:7
Rev. 13:5, 6
Dan. 7:25
Rev. 22:18

By the law the sinner knows transgression,
By the law, is judged before God's throne;
By the law he finds he needs a Saviour,
One who will for all his sins atone.

Rom. 3:20
Eccl. 12:13, 14
Rom. 7:7
1 John 1:9

Wondrous law that shows the need of pardon,
Precious Lord who peace and pardon gives,
Priceless Word that lightens every burden,
Glorious home where faithful ones shall live.

Rom. 7:14
Ps. 86:5
Ps. 119:50
Isa. 35

* As used in the Bible, the word "law" usually refers to God's will as revealed in Scripture.

IN SEARCH OF BIBLICAL AI

(Continued from page 1)

city. But because of Achan's sin, defeat and despair fell upon Israel. Joshua sought the Lord, who told him that "the accursed thing"—Achan's sin—(verses 10-12) had brought about the defeat. The camp was cleansed, and the second assault on the city was successful. This time Ai was taken, burned, and left "an heap for ever, even a desolation to this day" (chap. 8:28).

Isaiah next refers to Ai (Aiath) in a list of villages taken by Sennacherib as he approached Jerusalem (Isa. 10:28). This suggests that an Israelite city had grown up in the vicinity. Some of the 223 men of Bethel and Ai (Ezra 2:28)—or the 123, according to Nehemiah 7:32—must have come from the Israelite settlement. Possibly, also the Benjamite settlement of Ai (Aija) near Bethel (Neh. 11:31) was the same place.

Only one other reference to an Ai is found in the Bible (Jer. 49:3) but the context suggests that this was a different city, possibly an unidentified Ammonite city near Heshbon.

From the above evidence our search for Ai should lead to a city that existed (1) in Joshua's day, in the fifteenth to fourteenth centuries B.C.; (2) in Isaiah's day, the eighth century B.C.; (3) and in Ezra and Nehemiah's day, in the fifth century B.C. These are important dates to keep in mind.

The name Ai means "heap of stones." Because Joshua 8:28 refers to Ai as "a heap of ruins, as it is to this day" (R.S.V.), the name has been identified with the site of *et-Tell*, "the Mound," which rises above the modern village of Deir Debwan, Jordan, approximately ten miles north of Jerusalem and two miles east of Bethel. This site is imposing, and dominates the principal route, from the highlands, past the mount of temptation, to the Jordan Valley near Jericho. Accordingly, we set out to dig *et-Tell* in the hope that it might prove to be Biblical Ai.

Deir Debwan is a Moslem village nestled at the foot of *et-Tell*. The men of the village made us most welcome, and we became well acquainted with them. We saw little of the womenfolk, for they vanish the moment a stranger appears. Where they went, I never knew. They were attractively attired in long dresses of various colors, beautifully hand embroidered. They wore heavy headdresses containing rows of gold coins, on one of

which my wife counted more than \$1,000 worth of the precious metal. *Et-Tell* rose high above this friendly village, a good 20 minutes' walk uphill.

For eight weeks I was to live and work with men of various religious persuasions — Southern Baptists, Methodists, Lutherans, and Catholic priests. I was to be the only Seventh-day Adventist. I found them to be a group of fine Christian gentlemen, and a spirit of true fellowship pervaded the camp. Each person's point of view was treated with respect and courtesy, and earnest discussions on Scripture and its interpretation took place. In my eight weeks of fellowship with these men never once did I hear a word spoken out of place or out of harmony with Christian ideals.

Two houses had been rented for use by the expedition. The one on the north side of the village was the headquarters house where we ate,

washed and sorted potsherds, recorded the finds, held seminars, and reported. The lower house, on the south side of the village, was used only for sleeping quarters.

Four o'clock on the morning of June 6 came all too soon. A hike up the steep incline to the headquarters house for breakfast proved to be only an eye-opening and lung-puffing introduction to the 20-minute climb up the mound. Breakfast of scrambled eggs, bread, peanut butter, jelly, and hot drink seemed premature at that early hour, but we soon adjusted and ate well. Each man was given a *breek* (a clay pot with a spout) full of boiled water, which was to be his daily water ration while on the mound. A Westerner's first experience in drinking from a *breek* usually proves to be a dampening experience, for the water is poured into the open mouth and must be swallowed while more water is flowing from the spout, with-

Fellowship of Prayer

Thanks for Answered Prayer

"Two or three years ago I asked you to pray for a son who had been in an accident and was paralyzed from his waist down. The doctors told us he was going to be crippled for life. After writing to you, I am happy to say that my boy began to get better and better. He is left with only a slight limp. In the course of two and a half months he was up and around. Now he is happily married. I thank you from the bottom of my heart and I thank the Lord day after day.

"I have had a stroke. Please pray for my recovery if it is God's will."—Mrs. O., of Arizona.

"Thank God for Your Prayers"

"Thank God for your prayers. My husband is happy in the truth, and my brother has given up smoking. . . . Will you please pray for our daughter that she will come back to the church and not marry an unbeliever? Thank you."—Name withheld by request.

"God Did Not Forget Us"

"Two years ago we requested prayer for our daughter and for her husband, who was not an Adventist. They were living without God or religion and did not want to have any spiritual discussions. After sending our children to church school, we found this hard to understand. All we could do was to pray and trust, and God did not forget us. At Thanksgiving time last year we visited our daughter's family. She asked us for literature to prove some points of our religious faith, which we supplied. She began studying to prove her points to her husband. She has been attending church with her two children, which she had to do against her husband's wishes at first. Little by little his prejudice is waning. We ask you to join us in praying for his conversion, so that there can be a complete family circle. We also have another son-in-law for whom we wish prayer."—Mr. and Mrs. B., of Washington.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

out closing the mouth. (If you don't think it is difficult, try it!) Armed with this and sunglasses, sun helmet, first-aid kit, measuring tape, plumb bob, twine, trowel, pencils, et cetera, I was on my way.

What a climb! It seemed never ending, but what a view from the top! To the south were the Mount of Olives and Jerusalem. The mounds of Gibeah of Saul, Mizpeh, and others were clearly visible. To the north and west a higher ridge of rocks blocked our view, though Gideon's town of Ophrah could be seen, and over the ridge was Bethel (modern Beitin).

To the east the sun was rising, but the mount of temptation, the Jordan Valley, and part of the northern tip of the Dead Sea were visible. As far as the eye could see eastward was the Pisgah range, one of whose humps was Mount Nebo from which Moses viewed the Promised Land, died, was buried, raised, and taken to heaven.

What holy ground this was, where the Saviour, the disciples, the patriarchs and prophets walked. And now it was my privilege to dig up some of the soil laid down in their day!

Divine guidance was sought every day by the entire group in their sacred task. I was assigned Site D, where Judith Marquet Krause dug from 1933-1935. I was to dig an area five-by-six meters, from the surface to bedrock, to check the previous findings and to seek new information that might lead to a definite identification of the site with Biblical Ai.

Initially, an area six-by-seven meters was leveled to allow a meter-wide walk all around the area to be dug. My area number was DIV, and everything relating to it was marked accordingly for proper identification. The workmen quickly removed the top layer, down to the first occupational level. Then a three-by-three meter trial trench was excavated to bedrock to obtain a summary picture of the occupational layers and also to provide room for the more careful meter-by-meter removal of the layers for detailed study in the remainder of the area.

This top layer yielded bullets and bullet holders from World War I, Palestinian coins of recent date, and an Ottoman Turkish coin or two, but these did not interest us greatly, for we were looking for ancient Ai. Soon we came to the first, and most recent, habitation layer, after only about two feet of digging. To our surprise the pottery gave evidence that we were already back in the time of the judges (1200-1000 B.C.). The pot rims, handles, and bases clearly indicated that no one had occupied the mound (in my area) since those days.

(Concluded next week)

A Personal Message From Your General Conference President

HEART to HEART



*Dear Fellow Believers
Around the World:*

I wish I could sit down and have an earnest visit with you this morning, sharing the burden that is on my heart. Since this is not possible, I must write a letter. If I were writing to each of you individually my message could not be more personal or more important.

God has called us into His church in one of the most decisive hours in its history. What may happen during the coming year only He knows. But He is counting on us to live and serve in a manner that will match this awesome hour. He is expecting more of you and me than of any members who have gone before us, because we are living and serving nearer the close of probation and Christ's return than any who have gone before us.

When I read the letters that come to my desk and recall the unnumbered personal expressions from our workers and members since the General Conference session in Detroit, it makes me tremble. Thousands are praying for a great revival in the church, one that will bring the outpouring of the latter rain *in our day!* Why should not their expectations be realized? Why should not the Lord lead all of us into just such an experience?

Surely it is God's will! The stage is set, both inside and outside the church. The hour is long overdue. We are weary of this world of sin and suffering. Ought not our first desire and determination be to live and pray and work toward the glorious consummation *in our day?*

These are days when we as individuals should be seeking the Lord most earnestly. If there are things we need to make right among us, let us not permit the sun to go down tonight without clearing the King's highway. If there has been unfaithfulness toward God, let us, with His help, make a new start. The hour is too serious for us to permit barriers of sin and misunderstanding to remain between us and God, or those around us.

Then there will be a mighty surge forward of God's work, in every department and every institution! "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."—*Gospel Workers*, p. 351. "We are altogether too narrow in our plans. . . . We must get away from our smallness and make larger plans."—*Evangelism*, p. 46.

These are not *my* words. These are the

words of our God through His messenger! As members and workers in this last hour, we must give prayerful heed to them. We must *do* something about them in our churches and in our institutions. This is the hour not only for Pentecostal living but for Pentecostal undertakings!

Let the word go around the world—to every nation, kindred, tongue, and people—that Seventh-day Adventists have not lost their evangelistic fervor, their sense of mission, that we truly believe the end is near and that we are going to do something greater than ever before about it. Let us hasten to our action stations. With God's help let us electrify our communities with well-thought-out and well-prayed-over soul-winning programs.

Every department of the church should be mobilized for a great forward thrust in soul conquest. Let us sound the battle cry for *coordinated evangelism* with every department working hand in glove with one another and with our pastors and evangelists. I call upon our laymen, our church officers, our youth, our Sabbath school members, our literature evangelists, our teachers, our doctors, our nurses and technicians, our office workers, our publishing house workers, our departmental secretaries, our administrators, to one great obsession—soul winning.

This must not be a wild rush for the baptismal font. This must not be a program to hurry people into baptism! Let this be made crystal clear, far and wide. This must be a crusade to bring men and women into the kingdom through the doors of true conversion, and after thorough instruction.

We must not fail God or the thousands of our dear people who are expecting so much of us! Let us pray for, and with, one another. Let us move forward on our knees to a finished work—in our lives, in our church, and in the world in *our* generation!

May God bless each of you as we move forward during 1967 in a great program of revival and soul winning.

Sincerely yours in Christian love
and service,

God's comfort is creative—
not palliative.

ONE of the great fellowship songs of the church is the song "Blest Be the Tie That Binds." In the third stanza of this old, old song are these familiar words:

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

When we join hands and hearts to sing these words we are telling one another that there are a few things, at least, we have discovered about life. We say that we are sharing in the hurt and heartache of a world that seems to show no favor to either pagan or Christian. We hope we are saying something about the capacity of the human heart to feel its way into another human heart when it is hurt. We say that when we are hurt, and our heart aches, we need one another.

We are saying *misery loves company!*

The song ends, and we go our separate ways, glad for the words and for what they can mean. Then the day comes when the words challenge us in live experience. A letter comes in the morning mail from one whose friendship we deeply cherish. Incredibly we read within the lines and between the lines: "I have had a recurrence of cancer. . . . I feel that I am walking swiftly into the valley of the shadow. . . . Life is slipping away from me."

Blest be the tie that binds!

Misery loves company!

What can we say, what can we do or be, to comfort this one whose illness is not our illness, whose inward fears are not our inward fears, whose impending future, so far as we know, is not ours.

Or even if we have been, or are, in a similar state, what can we say more than "I know just how you feel"? And what is accomplished by our saying this more than to affirm that "misery loves company"?

How very much we feel, and want to feel and give, but in our feeling and giving we wonder if we really comfort or only confuse.

The questions raised here are, What is the nature and extent of human comfort? and How can we be of more comfort? When we bring these questions to the Scriptures we find that Paul through the Spirit has anticipated us with His beatitude in 2 Corinthians 1:3-5:

"Misery Loves

By Wilbur Alexander
Professor of Theology, Andrews University

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Acquainted as we are with affliction and misery, either by personal experience or by observing the tormented, crushed lives of others, we could quickly compile a catalog of those outward and inward miseries that plague us: loss of property, starving hunger, poverty, pain, insecurity, feelings of worthlessness, despondency, misunderstanding, ridicule, persecution, meaninglessness, boredom, loneliness, sense of guilt, alienation, estrangement.

Sin the Source of Misery

Is it not true, however, that all of this long catalog, all of our miseries without exception, whether from within or without, have their origin in the sin problem of the world? That is to say, that were it not for sin there would be no miseries.

It would seem that Paul deliberately chooses the word "all" and sets it before the words "tribulation" and "comfort," to help us understand that only God can do, and has done, something about the sin problem, and is therefore the only one who can bring comfort to a person who is in misery.

This interpretation would seem to relieve us of our comforting responsibilities, except that Paul says further, "who comforteth us in all our tribulation, so that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (verse 4).

In what sense is Paul using the word "comfort" here?

It seems clear that God's comfort does not always necessarily mean the removal of our miseries. Nor does His comfort come as a tranquilizer to dull our awareness or a pain killer to release us from feeling our hurts and heartaches.

God's comfort is creative.

Under the Holy Spirit's influence and power—for He is the Comforter

—God's creative love is brought in touch with the deepest hurt.

We are helped by the Spirit through the Word of God to understand that something has been done, something is being done about the sin problem out of which our own particular problem has arisen.

We are helped to look at our misery in perspective, not only at the crushing moment but in terms of the final end. We live in our misery between the Lord's ascension and His advent, and misery is to be viewed in both directions. There was One who gathered the hurt of the world into His heart and walked with it up the hill. He was carried with it into the tomb. He rose with it, and though a conqueror and healer of it, He can still feel our infirmities. Misery loves company? Here is quality company, made ours in the Spirit. And this same Jesus will come again to put a final end to misery. *He is in control.*

We cannot explain the problem of evil, but we can know comfort when the whole hurt life is opened to God. As we do this there comes new insight into God's sustaining, comforting love. New conviction, new faith. That in suffering which could well paralyze us, is harmonized and built into an ongoing experience in communion, through the Spirit, with God.

More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us (Rom. 5:3-5, R.S.V.).

How are we to pass along such an experience of comfort so that though we recognize that all comfort is of God, yet this comfort is passed in some degree through human lips and lives? For pass it on we must!

Giving Comfort to Others

In theory we can see something of what is involved in God's comfort. In experience we have known something of comfort. And yet in the giving of comfort when others need it and reach out for it, we seem to feel so helpless. Our words seem to be so ineffective, so formalized when we say: "God is near." "God will comfort."

Company"



J. BYRON LOGAN

"Hold fast." "Keep up your courage." "My heart goes out to you." Limited as we feel we are, what will give such quality to what we say or do that God can, in fact, make it a meaningful channel for His comfort?

Paul shows the way in verse 5 of 2 Corinthians 1: "For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too" (R.S.V.).

In the context of the Corinthian letter, "abounding in, sharing in Christ's suffering" has meaning in terms of the misery that comes from ridicule, criticism, or persecution—if it is received in the name of Christ. One can feel the torment, the misery, in Paul's mind over the sins of the Corinthian saints. His heart is broken over their crude response to his former letter. This, plus the abuses he suffered in Asia—hinted at in Acts—gives us some idea of what Paul calls sharing in Christ's suffering. But there is more to sharing in Christ's suffering which Paul also knew, and which became part of the dynamic force of his receiving and being a channel of God's comfort.

By constant reflective thought and experience Paul shared in the realities and results of Christ's suffering.

As we read his letters they reflect the truth that in study and prayer Paul lived with the Scriptures and the accounts of the life and the passion of our Lord. Intensely and always reverently, he asked the questions: "Why did Jesus come to earth?" "Why did He patiently endure such humiliation and abuse?" "Why did He go to the cross?" "What is the meaning of man's rebellion?" "What is the nature of sin, which brings God into such unthinkable, unreasonable, irrational affliction?" "Why was Jesus despised and rejected by men, a man of sorrows, and acquainted with grief?"

Continually Paul allowed the Spirit to make fresh the scenes of Gethsemane and Calvary. And each time he looked he saw something in more depth and with more meaning.

Because he lived in the shadow of the cross, thus deeply sharing in Christ's sufferings, the apostle Paul seemed in greater degree to under-

stand, to appreciate, to sense the meaning of comfort. Therefore he could be used effectively by God in comforting others. He had been concerned with sin and guilt and atonement and could therefore share intelligently, feelingly, the comfort of reconciliation, and the incomparable comforting experience of forgiveness.

Paul knew he was of value in the heart of God. He knew he belonged. He knew he was never alone. He knew that even in death he would not be overwhelmed. Paul lived and moved and had his being in the gospel. He abounded in the sufferings, and he abounded in the comfort, of his Lord and Saviour.

In Gethsemane

That the Lord Jesus wants us to come into, and share, His suffering in order to share more meaningfully in His comfort is clearly illustrated in the Gethsemane experience of Christ. The disciples were involved in mutual jealousy that last night when they gathered for the paschal meal. Occupied as they were with jealousy and maneuvering for first place, they could not help sensing all through supper, and during the farewell words, something of the heaviness of the Master's heart.

