

and Herald

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*"Peace,
Be
Still"*

O Sea of Galilee, of deepest blue!
Time has not altered thy vista fair,
Nor changed thy mantle of azure hue
Since Master and disciple gathered there;
Nor since tempest o'erwhelmed the crew
Affrighting faithless hearts, until
Their cry availed to halt the winds that blew
When Jesus rebuked the storm with,
"Peace, be still."

Though the winds may blow and waves dash high
As the billows that once swept blue Galilee;
And though ominous clouds veil the blue of sky,
And fiery bolt and blast disturb such as we—
And though omens of evil assume other form,
God still can be refuge in time of storm.

By LEROY SHINN



“We Expect to Stay Happy”

*A First-Person Story of How God
Led a Family Into the Remnant Church*

By JESSE H. MERRELL

I WAS sinking deep in sin . . .” So goes the familiar hymn, “Love Lifted Me.”

And so it was with my life in the year 1965. I had been a good Baptist for a while during my youth in Alabama, but now I was grown and in Virginia working as a newspaper editor. The halcyon days of “first love” in a religious experience seemed far away—merely a bygone memory. I was a genuine backslider now.

But then something happened one day in March, 1965. The children came in telling of seeing signs heralding a Bible Speaks Crusade coming to Waverly, Virginia. They wanted to go. I said we would.

That was the turning point of my life. I shall never forget when I first walked into the American Legion Hall that first night. We were a little late. They were already singing.

I looked up at the man leading the song. His peaceful face seemed aglow with a radiance of God. I thought he was the minister, but later I found out he was not.

He was Pastor Lewis Stout, of the Yale, Virginia, church, a short distance from our Waverly community in Sussex County. The evangelist was John Klim.

Pastor Klim had something about him that made you want to listen. He did not speak particularly loud. In fact, he sometimes seemed rather timid. He spoke with a microphone that hung around his neck, even though the hall was not that large.

But when he spoke, his words thundered with compelling eloquence. They struck you softly, yet with the impact of a giant, power-driven hammer.

His sermons were simple: The world is full of wickedness, but God has something far better for those who will heed His words and follow Him. Frequently during his sermons he had the audience turn to the Bible that each one had been given as he came in, if he did not have one. The Bibles were to be kept if persons attended a certain number of meetings.

As the meetings progressed—they were to last two weeks—I did not even know what denomination was sponsoring

them. But one night Pastor Klim started preaching about why some people keep Saturday for the Sabbath.

I realized that this was a Seventh-day Adventist meeting. I tried to recall all I knew about this “sect.” I could recall that one day when I was in my Shelby, Alabama, Sunday school class a man brought up the question of whether it would be all right for a man on shift work and off Wednesday and Thursday to keep Thursday as his Sabbath.

“Now, you take the Seventh-day Adventists,” he said, “they keep Saturday.” This was his way of saying that perhaps it’s not so important which day one keeps as that he really keeps one.

I had heard about the Saturdaykeeping Adventists. And I guess I had heard somewhere that they didn’t eat much meat. This was about all I knew.

But I was determined not to be bigoted about the thing. I said it would surely do me no harm to sit and listen to what Pastor Klim had to say about his beliefs. After all, what he had said about other things had come straight from the Bible.

Pastor Klim then built up quite a strong case for keeping Saturday as the true Sabbath. He also forged quite a persuasive argument against eating pork. He did the latter at great risk too. For he was—and he knew it—standing right in the middle of the world-famous Smithfield ham-producing area of Virginia. People in these parts like to sink their teeth into hickory-smoked ham, fresh-ground sausage, tender pork chops, and other choice hog parts. And here he was telling them it was wrong to eat it. But nobody walked out.

They listened—as I did—and the more we listened, the more we thought Pastor Klim must be right. He took everything from the Bible, so either he was right or the

Bible was wrong. Since I was not going to say the Bible was wrong, I had to tuck away in a small corner of my mind the probability that Pastor Klim might be preaching the truth.

Still, I thought, how could all of us be so wrong in the other Protestant denominations? But the ever-returning thought kept saying: There it is right in the Bible. See for yourself.

When the two-week crusade ended, I had another Bible and had learned more about what was in it than in my entire previous life. Pastor Stout wanted to know how many would be interested in a Bible study course.

Well, I thought, studying the Bible surely can't hurt me. After all, since I had been attending the crusade my dormant religious life had been aroused. I began to want to live a better life. I began to want to pay tithe. And I started tithing.

So we began to study the Bible each Sunday night after the crusade was over. One Sunday night before the study began, the Adventist people in the area gave us a dinner to show us it was possible to eat without pork.

I had never seen—or even heard of—some of the dishes. But as I reluctantly began to sample some of them Pastor Stout came over to our table and asked what I thought of them. I had to admit that they were “all right.”

In the study course we went into the prophecies of Daniel and the Revelation. I was impressed with the fact that these prophetic writings speak with amazing relevance to twentieth-century man. They answer questions. They make one realize the end must be nearing. From the beginning of Daniel's prophecies in ancient Babylon to John's visions in Revelation, the message slowly began to spell one word: SENSE.

Before this series was over I left my post as city editor of the *Hopewell News*, to become State editor of the *Charlottesville Daily Progress*. I began work in Charlottesville on May 24, 1965. My wife and some of our older children continued to attend the Bible studies. We have five children, ranging in age from eight to 15.

I was renting a room in Charlottesville until I could find a house big enough and cheap enough. That took till October 11. Meanwhile Pastor Stout continued to visit my wife and children. The Charlottesville minister, Carl Hartman, talked with me at my new location.

He gave me a copy of *The Seventh Day* by Booton

Herndon, a Charlottesville author who is not an Adventist. The book was fascinating. I devoured it in two nights and gave it to my wife to read. Pastor Hartman left and was succeeded by Pastor Clay Farwell. Also converging onto the scene of our new home in Crozet was Pastor Elwin Hewitt from the Waynesboro church.

Pastors Hewitt and Farwell gave me many books to read. I read them all and called for more. Then Pastor Hewitt started coming on Thursday nights to show slides. This continued about two months.

I had about decided that Adventism was the proper way, but I had been sending part of my tithe to a non-Adventist religious radio broadcast. In one of their catalogs was a list of booklets on “false religions.”

To my great surprise “Seventh-day Adventism” was listed as one of these “false religions.” I was determined still to look at both sides, so I ordered the pamphlets. I soon discovered they made a mockery of the Bible. This was one of the deciding factors that tipped the scales in favor of Adventism for me.

These pamphlets, unable to convict Adventism on its merits or the Bible, resorted to low-level distortions that maligned even the Holy Bible. The author used texts so loosely that some seemed to prove just the opposite of what he was trying to establish.

About this time Pastor Farwell invited us to the Charlottesville church for a revival meeting conducted by Kenneth McComas. My wife and children and I had already discussed our future plans, and I had decided I would have to go and talk to my boss and ask for Sabbath—Saturday—off. The second time we went to hear Elder McComas, he asked at the end of his sermon for all who wanted to keep the true Sabbath, to stand up. Just about everybody but us stood up. Betsy looked at me and I looked at her.

Then we both stood.

This helped crystallize our decision. I knew I had to talk to my boss. So the next day—I had previously been saying to myself that I would wait for the “right time”—

The Adventists gave us a dinner to demonstrate that it is possible to eat without pork. I had to admit it was “all right.”

HARRY BAERG, ARTIST



I told my boss, the managing editor, that I would like to talk to him.

He looked at me rather startled and said, "Don't talk to me in that tone of voice." I knew what he meant; he already had two vacancies on the

staff and probably feared I had some idea of leaving. I quickly assured him it was not that. Then I explained what had happened.

He asked me how soon I had to know something. I told him I would

like to know as soon as possible. He went downstairs to talk to the executive editor, his boss. He was back in about 10 or 15 minutes. Then he talked with the men who would have to handle my work on Sabbaths.

In less than 30 minutes he came back and said what I felt sure all along he would say: "O.K." That was on a Thursday. Two days later, on Saturday, I was off. I have been off every Sabbath since. And I will be off every Sabbath in the future.

I wrote Pastor Stout, who has since moved to Mississippi. My letter began: "Whatever a man soweth, that shall he also reap." A tiny seed planted softly—but firmly—more than a year ago in Waverly sprang into full bloom Saturday night in the baptistry of the Charlottesville Seventh-day Adventist church when Betsy, Sandra, Mark, Brad, and I were baptized. . . ."

Pastor Stout wrote back that his joy knew no bounds. I was happy too. We were all happy. We expect to stay happy.

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

YOU CAN HELP IT!

"I JUST can't help it!" This expression ought, I think, to be drummed out of the English language and out of all other languages, if this sentiment exists in them, as I'm sure it does. It expresses such a spineless, I've-given-up-the-ship kind of philosophy.

All sorts of disagreeable pictures flash through my mind whenever someone whines this refrain—a leaf, tumbling this way and that, completely at the mercy of the wind; a mindless puppet, arms and legs akimbo, with the puppeteer gleefully pulling the strings; liquid poured from one container to another, and instantly assuming the shape of the container.

But a human being is *not* a leaf, or a puppet, or a liquid. A human being is God's creation, made in His own image, with all the privileges and responsibilities involved.

What people are *really* saying, I fear, is that "I just don't *want* to help it!" But there's a certain "cleansed" feeling they get by declaring their inability or disability, or whatever they choose to call it. If I can't possibly help it, I can't possibly be blamed for it, can I? So the coast is clear. Happy sliding—downhill, fast.

Specific examples are everywhere. There's the girl who's "involved" with a fellow who has proved his worthlessness from one school to another. A real "loser," he is, but with a wicked gleam in his eye, a breathtaking pair of shoulders, a highly developed technique with the fair sex, and the moral standards of an alley cat. You'd need more than Band-Aids to patch up the damage he's done—permanent and lasting damage.

Knowing all this, you'd expect that our starry-eyed young maiden would at least pause momentarily. But you'd be wrong. "I just can't help it! One look at him and I'm all weak-kneed."

Nonsense. If that's the case, she'd better put on a blindfold and have a Seeing Eye dog lead her around until poor beaten-down Common Sense and Will

Power can get up out of the corner where she's kicked them. But she "may be able to help him," she argues, and "he isn't *all* bad—" and so on and on and on.

And since she's already declared herself unable to exert any self-control, one can only hope that someone's around to pick up the emotional pieces when she realizes that she *didn't* help him—that wasn't at all what he had in mind. And so much of him turned out to be bad that the rest of him was inconsequential.

Of course, this is only one area where the familiar remark clears the decks for whatever pet indulgence the perpetrator particularly enjoys. Smoking, perhaps, where the "I just can't help it," which at first is only an excuse, becomes a deadly reality. Because some things, you see, are really too dangerous to toy with. Less serious, but very full of long-range consequences, are time wasting—"I just can't put down a magazine, even if I have a test coming up. When I'm engrossed in a story, nothing else matters. I just can't help it!" Or gossiping—"I always hate myself for saying nasty things behind people's back, but I just can't help it!" Well, you can extend the list for yourself.

I am sure that there *are* times when one cannot, in his own strength, do an about-face and start down a different path. But help is available; it's there just for the asking.

Instead of the defeatist expression, "I just can't help it!" I'd like to suggest the victorious "I can do all things through Christ which strengtheneth me."

Meriam Hood

A Sabbath Visit

★ ★ ★

THE week had been a busy one for me—meeting new people, adjusting time and schedules, becoming oriented to a new and different environment. Although a variety of activities had claimed both my time and attention, it had been a lonely week, far from home, isolated from the familiar and surrounded by the strange.

The evening hours had been especially long. But the week was now past, and tomorrow would be the Sabbath. Tomorrow I would find the church, find fellowship with those of like faith, find welcome within the Christian circle. Comforted thus, I fell asleep.

Sabbath morning was cool but pleasant, and the hours of worship beckoned my lonely heart to the warming fires of friendship. Transportation being limited, I walked two miles. As I was unfamiliar with this city, however, I misjudged the dis-

tance. Time slipped rapidly by, but a taxi conveyed me the remaining miles well before the service began.

The church was an attractive edifice, the decor impressive, the appointments a credit to the denomination. A spirit of serenity seemed wafted gently through the air on the soft strains of melody.

But there was no one to greet me at the door. Those in the vestibule were engaged in private conversation, though two gentlemen did bid me a good morning. I was tempted to slip into the sanctuary without signing the guest register, but thinking better of it, I stepped over to the desk and introduced myself. The hostess was cordial.

As I stepped into the church I found a seat near the door, and hurriedly glanced through the program, hoping to find a familiar name. Perhaps I would find a familiar face. But that was not to be.

The special music was exceptionally well rendered and the message most inspirational. My spirit was refreshed, but I still longed for communion with others. No one came to sit nearby, but after the service there would surely be a welcoming handclasp, a friendly greeting. Perhaps I would be asked to attend a social event scheduled for the evening or a midweek meeting. It would be pleasant to make new friends.

But no one stopped to speak as I moved out of the sanctuary. Friends chatted in small groups, casual greetings were exchanged with acquaintances, and a few glances were cast in my direction.

The minister shook hands warmly and said he was glad to see me, and I moved slowly away. He had not asked my name, nor had he seemed to recognize me as a stranger.

I walked to the street and waited a few moments longer. Perhaps even yet someone would stop to talk. The church was almost empty now, and I returned to telephone for a taxi. My re-entry and exit were unmarked by those still in the vestibule.

Finally, just as I saw the taxi approaching, a family drove past as I stood waiting. Evidently they identified me as having been present for the church service, and stopped to ask if I was waiting for someone.

They looked like a lovely family; it would have been nice to know them. At this moment my taxi arrived, and so I thanked them for their interest and stepped into the cab—alone and lonely. Having discovered firsthand how important it is to make visitors feel welcome, I vowed that I would make an extra effort along this line in my home church. I hope that others will join me.

A Personal Message From Your General Conference President

HEART to HEART



Dear Fellow Believers:

A man from the South was asked what kind of religion he liked best.

"I like barbed-wire religion," William Baker replied emphatically.

"Barbed-wire religion!" his friend replied in surprise. "What kind of religion is that?"

"Barbed-wire religion," Baker explained, "is the kind of religion you can't sit on a fence with."

This is a humorous little story; nevertheless, a great deal can be said in favor of Baker's "barbed-wire religion." We could do with a lot more of it inside our own Seventh-day Adventist Church.

Barbed-wire religion will get us off the fence, compel us to unfurl our colors. We will stand up and be counted. Men and women will have no doubt about where we stand.

God's remnant church is no place for "fence-straddlers"—compromisers. The hour is too late, the risks too great. Our God demands a positive stand. "He that is not with me is against me." There is no "no man's land" in this last-day battle for eternity.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

In an era of ecumenism, when many of the Christian faiths are burying their denominational differences, God's call to His people is "Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:14-17). And He means all of the way out—not just part way.

The measure of God's "barbed-wire religion" is complete separation from the world. Our young people will not find life companions from among those not of their own faith. To follow such a course would assure a home "where the shadows are never lifted." Business alliances with unbelievers will prove costly and dangerous. Social hours are best spent with those of like precious faith, for "what fellowship hath righteousness with unrighteousness?"

Sometimes we feel that in order to cultivate worldly good will, we must let down the standards a trifle—theoretically for the sake of winning persons for the

kingdom. This is fallacious reasoning. Listen! "There is constant danger that professing Christians will come to think that in order to have influence with worldlings, they must to a certain extent conform to the world. But though such a course may appear to afford great advantages, it always ends in spiritual loss."—*Prophets and Kings*, p. 570.

Yet the Lord's messenger declares: "The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world."—*Testimonies*, vol. 8, pp. 118, 119.

Too many of us talk, dress, and eat like the world. We read what the world reads. We want the same pleasure worldlings enjoy.

Yet we are still Seventh-day Adventists. We have the truth. We keep (?) the Sabbath. We may pay tithe and give our offerings. We build churches, erect medical and educational institutions, and boast of our far-flung mission program and spiritual wealth. Actually, we are delaying the return of our Lord by our compromising.

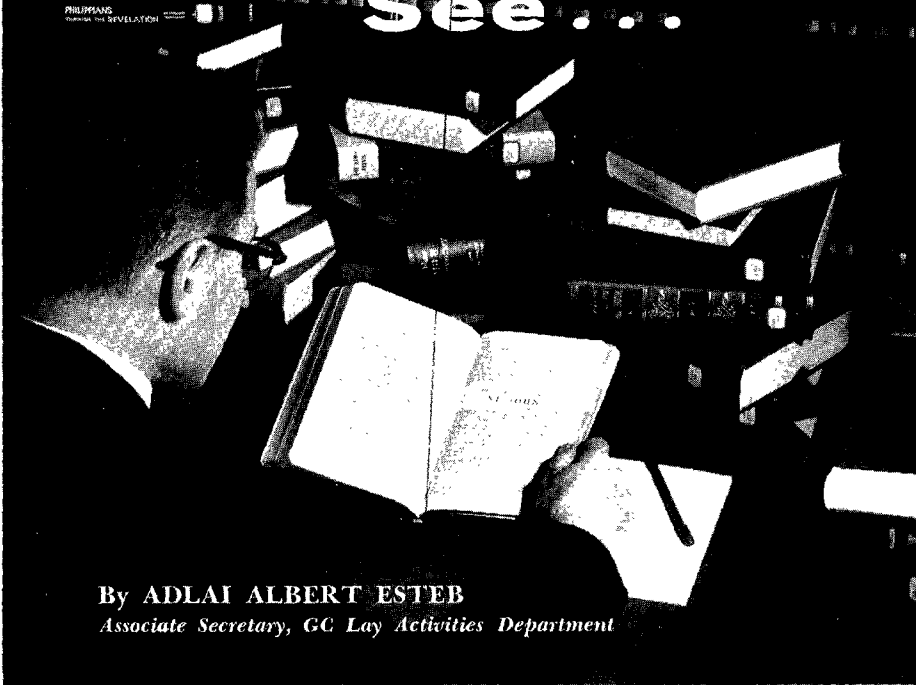
God help us to be "separatists." The world loves good mixers—gregarious hail-fellows-well-met. God loves "separatists"—men and women, boys and girls, who dare to be different, Seventh-day Adventists who will not compromise, who will stand for the right though the heavens fall. "Don't let the world around you squeeze you into its own mold" (Rom. 12:2, Phillips).* Be a "barbed-wire" Christian.

Yours for more "barbed-wire"
Adventists,

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

A New Year's invitation to

"Taste, and See..."



By ADLAI ALBERT ESTEB
Associate Secretary, GC Lay Activities Department

J. BYRON LOGAN

AS I write these lines it is the last day of the old year 1966. This morning I finished reading my Bible through for the forty-sixth time. Tomorrow will be the beginning of a new year—1967. Tomorrow morning—New Year's Day—I will begin my forty-seventh journey through this precious Biblical museum. It is indeed a museum, a spiritual museum—a museum of sacred history, biography, poetry, law, theology, prophecy. The daily reading of the Bible has become a precious hour when I partake of the morning manna. And I find the manna sweeter in the early morning hours.

Many years ago I was impressed by a statement I found in the writings of the Spirit of Prophecy. "He who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature."—ELLEN G. WHITE, in *Review and Herald*, June 28, 1892. I have often pondered those words. It is refreshing and stimulating to meditate upon them. Note that His promise is not to the one who merely "reads" the Bible. The promise is to the one who "feeds" upon the "heavenly manna."

The skeptic or the critic or even the infidel may read the Bible. But what is his motive for reading it? There is no promise of a rich reward to one who reads the Bible merely to criticize it or find fault with it. "Without faith it is impossible to please

him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Faith is stronger than iron, but you cannot buy it at the hardware store. Faith is sweeter than sugar, but you cannot buy it at the candy counter. Faith is better than any medicine, but you cannot buy it at the drugstore. Faith is a gift of God. Faith is believing. It is taking God at His word. But strangely enough there is a price you must pay to get this free gift. The price is not silver or gold. Then, do you ask, what is the price?

There are at least five great blessings that come from reading the Scriptures.

1. *Comfort.* Rebellious man is still wandering in the wilderness and needs help and guidance. Amid earth's tragedies and sorrow and struggle and strife he needs strength and comfort and hope to help him endure. The Bible is God's gift to provide that help. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). I have found this comfort in my daily reading of the Bible.