When they reached the garden, Jesus motioned to the three who seemingly had been able to make the greatest response in their relation to Him, to come and be with Him in the desperate hours that lay ahead. He brought them as near as was humanly possible to His suffering. He wanted them there. All that was human in Him reached out to all that was human in them. His misery wanted their company.

As He went on alone into the shadows He drew them up to the very

edge of the great darkness, and bade them watch and pray. He called them to feel with Him, as far as they were able, the hurt of the world. To feel with Him the meaning of sin in the human experience. To feel something of the cost of redemption. He did not ask them to understand everything, for they could not, but they could reach out with all they had.

But there in the darkness they went to sleep. A few minutes later they scattered down into the valley and up into Jerusalem, in fear and despair. It was only when they came to their senses and were strengthened by the resurrection and the outpouring of the Holy Spirit that they began to share meaningfully in His suffering and comfort. Only then could Christ use them to bring gospel comfort to the world.

Every day of our lives we are confronted in one way or another with the misery of the world, if not in our own lives, most certainly in many lives all about us. Misery loves company. Some people are able, by temperament and emotional make-up, to get near to other persons more effectively than others, but in the end only God can comfort. He chooses in part to channel His comfort through Christian hearts.

If we interpret Paul's words aright we are being challenged to an increasing sensitiveness to suffering. We are being challenged to enter deeper into the garden, to move nearer to the cross, to probe more deeply into the sin problem, which even now brings our Lord indescribable anguish of heart, and having done this, deliberately to open our own comforted hearts, to share with others the comfort wherewith we have been comforted.

Misery loves company!

A delegate to the 1966 General Conference session in Detroit shares the impressions that came to him on his

First Trip Abroad

By **GEOFFREY E. GARNE**

President, Oranje-Natal Conference, South Africa

MY WIFE and I were privileged to be two of the 1,500 delegates from all parts of the world who attended the past General Conference session. Our air trip from South Africa to Detroit and back home again took us on a journey through 12 countries of Europe, and 23 of the 50 States of the United States.

This was the first time we had been off African soil. Being ninth-generation South Africans of British and Dutch descent, we, like millions of other white South Africans, had been born and had grown up in this country, as had our forefathers before us. We found this first glimpse of life on the other side of the ocean a stimulating and inspiring experience.

It is not my intention to give a survey of our trip, but to share with our fellow believers the impact the journey had on us from a spiritual point of view. What were our impressions of the world as we saw it? Broadly speaking, they can be divided into two main categories—the first negative, the second positive. The first: the utter spiritual bankruptcy of the world at large today. The second: that Seventh-day Adventists are the salt of the earth wherever you meet them.

Never were the words of Isaiah more true that “darkness shall cover the earth, and gross darkness the people” (Isa. 60:2). As we traveled, the words of the Saviour repeatedly echoed in our souls, “This day is, this scripture fulfilled in your ears”—and before your very eyes!

The continent of Europe, which has given to the world so many of its traditional spiritual and cultural values, so much inspiring music and literature, is today growing a crop of atheistic young materialists. The wave of material prosperity now sweeping through Europe is making the populace more and more callous, and less and less susceptible to spiritual truth. Everywhere we went our

pastors, evangelists, and administrators told us the same story: unprecedented material prosperity in post-war Europe has blinded the eyes of the multitudes to eternal realities. They are making earth their paradise. Enjoying “the pleasures of sin for a season,” they have lost respect “for the recompense of the reward.”

In both Europe and North America shorter working hours and more favorable living conditions are providing the masses with more leisure time and greater facilities for squandering it. On both continents money, pleasure, and sex have been enthroned as gods to be worshiped. Everywhere “the handwriting on the wall” is to be seen. The dry rot has set in. So-called Christian civilization is going into eclipse. The declension of spiritual values and the abandonment of moral standards are fast becoming a way of life.

While we were in America a vigorous campaign for “sex freedom” was being waged on the campuses of many prominent universities. Unfortunately but inevitably, this campaign was given wide coverage in several of America’s most widely circulated journals. In Europe we were looking for a few scenic slides to supplement our own, and discovered to our amazement that slides of nudes were openly displayed in photographic shops and could be freely purchased. The effect of viewing such a set on the screen, life size and in living color, need not be guessed! “As it was in the days of Noe, so shall it be also in the days of the Son of man” (Luke 17:26). “The wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5).

A Brighter Side to the Picture

We realized as we traveled that this world has become “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” But the high light

of our trip was meeting our precious people everywhere. It is impossible to describe the exhilaration of meeting fellow Adventists when one’s spirit has become depressed from continuous contact with earth’s iniquity. All who travel have shared the experience. This thrill came to us at a very early stage of our trip, and remained with us to the end of our journey.

From Johannesburg and Nairobi our Trans-Africa Division delegation traveled to America via Europe as a group. Our first stop was Athens. Here we had the joy of meeting our fine minister, Pastor Nick Germanis; one of our stalwart colporteurs; and the workers in the Book and Bible House; and of kneeling in worship in our Athens church. Next day at the airport as we were preparing to fly to Rome, we met Dr. and Mrs. Charles Bowyer, of Chicago, who were in Europe on a visit. Within a short while after meeting we were no longer strangers. Members of the same great family, we might easily have known one another all our lives! We enjoyed their fellowship during our stay in Rome, and their friendship and hospitality when we reached the States.

From Athens we went to Rome for three days, then to Germany, where we were met by people from the Central European Division office and taken by bus to beautiful Marienhoehe, our school on the outskirts of Darmstadt. Here we spent a blessed Sabbath and for three days enjoyed the hospitality of our German believers. Their genuine kindness and the warmth of their friendship will never fade from our souls. Then we flew to England, where we had an equally enjoyable visit, and shared comparable kindness, fellowship, and hospitality at Newbold College. Here



again we were reminded that the Adventist family is a wonderful family to belong to!

Here and There in the United States

This experience was repeated again and again as we traveled by bus through the New England States with D. A. Delafield and Carl Zager, retracing the footsteps of our pioneers. On this section of our journey we enjoyed the hospitality of our believers in many places en route to Andrews University. We found Seventh-day Adventists the same everywhere.

After the General Conference session our party dispersed, and my wife and I proceeded on our own. Flying west, we visited Chicago and Hinsdale Sanitarium. From there we went to the West Coast, visiting beauty spots and places that are sacred to Adventist hearts, and meeting *our* people.

Our homeward flight took us through the countries of Western Europe. Everywhere our spirits were depressed by the sights, sounds, and smells of sin, and buoyed up in turn by contact with our fellow workers and people. The genuine kindness and gracious hospitality of our people everywhere can never be fully expressed. Over and over we were led to feel that our Adventist centers are little colonies of heaven in a rebellious world, little islands of righteousness in the midst of the vast ocean of godless humanity, little oases in a sin-scorched desert, cities of refuge whence we could flee from the avenger.

I shall never forget the thrill one of our young people brought to my heart at the Stockholm airport. Our luggage was received by a fine-looking young man who noticed the "General Conference" stickers on our suitcases. "Are you a Seventh-day Adventist?" he asked. "Yes, I am" was my reply. Extending his hand, he said, "So am I!" Never were words more welcome, and never was a handshake more precious. Ah, well, thought I, as I went my way, God still has young people who are His, and they are still the salt of the earth!

We were glad enough to get back home after an absence of three months and a trip of more than 25,000 miles, especially since we had left our children behind. Also we had an unfinished task to tackle with renewed zeal and fresh courage. And we had so much to tell and to share with our people! But when repeatedly asked the question, "Didn't you feel terribly homesick?" we had only one answer: "No. We did not need to be, because everywhere we went we found Adventists! And wherever we were with *our* people, we found a home away from home!"

The Penitent

By H. MARSHALL PENN

I surrender, Lord to Thee.
Wilt Thou every sin erase?
I come in all humility
Before Thy throne of grace.

My soul in deep conviction hung
As Thy peace I seek to make,
My aching heart, contrition wrung,
In true repentance breaks.

At Thy mercy seat I'm pleading,
At Thy cross I'm bending low;
Thy mercy, love, Thine anguished
bleeding
Eternal life bestow.



Tommy Learns to Walk

By INEZ BRASIER

IT WAS the last day of school before winter vacation, and the members of the Connell family had been making gifts for one another. That is, all of them except Jimmy. All he could do was to crawl around on his hands and knees and make the others happy by his own happy smile.

At dinner today Larry didn't have a word to say. He was so quiet father laid his fork down and looked at him.

"Son, are you sick?"

"No."

"Did someone find where you hid all your gifts?"

"No."

Slowly Tommy learned to keep his balance.

S. E. BOHLMANN, ARTIST



"Did Jimmy, well, play with them?"

"No."

Mr. Connell looked at mother. "Has Larry done . . .?"

"Oh, no! He has been very good." Mother smiled at Larry. "Can't you tell us what is wrong?"

Larry swallowed hard. "It's Tommy."

"Tommy? I thought you were glad he is coming to school again. And didn't you tell us he has crutches now?"

"Yes, Father, he has crutches now, but he falls down all the time. He . . ."

"Larry means he can't balance with them yet. I heard the janitor say it would take Tommy a long time, and no one helps him learn how," Lorna explained.

"H'mmm!" Father looked as he always did when he had a special idea or maybe a secret.

"Let's do it," mother said. "Everything is about ready."

Larry and Lorna looked at each other, and at father and mother. But not one more word was said. Father put a big spoon of jam on Larry's slice of bread. "Cheer up, son," he whispered so everyone could hear.

Larry laughed to see father in the car in front of the schoolhouse when school closed. He hurried to put Tommy's crutches in the back of the car, while the janitor held Tommy so he could take one slow step after the other down the walk to the car.

"I just knew father would be here," Lorna said as she dropped into a seat. "I'm so glad he is taking Tommy home."

But father did not take Tommy to the big home for children where Tommy lived now. He drove the car right into their own garage. "Don't look so surprised. Our home is Tommy's home for this vacation. Larry, bring his crutches." Father picked Tommy up and carried him up the stairs to their apartment.

Mother opened the door. "Welcome home, Tommy, for vacation."

"Mother! Is this what you and father meant when you didn't say anything this noon?"

"How did you guess?"

Father took Tommy's crutches. "This special vacation begins today, right now. Come on, son."

For an hour father helped Tommy as he learned to balance on the crutches. They went up and down the hall till mother called them to supper.

Father put Jimmy in his own special chair and everyone sat down. They were all hungry, and mother's suppers always tasted so good.

The next day, and every day of vacation, father helped Tommy walk in the hall, in the kitchen, in the living room, and then back and forth across the street.

"It can't be the last day of vacation," Lorna protested, "but it is. It is even the last evening of the last day."

Larry grinned his cheerful old grin. "It has been great. Tommy has been here."

Tommy went over to sit beside father. "Now I can walk," he said over and over like a song. "Now I can walk! I can walk in school. I can walk everywhere, and someday I'll walk without crutches. You'll see!"

MY EXAMINING physician called me to be at his office at 7:00 A.M. It was supposedly only to receive the usual assurances that all the tests, X-rays, and so forth were normal and that all was well for another year. Such was not to be the case. "I'm sorry, Doctor, but those X-rays we took yesterday show a suspicious shadow in the cecum."

It was this area the doctors had been watching carefully for three years, meticulously examining X-rays before clearing me for another year. Now there was a definite change in the shadow, and it did not look good. Surgery was scheduled for the next day. I was to have the opportunity of experiencing now as a patient the care offered by one of the 136 hospitals operated by Seventh-day Adventists, with whose interests I had been so closely associated as secretary of

ice. The housekeeping features of our service are excellent. The rooms are immaculately clean and the snowy white beds are made up with geometric precision as to every fold and corner. As a patient one comes to realize as never before that a hospital is much more than a fine modern fire-proof building, more than fine operating rooms, laboratories, X-ray facilities, or even the beautiful white hospital beds. Hospitals are people, people doing literally scores of different kinds of work all essential to the care of the patients. They are of many levels of training and preparation.

There is the domestic help, sometimes called in from the community, with little or no special preparation. There are the nurse aids with but a few months of training in the essentials. Then there are the professional staff, nurses, physicians, and dieti-

Eight Days in a Christian Hospital

By T. R. FLAIZ, M.D.

the General Conference Medical Department for the past twenty years.

I have always felt sure that there is no better medical care available than in these excellent Christian medical institutions with their hundred years of successful background. I had been accustomed to look at these institutions from the viewpoint of medical director, board member, consultant on administrative matters, or physician or surgeon. Would the Adventist hospital look as good from the horizontal position on the operating table or from the hospital bed, draped with big needles and tubes in my arms?

Of necessity one loses much of one's personal identity on becoming a patient in a modern hospital. You sleep in the same kind of bed, wear the same kind of pajamas, as every other patient, your service when you ring the bell is just as good but no better than that of the patient down the hall, and I found that service to be very good.

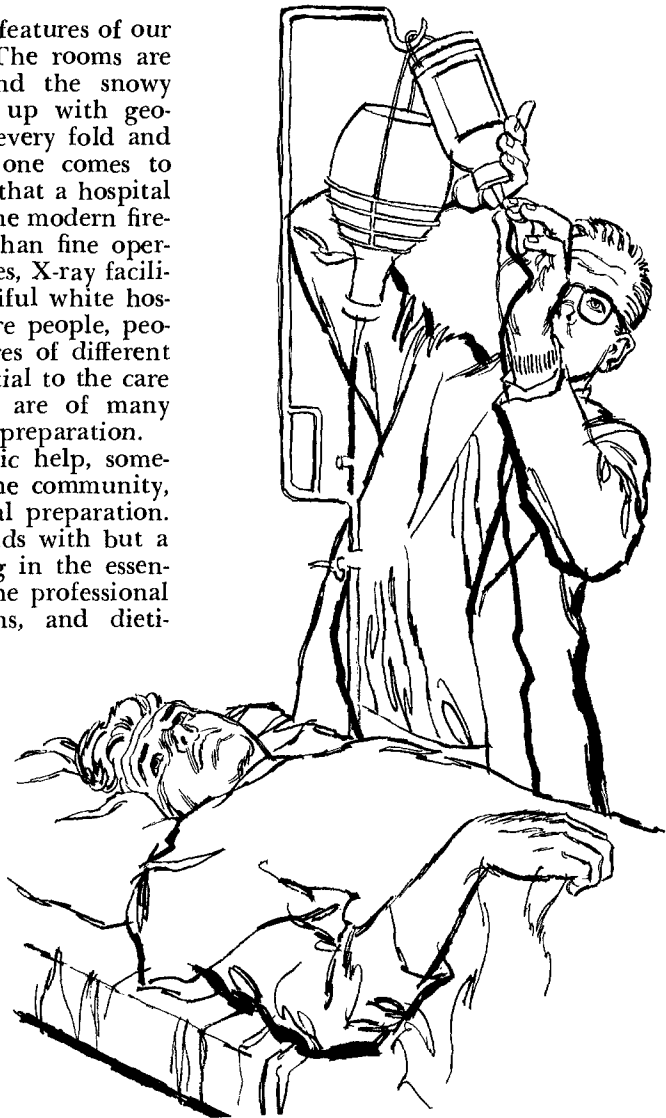
The various qualities in the service of a hospital are better appreciated when you are the object of that serv-

tians, with many, many years of education and training to bring them to their present skills. These professional skills are available in good hospitals across the country.

Christ-centered Professional Care

The surgeons to whom my problem was entrusted are among the very best. This is a matter of no small source of confidence, but how much more so when your surgeons make a friendly call the evening before, discuss the work to be done in the morning, and leave only after an earnest prayer for God's guidance and His healing power.

No Christian nurse will take leave of a patient without evidencing concern for his comfort. Nurses today possess skills and carry responsibility of a high professional level. Student nurses are closely associated with immediate patient care. It is an experience not soon to be forgotten when a student nurse after completing the routine nursing duties in your room stands at your bedside and asks, "May I offer a prayer for you before leaving?"



An attentive chaplain and staff call daily to discuss possible spiritual problems and to pray with the patients. Four student chaplains were on duty at the time of my hospitalization. Adventist hospitals are being increasingly well staffed with bright and able young ministers who are giving an excellent account of themselves as chaplains.

One is in a poor position to make an evaluation of food when but a few hours removed from heavy surgery. The intravenous needle in my arm, through which I was to be fed an uninteresting half gallon of glucose water each day, slipped from its moorings after twenty-four hours of faithful service. A fair-sized needle was then skillfully inserted into a vein of my upper arm, and inside this a needle-sized plastic tube was passed perhaps two inches into the vein. The needle itself was slipped out and the neat and comfortable little tube was securely anchored to my arm with adhesive.

Through this tiny tube I was to continue to receive the life-sustaining but unsatisfying glucose water.

Our dietitians and the excellent food they prepare are a large factor in the good name of Adventist hospitals. My problem with the food was that about the time I was comfortably transferred from the glucose water by vein to the well-prepared and attractive solid food, the surgeon removed my stitches and permitted me to leave the hospital.

I am fully aware of the advantages and factors in my favor in this hospital stay. My wife served as my "special" nurse day and night. Only hours

after the surgery I had the good word that there was no malignancy involved, good news for which I could thank the Lord with my whole heart. There was, however, more than these special factors that made my eight days in the hospital altogether a pleasant experience. Yes, there were the visits of many good friends and the flowers which turned my room into a flower garden. I am fully aware that inevitably not everyone's hospital experience will be as pleasant and rewarding as mine, but I have a better

understanding as to the reason for the high esteem in which these hospitals are held. They are Christian hospitals.