2. *The Promises of God.* Not all of the 8,810 promises found in the Bible are promises of God. Nearly 1,000—991—are promises of man to man. There are 290 promises of man to

God. There are 21 promises made by angels, two by evil spirits, and nine promises made by the devil. There is one promise made by a man to an angel. But there are 7,487 promises of God to man. These are "precious promises"! Peter assured us that by these we "might be partakers of the divine nature." The "Word" can still "be made flesh" to dwell among men. How wonderful are the promises of God!

3. *Increases Our Faith.* In a modern world of doubt, skepticism, frustration, and frightening uncertainty, we thank God for giving us a Book that provides certainty and security. Faith still builds an ark in these last days to survive the deluge of doubt.

4. *It Reveals the Mind of Jesus.* "There is nothing more calculated to strengthen the intellect than the study of the Scriptures. . . . If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times."—*Steps to Christ*, p. 90. What an inducement this promise should be to a daily, faithful study of this precious Book! At the end of my annual Bible reading on December 31, I have often written in the margin, "Sweeter as the years go by," and similar statements expressing my boundless and radiant joy and delight with my daily Bible reading.

We have been given wise counsel regarding this matter. "Unceasing care is needed in cultivating the soil of the mind and sowing it with the precious seed of Bible truth. Children should be taught to *reject trashy, exciting tales*, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument."—*Counsels to Parents and Teachers*, p. 137. (Italics supplied.)

This statement brings us face to face with the matter of surrendering our substitutes—giving up and rejecting "trashy, exciting tales" and turning to the Bible, to "sensible reading." "Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and above all, the hour when the soul communes with God. Become heavenly-minded if you would unite with the heavenly choir in the mansions above."—*Testimonies*, vol. 2, p. 268.

5. *Memorizing the Scriptures.* We should store our minds with the gems of thought from the vast treasure house of the Bible. Many people complain that they cannot sleep well at night. Some take sleeping pills in order to sleep. If you will memorize the literary gems and precious promises of God found in the Bible you may soon find sleeping pills unnecessary. You find many advertisements offer-

ing chemical solutions to man's stresses. Man's mind and body respond better to the sublime passages of Scripture. Man needs prayer more than pills. He needs meditation more than medication. He needs God. The Word of God brings such faith and hope and the "peace that passeth understanding" and it's a peace that passes all *misunderstanding* too! "O taste and see that the Lord is good!"

Every morning before reading the regular chapters for the day, my wife and I read the thirteenth chapter of 1 Corinthians. Why? Because we have been given this counsel:

"The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless."—*The SDA Bible Commentary*, Ellen G. White Comments, on chapter 13, p. 1091.

That statement is a marvelous antidote for pride, conceit, and self-sufficiency. After reading the chapter we are humbled to the dust and then we are willing to listen with eager hearts to the voice of God speaking out of the Bible. How can it be otherwise after reading that love "is never rude, never selfish, never irritated, never resentful"? How often are we rude, selfish, irritated, resentful? Surely this should make us conscious of our need of a daily baptism of the Holy Spirit and fresh inspiration from the Bible to fit us for acceptable service as "workers together with God."

A Triumvirate of Virtues

Prayer, Bible study, and meditation make a mighty triumvirate of Christian virtues. They are Heaven's appointed means for man to make and maintain communion with his Maker. "No man is safe for a day or an hour without prayer."—*The Great Controversy*, p. 530. "Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God." However, note *this*: "No renewed heart can be kept in a condition of sweetness without a daily application of the salt of the word. Divine grace must be received daily, or no man will stay converted."—ELLEN G. WHITE, in *Review and Herald*, Sept. 14, 1897.

During this new year of 1967 I am eagerly looking forward to my forty-seventh journey through the Bible. During this year I will begin my forty-seventh year of joyful service as a worker in the cause of God. My

testimony is this: I believe that my careful, prayerful, daily Bible study and memorization of God's precious promises have kept me in personal contact with Christ and have sent me forth each morning with a happy heart and a fortified mind to do my daily duties. I invite every one of my brothers and sisters around the world to join me in this thrilling morning rendezvous with Christ and His precious Book. Enjoy with me those priceless moments of unspeakable joy when divine illumination and fresh insights flash from the words of God's holy Book. "O taste and see."



Birthday Secrets

By INEZ BRASIER

IT WAS a special day at the Connell home, a day packed with secrets.

"Dinnertime, and Jimmy is so hungry," mother called from the kitchen porch.

Father stopped the lawn mower. "I have been hungry ever since I smelled those birthday rolls yesterday, and I know there is a big dish of potato salad."

"You looked," Lorna told him, "and that is not fair, even on birthdays! We wanted to surprise you."

"I apologize!" But father did not look sorry with all the happy crinkles around his eyes.

They bowed their heads while father thanked Jesus for all they enjoyed each day, and for this special birthday. Then he said, "I am thankful for each of you and for Tommy. And I hope he will soon be walking without his crutches."

Mother smiled at each one. "We are thankful we have such a kind father. We are glad Tommy can spend the summer with us."

Father looked toward the road. "H'mmm! They will be here any minute soon."

Lorna giggled. "Father! When is any minute soon?"

Tommy bent over to pick up a crutch. "Is it *real* soon?" he asked as he stood his crutch against the back of his chair.

Father put another spoonful of potato salad on Tommy's plate. "It will be here any minute soon too."

"We'd better just eat. We will find out sooner. You will see, Tommy," Larry explained.

"Is it that bad? Then they and it will be here."

"These children will not be able to eat one bite if you keep on teasing," mother told father.

Father looked at Tommy's empty plate. "Aren't you hungry?"

Tommy swallowed hard. "Yes, but . . ."
"This will never do. I need you to help

celebrate my birthday, especially when it will come any minute soon. You will need more dinner than I do." Father put a big spoonful of jelly on a roll for Tommy. "This will help. I just ate one."

He listened as Uncle Jim's car stopped in the drive. "Any minute soon is right now. I cannot keep this secret a second longer."

"Are we too soon?" Aunt Freda asked as everyone, even Jimmy on father's shoulder, came out to the car.

Larry looked in the car. "We could hardly eat, father talked so much about the secret, but I can't see it."

Lorna clapped her hands. "Uncle Jim and Aunt Freda are they!"

Father and Uncle Jim were busy at the back of the car. They stood a really big scooter on the walk. It was a special kind with a wide seat and a handle to be pushed and pulled. And it had pedals on the other end of the handle bar.

"This is my birthday secret," father said. "Try it, Tommy."

"You mean it is for me?"

"Something like that. Sit down. I'll help you put your feet in these shoe pedals. There!"

"Push the handle, Tommy!" Larry shouted.

Father adjusted the handle bar. "No back-seat drivers."

Tommy pushed the handle forward and then pulled it to him. He rode down the walk with everyone going along. "My foot works a little! See?"

"Someday your other foot will work too," Aunt Freda told him.

"Will it, honest? But I won't be here so you can see it." Tommy blinked hard.

Father bent over to whisper. "Pray about it, son. Now see if you can turn around."

Very slowly Tommy turned his special scooter around. "Now I can go places! Someday I'll ride a bike! I'll roller skate too. See if I don't." He reached up to Uncle Jim and father. "Thank you, thank you," he whispered.

Father helped Tommy stand up and then put the crutches under his arms. "Something told me yesterday there is a very special birthday cake. I need all of you to help me eat it."

"Father! How did you find out? You know all of our secrets, and we never know yours before they aren't secrets any more."

"Cheer up, Lorna, and do have a big piece of your secret birthday cake!"

(Concluded next week)

Dad helped Jim lift something out of the car.

S. E. BOHLMANN, ARTIST



Try Worthington's New

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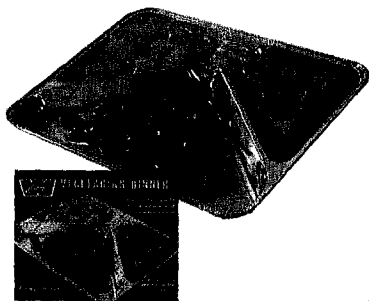
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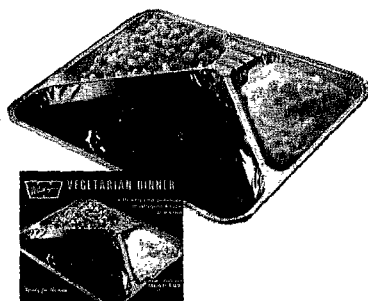
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*Tomorrow's
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IN BOTH religious and secular circles there are differences of opinion concerning the mission and message of the church today. Some define the church as a community of leaders who are dedicated to social and civic reform. These voices proclaim that the church should show greater concern for educational, economic, and political affairs.

However, the New Testament word for church is *ecclesia*, which means "called out"—signifying that those who belong to the church have been entrusted with a special task. It is their duty to proclaim the gospel of salvation from sin rather than to enact social reforms.

Those who constituted the early church were not to live in isolation and withdraw themselves from the world. While they were not of the world, they had a distinct and definite message to give to the world. Jesus made this clear in His prayer to His Father when He said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17: 15).

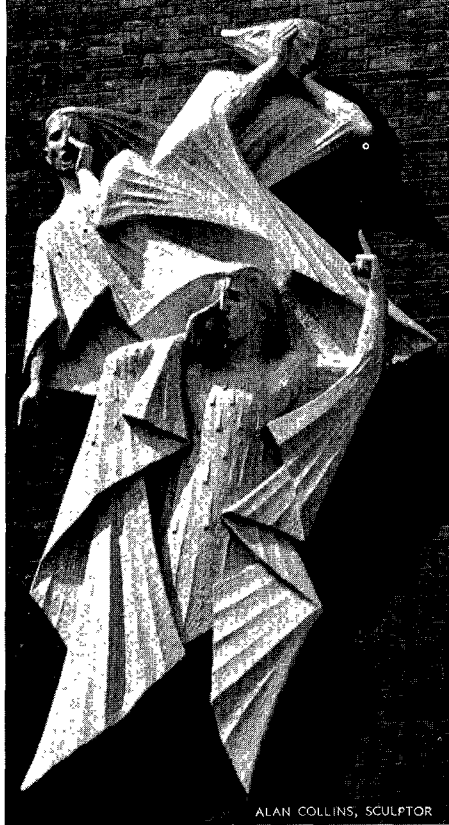
The message is plain and unmistakable, that the members of the church should "go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). Whenever the church departs from this call and assumes responsibilities in which the proclaiming of the gospel is not paramount, then it ceases to be true to its primary responsibility.

A World Vision

The Seventh-day Adventist Church has a world mission, and therefore needs a world vision. There must be nothing provincial or national in our outlook. We are commissioned to give an urgent invitation to all men to accept the salvation provided for us by Christ.

Those who have been entrusted with this message will not pass, and another movement come on the scene with another message. The coming of Christ will be the culmination. This climactic event will take place when this generation, now proclaiming the last message, will have heralded it to every nation, kindred, tongue, and people (Matt. 24:14, 34). Our call is to global evangelism. It is our task to announce the good news of Christ's offer of salvation to all the world. No generation has ever been entrusted with such an urgent message.

God has never brought catastrophic judgment upon the world without sending His messengers to forewarn the inhabitants of the coming doom.



ALAN COLLINS, SCULPTOR

The Urgency of Our Task

By W. G. C. MURDOCH
Dean, SDA Theological Seminary

"The Three Angels of Revelation 14," sculptured in fiberglass by Alan Collins, a Seventh-day Adventist artist, is mounted on the front wall of the headquarters building of the Northern European Division in St. Albans, 30 miles north of London, England.

It was so in the days of Noah. For years this righteous man proclaimed that the Lord was about to send a universal flood, but that all who accepted the offer of salvation would not perish. So it is today. God has sent His last messengers to announce that, soon, He plans to return and to take those who have responded to His invitation to be with Him, and thus escape the final fires of destruction.

While we rejoice at reports of progress, yet we sometimes feel that the impact we are making on the world population is so small. But we must not judge the progress of God's work by human standards. God has a "thousand ways" to complete His work that He has not yet revealed to us. Our individual duty is to support the work with our means and to make certain that the warning is given to those with whom we make daily contact.

What a gigantic task the members of the early church had! How insig-

nificant they must have felt as they went forth to proclaim an unpopular message to a bigoted, pagan world. But they had been endowed with the gift of the Holy Spirit from Heaven, and it was this that gave power to their ministry. They proclaimed the good news that Jesus of Nazareth who had been crucified had risen from the dead, and that He was indeed the Christ, the Son of the living God, the Saviour of the world. They were heralds of this good news. This compelling announcement caused people everywhere to repent of their sins and in simple faith accept salvation by Christ's atoning death and His victorious resurrection. The task of proclaiming the second advent of Christ and of the end of the world is not more difficult than was the message given by these early Christians.

In the decades between the two world wars men placed their hopes in a millennial reign of peace, but ensuing events have utterly shattered this utopian dream. Today everywhere it is recognized that some catastrophic event is impending.

Our Opportunity

Never were Seventh-day Adventists in a more favored position to tell the world of future events. Never has the interpretation of prophecy been more greatly needed. Yet we seem to be doing so little. The temporalities of the church are taking up so much of our attention. Many of us are engaged in ministering to the church when we should be proclaiming our message to the world. We must be constantly reminded that the mission of the church is to the world. Every member must be a witness to his faith, whether he be layman or preacher. His business is that of witnessing—that is, telling the good news of salvation and the soon return of Christ.

In our task of taking the message to all the world, no one should ask to be excused. The servant of the Lord has a special message for us today. She has said, "The weighty obligation of warning the world of its coming doom is upon us."—*Evangelism*, p. 16. She further describes how this message will spread:

"I saw jets of light shining from cities and villages, and from the high places and from the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, vol. 9, pp. 28, 29.

The church is more than a social institution. It is a company of people called out to proclaim God's last message of warning to the world.



Days of Delight

By ROMA CAIN CARTER

WINTER may not be your favorite season of the year, but isn't it just about the coziest time of all? How comfortable and secure we feel in our weather-tight houses, beside our glowing fires. Songs of praise rise naturally, and no holding back because music is not our strong point. The wind makes joyful noise unto the Creator, and so do we. Next-door neighbors notwithstanding!

I am a confirmed resolution maker. I've always made resolutions, and I always will, until I reach the new earth, where the presence of my Redeemer and the counsel of holy angels will make it unnecessary for me to struggle along with my own inadequate improvement plan. But now, still in the process of being saved, I have great need of a well-defined plan. I must carefully toe the mark of commitment and consecration.

Some time ago, needing all the help I could get, I painstakingly wrote out on paper my resolutions for the new year. Now I am trying my best to act them out day by precious day, as time moves along. And the blessed shut-in-ness of midwinter cold gives me a promising forward push.

I remember that my busy mother made good use of the winter days with sewing, which kept us ade-

quately clothed the entire year. It was great fun to try on spring dainties while the weather vane indicated wind from the north, with near-zero temperatures. Mom could spend more time with her family in the wintertime, and that may have had something to do with my love for cold weather. Not to mention my delight in the extra cookies, the nut-cracking sessions, and the joy of helping to mold deliciously sticky, oversized popcorn balls.

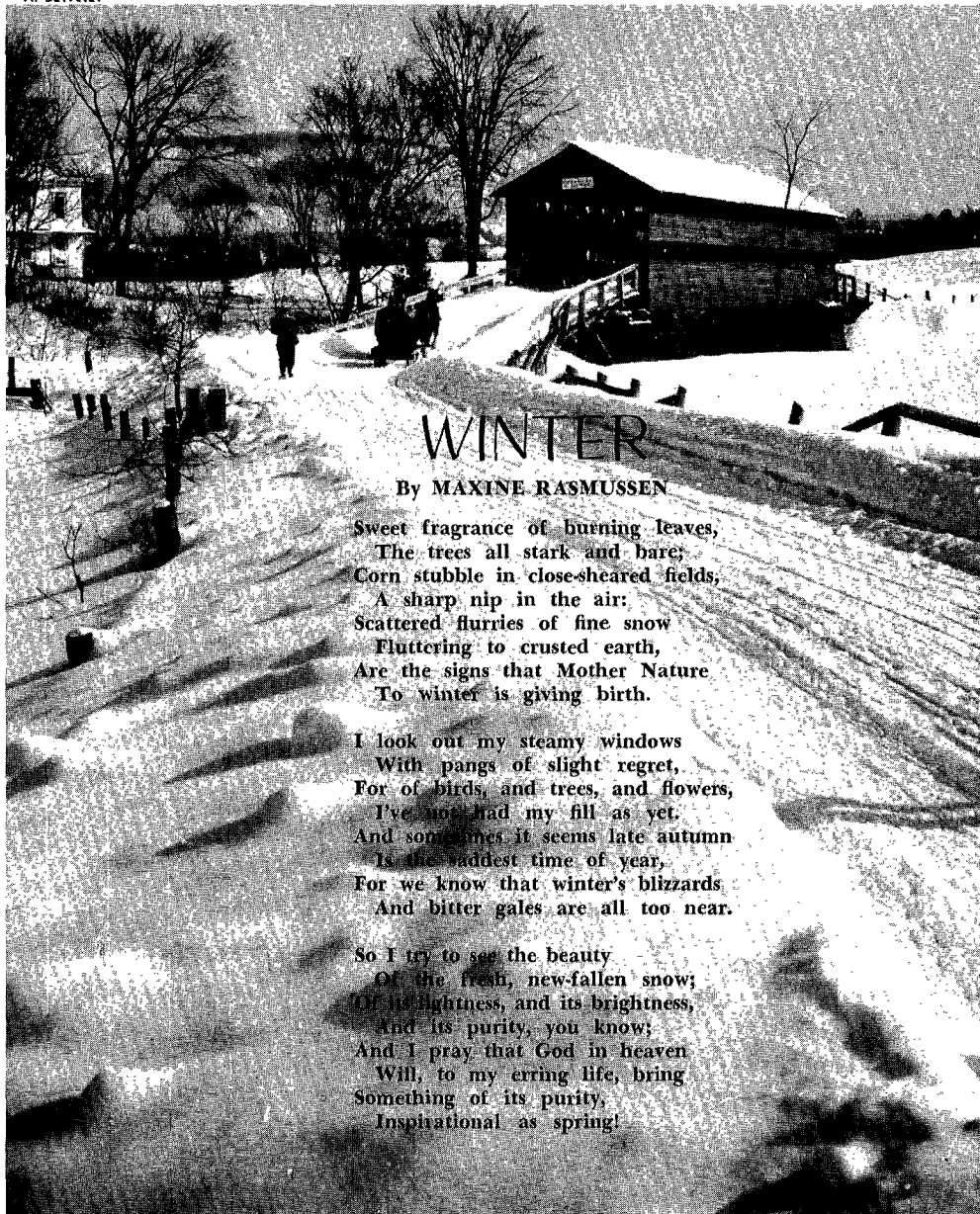
We hadn't a tenth of the books I now own, but we made good use of those we had. The Bible, especially the New Testament, was a familiar and trusted friend. Not hard to un-

derstand, but never easy for me to follow in thought, word, and daily conduct.

In January and February alone, there are fifty-nine delightful days in which to practice the program we so hopefully designed for ourselves some weeks ago. Doesn't it seem that the howling wind has something to say to us, while the bitter cold is a challenge that strengthens character and quickens lazy circulation? A few deep breaths, regularly enjoyed on my back porch, are a far better stimulant than all the coffee breaks in the world.

People may walk faster in a storm, but inwardly they seem to become a

A. DEVANEY



WINTER

By MAXINE RASMUSSEN

Sweet fragrance of burning leaves,
The trees all stark and bare;
Corn stubble in close-sheared fields,
A sharp nip in the air;
Scattered flurries of fine snow
Fluttering to crusted earth,
Are the signs that Mother Nature
To winter is giving birth.

I look out my steamy windows
With pangs of slight regret,
For of birds, and trees, and flowers,
I've not had my fill as yet.
And sometimes it seems late autumn
Is the saddest time of year,
For we know that winter's blizzards
And bitter gales are all too near.

So I try to see the beauty
Of the fresh, new-fallen snow;
Of its lightness, and its brightness,
And its purity, you know;
And I pray that God in heaven
Will, to my erring life, bring
Something of its purity,
Inspirational as spring!

little quieter, appear less tense and driven. Eyes manage a hopeful sparkle, while "Excuse me," and "Thank you," are heard on every hand. Hardly anything short of real disaster acts like an invigorating snowstorm to make bewildered and harassed Americans hear, for a while, "A different drummer."