A hospital staffed by professionally superior Christian nurses, physicians, chaplains, dietitians, technical workers, and courteous, tactful, business personnel is a potent Christian witness. The value of the compassion, courtesy, integrity, and dedication of those who serve effectively in the healing ministry of the church is immeasurable.



The Art of Living..... **when**

**you're
young**

LOWER YOUR SMOKESTACKS

MOST people aren't looking for a way to be miserable—deliberately, that is—but many of them are finding a guaranteed freeway to frustration just the same. It has to do with inflexibility, a quality supposedly extant only in those past their youth. I say "supposedly," because I'm rapidly coming to the conclusion that a surprising number of young people find difficulty in mastering the art of living because of this attribute. They can't accept any change or modification in their established plans, regardless of how minute the change may be.

If they've decided to wear sunny-day clothes they rage, upon awakening, to find rain pelting down. If they've "set their hearts" upon chocolate ice cream they can't switch gracefully and easily to vanilla when they discover that the chocolate's all gone.

So they become grim and tight lipped. Or the inflexible ones proclaim their ire to all and sundry, endlessly, repetitively, monotonously, wailing and railing against the need for the minor change. It's necessary, then, for their family and friends to wheedle, placate, soothe, and cajole; and to offer all sorts of compensatory items (a trip to the moon? a new car?) just so the deadly pall of disgruntlement will lift and allow the sunshine of good humor to glimmer through again.

I'm not referring to matters of principle, or matters of conscience, where there really must not be any deviation. I'm referring to the everyday need for flexibility. I'm convinced that life offers everyone innumerable opportunities for this; in fact, life insists that everyone be prepared to perform any number of instantaneous changes in plans and attitudes.

If you aren't familiar with expressions such as "Oh, that will do just as well" or "Let's go there instead, in that case" or "I'd planned to wear the red, but the

green is fine" or "I'll be happy to change to another time"—if these expressions don't come easily to your lips, I suggest that you start practicing up on them. You will find them necessary every day of your life. There'll even be days when you'll find them useful every hour.

In case you're fearful that an attitude of flexibility will make you as limp and formless as those dreadful little rubber

insects that are sold in dime stores, let me hasten to reassure you. *Spinelessness* is not knowing what you want or what you are; *flexibility* is knowing exactly, but realizing that you can't always have it or be it.

In the early days of the United States, soon after steamboats became an established method of transportation, there arose a very definite problem having to do with smokestacks. The bridges on many of the smaller rivers were not, you see, drawbridges. There previously had been no necessity for them to be anything but stationary. And the new steamboats had tall smokestacks. Captains could refuse to reckon with these facts, I suppose, and go crashing into a bridge. Whether this would have been a triumph for inflexibility I'm not prepared to state. It certainly would not, however, have furthered the cause of the newly invented steam engine if passengers had been pitched unceremoniously into the river.

One especially inventive—and especially flexible—shipbuilder solved it, neatly and simply. He designed smokestacks that could be lowered when necessary, or bent over, or something of the sort. (I don't claim to know how he did it; mechanical contrivances are always deeply mysterious to me, but some of you will figure it out.) The old bridges stayed until new ones could be built, higher or with "draw" equipment. The boats also stayed during that era, carrying passengers and freight. The boats stayed because their smokestacks were able to adjust.

Can you?



HARRY BAERG, ARTIST

Now and Forever

By MYRTLE LEORA NELSON

Just to know God loves us,
Just to know He cares,
Gives us strength and courage
As we climb the stairs
Leading up to heaven
Where we'll dwell with Him
And sing His praise forever
With the seraphim.

Miriam Hood



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



BACK in Karachi, Christmas, 1965, was a high light of our mission experience. Under the spindly, artificial tree—the best we could find in a land that is mostly desert—were many loving gifts for our babe—a pretty pink flannelette sack embroidered by sister Sharilyn, a stuffed monkey made from old socks, a tiny Sabbath dress fashioned from white nylon (which had cost a fortune at the local bazaar), and a small imported doll made possible by the savings of big brother, David.

Most of all, Pami loved the lighted Christmas star hanging on the mirror above our piano, which we had brought from America. Its red and silver points glistened in the light, attracting the baby's eyes. If we held her near it her little arms and legs would fly, and in her excitement she would try her best to coo. We soon called it, "Pami's Christmas star."

After-Christmas mail was very slow in reaching us from America. I began to wonder if Pat and her husband would want the child. As I bathed, dressed, and cuddled our darling and watched her develop each day, I often thought to myself, "Never mind, wee princess, if they don't want you we do!" The longer we waited for the mail that did not come, the more defensive I became in my feelings toward her.

"We will just keep her," I decided. "Even if we are grandparents eight times, we do love this baby and if no one else in the family wants her, we will raise her ourselves." My husband agreed. So I sat down and wrote Pat a letter. It was neither committal nor noncommittal; it was designed to feel Pat and her husband out. But instead it nearly broke Pat's heart.

"We thought we had your Christmas order filled," I wrote her, "but now I am not sure. I think your dad would have a hard time giving Pami up. We love her like our own, but if we felt the Lord had another, better home for her, we would probably have to let her go."

Over Pat's home in America, the shadows darkened. No baby girl to brighten the future? Pat had been so sure that God had meant this baby for her, yet she did not feel that she should urge her parents to give up one they loved so much. Sadly, she admitted to her husband, "I guess

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

Part 2

ONE TINY STAR



By
**ELIZABETH SPALDING
MC FADDEN**

you were right, honey. My folks do want to keep Pami. By why, oh why, did God let me get my hopes up so high?"

"Don't worry," he comforted her. "If it's not this baby, there'll be another one needing a home."

"But I love this baby," she wailed. "How can I love another one? I think dad would give her to me if I asked him."

"Now don't do that," advised her husband. "Your folks might feel they had to give you *their* baby. After all, she is theirs, you know. They've adopted her."

"Yes, but maybe only to get her out of the country; they had to do that, you know."

"Well, darling, let's pray about it. If Pami's supposed to be ours, we'll get her."

And so, on both sides of the world, the doubts mushroomed. In Karachi, I felt I did not want to urge my daughter to take a foreign baby, especially if her husband could not love one. They had never said he was even interested. On the other side, Pat did not want to beg for something that belonged to her parents. But often, as the child developed—beginning to crawl when less than five months old, pulling herself up at the

side of her crib, and showing promise mentally—I thought of what a good mother Pat would make for her.

In many ways Pami reminded me of Pat as a babe. Alert, active, and always ready to go, she smiled at everybody—with the exception of Pakistani men with mustaches. These she would turn away from quickly, and would cry if one of them took her in his arms. She was scarcely still a waking moment, and kept both Sharilyn and me very busy. What will I do with her when we reach the States and Sharilyn has to go away to boarding academy again, I wondered. There was no doubt about it, Pami was going to be a live wire!

Then one day I dropped a hint in a letter to our oldest daughter, Esther.

"Sometimes I hardly know what to call myself to Pami. I just don't know if I'm going to remain her mother or become her grandmother."

The answer came flying back, "If you would really let Pami be a grandchild, I'm almost sure Pat wants her; she's just been afraid to ask you." This was followed in a couple of days by a letter from Pat. Esther had telephoned her and reported my remark.

"You say maybe you are going to be Pami's grandmother, Mother," Pat wrote. "Well, Esther has four children so it can't be her, and Don and his wife have all they want, so it must be us! Oh, Mother, please say it is us, and let me assure you we *want* her. Both of us want her very much. Kevin is always saying he's going to ask grandma if he can keep Baby Pami at his house."

So it was settled. Pami was to be our ninth grandchild. I cannot say I didn't have my moments of regret at the thought of giving her up, but I kept reminding myself that she would be much better off with younger parents and a brother to grow up with. Sharilyn and daddy were harder to convince, but they finally saw my logic. Shari felt better when she learned that she could live with Pat and her husband and attend the nearby academy, where Pami's new daddy was a teacher.

Immediately we began working on Pami's immigration permit. It took three long, and sometimes quite frustrating, months to complete that, but with the kindly advice and help of the vice-consul at the American em-

bassy in Karachi, permission was finally granted for us to take the babe to America. Joyfully, I wired her parents-to-be, "Pamela's papers approved. Arriving Detroit, April 26 via Pan Am flight 157, 3:30 P.M."

They were waiting, movie camera and all, at the airport. As the big jet floated down onto American soil at last, I whispered in the baby's ear, "Here you are, little one, in America. But what's really more important, here you will become a Christian, and if time lasts long enough no doubt you will return to that land from which you came and teach your people to know Jesus as you will grow up to know Him."

Pamela Lynn is now almost eleven months old. She has been walking since she was eight months old. Last week I kept her, along with her brother, Kevin, while Pat and her husband attended teachers' institute. Perhaps you will forgive my grandmotherly pride if I cite two incidents to illustrate Pami's charming personality and basic intelligence.

Thursday night when I spoke to the Women's Club of the local Methodist church, Pami, brought onto the platform by her aunt when I had reached the right point in her story, charmed the audience with her ready smile and her sparkling interest in everyone about her. Then she walked off the stage waving at everyone and calling, "Bye, 'bye." Next day, she again used the term in a different way—to let me know grandmother was not wanted on the particular scene of action!

It was Friday afternoon. Pami's parents were coming for the children, but I was busy frosting a cake for Sabbath when Kevin, who looks after his little sister very well indeed, came running to me.

"Grandma," he cried, "Pami's pulling the flowers out of your planter!" A quick survey of the all-plastic planting revealed several ferns and plants missing.

"Pami!" I scolded. "No, no. Mustn't touch grandma's flowers." After two or three repeat performances in which I soundly spanked her hand a time or two, she heard me coming once more. Immediately she ran away from the planter and began a little dance in the center of the living room. She laughed, called to me, danced from one foot to another and did everything to distract my attention from the greenery strewn about the room. Then she stopped suddenly, turned on her most charming smile, and slowly waved her chubby little hand.

"'Bye, 'bye," she said sweetly, and then again, "'Bye, 'bye." In other

words, "Make yourself scarce, Grandma, while I go on with this serious and pleasurable business of dismantling your flower box!" As a closing act, she ran across the room and flung herself into my arms, laying her head on my shoulder and cuddling up to me so sweetly that all thought of punishing her fled from my mind.

Holding Pami close, I realized what an extremely intelligent child she is, and I thanked God for working things out so she can be here in America with Christian parents. What a joy she is! And what a great worker for God she can be if rightly trained, as she most certainly will be in the home where she now lives. I thought of that day not too far hence when Jesus will claim His jewels from this earth. As

He gathers Pami into His arms, will there be one tiny star in my crown for her, I wonder. Oh, I hope so and I pray so. Her mother, I am sure, will have a bigger star, but just to see Pami there will be reward enough for her grandmother.

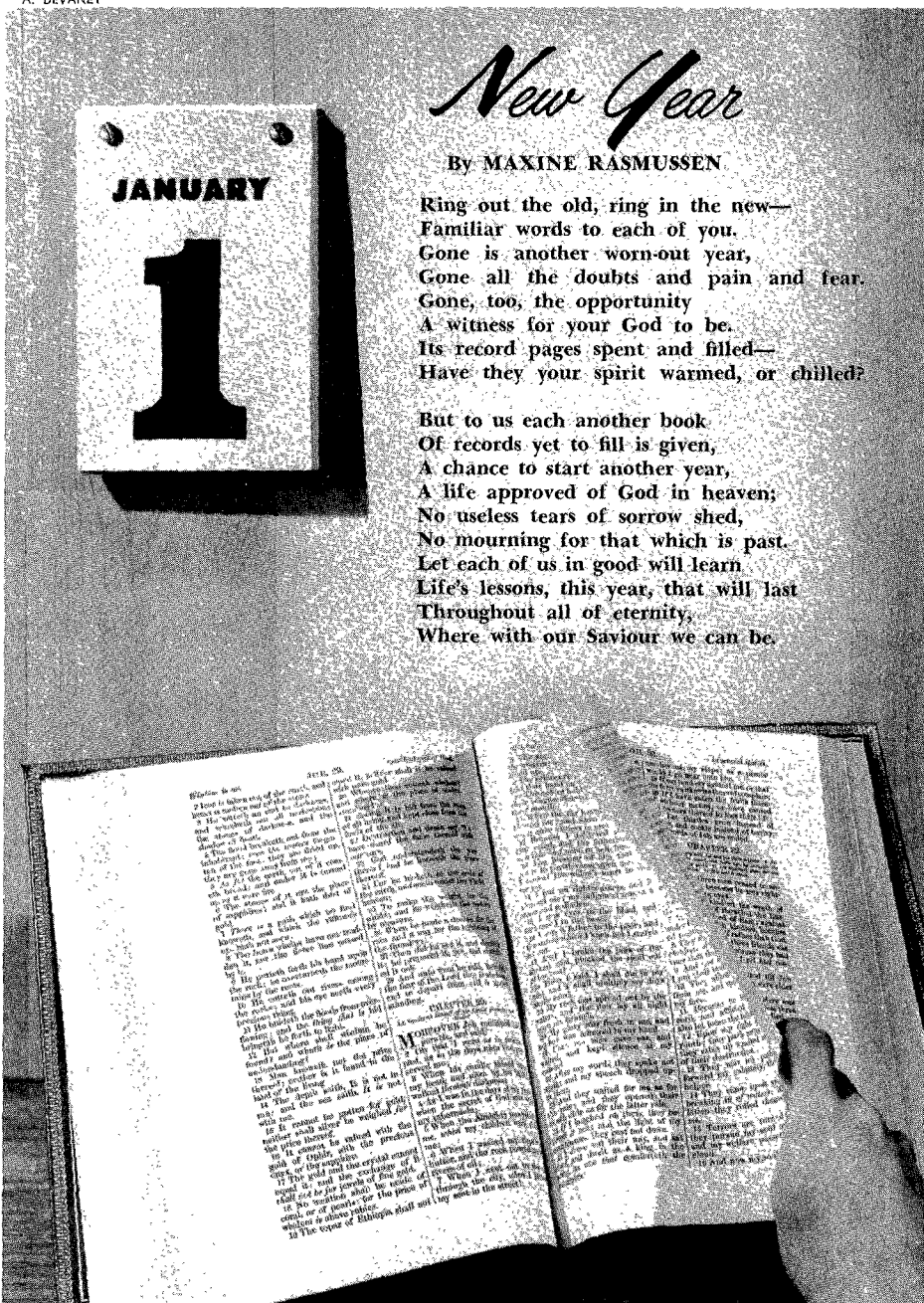
There could be some stars in your crown, too, if you open your heart and your home to a homeless child.

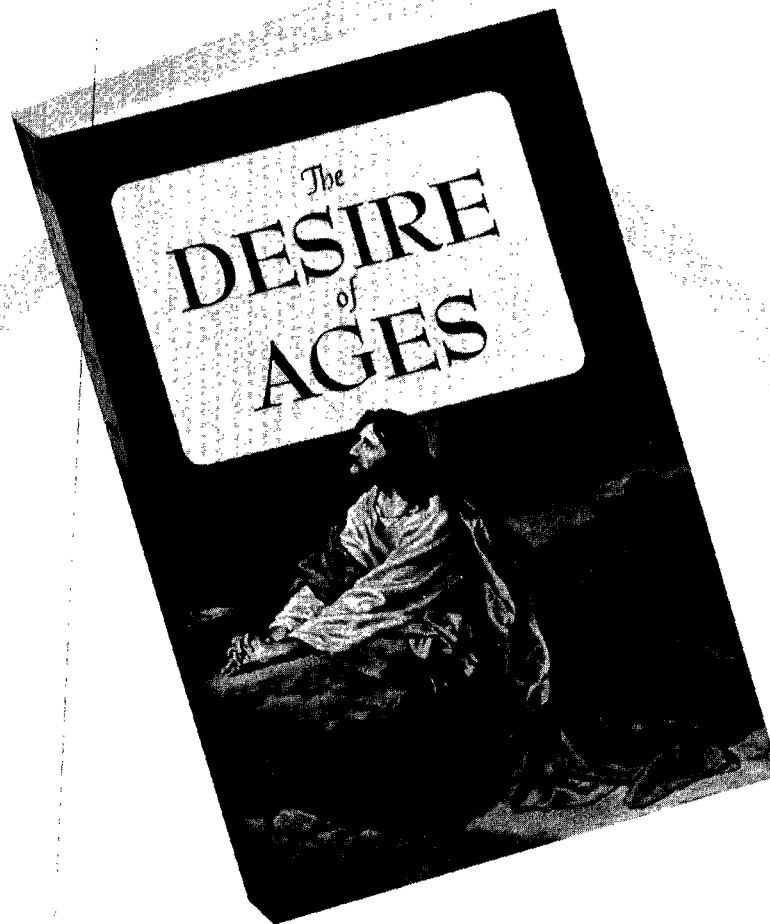
"The work of saving the homeless and the fatherless is everyone's business. . . . Take these children and present them to God as a fragrant offering. Ask His blessing upon them and then mold and fashion them according to Christ's order. Will our people accept this holy trust?"—*The Adventist Home*, pp. 169, 170.

Let our answer be Yes.

(Concluded)

A. DEVANEY





***Do Those Around You and Dear to You Know Jesus?
Give them **DESIRE*****

THE DESIRE OF AGES has been wholeheartedly endorsed by ministers of all churches and warmly accepted by hundreds of thou-



sands of readers. Considered as foremost in spiritual lessons and practical applications from the life of Christ.