Midwinter—A Time to Think

Midwinter is the time to "study to be quiet, and to do your own business, and to work with your own hands." We have time and opportunity to think, *really think*, concentrate, and commit. This is the time when gratitude overflows. I am thankful to be alive and know that I am. This is the time when I know *why* I am here, and firmly resolve to do more about it.

"Unto thee, O Lord, do I lift up my soul" (Ps. 25:1). "Serve the Lord with gladness: come before his presence with singing" (Ps. 100:2).

We begin to feel as if 1967 ought to be made a singing year. And, for a while at least, we dare to hope that we may even be able to whisper a little song when the final travail is upon us. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us" (Isa. 33:22).

Someone has said that "winter is the spring of genius." If we practice our resolutions faithfully for the first two months of the year, we will find ourselves well set in the good groove, and already profiting from our foray into self-discipline and divine trust.

On this Appalachian plateau in late afternoon, blue-gray skies will hang protectively low. It takes only a bit of imagination to taste the pine-scented, wholesome air. Everything is very quiet though, so we must *feel* out for the indescribable freshness. By morning a welcome wall of fluffy whiteness will almost surely fence us in. Easier, then, to hear the voice of counsel and comfort.

"Take up thy bed, and go unto thine house," suggested the Master. The perfect place—don't you think?—to steady oneself for the "pull" ahead. Not much talk, but strong resolution. A day at a time, one year, if we have it, of measured, prayerful pace. The time is now; the way we know.

Lights on before five o'clock. Flick the button, remembering "that God is light, and in him is no darkness at all." A loved one stamping off snow. So happy to welcome him into the warm house. "In my Father's house are many mansions." Also, welcome and beauty beyond the scope of mortal mind. On our little blue-green table, fragrant and nutritious brown

bread. And a sudden flash: "I am the bread of life."

Gracious Saviour, Giver and Sustainer of life, so soon to return as He promised!

Exhilarating cold. Short, busy days. Long, peaceful nights. Time, if we hurry, for honest self-appraisal. Time to bind up the tricky ends of apathy and indifference. Time to be simply and sincerely Christian.

Birds on snow-jeweled boughs. A remnant people on an aging planet. Fortunate folk who know full well what soon must happen.

"Return, O Lord, deliver my soul: oh save me for thy mercies' sake" (Ps. 6:4).

"In the Mortuary"

By MARY HUNTER MOORE

FROM a distant part of the country my niece sent me the bulletin of a church whose services she had visited on a recent Sabbath. I read it with keen interest. The congregation was evidently in the midst of a campaign to raise money for a church building. That

no doubt required them in the interim to meet wherever they could. That explained the item over which my mind stumbled:

"Midweek prayer service, Wednesday, 7:30 P.M. In the mortuary, unless some other place is announced."

"In the mortuary"! Webster's Dictionary says that a mortuary is "a place where dead bodies are kept for a time before burial." Is that any place for a prayer service of the church to be held? Or is it? Aren't too many prayer meetings being held in mortuaries?

Last Sabbath, with our pastor ministering to other churches in his district, the worker who substituted for him, after reading the Week of Prayer reading, had the courage and the unction of the Holy Spirit to conduct a testimony service. It was refreshing and vivifying. Many commented favorably afterward, and all week as I met my brethren about everyday affairs I heard their appreciation and their wistful words: "Why can't we have more such meetings?"

Oh, excuse me. I look back at that bulletin and see the rest of the announcement: "in the mortuary, *unless some other place is announced.*"

Brethren, let's get out of the mortuary, and be quick about it—"quick," that is, alive. The grave is the next step beyond the mortuary. (See Revelation 3:1-6).

The Wayside Pulpit

By HARRY M. TIPPETT

"This is the victory that overcometh the world, even our faith." 1 John 5:4.

The majority of the 32,000 volunteers to Gideon's call to arms against the Midianites became rejectees. The Lord had set up severe regulations for selective military service. Lest God's people should think victory lay in numbers, only three hundred valiant men were equipped for battle.

But such equipment! Gideon's men must have been filled with dismay when they were handed nothing but trumpets, pitch knots, and empty crocks. Facing 120,000 of the enemy, they were under no illusions about an easy victory. Faith in God's command through Gideon was their only resource. Through obedience they proved the surety of God's promises epitomized by the Saviour centuries later, "This do, and thou shalt live" (Luke 10:28).

God has promised no easy victory in our battle against sin and temptation. We must be so desperately in earnest to enter the fray that we stop to scoop up

only a handful of water to slake our thirst as did Gideon's truncated army in pursuit of their despoilers.

A few generations ago the armies of Chinese warlords were said to go out to join battle armed only with umbrellas and teapots. There were few casualties and only makeshift victories because, since no one wanted to get hurt, they kept their distance. But fighting sin is a hand-to-hand conflict, and though faith is the victory, the scars and wounds of battle are real. It calls for spiritual valor.

Someone suggests that the line of the hymn "Trim your feeble lamp, my brother" should be changed to read, "Trim your lamp, my feeble brother."

Gideon's torches were effective when used at the right time. There is nothing wrong with the torch God gives us, for it is His Word of fire. But with intrepid courage we must flash it in the face of the enemy with a confident shout of triumph. The formula for victory is: "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

From the Editors



PERSPECTIVE

Like Martha of old, we are prone to trouble ourselves about matters of relatively minor consequence, the while we neglect others that are vital. A good beatitude-of-the-year for 1967 would be: Happy is the man with balanced intellectual and spiritual perspective, whose concern is reserved for things that are really important.

Misplaced concern is often the result of a false set of values, or of mistaken ideas. Space scientists were long haunted by the specter of flash fires in the pure-oxygen cabin atmosphere of manned spacecraft. It was feared that a short circuit or a random spark from the electrical equipment might touch off a blaze with explosive fury. That is what always happens—or does it? The interesting thing is that it can't happen out in space, because every orbiting spacecraft has a built-in fire extinguisher—weightlessness.

Test fires under space conditions did light up promptly, but they began to die down in less than two seconds and automatically went out a few moments later. The rate of burning in a weightless environment was found to be only about one tenth of what it is under normal earth conditions, because weightlessness prevents the products of combustion from rising. As a result they blanket the fire, exclude oxygen, and thereby suffocate the flame. For years space scientists worried about a nonexistent peril, only to find that their earth-bound experience had blinded them to one of the elementary facts of space physics. No need for elaborate fire-fighting equipment aboard weight-conscious spacecraft!

From time to time we meet someone who is troubled by some question such as How can God deal fairly with people who have never heard the good news of salvation? If flowers in the new earth never fade and die, will they keep on multiplying and accumulating throughout eternity? What will God do with a child of reprobate parents that dies in infancy? Are the 144,000 and the "great multitude" of Revelation 7 one and the same, or two distinct groups? Is 144,000 a literal number or is it figurative? Does it include some who come forth in the special resurrection, or is it made up exclusively of people who have never died? We might go on and on. Perhaps you will have an item or two to add to the list.

Matters Major and Minor

We are not advocating that matters such as these should be altogether neglected. Here and there we ourselves have come to certain tentative conclusions. But we have no intention of dwelling upon them, or of pressing them upon anyone else, or of bursting into print with them. In other instances we have decided that the available evidence does not warrant any conclusion at all. Either God has not given us the key to the problem or, if He has, we have not yet discovered how to use it. Accordingly, we are content to let matters rest where—it would seem—God has left them.

The glass through which we must peer at these and other problems is made dark by our finite understanding and experience, and we shall be wise to exercise patience with discretion until we reach that better land, where God has promised to remove the cataracts of sin and ignorance that obscure our spiritual vision in this dim world. Unless we make a deliberate and persistent at-

tempt to keep the problems of life in perspective, we tend to become greatly concerned about relatively minor matters—minor, that is, with respect to present duty—and sometimes to speak and write on them as if our own destiny or that of the church depended on one particular point of view.

A level head is a priceless asset. Well may we pray for mental and spiritual perspective, for willingness to assign problems their rightful position of importance on the totem pole of concern. The thyroid gland is a vital piece of the body's endocrine equipment. Too active a thyroid upsets metabolism and makes a person extremely nervous. An underactive thyroid slows everything down, with the result that the body becomes torpid and the mind dull. Happy the man who keeps things in balance and whose primary concern is with matters that deserve that much attention.

Christ once reprimanded the scribes and the Pharisees for paying a scrupulous tithe on certain herbs, the while they neglected weightier matters of the law. Their error did not lie in tithing mint, anise, and cummin, but in making a religion out of the practice, to the neglect of other matters of far greater importance. Shall we not purpose to make 1967 a year for bringing our concern to a sharp focus on matters of genuine importance, and of assigning secondary things a back seat? This year let us concentrate on the weightier matters of the law—love, justice, and mercy. Let us keep life in perspective.

"O purblind race of miserable men,
How many among us at this very hour
Do forge a life-long trouble for ourselves,
By taking true for false, or false for true;
Here, thro' the feeble twilight of this world
Groping, how many, until we pass and reach
That other, where we see as we are seen!"
—TENNYSON, in *Geraint and Enid*
R. F. C.

COUNTDOWN CHRONOMETER

For six months this year—from April 28 to October 27—Montreal, Canada, will be a mecca for some 10 million people. The attraction will be the Universal and International Exhibition of 1967—known popularly as Expo 67—in which about 70 nations will participate. Through imaginative buildings and exhibits these nations will display their traditions and cultures, their industrial development, and their hopes for the future.

Montreal was selected as the site for this international exhibition for two reasons. First, Canada this year celebrates 100 years of Canadian Confederation. Second, Montreal celebrates the 325th anniversary of its founding. This interesting metropolis is the second largest French-speaking city in the world. It also is the seventh largest city on the North American continent.

To provide adequate space for the exhibition—1,000 acres in all—Montreal has literally built a new island, known as Ile Notre-Dame, in the St. Lawrence River bordering on the seaway. It also has extended nearby Ile Sainte-Hélène, and filled in a former breakwater known as Mackay Pier, but now renamed Cité du Havre, or Harbour City. In all, 25 million tons of fill were

trucked in or dredged from the bottom of the river.

Recently we had opportunity to visit the site of Expo 67. In the administration building we were attracted by a device known as a countdown chronometer. This device shows the exact amount of time that remains until the exhibition opens. It shows not only the number of days before the fateful moment, but also the hours, minutes, and seconds. When we first began to observe the device, the figures showed 135 days, 20 hours, 53 minutes, and 10 seconds.

Plaques on the chronometer point out that President Dwight Eisenhower pressed a red button at the White House on November 10, 1958, to activate the device by solar energy, exactly 1,258 days, five minutes, and four seconds before the opening of Seattle's Century 21 Exposition at noon April 21, 1962. Also that on April 22, 1963, President John Kennedy dialed 1-9-6-4 to start the chronometer 365 days, 22 hours, 44 minutes, and 29 seconds before the New York Fair opened on April 22, 1964.

When Time Runs Out

As we stood before the chronometer watching the numbers change a second at a time, moving relentlessly and irresistibly toward the moment when no days would be left, no hours, no minutes, but only seconds, our mind turned toward problems concerning human existence and the second advent of Christ. We meditated on whether it would be a good thing if we knew the exact moment, either when our lives would terminate by death, or when Jesus will appear in power and glory. The sobering thought occurred to us that even if *we* do not know the time of these events, God *does*, and that with each passing second we are moving toward the point when our reservoir of time will be exhausted. Just as surely as Expo 67 will open at the designated moment on April 28, just so we are all moving steadily toward the end of our lives and the second coming of Christ.

Without doubt a countdown chronometer is useful in creating a sense of urgency as preparations go forward for an event such as a fair or a world exhibition. But what effect would such a device have on us if it were to show the precise moment of our death or of the second coming of Christ? Would we be happier? Would we accomplish more? Would we work more intelligently?

In spite of the fact that some people think they would like to know how much time they have left, we doubt that this information would be a blessing. For one thing, man needs maximum freedom in which to make choices, develop, and operate. A countdown chronometer, showing second by second how near is "the end," would create such a rigid, structured existence that man would have no real freedom. He would be imprisoned by the moving figures indicated on the chronometer. He would be controlled by an inflexible, mindless tyrant—time.

Temptation to Procrastinate

Moreover, would not a person with an enormous time-block left be more than a little tempted to procrastinate in dealing with some of life's greatest issues? For example, if a sinner knew that he still had 75 years, 11 months, 29 days, 23 hours, 59 minutes, and 59 seconds to live, how long would he wait to make peace with God? Probably until the last few minutes of life. How resistant he would be to the appeals of those who called upon him in his youthful years to surrender his heart to Christ! And would the individual himself, in making his decision to surrender, know whether his choice was based on love for God or merely fear of death?

Think also of the problems this would create for the work of judgment. How could any man be awarded eternal life after he had deliberately cast his entire in-

fluence on the side of evil, and thereby had led multitudes into sin and ruin?

And how could a person's family be happy and concentrate successfully on their responsibilities if they knew how soon the polar point of their love would be removed by death!

Now let us think of the effect of a Second-Coming countdown chronometer—a device that would show exactly how much time remains before the return of Jesus. Probably the godless world would refuse to believe its message. They would react much as they do to the Bible record of Creation, the Flood, Christ's first advent, and the prophecies of His return. Sinners who "believed" would postpone "repentance" until the last possible moment.

Effect on the Church

The effect on the church likewise would be unfortunate. As the time drew near for Christ's return, would not little be attempted in the way of expansion? Would not calls to carry out large plans be met with the protest that "Christ's coming is so near, why not just 'hold steady' "?

Further, would not church leaders be tempted to avoid dealing with difficult problems—problems of theology, personnel, or finance—arguing that "if we wait a little longer, the problems will solve themselves"?

Self-determination and freedom also would be affected. As the situation now stands, church members, by reaching God's standards for personal character development, and by fulfilling the gospel commission, can actually hasten the coming of Christ. This lends dignity to man, and significance to his efforts. Man is neither a machine nor a puppet. He is a responsible being, with tremendous mental and moral potential, a participant with God in His plans for this world.

Clearly, while we may at times think we would like to tear away the veil that hides the future, God's way is best. It is best, not only in withholding from us a countdown chronometer; it is best in every phase of life. When we truly believe this we will reach heights of peace, stability, and joy that hitherto have seemed unattainable.

We do not know how much time we have, either in our personal lives or until the coming of Christ. We do know that each moment is priceless, and that each tick of the clock moves us closer to "the end." Let us thank God for the precious gift of life, and let us live every moment to His glory. If we do this, when Heaven's countdown chronometer for this world indicates that no time is left, we shall hear from the Master, "Well done, good and faithful servant; . . . enter thou into the joy of thy lord."

K. H. W.

THE MOST EFFICIENT SAFETY DEVICE

According to Billy Graham, highway safety is primarily a moral and spiritual problem. We agree. All the furor about accident-prone cars bypasses the main problem—accident-prone drivers. The major cause of accidents is the failure to equip men's hearts and minds with the most effective safety device ever invented—the golden rule. Wrong driving habits are the reflex action of wrong attitudes such as selfishness, exhibitionism, anger, carelessness, and the fatal notion that alcohol in the blood is a valid defense against responsibility for mayhem on the highway.

"We Christians," says the great evangelist, "have a definite obligation to drive carefully and safely." Our religion—if it is genuine—will make us safe, courteous drivers. How do you score on this test?

R. F. C.



From Readers

FOR REPRESENTATIVE PAGEANTRY

EDITORS: Many thanks for your Letters From Readers column. We enjoy it very much, and appreciate the privilege of writing you. Referring to the letter "Distorted Concept of Missions" in the December 8 issue of the REVIEW, we are heartily in agreement with the writer. I think perhaps the mission pageants add to these mistaken images. At the General Conference in Detroit we were disappointed to see Canada represented by Indians in full regalia. That is certainly a false concept of our country. It is as modern as the U.S.A. We are always thrilled to hear of the progress and growth of our work in every part of the world field, but is all the pageantry necessary?

ELSIE M. DINGWALL

Hamilton, Ontario

DRIVE TO THE RIGHT

EDITORS: I must say in all kindness, I don't quite agree with The Story for the Younger Set in the December 15 REVIEW AND HERALD. If young drivers and those that will soon be driving read this, they will think, Oh! it doesn't matter where I drive, my angel will take care of me. Maybe so. But the lady in the story was determined to drive in the middle of the road. There are too many middle-of-the-road drivers now. That's why there are so many accidents—too many crowding the white line. I think it is presumption to deliberately drive where you're not supposed to and ask the good Lord to protect you. There are so many drunken drivers and speeders on the road now that I think it's up to us to keep well to the right and give the other driver three quarters of the road if he needs it. If we do our part, we can ask for protection, not if we deliberately drive in the middle or on the wrong side of the road. It's like entering Satan's territory and hoping we'll come out all right. I don't

wish to criticize the story, but this is my opinion. I may be wrong. H. VERSTEEGH
Kelowna, British Columbia

FULFILLMENT OF PROPHECY

EDITORS: In the recent past our Sabbath school introduced a rather unusual item into the Sabbath school program. Different Sabbath school members were asked to bring to the Sabbath school each week an item of current interest.

One Sabbath a blind member (Mr. Murray by name) brought the following resolution passed at the General Assembly of the Presbyterian Church in Ireland, meeting in Belfast in June, 1965. It states: "That the Assembly urge upon our people, humbly and frankly to acknowledge and to ask for forgiveness for any attitudes and actions towards our Roman Catholic fellow countrymen which have been unworthy of our calling as followers of Jesus Christ, and that the Assembly call upon our people to resolve to deal with all conflicts of interests, loyalties, or beliefs, always in the spirit of charity rather than of suspicion and intolerance and in accordance with truth as set forth in the Scriptures."

Does not this provide further support for the statement in *The Great Controversy*, page 572: Protestants "are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry"?

JOHN HOUSTON, M.D.

Bangor, North Ireland

AUTHOR IDENTIFICATION

EDITORS: In your section Reports From Far and Near I sometimes think it is hard for readers to visualize who an author, say John Smith, is. I think it would be good for the reader to know what college he attended and to know what year he was last there or graduated. I would think that doctors graduating from Loma Linda should have the year they graduated attached to their names. This can be easily found in the Alumni Directory or your files. I feel sure that many alumni from different colleges would be happy to know if they had known so-and-so who is going to India, but, after ten or 20 years have forgot-

ten his first name and, therefore, feel no direct part with this notice in your paper. This might become complicated if the husband graduated from La Sierra College and his wife from Glendale Hospital School of Nursing, but I think it could be done by stating it in parenthesis behind his name and also giving her maiden name stating where she graduated and what year. Again, it might be difficult to state that; for instance if my cousin, Harold Giebel, would again go to the mission field after he finishes at the White Memorial Hospital, you might have to state it a little bit differently, as for instance: Graduated 1955, University of Munich—Residency at the White Memorial Hospital, 1968.

RUDY RUHLING, M.D.

St. Louis, Missouri

► *A nice idea, but the problems are large—and our staff is small.*

PICTURES AND ARTICLES

EDITORS: I am pleased with this column that gives our members a clearer voice. We have been very weak in the past in giving a voice to our people, both in the church as well as in writing. Although much more progress can be made in various directions, your readers' column points in the right direction. I would love to see someday soon an entire page devoted to our members on which they can express their views and convictions more clearly. As one of the correspondents said in the issue of October 6, "Truth has nothing to fear from an inquiring mind." The photos also bring various aspects of our home and foreign-mission work to life. But I am a bit worried that with the limited space in the REVIEW the very generous use of photos will of necessity crowd out an article or two each week. I love pictures. But I much prefer an article that contains solid food or information. Some of my friends that are most loyal to the REVIEW have voiced the same opinion. Personally I'd like to see a little more spiritual reading material. I do not mean more spiritual, because what is published is excellent. But I mean more of the same kind. Perhaps some lovely photographs may have to be sacrificed to do this. REINHOLD KLINGBEIL.

Yorba Linda, California

How Can It Be?

O wonder of wonders—How can it be?
The God of the star tracks takes notice of me!
O wonder of wonders—our God does not fail
To illumine my pathway in every detail.

How could He lift me? How can He care?
Yet the God of the star ways numbers my hair.

Wonder, ye heavens; be awestruck, O earth,
That He stoops to notice and count me of worth!

O wonder of wonders—the Author of all
The worlds without number will answer my call!