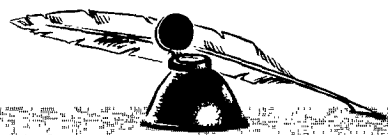
Amazing New Low Price--Attractive New Soft-Cover

Two books \$2.50 Single books \$1.35

Postage: 15 cents first book and 5 cents for each additional book going to one address. Tax where applicable.

***How long have you waited to buy **DESIRE**?
Time's Up -- Buy Two!***

From the Editors



REASON AND FAITH—9

"What is truth?" Pilate asked one who had declared but hours before, "I am . . . the truth." Earlier in His ministry Jesus had said, "The truth shall make you free"—free, that is, from the shackles of ignorance and sin, free to function as a mature, responsible, rational-moral being created in God's image, free to strive for the lofty ideal envisioned for man by a wise Creator, free to enter upon the happiness that only those who cooperate with Him who gave them being can ever know.

We here use the word *truth* as Christ used it—in the sense of ultimate, objective truth about Himself as Creator and Lord, and about His infinite purpose for man. These things, obviously, a man cannot discover for himself, though they are the master keys to life. If a man is to function effectively as a free and responsible rational-moral being with respect to matters of truth and error, right and wrong, good and evil, he must have supernatural guidance. That guidance God has provided and placed on record in His guidebook to life, the Bible. In addition, He has also provided His remnant people on earth today with special counsel relevant particularly to our time.

It is a simple thing to affirm faith in the inspiration of the Bible and the writings of the Spirit of Prophecy. For all practical purposes both are so plain and easy to understand that anyone who reads them with sincere intent can, unerringly and without serious difficulty, find the way of salvation. But beyond this elementary knowledge, which even a child can comprehend, is an almost infinite revelation of truth sufficient to tax even the greatest of intellects for a lifetime. It is no simple task to bring every detail of the inspired writings into sharp focus, and unerringly to relate the principles thus set forth to the problems of the modern world, decades or dozens of centuries after they were written.

In the first place, finite human language is at best an imperfect medium for communicating infinite truth. Furthermore, the English Bible is a translation, and it is impossible for any translation to reflect perfectly the thought of the original at every point. To complicate matters still further, the thought and literary forms employed by the Bible writers, and their cultural and historical background, are largely alien to us. Beyond that, on relatively minor points ancient Bible manuscripts sometimes differ among themselves as to the correct reading of a passage. The result of all this is that it is not always easy to determine, in every instance, the exact thought the inspired writer sought to convey. That the problem of exact communication is very real is evident from the fact that equally sincere people often derive different ideas from the very same words.

The Profound Truths of Scripture

We have already affirmed that on all points essential to salvation the Bible is crystal clear for all who read it with sincere hearts. "If any man's will is to do his [God's] will, he shall know . . ." (John 7:17, R.S.V.). But the Bible contains profound truths over and beyond these elementary truths of salvation, which its Author evidently intended that men should stretch their minds to understand. Our remarks from this point forward are concerned with these deeper things of God's Word and with

the proper balance between faith and reason in understanding them.

Ideally, every Christian should be able to read the Bible in the languages in which it was originally written, as fluently as if they were his native tongue, and be conversant with all the relevant archeological, historical, and anthropological lore of ancient times. Patently, that is impossible. At least half a dozen lifetimes would be required to master all of the currently available information that would be helpful in understanding the Bible. But be of good cheer! Despite the seeming complexity of the problem there are a few simple principles that anyone whom God has inspired to seek out the deeper truths of His Word can follow, and with reasonable certainty be able to know, in most instances at least, what the inspired writers are saying.

The suggestions relating to the balance between faith and reason in dealing with secular information, set forth earlier in this series of editorials, apply here also, but we shall not repeat them. It is our purpose, however, to mention a few additional principles that apply with special force to the study of the Bible, and with these—next week and the weeks after—we shall conclude this extended editorial discussion on reason and faith.

Those who may wish to pursue the matter further will find helpful information on the subject in *The SDA Bible Commentary*, as listed under "Bible" on pages 1035-1037 of the index in volume 7, particularly references under the entry "Bible—interpretation." Those who have access to *Problems in Bible Translation* will find the chapter entitled "Principles of Biblical Interpretation" worth reading. The small book *Protestant Biblical Interpretation* by Bernard Ramm, a conservative non-Adventist scholar, will be found helpful. R. F. C.

(Continued next week)

THE BIBLE AND THE FUTURE LIFE

On a number of occasions readers have asked whether we think the Bible will be studied by the redeemed in the future life—in heaven during the millennium and in the new earth throughout eternity. From the way the questions are phrased it is apparent that some readers take the affirmative view; others, the negative. Those who take the affirmative quote passages from the Spirit of Prophecy, such as the following:

"I saw that God knew that Satan would try every art to destroy man; therefore He had caused His word to be written out, and had made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He had carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, *this was to be immortal.*"—*Early Writings*, p. 220. (Italics supplied.)

"The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages."—*Selected Messages*, book 1, p. 403.

"God designed the Bible to be a lesson-book to all mankind, in childhood, youth, and manhood, and to be

studied through all time."—*The Great Controversy*, p. 69.

Before taking a closer look at these statements, let us note why God gave us the Bible. In the beginning, before sin entered our world, God talked face to face with Adam and Eve. After Adam and Eve were driven from the Garden of Eden, God's messages were handed down from father to son, from parents to children, from generation to generation, verbally. There was no written Word. Apparently Adam and Eve and their immediate descendants had such powerful memories that they were able to remember clearly and pass on accurately to their children the great truths and eternal principles that they had received from God.

It seems logical to conclude that if sin had not entered our earth, mankind would not have needed the Written Word. Since the entrance of sin, however, face to face communion with God has been impossible. Moreover, the effect of sin on the mind and character of man has made necessary a revelation such as is found in the Written Word. Man's reasoning powers are no longer absolutely trustworthy, and his ability to be objective is far from perfect. Thus he needs a standard by which to test his own ideas and the conflicting ideas that confront him. He needs a guide to direct him through the maze of philosophies, where voices cry "lo here" and "lo there." He needs a light to guide his steps through the darkness of this world as he seeks to walk the narrow path to the kingdom of God.

On the purpose of the Bible, Ellen G. White has written: "The whole Bible is a manifestation of Christ. . . . This word . . . puts in the hand a lamp that lights the way to heaven."—*Gospel Workers*, p. 250. "This word is the directory by which he [the Bible student] must learn the way to eternal life."—*Counsels to Parents and Teachers*, p. 463.

"Let the youth, then, be taught to give close study to the word of God. Received into the soul, it will prove a mighty barricade against temptation."—*Education*, p. 190.

These statements lead us to conclude that the chief purpose of the Bible is to help man become God-oriented and heaven-oriented in this present world, and to be able to resist evil. Certainly in the new earth man will not need "a mighty barricade against temptation." There will be no tempter. Nor will man need "a lamp that lights the way to heaven." He will be in heaven.

Does it not seem logical to conclude, then, that in the

coming life the redeemed will not be dependent on the Bible as they now are? In heaven and in the new earth they will talk face to face with Jesus. Christ is the living Word. Since the Written Word is a medium to lead us to Christ, clearly it is designed primarily for man in his present earthly state. Like the incarnation of Christ, it is a divine accommodation made necessary by the entrance of sin.

View Harmonious With Spirit of Prophecy

We think that this view is in perfect harmony with the statements quoted at the beginning of this editorial. For example, the Bible is indeed immortal. It cannot be destroyed by Satan or his representatives. The context of the statement on page 220 of *Early Writings* makes it clear that this is what Sister White had in mind.

In the statement on page 69 of *The Great Controversy* we are told that the Bible is to be "studied through all time." But "time" is a dimension that has to do with life in this present world. In the new earth we will be in eternity.

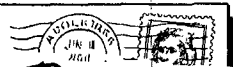
As to the fact that the plan of salvation will be studied by the redeemed throughout eternity, this is not dependent on having the Bible as a textbook. Why should we feel, in our finite state, that we are familiar with the best tools of learning? Is it not possible that Heaven can offer "books" and personal teaching far superior to anything we can imagine, to help the redeemed understand the plan of salvation?

In spite of various precious statements in the Bible, we know little about God's wonderful plans for His people in the future life. God has revealed enough to motivate us to desire heaven, but He has not spelled out in detail all the conditions that will prevail. If it is His plan that the redeemed shall use the Scriptures as we now have them in the immortal state, this will, we are sure, be entirely satisfactory to all. Perhaps even though some parts of the Scriptures which have to do particularly with the reign of sin might no longer have major relevance, it is possible that heavenly beings might open to the earthly family many of the secrets of Scripture that have been overlooked in this life.

Of one thing we are certain. The Scriptures occupy a key role in God's plan for His people now. Let us study the Bible each day and follow all the light that God is pleased to reveal. If we do this, soon we shall learn those things about the future life that now perplex us or are hidden from our sight.

K. H. W.

LETTERS



From Readers

NEED FOR ENTHUSIASM

EDITORS: Amen to your proposal for worldwide evangelism and revival as stated in the December 1 REVIEW. We need to awake out of our lukewarmness and proclaim the gospel with fervor and zeal. I'm afraid that too often we say, "Let George do it." But there are too few "Georges" in our churches today. If we had more enthusiasm, this gospel would be spread like wildfire, for enthusiasm is contagious. If you or I have enthusiasm, those around us will become enthusiastic too. Nothing will hinder an enthusiastic worker.

I appreciate the fact that you have emphasized the importance of the publishing

work. I never realized the value of the publishing work until I became a literature evangelist myself, for I find that there are hundreds, yes, even thousands ready to be gathered into the fold, but not enough workers to find and search out His lost sheep. I am appalled at the inactivity in our churches and their members when compared with what others are doing who don't even have the truth.

I am so happy that the Lord has called me into His service. I solicit your prayers that as I go from door to door I shall be filled with the Spirit and that I shall be an effective tool in the Lord's hands.

OLIVER J. KOLKMANN

San Pablo, California

CONFLICTING STATISTICS

EDITORS: In an article on page 14 of the October 27 REVIEW it is claimed that the area of South West Africa is 330,000 sq. mi., and

that it could encompass the combined areas of England, Austria, and seven other European countries. This is akin to saying that South West Africa is 32½ times the size of the Netherlands. I checked the Grolier Universal Encyclopedia (1965) and discovered that South West Africa covers 822,900 km² (square kilometers), and the nine countries mentioned, 1,088,178 km². This is a difference of 265,278 km², or about 32 per cent. In other words, our South African friends have increased the size of South West Africa by the combined areas of England and Greece—no mean feat really!

J. KORLVINKE

Sneek, Netherlands

DRESS AGAIN

EDITORS: To have God's approval, the dress or skirt should cover the knee when standing or sitting.

Mrs. C. L. BURTON

Columbia, Kentucky

Reports From Far and Near



The choir of Colombia-Venezuela Union College singing at a meeting of the Bible Movement in Medellín during Catholic Bible Week.

Ecumenical Opportunities in Colombia

By J. G. NIKKELS

Departmental Secretary, Colombia-Venezuela Union

The religious outlook of our world has changed drastically since the recent Vatican Council. Even in conservative Colombia its influence has been felt in an ever-increasing measure. Gone are the days of persecution. In its place we find tolerance, understanding, and even cooperation.

Harbingers of a better day came in 1963 with the organization of the first Catholic Bible Week ever held in this country. Dr. Eugenio Lakatos, director of the Bible Movement in Colombia, visited some of our pastors in Medellín, requesting their help in this new venture. They were very happy to cooperate. An old MV picture showing various youth surrounding an open Bible was lent to them to use in preparing the posters advertising the Bible week. This Catholic leader invited one of the pastors to speak about the Word of God before a Catholic audience.

This year the fourth consecutive Bible Week was held in Medellín, Colombia, where our college as well as our union headquarters is situated. On September 26 the college choir under the direction of Virgil Fryling was invited to participate in a musical program featuring the Bible, before a Catholic audience of more than 1,100 persons. Also participating were the Jewish and Evangelical choirs, as well as the male choir of the Seminario Mayor de Medellín.

During the week the Catholics conducted a Bible contest for high school students. Seven prizes were offered, two of which were won by Eloina Quiñones

and Bernardo Rodriguez, the only two participants from our Colombia-Venezuela Union College. A Jewish girl won the third prize.

On October 1 the college auditorium opened its doors to an overflow crowd of members of the Catholic Bible movement. They listened attentively to Luis Pacheco, pastor of the central church of Medellín, who discoursed enthusiastically about the Book of books.

"Why did you not invite me to appear on your program as you promised?" our pastor asked the priest-director of a daily television program. "Because," he replied apologetically, "the time has not yet come that I dare to present a Seventh-day Adventist minister publicly on my program." But when the pastor said that he did not object to being introduced as a Protestant minister, his clerical friend consented. So for the first time in the history of our work in Colombia an Adventist minister spoke about the Bible on a national television program.

This happened last August when M. Buonfiglio, religious liberty secretary of the Colombia-Venezuela Union, and Dr. E. Lakatos, Catholic director of the Bible Movement in Colombia, traveled to Bogotá, the capital, in the interest of religious liberty.

On one of their visits they met this influential priest, who directs the popular program Minutes for God. Immediately he invited his visitors to appear on his program, but later declined when he discovered the identity of our pastor. However, as mentioned, this problem was

soon solved, and this first appearance may well turn out to be the beginning of a new era in our mission work.

Days afterward the Televisora Nacional was flooded with letters requesting more of this type of religious program. This caused the directors to tell Elder Buonfiglio that they would be interested in selling us time on their network. The sum of 2,000 pesos (\$125) per 15-minute program was offered and accepted, even though below the production cost.

On August 28 Elder Buonfiglio and Ramón H. Maury, treasurer of our junior college, presented the first program under the title "Biblia y Culture" (Bible and Culture). After another heartening response on the part of the viewers, the network urged us to continue our programs, which will be sent out once a month for the present time. We soon hope to have the means to appear twice a month, and plan to offer appropriate literature and a Bible course.

Ovamboland Opens to the Advent Message

By W. H. J. BADENHORST
President
South West Africa Field

South West Africa, with its sparse population, its tremendous distances, its lonely deserts, its vast arid land of the south, its red *duneveld* on the eastern border, its rolling savannah of the cen-

tral plateau, and its wild bush country stretching north to the Okovanggo, has been a very difficult country in which to preach the third angel's message.

For many years there were no resident workers in this country. Visiting evangelists from South Africa held efforts. Other ministers occasionally visited the few members, but no real efforts could be made to evangelize the country, owing to the shortage of workers and funds.

In 1954 the South African Union Conference took action to send a full-time worker to this field. The late Pastor J. Bekker was asked to assume this responsibility. No better choice could have been made. Very soon this indefatigable worker for God had a few people interested, and one by one new members joined the remnant church. During this time J. C. Van der Merwe, union evangelist, held several efforts, and more members came into the fold. At the present time we have five full-time workers and a membership of 200.

In 1960 the field was organized as a mission field, with the late Pastor Bekker as the first president and A. M. du Plessis as the first secretary-treasurer. With the shortage of workers, however, very little could be done for the African population. These consist of approximately 250,000 Ovambos, 42,000 Hereros, 40,000 Damaras, and 30,000 Namas.

The majority of the Ovambo people live in Ovamboland, the Koakaveld, and the Okovanggo. These parts of South West Africa have been reserved for African settlement, and no European may buy land in these vast areas.

Several problems confronted the field. There were no funds to open work, and neither were there workers who could be sent. European missionaries are not allowed to work in these parts unless they have a membership of at least 100. How could we possibly establish a church if we were not allowed to enter the country? In the meantime funds became available for the establishment of work in Ovamboland. The members had been hoping and praying that the Lord would somehow open the way for the work to be started among the Ovambo people.

Now we rejoice! The prayers of God's people have been answered, and the



T. Amakalie, first worker in Ovamboland.

Lord has indeed opened the way. Permission has been obtained for Brother T. Amakalie, an Ovambo by birth and for several years a faithful member of our church, now employed as a full-time worker, to enter this dark territory with the torch of truth. He has already left for Ovamboland. Let us pray that the Lord will use him as He used Paul of old. Please continue to pray for the work in South West Africa.

Lay Training Schools in Southeast Asia

By DANIEL R. GUILD
President, Southeast Asia Union

Twice this year lay instructors' training schools have been held for our church members in the Southeast Asia Union, with good results. The first of these schools was held in Malaya early this year under the guidance of L. A. Shipowick, D. R. Guild, K. T. Chin, H. W. Bedwell, and S. J. Lee.

During five days of intensive training 80 delegates received practical instruction in soul winning. The remark by Tang Swee Keng, a lay delegate from the Balestier Road church of Singapore, summed up the feelings of the delegates at the graduation ceremony: "We are determined to be good laymen and good leaders of laymen."

The second of these schools was held

in Sabah on the island of Borneo this summer, under the guidance of pastors Shipowick, Guild, M. Gaban, lay activities secretary of the Sabah Mission; and George Munson, newly elected president of the mission. At the close of the school, which lasted five days, 100 persons graduated from the course. Since then these lay instructors have been holding their own lay training courses, and at the time of writing 500 members were completing their training in 42 schools being conducted throughout the mission. Pastor Guild recently preached the graduation address at the school taught by M. Gaban in Gaur, Sabah, from which 30 students graduated.

The Light Shines in New Caledonia

By G. L. HERMANS

New Caledonia is a small and also a young mission. It is part of the Central Pacific Union, in the Australasian Division. Nouméa, capital of the island and the only city of any size, has a population of about 35,000.

New Caledonia, an island about 300 miles long and 30 wide, is 1,000 miles to the east of Australia. It was a French territory for one and a half centuries. The inhabitants are mostly Melanesian and French, with some Indonesians, Vietnamese, Tahitians, and New Hebrideans.

The Advent message was first preached here by one of the pioneers in the Pacific, Pastor Jones, in 1927. In Nouméa he was not able to share his faith because he spoke only English, and the people speak French.

But a steward of a little ship traveling around New Caledonia once a month told Pastor Jones that he must go to the northern part of the island where he would find descendants of English settlers. Thus Pastor Jones visited Poum, on the little islet of Mouac. There he met the Williams family, the father being a ship builder.

Every month when the ship came from Nouméa all of the people of the region went to Poum. Those who liked quietness waited in the Williams home for the boat.

The lay instructors' training school in Borneo. Eighth left in the front row is George Munson, Sabah Mission president. Beside him are L. A. Shipowick, Far Eastern Division lay activities secretary; D. R. Guild, Southeast Asia Union president; and Madatang Gaban, lay activities secretary for the Sabah Mission. One hundred graduates from the course later conducted 42 similar schools for 500 members.





Michigan Float Wins Awards

Numerous honors were accorded the 1966 float prepared by the public relations department of the Michigan Conference. It was used in several parades during the summer months. At the Vassar, Michigan, Cork-Pine Fair it was awarded the Parade Grand Award. When it was entered in another parade it received first place for church floats.

The float was entered in 12 different parades, from small ones to Detroit's large Michigan State Fair parade, which was viewed by more than 500,000 people. Nearly a million people saw the float, and discovered that Seventh-day Adventists are preaching the gospel in 189 countries. As part of its decor the float recognized the 150th anniversary of the American Bible Society.

E. N. WENDTH, *Departmental Secretary
Michigan Conference*

Others who liked dancing and strong drink waited on the sandy beach.

When Pastor Jones arrived he was directed to the Williamses. The first thing Mrs. Williams said was, "I read the Bible with my family, but I don't understand the book of Revelation. Can you explain it to me?" When Pastor Jones left three months later, three women had been baptized, two of whom are still alive.

Pastor Jones came back in 1929 and again in 1943, for the last time. Others were baptized on these two visits. Sister Guiot, now retired in Australia, was for a long time the spiritual leader of this little community.

The first French-speaking missionary arrived in Nouméa in 1953, and since then the work of the church has grown. A goodly number of our brethren from the French Caribbean islands came to New Caledonia. We also have some Adventist families from Tahiti.

In 1965 the message was preached for the first time in Maré, one of the Loyalty islands. The government forbids churches other than the established one to preach in areas reserved for nationals. But the Lord had other plans. In 1965 a native of Maré who was converted in Nouméa only four years ago, with his wife and two children, returned to Maré. He had been an orderly, and his wife a nurse in the hospital. Their wages amounted to about U.S. \$450 a month, but they voluntarily left this in order to carry

the gospel to their own people. Now they live off the produce of a small garden.

Today, one year later, there are nine baptized, and many others are preparing for baptism. A chapel with a grass roof is being built, and will be a testimony of the Advent hope in Maré.

In Nouméa we have a church of 85 baptized people, and another with 46 New Hebridean boys. We must have two churches because of the languages. At the end of September the membership in our mission was 162.

God has blessed us again and again. We feel that the day is soon coming when hundreds of people will answer the call of the Lord. The Voice of Hope radio program is doing a good work.

We are still meeting in a little room big enough for 35 to 40 people, but every Sabbath we have 100. Among these are 46 children who have their Sabbath school and worship in our home. We need a school for our children from Nouméa. We are looking for a literature evangelist, and hope to have one soon.

Our members are faithful in lay activities, the majority of baptisms being a result of their work. The work in Maré knows some difficulties. The little chapel has been burned, but we built another one, and the brethren are of good courage. The young evangelist of whom I spoke says, "The darkness will not extinguish the light." Remember New Caledonia in your prayers.

New Hebrides' Dr. Joeli Trains at White Memorial

By WALLACE J. LIGHTHALL
Director of Development and Public Relations, White Memorial Medical Center

"This hospital is dedicated to the memory of Ellen Gould White, whose long life was unselfishly devoted to the alleviation of the woes and sorrows of the sick, the suffering, and the needy; and to inspiring young men and women to consecrate their lives to the work of Him who said 'Heal the Sick.'" So reads the dedicatory plaque at the entrance of the White Memorial Medical Center in Los Angeles, California.

Pledged to carry out the wishes of the one for whom it was named, the White Memorial Medical Center is rapidly developing into one of the outstanding graduate medical centers of the denomination and of the United States. Fifty residents, 12 interns, and seven physicians on fellowship programs in 13 specialties make up the "house staff" of the medical center. Coming from 21 different countries of the world, they give the White an international flavor, with names sounding like a United Nations roll call.

Into this environment came Dr. Joeli, from the New Hebrides SDA Mission Hospital. A native son of the islands, Dr. Joeli was a Christian when he attended meetings held in Fiji by John Shuler, veteran evangelist of the church. After joining the church, he finished medical school in the islands and became a member of the staff of the mission hospital.

After attending the recent General



White Memorial Medical Center patient business manager, Robert F. Cooper (left), originally from the Australasian Division, presents medical equipment to Dr. Joeli, native physician from Fiji, who studied this past summer at the White. From her painting, Ellen G. White looks on approvingly.



1966 Southern Union Bible Conference

Two hundred and twenty-five youth and their sponsors gathered at Camp Kulaqua in north central Florida in early October for the annual Southern Union Bible Conference, sponsored by the Missionary Volunteer department of the union. The theme of the congress, "It's in My Heart," was seen in the conduct and decorum of those attending. Discussion groups

and outstanding lecturers and seminar periods contributed to making the three days memorable and worth while. A deeper study of the Word of God is the prime motive of the annual event. Ellsworth Reile, Southern Union youth director, organized the program. **OSCAR HEINRICH**, *Departmental Secretary Southern Union Conference*

Conference session as a delegate, he sought additional surgical training while in the States. Arrangements were made by the director of medical education, Dr. Walter Macpherson, and the surgery department of the medical center for Dr. Joeli to work as an observer. During his short stay Dr. Joeli crowded each hour with numerous activities. He began early in the morning with ward rounds. Later came sessions in the medical library and visits to the ten operating rooms, the outpatient clinics, and the emergency service department.

Dr. Joeli has now returned to his family and the 20-bed mission hospital on Santo Island, New Hebrides. He took with him not only the prayers and good wishes of the medical center personnel but also instruments, equipment, and supplies made available by staff members, friends, and medical supply houses.

As a church we may be justly proud of this dignified son of the Central Pacific. The White Memorial Medical Center is thankful that it can continue to contribute to medical missions.

Adventist Volunteers Honored in Nigeria

By **J. P. SUNDQUIST**
Departmental Secretary
Northern European Division

Spread in bold type across the front page of the *Eastern Star*—a paper serving Eastern Nigeria—was the following headline:

**HOSPITAL FRIENDS CLEAN UP
PORT HARCOURT INFIRMARY**
Adventist Volunteers Set the Pace

The four-column article told of how "some 80 volunteers, all members of the Adventist Evangelistic Centre in Port Harcourt, led by Pastor S. Gustavsson, on Sunday defied the early morning showers and flocked to the general hospital premises armed with machetes and rakes and cleaned the premises of the overgrown bushes and wild grasses threatening to envelop both the children's ward and the outpatient division of the hospital. . . .

"Among members of the team could be found graduates, senior civil servants, big

businessmen, clerical workers, and children of the older members who could not take part in person.

"Pastor Gustavsson told the *Star* on the scene of operation that he merely asked his church members for 50 people to volunteer to clean up the hospital premises, and 80 people responded."

A picture showing intense activity was captioned: "Machete in hand, rakes at the ready, the Adventist Evangelistic Centre youths tear away at the stubborn hospital weeds, which had beaten both the health authority and the council labor



Manila Member Donates Home to Dorcas Federation

A ceremony was held in the Manila Central church on the afternoon of November 5 to acknowledge the marvelous way in which God has answered the prayers of our faithful sisters in Manila for a permanent Dorcas headquarters. Mercedes Arcilla, one of our church members, was impressed that this was the time to give her home to the Lord. This valuable property represents a gift of more than 100,000 pesos (U.S. \$25,670).

Sister Arcilla, a retired schoolteacher who is also an octogenarian, is still strong and in excellent health. It was a joy to hear her tell of seeing the need and deciding to make this generous gift. "It is more blessed to give than to receive," she said. The church was filled with Dorcas members, and many eyes were moist with tears of joy as our dear sister gladly turned over the deed to her property.

TODD C. MURDOCH, *President*
North Philippine Union Mission

force." The voluntary action of our church in the city became the subject of an editorial in a following issue under the heading "Good Example," where the church again was clearly identified.

We believe that being a good neighbor, giving a hand where it is needed, is a good way to serve our fellow men and bring honor to our Lord, be it in Africa or on any other continent.

Half-Century Mark at Brazil College

By JAIRO T. ARAÚJO
Director, Brazil College

Many years ago our brethren in Brazil felt the need of a school patterned after ancient schools of the prophets to provide a Christian education for Brazilian youth. Accordingly, Pastor John Boehm took all of his life savings and bought some property about five miles from the city of Santo Amaro. Today, more than 50 years later, the largest Adventist educational institution in all of South America stands on that property. The church accepted this generosity and years later was able to repay the Boehm family.

Only a dozen students enrolled for the first classes, which were under canvas tents in the midst of millions of insects. Thus began the Seminário Adventista (Adventist Seminary), which since 1961 has been called Instituto Adventista de Ensino (Adventist Institute of Instruction).

This school has amply fulfilled its mission. The school family has increased from 12 students and four teachers in 1915, to more than 1,110 students and 50 teachers. Six hundred graduates of Brazil College are serving Brazil as pastors, evangelists, teachers, colporteurs, and administrators. Today the church in this great nation has almost 100,000 members.



Three of the 15 chiefs who attended the Ile-Ife reception.

Ile-Ife Hospital Hosts Area Chiefs

By MRS. I. MOON
Public Relations Secretary
Ile-Ife Hospital

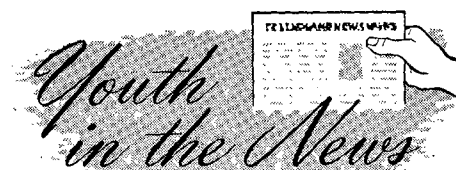
On the evening of October 9 the Ile-Ife Hospital in Nigeria, West Africa, hosted a reception in honor of His Highness Oba Aderemi I, the Oni of Ife, and his house of chiefs. Owing to the political situation in the country, His Highness was called away suddenly, but 15 of the chiefs were present. The reception was held in the chapel of the school of nursing, which had been transformed into an attractive parlor.

Formal introductions were made by Dr. Arthur Zeisler, medical superintendent of the hospital. He expressed appreciation for the friendship His Highness, the Oni, had shown the hospital through the years since it was opened. It was he who laid the cornerstone of the administration building on December 19, 1940.

After light refreshments, served by the nursing students, a musical program of sacred vocal and instrumental numbers

was given, with Johann Thorvaldsson acting as master of ceremonies.

A copy of the book *Life at Its Best* was presented to each chief by Arthur Jorgensen, the hospital administrator, to acquaint them with the objectives of the Seventh-day Adventist medical work.



► The rain was pelting down and the wind blew 30-50 miles per hour, but the eight Pathfinders of Sitka, Alaska, kept knocking on doors for two hours, and succeeded in collecting 435 cans and \$7.40 in cash for Thanksgiving food baskets as their Halloween project.

► The 88 seniors of Upper Columbia Academy, Spangle, Washington, voted to promote the 1966 Week of Sacrifice Offering through their youth guidance classes. Paul Dalton and Pat Gibbs gave chapel talks; collection boxes were made by Lon Wisbey and Bill Garcia and



Christian Record Boards Meet

Joint meeting of the board of trustees and board of management for the Christian Record Braille Foundation, Inc., was held October 21 in Washington, D.C.

Members present were Neal C. Wilson, R. H. Nightingale, C. G. Cross, W. R. Beach, R. R. Bietz, J. W. Bothe, M. V. Campbell, J. L. Dittberner, D. C. Duffield, K. H. Emmerson, R. W. Fowler, R. A. Gibson, B. E. Leach, J. M. LeMarquand, D. A. McAdams, F. R. Millard, Cree Sandefur, F. O. Sanders, H. H. Schmidt, R. E. Spangler, G. C. Wilson, and J. H. Young.

Invited to attend this meeting was our world leader, Robert H. Pierson.

The report was given by C. G. Cross, general manager. Plans were presented to the board of trustees for the advancement of field services throughout the division. It was voted to add a new division director on the West Coast.

G. C. WILSON
General Field Director
United States and Canada

New!



Literature Rack

New, shock-resistant, plastic, modern design, with 5 pockets. Beautiful blue background, transparent front. Rests on a table or hangs from the wall. Colorfully hot stamped. Local church identification. Approved by the General Conference Department of Lay Activities.

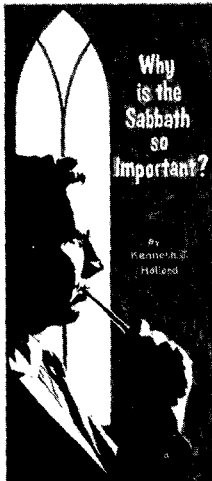
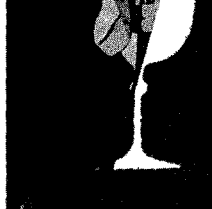
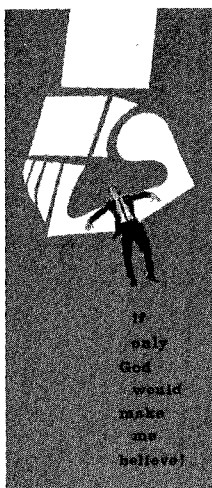
\$9.50

2 for \$17.50

Order Through Your Book and Bible House

Southern Publishing Association, Nashville, Tennessee 37202

Timely Topics Library



1. So You Have a New Baby!
2. That New Bundle of Yours!
3. Your Bundle Is Going Home
4. Your Child . . . Born Today, Grown Tomorrow
5. The Purpose of Life
6. Why Suffering??
7. The Concept of God
8. If Only God Would Make Me Believe!
9. Conclusion Jumping in an Alcoholic Society
10. Why Is the Sabbath So Important?

Our Specialized Objective Series. Designed to meet special needs. Written by specialists in the language of the layman. For the use of pastors, chaplains, and other professional men and women.

Order Through Your Book and Bible House

100 Copies, 1 number \$ 4.00
1,000 Copies (not less than 100 of 1 number) . . \$20.50

PERIODICAL DEPARTMENT, SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE

placed in the cafeteria and dormitories; Mickey McDonald contacted staff members and made arrangements for some students to work so they might have something to give. Judy Dovich wrote the words and music for a theme song; others who helped with the music were Kevin Moore, Judy Ratcliff, Bill Fuller, and Paul Axford. Steering committee members were Ruth Kruger, Marjorie Schwartz, and Dick Strode. One hundred ten students elected to go without their meals on Friday, November 11, and asked that the cafeteria's savings in food be given to the sacrifice offering. At the church service Sabbath, November 12, Larry Hansen and Dick Thorp presented talks on the privileges and blessings of Christian stewardship and made the final appeal. The following Monday morning at the chapel service, Eldon Reiswig, church treasurer, reported a total of \$1,025.38 for the Week of Sacrifice Offering from the students and staff of Upper Columbia Academy.

► Seven Union College students from the Central Union area were selected for *Who's Who Among Students in American Universities and Colleges*. They were Norman Jarnes, senior class president from Lincoln, Nebraska; Jere Webb, Lincoln, Nebraska; Don Sauser, Laurel, Nebraska; Mrs. Eunice Christensen, Lincoln, Nebraska; Judy Alstadt, Cheyenne, Wyoming; Karen Paulik, Saint Louis, Missouri; and Henry Zollbrecht, Hastings, Nebraska. Others chosen were Garland Dulan, California; Robert Haddock, Texas; Gloria Herring, Louisiana; David Jarnes, Minnesota; Jack Krogstad, Iowa; Sherrill Liggett, Illinois; Angela Nielsen, Minnesota; Daniel Paulien, New Jersey; Albert Randolph, Louisiana; Kathleen Register, Michigan; Janet Ruth, Minnesota; and Thomas Werner, North Dakota.

► Janet Wilton, a grade 13 student at Kingsway College, Oshawa, Ontario, was recently presented with a \$100 bursary by the Optimist Club of St. Thomas, Ontario. Her Christian character and high scholastic standing qualified her for this honor.

South Philippine Union Colporteur Institute

By F. D. LAO
Publishing Secretary
South Philippine Union Mission

From August 26 to September 3, 116 literature evangelists of the South Philippine Union Mission were inspired by the messages and instruction given by J. T. Mason and R. H. Woolsey, of the Far Eastern Division and the Philippine Publishing House, respectively. Two meetings were held on the island of Mindanao during their visit, the first in General Santos, for the literature evangelists of the Southern Mindanao Mission, and the second in Davao City, for the literature evangelists of the Davao Mission. In addition to pastors Mason and Woolsey, the Davao Mission colporteurs also heard V. M. Montalban, president of the South Philippine Union Mission.