In each petty detail of my life apart,
My helper—my problems are close to His heart!

By FRIEDA HICKS HELTZEL

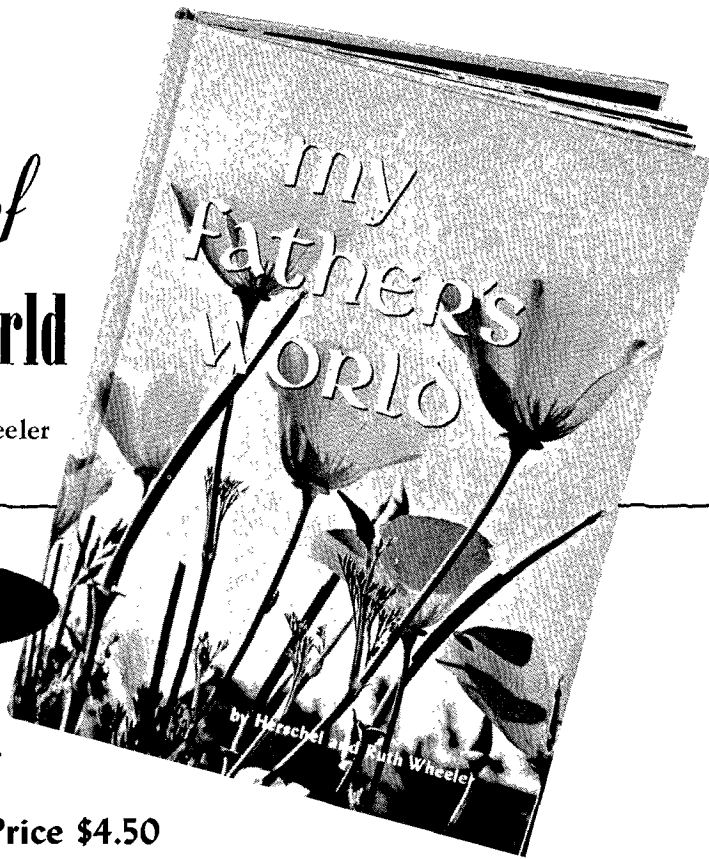
O how is it possible? I do not know
How the Author of sky life such care can bestow
On one tiny speck of creation so vast,
Yet, He's given His promise—I'll cling to it fast.

His word is as sure as His throne there on high,
The throne that He left just to come here and die

To ransom me back. I'm not worth the price,
Yet, His love will sustain me, His promise suffice.

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Reports From Far and Near

Australasian Division Quadrennial Session

By E. W. PEDERSEN

Field Secretary, General Conference

A new missionary sent to the mission field every fifth day during the past four years is the outstanding achievement of the comparatively small home base of the Australasian Division. This, in my opinion, testifies more than anything else to the zealous missionary spirit of dedicated Adventists flourishing in the South Pacific.

The fifth quadrennial session of the Australasian Division convened at historic Avondale College, November 28, with 157 delegates in attendance, representing 74,431 baptized members in two union conferences and three union missions, under the able leadership of J. B. Keith, D. Sibley, O. D. F. McCutcheon, A. R. Mitchell, and R. W. Taylor, respectively. At the session G. A. Lee was elected president of the Central Pacific Union Mission instead of R. W. Taylor, who had been called to the division as departmental secretary. Representing the General Conference at the meetings were F. L. Bland and E. W. Pedersen.

In his opening address the division president, L. C. Naden, reflected the spirit of the recent General Conference Autumn Council, and throughout the ensuing days we were all deeply conscious of the Lord's sweet presence among us. The keynote of spirituality and revival, of sacrifice and evangelistic advance, so distinctly and appealingly struck by Robert H. Pierson a month earlier in Washington, D.C., thousands of miles away, vibrated through the ether and moved upon the hearts of men and women in this faraway continent as they sat in the old college chapel where Sister White used to preach, and listened to Brother

Naden's stirring message: "The Time, the Truth, the Task." Already that first night there was a wholehearted, unanimous response to the call for unreversed consecration to holier living and greater exploits for God in days to come. Dedicated ambition was spelled out on paper in targets for the next four years.

"Never has the division enjoyed more advance in one quadrennium," said Secretary F. T. Maberly in his report. And he continued: "The recent quadrennium saw the blueprint of minister-member co-operation and participation more closely followed, and much blessing and progress resulted."

Might not this be one of the inner secrets of their success?

Net gain in membership was 14,917, an all-time increase of 25 per cent. Highest percentage increase was 50.84 in the Coral Sea Union Mission, in which one local mission—Milne Bay—showed an increase of no less than 230.43 per cent. For the two home unions the increases were 12.86 per cent and 11.77 per cent. Of local conferences, North Queensland led, with 30.47 per cent. The home field membership has doubled in 20 years, the mission field membership in eight years.

Treasurer E. W. Howse's report was no less revealing and encouraging. What treasurer would not be happy with an increase in tithe of 38.3 per cent and in offerings of 39 per cent?

Brother Howse paid a warm tribute to his predecessor in office, veteran E. J. Johanson, who retired this year after 46 years of faithful service in his homeland, Australia, in the mission fields, and in the General Conference.

Each departmental and institutional report seemingly surpassed the other in evidences of divine blessings on human efforts. To relate it all in this brief report would be impossible. To be choosy would be unfair. Yet, counting on understanding, I just cannot resist mentioning a few high lights picked at random.

Every hour throughout the four years our laity distributed 327 pieces of literature, thus making a total of 11,714,398 pieces. Ingathering provided 47 per cent of the total mission budget.

The number of branch Sabbath schools reached a total of 627, an increase of 550 per cent. Sabbath school membership increased from 27,890 to 127,498.

A complete stranger walked into a Sunday night MV meeting in our Central Brisbane church, sat down, saw, and listened, and made a cash donation of \$2,000 "as testimony to the inspiration he had received from the earnestness of these God-fearing young men and women."

During the quadrennium 3,923 enrollees in our schools were baptized. This is about one fifth of the enrollment for one year.

More than a million pieces of temperance literature were distributed.

There were 92,717 column inches of Adventist news in newspapers and magazines. Fifty per cent of the people living in Australia and New Zealand know something about Seventh-day Adventists.

"A revival of the medical work has taken place in the division as a result of the appointment of Dr. S. A. Kotz, division medical secretary, and Daisy Schluntz," said Brother Maberly. The

The Australasian Division executive committee, in session at Cooranbong. Seated, left to right: A. H. Forbes, J. B. Keith, E. W. Howse, F. L. Bland, L. C. Naden, E. W. Pedersen, F. T. Maberly, D. Sibley, J. K. Irvine. Standing, left to right: E. E. White, R. W. Taylor, W. L. Kilroy, S. A. Kotz, E. G. McDowell, F. M. Slade, F. L. Stokes, C. R. Stanley, L. J. Stace, J. M. Sherriff, H. F. Rampton, L. S. Rose, E. J. Johanson, G. A. Lee, C. Christian, G. Burnside, L. L. Butler, C. D. Judd, O. D. F. McCutcheon, S. M. Uttley, S. H. Macfarlane, G. Gilbert, J. W. Nixon, R. E. Pengilly, B. O. Johanson, A. R. Mitchell, M. G. Townend, R. W. Groom, G. A. Laxton.



opening of the Sopas Hospital in New Guinea in 1963, under Dr. R. O. Yeatts, was a major medical development. Workers at the Sopas School of Public Health now have a thousand people attending branch Sabbath schools conducted by these students and other hospital workers. The first schools of nutrition were started in 1965; already 470 have graduated from the nutrition course.

The publishing department reported sales amounting to \$2,556,790, with student deliveries of \$183,772 as a new record. As a result of their first contact with the message through our literature, 5,206 new converts were won.

The Signs Publishing Company gave a good account of itself. "From the very beginnings of this message Adventist publications have played their part in winning men and women to God. Thousands will enjoy eternity as a result of the message of the printed page," said R. E. Pengilley, manager, and he gave us figures to show the great role his institution is playing in the onward march of the Advent message in Australasia.

In 1965 Advent Radio-Television Productions replaced the Voice of Prophecy as our Australasian producers and distributors of radio-television programs. With R. C. Naden as speaker, Faith for These Times is now broadcasting the message in no less than 69 weekly programs. During the quadrennium 3,422 students were baptized.

Evangelism in Australasia is anything but a bitter-sweet memory of the past. A strong ministerial association is making its influence felt throughout the division, in the home unions, and in the mission unions. Hundreds of evangelistic campaigns have been conducted during the four-year period.

"Avondale College began its work under the direction of God's messenger, and the four years under review emphasize the continued leading of the Lord in this place," said the college president, E. G. McDowell. Enrollment increased from 445 in 1961 to 545 in 1964. A total of 425 students graduated. New buildings have gone up. New courses in physical and biological sciences have been introduced. R. M. Kranz is putting a refreshing evangelistic mold on the theological program by leading out in student-assisted public evangelistic campaigns. But Avondale is more than a place name, and a report of progress is not just statistics. Avondale, above everything else, stands for spirit—the old Advent spirit.

From the Sydney Sanitarium and Hospital a constant stream of trained missionary nurses is flowing to the world field. At present 96 are actively engaged in overseas mission service. But this institution is now facing a most critical situation. The government requires that the old buildings be replaced by modern structures and adequate, up-to-date facilities, or our nurses' training school must close down. Surely this situation merits our prayers and financial support. Our missionary program cannot do without this nursing school.

It is impossible for an Adventist to say Australia without thinking of health foods. General manager for the 13 food factories we operate—which produced



Fifty-two Tons of Christmas Gifts for the Navaho Indians

H. E. Clasing (left), manager of the General Conference SAWS depot in Watsonville, California, directs the loading of supplies that were gathered largely by Pacific Union Pathfinders and youth in a large-scale Treat, Not Trick crusade at Halloween for Navaho Indian needs at our Monument Valley and Holbrook Mission projects. Clothing, food, bedding, and school supplies made up the bulk of the more than 100,000 pounds that were delivered shortly before Christmas.

REUBEN W. ENGSTROM
Departmental Secretary, Central California Conference

goods valued at \$6.2 million during the quadrennium; which own 39 retail shops, selling \$11 million worth of goods to 8 million customers, and which had a wholesale turnover of \$40 million—is a dedicated businessman, W. L. Kilroy. What division committee would not wish for a similar industry! The Australasian Health Food Company serves the cause, rather than vice versa. The last quadrennium \$2 million was channeled into the division treasury from the company. This amounted to 29 per cent of the division budget.