Literature evangelists of the Southern Mindanao Mission.

The literature evangelists pledged renewed dedication to the literature ministry. They were encouraged as they shared soul-winning experiences. One such experience concerned Magno Zerrudo, who while canvassing was invited by the barrio (village) captain to visit his people one night. As a result, all the

homes that Brother Zerrudo visited bought books, even though it was one o'clock in the morning when he finished. Soon after, the barrio captain told Brother Zerrudo that he was interested in religious things and was desirous of receiving Bible studies. He also stated he would like to buy some of our books.

AVENUES TO Reading Pleasure

By H. M. TIPPETT

As fresh as this morning's headlines and as commanding in content as the Stop, Look, and Listen signs at the road intersection of a railroad, an attractive booklet has come to our desk from the Pacific Press with a very modern title, *The Final Countdown*. The cover pictures a space missile in dramatic lift-off from Cape Kennedy. Co-authored by Robert H. Pierson and G. S. Stevenson, this 92-page presentation of the gospel message full flavored with the Advent hope is a pocket item you can reserve for those daily bus rides or that projected plane trip. The lively subject matter is as pertinent as its 17 chapter titles, such as "All Expenses Paid," "Why Be a Fool?" and "Paul's 'Three Sisters.'" Here is a stirring piece of sound doctrine for these times that you can give to your neighbor or a casual passer-by. Only 30 cents in the Stories That Win Series. 92 pages.

When you read *Flee the Captor*, as you surely must, you will realize that Christian heroism did not cease with the Acts of the Apostles. How Herb Ford, the author, tactfully drew out and pieced together the saga of John Weidner would make an interesting bit of reading in itself. Weidner was a courier between the free Dutch Government in London and the Resistance Movement in the Netherlands during World War II. If you would rather not buy this book, don't read the introduction—it's too prophetic of reading excitement. In his almost incredible account, Weidner, a Seventh-day Adventist Dutch patriot, tells of his many esca-

pades in which he saved 800 Jews and 100 Allied airmen during the Nazi occupation of France. In prison, beaten, tortured at different times, like Paul of old, John Weidner was in peril and marked for execution more than once. With the simple credo "To help every man in need who crosses my path," he even gave his clothes to people he had saved. The inevitable conclusion of every reader of this book will be "God was with him." Dr. W. Visser 't Hooft, for 28 years general secretary of the World Council of Churches, who knows Weidner intimately, having cooperated with him in his "underground" activities, said that this account is "basically truthful and reflects historical reality." Of Weidner and himself he wrote that they were "comrades in a common cause, and fellow citizens of the Eternal City." Weidner was honored and decorated by the American Jewish Congress for his service to Jewish refugees. Southern Publishing Association, 373 pages, illustrated, \$5.95.

If you are thinking about children's books for holiday gifts you will need to include the new junior devotional book *In Tune With God*. These annual volumes of devotions for children are growing popular with increasing tempo. Who better could author a book in this series than Melvin E. Erickson, for years a youth leader in the Advent cause? The book follows the same plan of other years—an appropriate memory text with a page of comment and illustration of its deeper meanings. The style is a very personal one with frequent use of the second-person pronoun *you*. The stories and incidents illustrative of the truths imparted are fresh and original. The eternal consequences of reading this book in the family circle during 1967 are incalculable. Review and Herald Publishing Association, 448 pages, beautiful cover, \$3.75.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

- A tent effort held this summer by William H. Kibble, pastor of the Calvary Bridgeport, Connecticut, church, has resulted in the baptism of 64.
- The Norridgewock, Maine, church celebrated its centennial as an organized church on October 7-8. D. A. Delafield, associate secretary of the Ellen G. White Publications, spoke at three of the commemorative services. C. Dale Chaffee is the present pastor.
- Recently the Jefferson Avenue church in Rochester, New York, held its first graduation for students of the Family Bible Course. There were 185 people finishing the course and eligible to receive certificates. S. A. Hutchins, pastor of the church, gave the address. Responses were given by two of the graduates. Each graduate was awarded a certificate and given a white Bible.
- The Rockville, Connecticut, church held its first service in the new sanctuary on Christmas weekend. O. J. Mills is the pastor.



Central Union

Reported by
Mrs. Clara Anderson

- Boulder Memorial Hospital reports that about 500 people from the Boulder, Colorado, area have been students in the 17 sessions of the Five-Day Plan to Stop Smoking since they began at the hospital, November 17, 1963.
- Dr. and Mrs. Paul L. Coe and sons have moved to Delta, Colorado, where Dr. Coe has opened his dental office.
- Marvin C. Griffin is the new assistant treasurer of the Kansas Conference, Topeka, Kansas.
- The church in Genoa, Nebraska, was recently dedicated. F. O. Sanders, conference president, had the dedicatory sermon and prayer. The Act of Dedication was read by the pastor, C. M. Philpott.
- At the close of the evangelistic series of meetings held in Columbia, Missouri, by Halle G. Crowson, Missouri Conference evangelist, and the pastor, John W. McGraw, 26 persons were baptized by the pastor.



Columbia Union

Reported by
Morten Juberg

- Sixty-five have been baptized in Wilmington, Delaware, following evangelistic meetings conducted by F. F. Schwindt. Another evangelistic campaign is being

concluded in Dover, Delaware, where the Barron-Turner team is holding meetings.

► With less than 15 adult members the Mount Olive church, of Hamilton, Ohio, purchased a church building large enough to accommodate 300 members. The church was organized on May 20, 1961, by W. L. Cheatham, president of the Allegheny Conference.

► A. D. Livengood, evangelist from the Carolina Conference, conducted a series of meetings in the Charleston, West Virginia, church. As a result, ten members were added to the church. O. E. Klein, pastor of the church, and Gary Deem, school principal, assisted in the meetings.

► Almost 100 per cent member participation of the Cape May Court House church, in Cape May, New Jersey, swelled the Investment total for the year to \$645.18. This is more than double what we received in the Sabbath school last year.

► Dayton Junior Academy in Dayton, Ohio, received State accreditation September 12. It has grown within the past five years from 50 students and three teachers to 224 students, 15 full-time teachers, and five part-time teachers.

► Pastor and Mrs. R. W. O'Ffill and three children sailed on December 20 from New York to West Pakistan, where he is to be a teacher and pastor in the Pakistan Union School. O'Ffill is the son of D. W. O'Ffill, pastor of the Lima, Ohio, church.



Lake Union

Reported by
Mrs. Mildred Wade

► Twenty-five pastors, representing 24 churches in the Hinsdale, Illinois, area attended a course in hospital medicine for pastors, which was conducted at the Hinsdale Sanitarium. There were ten sessions. Among the speakers were Charles L. Anderson, M.D., and sanitarium chaplain, W. C. Graves.

► Madison, Wisconsin, has a new school, complete with classrooms, kitchen, gymnasium, and other facilities. It is valued at \$100,000. Leonard Jaecks is the pastor, Lee Steele is the school principal. At present there are 51 students enrolled.

► Harry A. Varney, a member of the Brookfield, Illinois, church and a retired worker of the Pacific Press Publishing Association, was selected by the Kiwanis Club as Brookfield Citizen of the Year for 1966, and was honored at a special dinner on October 11. This special recognition was given him because of service to his community and his fellow men.

► W. L. Fitch, pastor of the Broadview Academy church, in Illinois, reports that \$1,004 was given by students and faculty in the Week of Sacrifice Offering.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Observance of the initial diamond anniversary weekend at Walla Walla College included the Sabbath morning sermon by Adlai A. Esteb, and a lecture Sabbath afternoon, "The Gospel in Art," presented by Harry M. Tippet. On Sunday, December 4, Robert E. Cleveland, vice-president for academic affairs, Loma Linda University, was the keynote speaker at the dedication of the Fine Arts Center.

► Dr. Ruth Rittenhouse Murdoch, acting head of the educational division of Andrews University, was the featured weekend speaker for Mount Ellis Academy's annual homecoming, November 18 and 19.

► The union conference evangelistic team of Kenneth Mittleider and Sunny Liu has completed a successful series of meetings in the Billings, Montana, church. Twenty-six persons have been baptized. The pastor is R. W. Knapp.

► The College Place church recently welcomed their new pastor, William L. Woodruff, from Pittsburgh, Pennsylvania. Another newcomer to the ministerial force in the Northwest is Ronald Breingan, from Southeastern California Conference, who is now serving as pastor of the church in Fairbanks, Alaska.

► On November 19 a new welfare center was dedicated in Colfax, Washington. Participating in the ceremonies were: Leon Cornforth and Charles G. Edwards, conference lay activities and public relations secretary, respectively; Will Degeraty, pastor; Preston Baldwin, mayor of Oaxdale; William Burns, mayor of Colfax; Mr. Clifton, director of Whitman County welfare service; and Mr. Day, director of the Whitman County Red Cross.



Northern Union

Reported by
L. H. Nefteburg

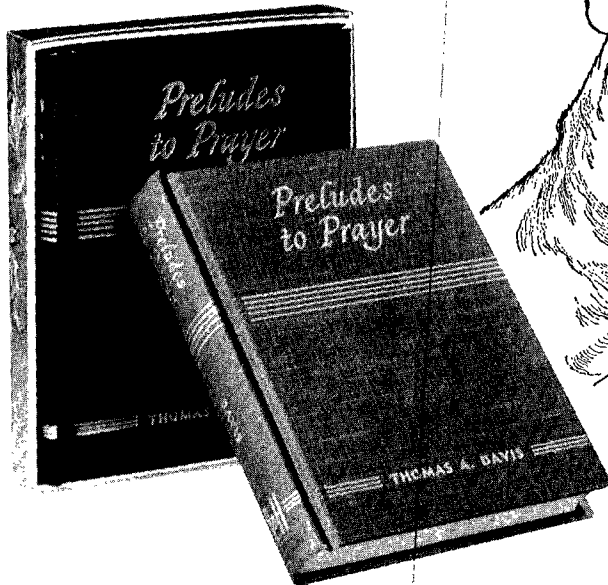
► Don Stephan, assisted by Robert Jansen and Siegfried Roeske, has completed a series of meetings in Minot, North Dakota, with 13 people taking their stand.

► Minnesota literature evangelists held a rally at the Southview church in Minneapolis on November 5 and 6. W. A. Higgins, associate publishing secretary of the General Conference, spoke at the eleven o'clock service and afternoon symposium.

► Conference evangelist A. L. Heitzmann and singing evangelist John Stanger began a series of meetings in Edgeley, North Dakota, on Sunday evening, November 27. They report an attendance of approximately 60.

Daily Spiritual Contact for--1967

Preludes to Prayer

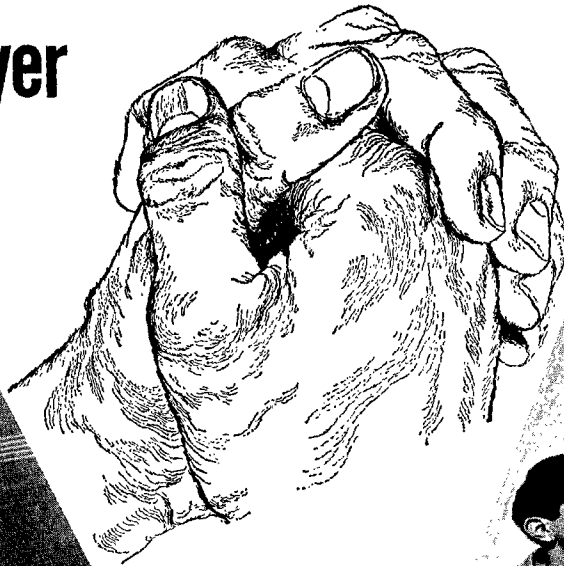


by Thomas A. Davis

Every year the Morning Watch devotional book is filled with inspirational thoughts for each day. The whole family circle will enjoy this 1967 edition written by the editor in chief of our Oriental Watchman Publishing House in Poona, India. From his mission experience he draws lessons of unique spiritual value to illuminate the text of the day. From his wide reading he recalls instances that accent the particular setting and content of the chosen text. This devotional volume stresses the need and privilege of prayer as a regular practice and emphasizes that worship every morning will transform the life.

Price, cloth \$3.00
De luxe 3.75

In Tune With God



by Melvin E. Erickson

A beautifully written book making clear how life can become more meaningful. The author uses simple, understandable language to set forth the fundamentals of Christian living. Junior boys and girls will find in this book a solid basis on which to build their life, faith, and hope.

Price \$3.75

Add postage and insurance—20 cents first book, 5 cents each additional book.



Morning Watch Calendar 1967

The 1967 Morning Watch Calendar follows past trends. Most attractive in its colorful paper binding, and in de luxe with rich gold-stamped outer cover, it makes a thoughtful yet inexpensive gift for the whole year. Mailing envelopes furnished on request.

Paper \$.20 each

De luxe \$.30 each

Add 10c postage and insurance for each 10 calendars to same address, 4c when ordered singly.

ORDER BLANK

Please send me the following:

..... PRELUDES TO PRAYER, cloth	@ \$3.00 each
..... PRELUDES TO PRAYER, de luxe	@ 3.75 each
..... IN TUNE WITH GOD	@ 3.75 each
..... 1967 Morning Watch Calendar, paper	@ .20 each
..... 1967 Morning Watch Calendar, de luxe	@ .30 each

Mailing and insurance, sales tax where necessary

Total enclosed

NAME

ADDRESS

CITY STATE ZIP

ORDER FROM YOUR BOOK AND BIBLE HOUSE

The leaders of the Seventh-day Adventist Church have thrown out a challenge for
A GREATER FORWARD THRUST IN SOUL WINNING.

Good News for You

1967- Again a Full-Color

\$1.00

MISSIONARY SPECIAL

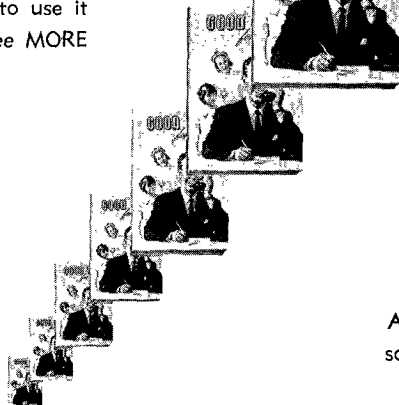
Of all the interest-compelling books by Elder
Arthur S. Maxwell this is indisputably his best!

Good News for You has a message

- FOR YOU
- FOR THOSE YOU LOVE
- FOR THE STRANGER WITHIN YOUR GATE

Good News for You
 is easy to read.

Its teachings are easy to grasp. It is a most attractive gift for all occasions. The low \$1.00 price will enable you to use it by the scores in 1967 and see MORE SOULS WON FOR CHRIST.



NEW LARGER SIZE

256 pages — 17 full-page, full-color illustrations. The striking cloth cover is a new painting by Harry Anderson created especially for this 1967 missionary special.

Good News for You
 presents the great truths of

the Advent faith "all wrapped up in the love of God!"

SOME OF THE FASCINATING CHAPTERS ARE—

- NO NEED TO DESPAIR (The state of the dead)
- NO NEED TO BE SO WEARY (The true Sabbath)
- YOU HAVE A FRIEND IN COURT (The judgment)

All nineteen chapters make Advent truth so reasonable, so attractive, so appealing—that it becomes irresistible.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

POSTAGE FREE on orders of ten or more copies to one address.

Postage—less than 10 volumes, add 15c first volume, 5c each additional volume same address. Add 12c each book postage and insurance Canada and foreign.

..... Church Missionary Secretary
 Book and Bible House

PLEASE SEND ME
 GOOD NEWS FOR YOU, missionary edition, @ \$1.00

State sales tax where necessary

Charge my existing account Total enclosed

Name

Address

City State Zip

**READ THIS BOOK—
 GIVE THIS BOOK**

Use it liberally for your personal missionary endeavors in 1967

GOOD NEWS FOR YOU was designed as a companion book to YOUR BIBLE AND YOU.

Building on the Sacrifices of the Martyrs

By WESLEY AMUNDSEN

Secretary, Association of SDA Self-Supporting Institutions

Venezuela is a country of about 8 million population, most of whom live in or around the major cities, or in oil-producing areas. Seventh-day Adventists have about 40 organized churches with a combined membership of about 5,000. Venezuela is not an old mission field for Seventh-day Adventists, having been established in 1910 as a result of colporteur work.

Probably few of our readers will recall the name of Rafael López, the Puerto Rican colporteur, who himself was converted under the ministry of one of our missionaries to Puerto Rico. He offered to go to Venezuela to canvass for the book *Heralds of the Morning*, in Spanish, in order that the message might go to that part of the world field.

On one of his canvassing trips Rafael López found a family in the interior of Venezuela whom he interested in our message. He spent five hours with this family on that first visit, but so desirous were they to hear what he had to say that five hours seemed like a passing moment. The interest grew, and before long there were 35 persons asking to be baptized.

Aroused by this success, leaders of the established church told the people they must burn the books they had bought from López on the pretext that they were filled with false teachings. But many of the people refused to burn the books, and hid them.

On May 15, 1922, Brother López wrote the mission office in Caracas that his life was in danger. That very morning as he traveled on muleback along a mountain trail he was assassinated. As the story was later pieced together, it appears that he was waylaid by three, who shot him 14 times and stabbed him.

López had previously wired the Minister of the Interior of the Venezuelan Government that his work was being hindered, and word had been sent to the head of the state in which he was carry-

ing on his work requesting protection, but to no avail. Rafael López became one of God's martyrs in Venezuela.

Later D. D. Fitch, one of the missionary leaders of those pioneer days, called upon the governor of the state in which López had been murdered to inquire into the death of our brother. He was told, "If you do not burn the books López left before going to LaRaya the same people that killed him will kill you. The books are bad!"

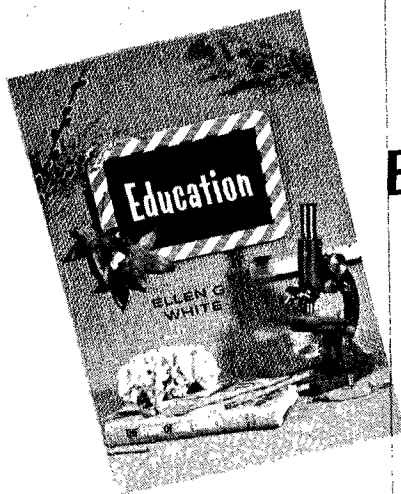
But López' assassination did not stop our message in Venezuela; not at all. Others came to take up the torch of the "man with the book," as people called López. Laymen who had accepted the message from him rose up and carried the good news to others. Such was Ernestina Moreno. She heard the plea for more workers, and silently vowed that she would make any sacrifice necessary to bring God's Word to others.

Acting on her resolve, she set out for the capital city of Caracas, where she established a humble seamstress shop. Though unschooled, she was intelligent, and though her earnings were small, she was persistent. Soon she had a small Sabbath school organized, and began conducting public meetings on Sunday nights.

Later she joyfully reported at a meeting of the believers that seven of the 26 persons attending her Sunday night meetings were asking for baptism. Then she added, "I have no ambition to be great. All I want to do is to have a little place in God's vineyard. The Lord has supplied all my needs during these years and I have lacked nothing." She laid a good foundation and others came later and built on it.

The evidences of God's power manifested through humble people should encourage us to give liberally to provide the funds, the men and women, and the equipment essential for finishing the work throughout the world.

New COLORFUL Cover



New List Price 95 cents

NEW LOW PRICE

EDUCATION - by Ellen G. White

The full, unabridged edition in a handy pocket size.
Paging matches the INDEX.

The important book that every family needs to own
and study.

Order today from your helpful Book and
Bible House.

Postage and tax extra—priced slightly
higher in Canada



The initials of a friend

► David Young is temporary leader of the Goodrich district in North Dakota, which includes the Goodrich, McClusky, and Robinson churches.



Pacific Union

Reported by
Mrs. Margaret Follett

► Some 250 persons have been baptized following the recent Detamore crusade in the San Bernardino National Orange Show grounds. Hundreds more are interested and are being followed up in various ways.

► Tulio Robinson and family left by auto November 28, 1966, for Costa Rica, where he will serve as secretary-treasurer of the mission.

► About 40,000 people are watching the It Is Written program every Sunday in the Fresno area. It is seen twice each Sunday, at 10:00 A.M. and 11:15 P.M., and many requests have come for the books offered. More than 300 families have responded to the Bible in the Hand Bible course.

► Some 50 LP Chapel Records albums were presented to three Phoenix radio stations recently, donated by the Arizona Book and Bible House, the Phoenix area churches, and the Missionary Volunteer and radio-television departments of the conference.

► J. W. Basham conducted the fall Week of Prayer at the Navajo Mission School, after which two baptismal classes were organized, with 19 in one and 16 in the other.



Southern Union

Reported by
Oscar L. Heinrich

► The publishing department of the Florida Conference reports \$282,372 in sales through the month of October, 1966. Big Week sales totaled \$12,647.

► A layman's foundation has been established in the Georgia-Cumberland Conference for the purpose of assisting small congregations with the erection of church homes.

► Eighty baptisms have resulted thus far from the evangelistic meetings being conducted in the South Atlantic Conference at Greensboro, North Carolina. The meetings are being held by the conference evangelist, L. G. Rahming, and D. M. Jones, pastor.



Southwestern Union

Reported by
J. N. Morgan

► Pastor David Allen and six young people from the Gainesville, Texas, church completed a 55-mile bicycle ride.

The trip, made in nine hours, is part of the church youth program featuring an Honor in cycling.

► The Corsicana, Texas, church reports 100 per cent participation in the Investment program for 1966. The average reached was \$16 a member.

► One thousand Bibles have been placed in homes in the Oklahoma Conference as a result of the Go Tell Thy Neighbor gift-Bible evangelism plan.

► John Clabes, managing editor of the *Oklahoma Journal*, recently was the honored guest of the Oklahoma City Central church on Community Relations Day.

In Remembrance

Her Silent Message

By LOUISE C. KLEUSER

She sleeps the sleep of Jesus' rest,
Her task is done at last;
The life that overflowed with love
From cruel pain has passed.

But could her lips a message bring
To loved ones standing near,
She'd say, "O let me rest in Him;
I've ceased to dread and fear."

Now as we grieve in common woe,
The call comes from on high:
Consider well His plan for thee,
Death's hour may soon draw nigh.

For we who here still claim a part,
Are facing setting sun;
She speaks to you, "O serve your God;
Then hear, 'My child, well done!'"

Read at the funeral of a mother who had suffered much before she died. I had given her Bible studies, and death became sweet to her. She asked for a cheerful funeral with an appealing message to the family and friends for whom she carried a burden in her last months of life.—L. K.

ANDERSON.—Emma Anderson, born April 15, 1875; died Oct. 13, 1966. Her husband, Albert, survives.

ARVIDSON.—Axel Helman Arvidson, born May 12, 1884, in Sweden; died Oct. 20, 1966, at Sebring, Fla. His wife, Matilda, survives.

AUSTIN.—Lillian Lickey Pogue Austin, born Oct. 6, 1881, in Butler County, Mo.; died Aug. 7, 1966, at Cortez, Colo.

BIGGS.—Ernest George Biggs, born May 14, 1927, at Shreveport, La.; died May 13, 1966, at Gardena, Calif. His wife, Marilyn, survives. [Obituary received Nov. 10, 1966.—E.S.]

BROWN.—Berdell Brown, born 1877, in Tennessee; died Oct. 11, 1966, at Tyler, Tex. His wife survives.

BROWN.—Helen M. Brown, born Jan. 5, 1895, in Philadelphia, Pa.; died Nov. 27, 1966, at Takoma Park, Md. She spent many years with her husband, Elder Henry F. Brown, in Mexico, Central and South America, and Europe. Survivors are her husband, of La Selva Beach, Calif.; son, Loren L. Brown; daughter, Mrs. Warren G. Hoover; three grandchildren; two great-grandchildren; brother, Elder G. G. Gerhart; and sister, Irma Schilling.

BUTLER.—George Butler, born June 1, 1892, at St. John's, Newfoundland; died at Glen Burnie, Md., Nov. 24, 1966. His parents were the first Seventh-day Adventists in Newfoundland. In 1916 he graduated from Oshawa Missionary College, and began work as Sabbath school secretary of the Maritime Conference. That year he married Beulah Beatrice Sterling. He was ordained in 1924 by S. N. Haskell, and was appointed publishing, Sabbath school, and home missionary secretary of the Wisconsin Conference. Further service included the conferences of East Pennsylvania, Indiana, Ohio, Kentucky-Tennessee, Southern New England, and Georgia-Cumberland. In 1946 he served as home missionary secretary of the Northern Union, and in 1949 he was called to the Australasian Division. After four years he returned to the States and became a pastor, serving in McMinnville and Savannah, Georgia. He retired in 1959 and made his home at Severn, Md. Survivors are his wife; son, Sterling; four grandchildren; one great-grandchild; two brothers; and one sister.

CHAPMAN.—George W. Chapman, died Sept. 4, 1966, at Oxnard, Calif. Elder Chapman was a teacher in the United States, when he was called to help establish a school in Costa Rica in 1927. From there he went to Colombia and in 1936 he founded our Medellín, Colombia, school. His last field of labor was in Los Angeles. His wife, Almeda, survives.

CLEM.—Nellie A. Clem, born Dec. 9, 1884, near Memphis, Mo.; died at Jay, Okla., Oct. 27, 1966.

CLEMENTS.—George Leon Clements, born Oct. 25, 1919, at Grapevine, Tex.; died at Tulsa, Okla., Sept. 12, 1966. His wife, Dorothy Sturch Clements, survives.

COMBS.—Edith May Combs, born Dec. 24, 1876; died Oct. 11, 1966, in Kansas.

COOLEY.—Laura Cooley, born March 28, 1885, in Little Rock, Ark.; died Sept. 6, 1966, at Wichita, Kans.

DURHAM.—John Durham, born June 1, 1884, at Macon, Ga.; died July 23, 1966. His wife, Moranda Perry Durham, survives. [Obituary received Dec. 2, 1966.—E.S.]

ERMSHAR.—Johannah May Ermsar, born June 28, 1878, at Hazelton, Pa.; died Oct. 8, 1966, at Fullerton, Calif.

FRANZ.—Winifred Adelia Franz, born Jan. 26, 1882, near Olivet, Mich.; died Oct. 31, 1966, at Charlotte, Mich. Her husband, Alex, survives.

Austrian Ministers' Retreat

Ministers of Austria at their retreat at the Bogenhofen Seminary this past summer. Bogenhofen Seminary is our missionary college for Austria.

Among the people of Austria there are a few less than 3,000 Seventh-day Adventists. There are about 25 ministers and about as many colporteurs.

M. SCHWAB, President
Austrian Union Conference



FRICK.—Samuel E. Frick, born Feb. 8, 1902; died Oct. 13, 1966. His wife, Lydia, survives.

FROOM.—Esther Birch Fenton Froom, born Dec. 1, 1888, at Hamilton, Ont., Canada; died Nov. 8, 1966, at Takoma Park, Md. She attended school at South Lancaster, Mass., and took nurse's training at the Washington Sanitarium and Hospital. In 1913 she married Elder LeRoy Edwin Froom and they began evangelism at Baltimore, Md., and then went to Cambridge, Md. They served in Delaware and at the Pacific Press. Next they went to China where they attended the University of Nanking. Because of her health, it was necessary for them to return to the States. From 1922 to 1926 they served in Nashville, Tenn. From 1926 to 1966 they have lived in Takoma Park, Md., where Elder Froom served more than 20 years as secretary of the Ministerial Association and editor of *The Ministry* magazine. Survivors are her husband; a son, Elder Fenton Froom, of San Bernardino, Calif.; a daughter, Eloyce C. Cruickshanks, of Washington, D.C.; and four grandchildren.

GUSS.—Sarah Howell Guss, born Sept. 30, 1870; died Oct. 29, 1966, in San Antonio, Tex.

HAFNER.—Mollie Bernhardt Haffner, born Nov. 17, 1885, at New Galka, Russia; died Nov. 27, 1966, at Guthrie, Okla. She became a part-time colporteur in 1949 and continued with this work for 12 years. Her husband, Conrad C. Haffner, died in 1963. Survivors are a son, Edward, of Oklahoma City; daughter, Leota Steinert, of Riverside, Calif.; eight grandchildren, among whom is Elder Harold Haffner, a minister in the Florida Conference; ten great-grandchildren; and a sister, Lydia Schaffner.

HALLSTED.—Arthur Edward Hallsted, born July 8, 1884, in Todd County, Minn.; died at Downey, Calif., Oct. 28, 1966.

HAMARA.—Eno H. Hamara, born Sept. 27, 1926, in Illinois; died Oct. 9, 1966, in Washington. His wife, Sonja Hamara, survives.

HANSON.—Herbert Martin Hanson, born at Chokio, Minn.; died Oct. 27, 1966, at Addis Ababa, Ethiopia. He graduated from Hutchinson Theological Seminary in 1921, after which he did part-time teaching at the Seminary and studied at the University of Chicago. After marrying Della Thompson, they went to Norway to assist in the establishment of our first academy in that country, where he was principal for 11 years. In 1934 they connected with our educational work in Ethiopia. He was principal of the Addis Alem mission school, but it was closed at the time of the Italian invasion. He then connected with the Empress Zauditu Memorial Hospital and assisted the Ethiopian Red Cross. When he secured permission, he reopened the school in Addis Alem, but was forced to turn it over to the Italian Government in 1939. After a year's furlough, they were requested to return to Ethiopia, and for a year lived in a hut outside Addis Ababa. When His Imperial Majesty Haile Selassie I returned to reign, our brother started a school with the help of Mae Nilsen. The emperor gave our brother a school building site in 1943, and he became the principal, teacher, and builder of the Akaki school, serving until ill-health forced his retirement four months previous to his death. Survivors are his wife; four sisters, Mamie McMundes, Aline Holm, Ellas Koenig, and Clare Hanson; and one brother, Harold.

HELLER.—Dessie Mae Heller, born Sept. 2, 1882, at Devenstone, Wis.; died at Niles, Mich., Oct. 25, 1966.

HILL.—Laura Van Dalia Hill, born June 16, 1897, at Centerville, Pa.; died Sept. 14, 1966, at Takoma Park, Md. Her son, Richard Hill, of the General Conference Insurance Department, is a survivor.

HILL.—Milton Bohn Hill, born Oct. 23, 1897, in Montgomery County, Pennsylvania; died at Takoma Park, Md., Nov. 3, 1966. For seven years he was a maintenance employee at the Loma Linda University. His son, Richard Hill, of the General Conference office, survives.

HOLMES.—Woodie Holmes, born Sept. 10, 1908, at Mount Sterling, Ky. He began work at the Glendale Sanitarium and Hospital in 1929. Survivors are his wife, Ann Baerg Holmes; a daughter, Arline Bradshaw; and two grandchildren.

HOOVER.—Elva Hoover, died in California, aged 78 years.

KEENEY.—Charles Keeney, born Nov. 19, 1880, at Crawfordsville, Ind.; died Nov. 25, 1966, at Loma Linda, Calif. His wife, Mabel C. Keeney, survives.

KELLERMAN.—Rhoda R. Fowler Kellerman, born Sept. 17, 1881; died in Kansas, Oct. 7, 1966.

LINK.—Hazel Houck Link, born Sept. 20, 1933, at Williams, Minn.; died June 3, 1966, at Muskegon, Mich. Her husband, LeRoy Link, survives. [Obituary received Nov. 7, 1966.—Eds.]

LOCKWOOD.—Loren Frank Lockwood, born July 10, 1890; died Oct. 8, 1966, at Harper, Kans.

MC DOW.—Freda Lucille McDow, born in 1902, at Pendleton, Oreg.; died Sept. 27, 1966, at Bellbrook, Ohio. Her husband, A. P. McDow, survives.

MILSTEAD.—Lizzie Mae Milstead, died in Maryland, Oct. 1, 1966, at the age of 88.

MISENKO.—Carl Misenko, born March 8, 1884, in Russia; died Aug. 29, 1966, at Frederick, Md. His wife, Mary, survives.

MORGAN.—Nellie Morgan, born Oct. 15, 1886, at Hillman, Tenn.; died Oct. 24, 1966, at Tulsa, Okla.

PETERSON.—Andrew Peterson, born Aug. 14, 1881, in Denmark; died at Riverside, Calif., Nov. 22, 1966.

REES.—Dollie Folkenberg Rees, born Feb. 8, 1880, in Portland, Oreg. She attended Walla Walla College and taught church school in Oregon and Washington. In 1903 she graduated from nurse's training, married Benjamin Earl Rees, and they connected with the Kobe, Japan, sanitarium. They spent two and a half years in Japan, and for health reasons it was necessary that they return to the States. She was a supervisor and instructor in physiotherapy at Walla Walla Sanitarium, St. Helena Sanitarium, and Paradise Valley Sanitarium. Survivors are her husband; son, Melvin, of Portland; daughter, Willeta Ball, of San Jose, Calif.; two grandchildren; four great-grandchildren; and four brothers.

REID.—Carrie Reid, born Feb. 6, 1879, at Mansfield, Ark.; died Nov. 7, 1966, at Lincoln, Nebr. Among the survivors is a grandson, Elder George Reid, of Oklahoma City, Okla.

REYNOLDS.—Myrtle L. Reynolds, born Jan. 4, 1887, at Sauk Centre, Minn.; died Nov. 14, 1966, at Pendleton, Oreg. She studied at Walla Walla College and taught school. After being the means of converting Levi A. Reynolds, she married him and persuaded him to enter the colporteur work. For 55 years she assisted him in his work as a minister in California, Oregon, Washington, and the Upper Columbia conferences. Survivors are her husband, of Milton-Freewater, Oreg.; two sons; two foster daughters; nine grandchildren; seven great-grandchildren; and a sister.

RICE.—Mangram Leslie Rice, born Sept. 16, 1888, at Bonsall, Calif.; died Nov. 18, 1966, at Niles, Mich. In 1906 he was baptized by J. A. Burden, and the year following he entered San Fernando Academy. He did colporturing in the summers, and in 1914 enrolled at Pacific Union College. He became a minister in the Central California Conference in 1917 and was ordained in 1920. In 1921 he became president of the Nevada Conference, and two years later he was called to be president of the Colorado Conference. In 1930 he went to the Upper Columbia Conference as president, and in 1934 he was elected president of the Washington Conference. In 1939 he was called to the presidency of the Atlantic Union Conference, where he served for 12 years and became the author of four books. In 1951 he was elected president of the Lake Union Conference, which position he held until his retirement in 1957. In 1964 his wife, Dr. Myrtle Alley Rice, died. Survivors are a foster daughter, Chrystalle Davis, of Berrien Springs; a sister, Mrs. Harry Johnson; and a brother, Oliver, both living in California.

RIEGEL.—Frank McKinley Riegel, born May 30, 1895, at Catawissa, Pa.; died in Washington, D.C., Nov. 26, 1966. His wife, Laura Belle Shepard Riegel, survives.

ROBERTS.—Georgia A. Roberts, born in Clay County, Fla.; died Nov. 12, 1966, at the age of 89.

ROSTON.—Alfred Lorenzo Roston, born Sept. 7, 1891, near Martel, Ohio; died at Galion, Ohio, Nov. 14, 1966. His wife, Elsie, survives.

SCHUBERTH.—Otto Henry Schubert, born April 17, 1893, at College View, Lincoln, Nebr.; died Oct. 27, 1966, at Hünibach, Switzerland. He studied at Union College from 1908 to 1913, and immediately thereafter began work in the office of the publishing house in College View. In 1916 he

married Charlotte Eulenfeld, and they did evangelistic work in Switzerland from 1916 to 1918. After a year of study at Washington Missionary College, he returned to Germany where he was a school principal from 1921 to 1936. The year 1936 to 1937 he was president of the Arabic Union at Jerusalem, following which he joined the teaching staff of the Theological Seminary in Washington, D.C. In 1946 he became educational secretary of the Southern European Division, which position he held until his retirement in 1958. Survivors are his wife, and a brother, Albert Schuberth, M.D., of Takoma Park, Md.

SELTZER.—Rosa Seltzer, born Jan. 31, 1881, in Switzerland; died Nov. 2, 1966, at Portland, Oreg. In 1902 she married Elder George Jacob Seltzer. Survivors are two sons, George, of southern Oregon, and Lloyd, a minister in the Oregon Conference; a daughter, Hilda, of Portland, Oreg.; four grandchildren; five great-grandchildren.

SUTHERLAND.—Marshall Field Sutherland, born Sept. 21, 1905, at Highland, Calif.; died at Fresno, Calif., Oct. 29, 1966. His wife survives.

TALBOT.—E. B. Talbot, born in 1875; died October, 1966.

TEGLER.—Maude I. Tegler, born Feb. 26, 1880, at Cherry Grove, Kans.; died Oct. 21, 1966, at Fort Scott, Kans. She had been a Bible instructor in the Kansas Conference for 23 years. Two brothers, George and Harry Davis, survive.

TRAMMELL.—M. R. Trammell, born Oct. 24, 1880, at Alpharetta, Ga.; died Oct. 19, 1966.

TUCKER.—Mary C. Barger Tucker, born April 16, 1894, at Pikton, Ohio; died Oct. 29, 1966, at Springfield, Ohio. In 1913 she graduated from nurse's training at the Chamberlain Sanitarium, in South Dakota. In November, 1913, she and three other nurses joined Jasper Wayne in starting three small hospitals in the State of Iowa. In 1915 she married Elder George Tucker, and they went to Union College. After one year they joined the J. W. Lair evangelistic group at Watertown, S. Dak. Since then they have labored in Nebraska, Ohio, and Michigan.

WADE.—Burton Wade, born June 15, 1876, at Denver, Ind.; died Sept. 16, 1966, at St. Joseph, Mich. He began selling our publications at the age of 16. In 1902 he married Rosa Oliver, who died in 1932. In 1945 he married Alice Mildred Dessain. For many years he sold for the College Wood Products of Andrews University. Survivors are his wife; a son, Charles, of St. Joseph, Mich.; and a granddaughter.

WALSH.—Thomas Richard Walsh, born Jan. 4, 1899, at Jacksonville, Ill.; died at Napa, Calif., Oct. 28, 1966. In 1945 he married Zelpha Tonn. He was employed as cook in a number of our hospitals—White Memorial, Glendale, Paradise Valley, St. Helena, and also at La Sierra College. Survivors are his wife, daughter, and son.

WALTON.—Annabel T. Walton, died June 19, 1966, at Memphis, Tenn. [Obituary received Nov. 14, 1966.—Eds.]

WEBB.—Thomas Webb, born Sept. 24, 1876, in Melbourne, Australia; died Nov. 10, 1966, in California.

WESNER.—Ira Sylvester Wesner, born Feb. 14, 1884, at Sedgwick, Kans.; died Oct. 2, 1966, at Sebastopol, Calif. His wife, Nettie Newton Wesner, survives.

WILSON.—Roy R. Wilson, born in 1902, at Council Grove, Kans.; died Sept. 25, 1966. His wife, Minnie, survives.

NOTICES

Requests for Prayer

A brother in the South is involved in a legal matter in which, he says, he is an innocent pawn. He requests prayer that he may not be imprisoned for a crime he did not commit.

A mother-in-law in the Midwest requests prayer for the healing of her daughter's husband, who is in the final stages of cancer of the stomach.

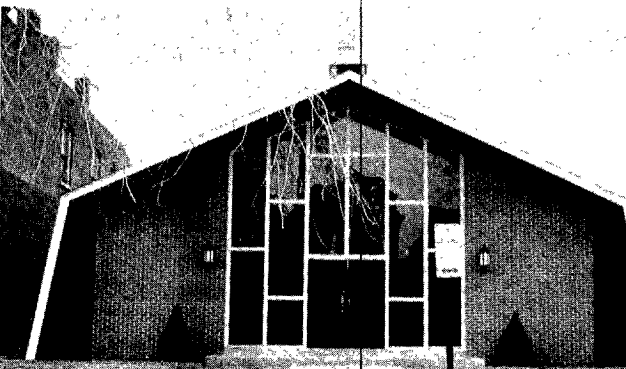
Also, from the Midwest comes a mother's request for a son who was seriously injured while ingathering. Because of his diabetic condition, the eyesight may be lost. She wishes intercession that this may not happen.

The wife of a drinking husband in the West desires

New St. Louis Church Completed

The new Northside Seventh-day Adventist church of St. Louis, Missouri, was completed recently. The \$70,000 structure has a seating capacity of 252, and includes a pastor's study, a council room, a choir room, a full basement, and a kitchen with modern appointments. The church houses one of the four congregations in the greater St. Louis area administered by the Central States Conference. H. C. Brewer led out in the fund raising and construction.

J. L. BUTLER, Secretary
Central States Conference



his conversion. Their son, a professed Christian, does not attend church. May he change in this respect and also be willing to attend our academy. The four daughters in this family have moral and financial problems. May it be possible for all of them to be in our schools.

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.]

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

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

J. P. Johnson, 2112 Quillman Ave., Louisville 14,

Ky., wishes many copies of the book *After a Hundred Years* and also suitable missionary literature.

Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventists, Domiabra, Sonongu, Ashanti Akim, Ghana, West Africa, wish guitar, books, Bibles, pictures, games, accordion, magazines.

J. O. Shaw, Stemple Post, Indonesian Tract Society, Sukamanah 208/8A St., Bandung, West Java, Indonesia, wishes tracts, books, leaflets, magazines, and Christmas cards.

G. Thang Pu, SDA Church, Tuingo, P.O. Tahan, Kalemyo, Burma, needs *Review*, games, *Signs*, E. G. White books, songbooks, Bibles, picture cards, Christmas cards, *MV Kit*, prophetic chart.

Literature and Sabbath school supplies, plus records, slides, films, audio-visual aids, 35 mm. projector, pianola, piano accordion, to the following: Mr. and Mrs. D. F. Asare Koranteng, SDA Mission, P.O. Box 532, Accra, Ghana; Nene Palmars, Canla-on City, Negros Oriental, P.I.; Mariano B. Abuyme, Municipal Secy., Loreto, Surigao del Norte, P.I.

Wanted: A continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterlies, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Mission Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories and games, color books, finger plays, *My Bible Story*, to the following: B. G. Escara, Romblon, Romblon, P.I.; J. T.

Manullang, Post Box 87, Bandung, Java, Indonesia; Josue N. Fofue, Banton, Romblon, P.I.; Segundo Ledres, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pedro Hermoza, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pastor J. Daniel, Kannada Section Office, 71/1 Infantry Road, Bangalore 1, South India; Mameriano Sabado, Cateel, Davao, P.I.

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

“Call the Sabbath a delight, the holy of the Lord, honourable.” Isaiah 58:13.

And to honor the Sabbath, the editor of *These Times*, Kenneth Holland, compiled this special volume to solve the problem of good reading material for sundown worship. Form the habit of reading the best in literature on Sabbath. Stories by Inez Brazier . . . poems . . . gems from E. G. White . . . selections from the Scriptures . . . articles from well-known individuals, such as Mark O. Hatfield, H. M. Tippett, Henry van Dyke . . . PLUS beautiful thoughts on Sabbath observance and its history . . . enough reading for two years in one volume . . . well indexed and designed . . . \$6.95 . . . at your Book and Bible House.

Add 20 cents postage for first volume, 5 cents for each additional volume, and sales tax where necessary.

Southern Publishing Association
Nashville, Tennessee

Church Calendar

Soul-winning Plans and Projects	January 7
Church Missionary Offering	January 7
Liberty Magazine Campaign	January 14-21
Religious Liberty Offering	January 21
Bible Evangelism Crusade	February 4
Church Missionary Offering	February 4

REVIEW and HERALD

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

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

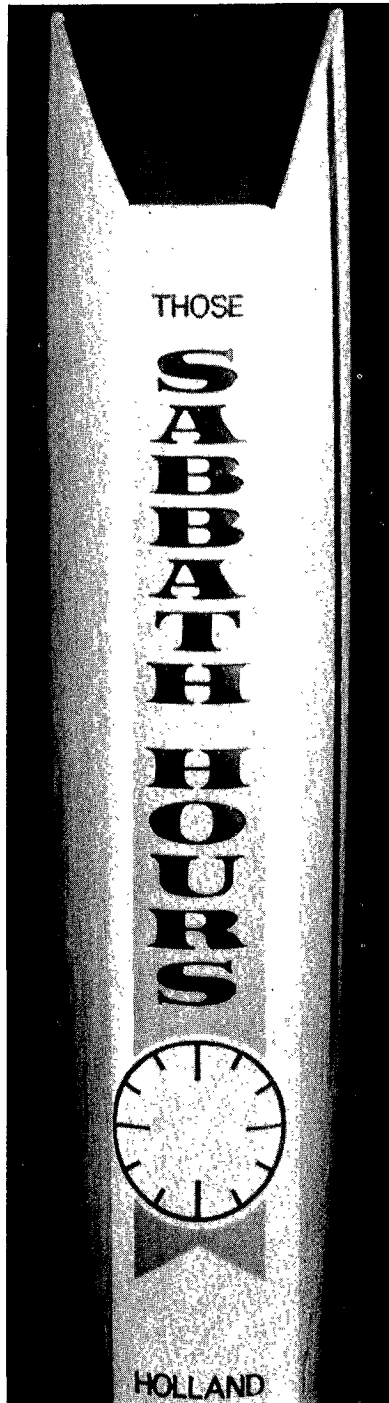
- Editor: KENNETH H. WOOD
Associate Editor: RAYMOND F. COTTRELL
Consulting Editors: ROBERT H. PIERSON, F. L. BLAND, M. V. CAMPBELL, THEO. CARCICH, R. S. WATTS, NEAL C. WILSON
Editorial Secretaries: PROMISE JOY SHERMAN, IDAMAE MELENDY
Layout Artist: RAYMOND C. HILL
Special Contributors: W. R. BEACH, K. H. EMMERSON, R. R. FIGUHR, FREDERICK LEE, PRESIDENTS OF WORLD DIVISIONS
Circulation Manager: SHERMAN L. CLARK

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The *REVIEW* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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

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

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.



News of Note

Record-breaking Ingathering Week

Ingathering week December 11-17 was the greatest in denominational history, shattering all former Ingathering records and establishing an all-time record for the fourth official week. During that week the churches of North America, under the direction of our dedicated pastors, raised \$1,122,588.

Forty-five conferences are ahead of last year at this time. Two new conferences, Newfoundland and Oklahoma, are in the honor role of Silver Vanguard fields. These five conferences exceeded last year's final Ingathering total: Northeastern, Oklahoma, Ontario-Quebec, Maritime, and South Central. Two unions, the Atlantic and the Southern, have all their conferences in the gain column.

Our members, alert for souls, are inviting their Ingathering contacts to explore the Bible. Think of processing a thousand Ingathering Bible correspondence school post cards in one day! Truly, Ingathering is a matter of soul winning, as well as fund raising.

The total for the fourth official week is \$5¼ million, a gain of \$154,000 over the same time last year. In the final thrust to this important missionary evangelistic program, let us press far beyond any previous achievements, which will make it possible to enter 36 hitherto unentered lands!

J. E. EDWARDS

"Bible Speaks" in Wisconsin

The laymen and the ministry of the Wisconsin Conference are working unitedly in a well-organized program in Bible evangelism. H. J. Harris, the conference lay activities secretary, sends this encouraging news:

"Since September 1, we have placed just over 5,000 Bibles in homes across Wisconsin, making a total of more than 11,000 since last March. That represents a lot of Bibles, and many homes visited."

This is an outstanding achievement, and we congratulate our laymen and the leadership in Wisconsin.

"At the present time," Elder Harris continues, "two branch Sabbath schools have been started as a result of 'Bible Speaks.' Our pastors report that from 70 to 90 per cent of their best interests are from this source. A pastor told me yesterday that he finds it impossible to visit all of the interests his laymen are creating for him. He thinks this is the best program that ever came to the church.

"Two Catholic priests are using 'Bible Speaks.' One of them is presenting it each Wednesday night to 200 of his parishioners, and turning the lessons over to our church members on Thursday for correction and return. One pastor has two ministers of another Protestant denomination who are using the lessons and the Bibles

in their weekly prayer meeting service. Each week they turn in the lessons to one of our members for correction."

Let us remember these working laymen in our prayers. Bible evangelism is building momentum in North America.

V. W. SCHOEN

Adventist Servicemen Meet in Vietnam

Adventist servicemen always seem to find a way to get together for worship on the Sabbath. Countless hundreds of GI's from other wars will remember their meeting for Sabbath school and church services under every variety of circumstances. Today the same thing is happening.

Information from Vietnam indicates the following places where Adventists gather for Sabbath services:

- Ankhe—2d Surgical Hospital
- Cam Ranh Bay—6th Convalescent Center
- Cu Chi—No location designated
- Long Binh—93d Evacuation Hospital
- Nha Trang—8th Field Hospital
- Pleiku—2d Battalion Area of 8th Inf.
- Qui Nhon—85th Evacuation Hospital

Those with relatives or loved one desiring to contact an Adventist military chaplain in Vietnam should get in touch with:

Chaplain (Lt. Col.) John E. Keplinger
85th Evacuation Hospital
APO San Francisco 96238

Chaplain Keplinger is the only Adventist military chaplain presently in Vietnam.

CLARK SMITH

Trans-Africa Wins Souls During Quadrennial Session

At a busy quadrennial council of the Trans-Africa Division a new plan was presented and tried for the first time. Joe Hunt, publishing department secretary of the division, writes:

"Union publishing department secretaries from all parts of the division joined their local publishing department secretaries in a special crusade of praying and working for souls. All had been carefully organized and planned with the local pastor. A group of 12 laymen received special instruction on how to give audio-visual Bible studies. The church members generously gave the equivalent of more than U.S. \$560 to provide projectors and tape recorders.

"Hundreds of homes were visited and surveyed regarding Bible interests and questions. Then message-filled books were demonstrated and sold. We found all kinds of people and all kinds of religions, from Buddhists and Jews to atheists and agnostics.

"On the last evening of the crusade

we went with our trained laymen and took them right with us to the interested families. There will be 12 to 15 families receiving studies, and surely many will soon be members of God's remnant church."

D. A. McADAMS

Annual Sacrifice Offering

We feel that our church members will be interested in the following excellent report of the Annual Sacrifice Offering, which was received in all of our churches on November 12, 1966. The Treasury Department of the General Conference has computed the totals for the various unions up to and including November 26, 1966, and they are as follows:

Atlantic	\$ 47,345.87
Canadian	25,475.81
Central	30,465.21
Columbia	70,009.00
Lake	55,690.85
North Pacific	88,348.75
Northern	17,593.40
Pacific	160,717.86
Southern	29,054.63
Southwestern	21,955.77
Total	\$546,657.15

For a comparable period in 1965 the total was \$277,597.20. We realize that when the December remittances are received many thousands of dollars will be added to the present total of \$546,657.15. May God bless each one for his participation in this special Week of Sacrifice.

J. C. KOZEL



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

EVANSTON, ILL.—The National Woman's Christian Temperance Union charged here that the U.S. Army dropped its postal privileges (APO) for missionaries in Vietnam as an "economy measure," while continuing to ship large quantities of alcoholic beverages to troops in the Asian nation.

JERUSALEM—Israel's parliament referred to committee a proposal by two Orthodox members calling for a legal ban on what they called aggressive Christian missionary activities. Those offering the motion charged that Christians had taken advantage of Israel's recent economic recession to accelerate proselytizing. At present, they claimed, there are "at least 1,500 Jewish children being cared for in 51 different Christian institutions."

UTRECHT, HOLLAND—A petition urging an end to clerical celibacy has been sent to Rome by more than 90 Dutch Roman Catholic priests. The signers argued that the Second Vatican Council has indicated that the church law barring priests from getting married had "neither a theological nor a Biblical foundation."