We from the Northern Hemisphere

often refer to the Australasian Division as "down under." We do it affectionately, but Adventists and Adventism here are neither down nor under. If anything, they are up and above because of their faithful adherence to the divine blueprint. Adventism at its oldest is Adventism at its best.

The division quadrennial session ended as it had begun—on a high note of spirituality. With larger vision and holier consecration the delegates returned to their fields of labor with dedicated resolve to carry out their God-given mandate. May the Lord bless them!

Breakthrough in the Far East

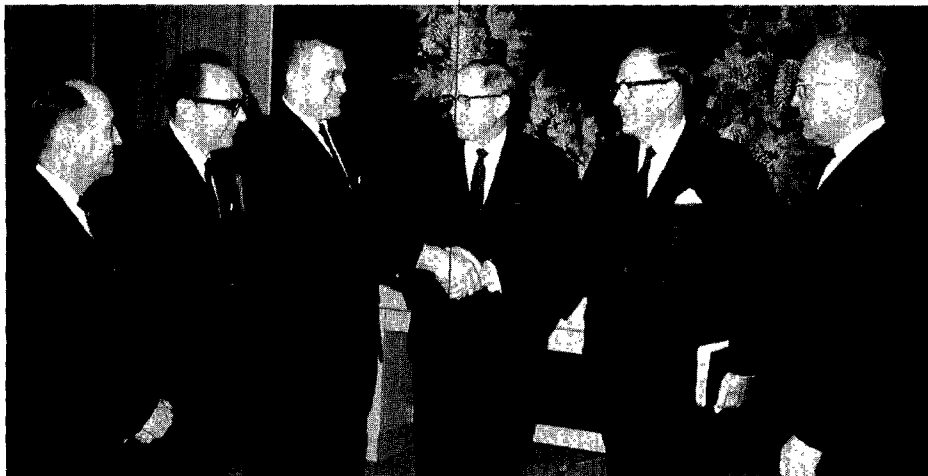
By RALPH S. WATTS
Vice-President of the General Conference

Baguio, mile-high city and summer capital of the Philippine Islands, is famous for a cool climate, majestic mountains, beautiful flowers, gorgeous sunsets, and stately pine trees. It seemed fitting that the 1966 annual Far Eastern Division council should be held in the Philippines, for on October 22, 1966, the Seventh-day Adventist baptized membership in the Philippine Islands had reached the 100,000 mark. The three union missions have grown rapidly during the past few years. An interesting statistical comparison shows that the Philippines now has a membership equal to the Middle East, Southern Asia, and the Australasian divisions combined.

The challenge to an even larger breakthrough for quickly reaching the mil-

lions of Buddhists, Shintoists, Moslems, and non-Christians in the division was stressed in the keynote address by Paul Eldridge, newly elected division president.

Reports from the fields indicate that a breakthrough is already being achieved in some territories. During the council Wendell Wilcox, president of the West Indonesian Union Mission, received a cablegram stating that on November 19, 1966, six of the eight missions reported 1,210 baptisms. The total baptisms in this union thus far in 1966 exceeds 4,000, of which 1,107 were Moslems. We believe this represents the greatest breakthrough in converting Moslems to Christianity in modern history. The leaders tell us that what has been accomplished is only the prelude of a much greater breakthrough



Ordained to Student Ministry at Andrews University

Jere Smith, president of the Lake Union Conference and chairman of the Andrews University executive board, welcomes Frank Knittel, Andrews University vice-president for student affairs, to the gospel ministry. Other participants in the service were (left to right): Earle Hilgert, vice-president for academic affairs; John Kroncke, pastor, Pioneer Memorial church; Richard Hammill, president, Andrews University; and to the far right, V. E. Garber, vice-president for financial affairs.

On the campus of Andrews University special emphasis is placed on the importance of the gospel ministry. It is here that many of our ministers have received special training to serve our world field. It is also true that students come to Andrews from all over the world with needs for a personal ministry that one charged with the oversight of student affairs can uniquely serve. With this in mind, Frank Knittel was ordained to the gospel ministry December 3.

His wife, Helen Dean Knittel, teaches in the secretarial science department.

RICHARD HAMMILL

to reach the 56 million Moslems living on the island of Java.

Harry W. Bedwell, secretary of the Far Eastern Division, gave us the latest statistics indicating that the present membership of the division (September 30, 1966) has now reached 186,725. This represents an increase of more than 10,000 new believers during the nine months of the year.

Such a rapid growth would have been difficult were it not for the 3,226 branch Sabbath schools now being conducted in all countries from Korea in the north to Indonesia and the Celebes in the south. The membership in these branch Sabbath schools now numbers more than 46,000.

The treasurer's report and budget distribution are always the high light to the annual division meeting. In his report Harry D. Johnson, treasurer of the Far Eastern Division, indicated that the budget for 1967 totaled approximately U.S. \$575,000, of which \$348,000, or 60 per cent of the total, came from division funds. This news, as well as the fact that the division still had evangelistic funds to the equivalent of more than \$153,000 to distribute to the union fields on a matching basis, greatly cheered and encouraged the leaders.

The year 1966 commemorated the seventieth anniversary of the beginning of organized mission work of Seventh-day Adventists in the Orient. In 1896 Elders W. C. Grainger and Alfred T. Okohira arrived in Tokyo, Japan. In the fall of that year these pioneer workers began holding a small Bible class in Tokyo. To commemorate this historical Adventist event, a special appropriation of \$25,000 was granted to Japan to be used in television evangelism. The TV tower from

which the message will soon be televised to the 30 million judgment-bound souls living in the greater Tokyo area stands almost over the very spot where brethren Grainger and Okohira began preaching the message 70 years ago. We believe this represents the greatest breakthrough yet to reach the concentrated masses with the message, in the largest city of the world.

The inspirational devotional studies each morning, the practical sermons on the two Sabbaths, the Sabbath school and radio evangelistic symposiums, the thrilling reports from all parts of this far-flung division, all merged and blended into making this one of the most spiritual and heart-warming division councils I

Kamloops, British Columbia, Sanctuary Dedicated

On December 3, 1966, members and friends of the Kamloops, British Columbia, church gathered for the dedication of their new sanctuary and Sabbath school rooms. The dedicatory sermon was delivered by J. W. Bothe, president of the Canadian Union Conference; the Act of Dedication was read by Derek Mustow, present pastor of the church; and the dedicatory prayer was offered by G. O. Adams, president of the British Columbia Conference.

These representative facilities were constructed during the pastorate of P. C. Long, present pastor of Chilliwack, British Columbia. The building was designed by D. R. Martin, D.D.S. Peter Wing, mayor of Kamloops, and James Hardaker, mayor of North Kamloops, brought greetings from their respective councils.

G. O. ADAMS

have ever attended. All of us from the General Conference—Duane Johnson, associate secretary of the General Conference, Curtis Barger, associate secretary of the Sabbath School Department, J. J. Aitken, secretary of the Radio-TV Department, and the writer—and Kimber D. Johnson, president of the Iowa Conference, are united in believing that the Far Eastern Division is heading for a tremendous breakthrough in many of these Far Eastern countries.

Faith for Today on 290 Stations

By **ROBERT H. PIERSON**

President of the General Conference

During a recent visit to the Faith for Today headquarters in New York the vital role of this television ministry was graphically impressed upon my mind. God is leading. It was only a little more than 15 years ago that Pastor Fagal began this ministry in New York City. Today 290 stations are carrying the program. While most of these are in the United States and Canada, Faith for Today is also being seen in Africa, Korea, and elsewhere in the world.

The Bible correspondence school was of great interest to me. There the devoted instructors were grading lessons, answering questions, and writing letters of encouragement. They told me that more than 431,131 have enrolled for the Bible course since it first began in 1950, and that 117,513 have received diplomas. What thrilled me most was that more than 12,000 have been influenced toward baptism through the ministry of Faith for Today. Pastor and Mrs. Fagal and those associated with them are doing a wonderful work, utilizing the growing giant of television to portray Adventism to an ever-widening audience.

Progress does not come without some accompanying problems, one of which is the ever-increasing cost in the specialized field of filming. Stations are now demanding color films. Whereas a year ago only 16 color television stations were car-



Church Dedications

rying Faith for Today, today more than 120 are projecting our program in color.

The present Bible correspondence course has been in use for more than 15 years. A farseeing board has voted the preparation of a new course, to update the approach in a world where there are so many changes.

The folks at Faith for Today are enthusiastic about the future. They are anticipating that in another few months the telecast will be on more than 300 stations. We are happy for the more than 130,000 current names of viewers and students in their files. A growing number of pastors and evangelists capitalize on the work of Faith for Today by conducting follow-up evangelistic crusades, thus tapping the supply of interests that has been built up over the months and years by the telecast. Enrollments and baptisms look more promising than ever.

Television is a medium to be reckoned with, and I am glad we are utilizing it. While Faith for Today is making a greater evangelistic impact than ever before, we as members can promote the program even more by inviting our friends and neighbors to watch. We can strengthen the ministry of Faith for Today by securing enrollments for the Bible courses. We can share with it our blessings. And we must pray for its increased effectiveness as it projects our message to the ever-increasing multitudes each week who may never hear of our message in any other way.

Summer Camps— A Major Church Activity

By **JOHN HANCOCK**
Associate Secretary
GC MV Department

"Go! Go to camp this summer!" This is the invitation heard from Missionary Volunteer department youth directors in every conference. How thrilling to see the response! Mushrooming year after year, organized MV camping has become one of the greatest avenues to reach the hearts of young people we have today.

During 1966 in North America 23,589 youth from ages nine to 31 packed their suitcases and registered for one of the 252 MV camping periods operated by our church. Finding a new partnership with nature and kinship with the Creator, 4,386 of these young campers made decisions while at camp to follow their Lord in baptism. Seventy of them were baptized at camp, but most of our camp directors encourage the youth to wait and be baptized in their local church by their pastor.

These MV camps offered many opportunities for self-improvement, the acquisition of new skills, and exploration into varied fields of interest. Campers carried home with them 18,062 MV Honors earned while at camp.

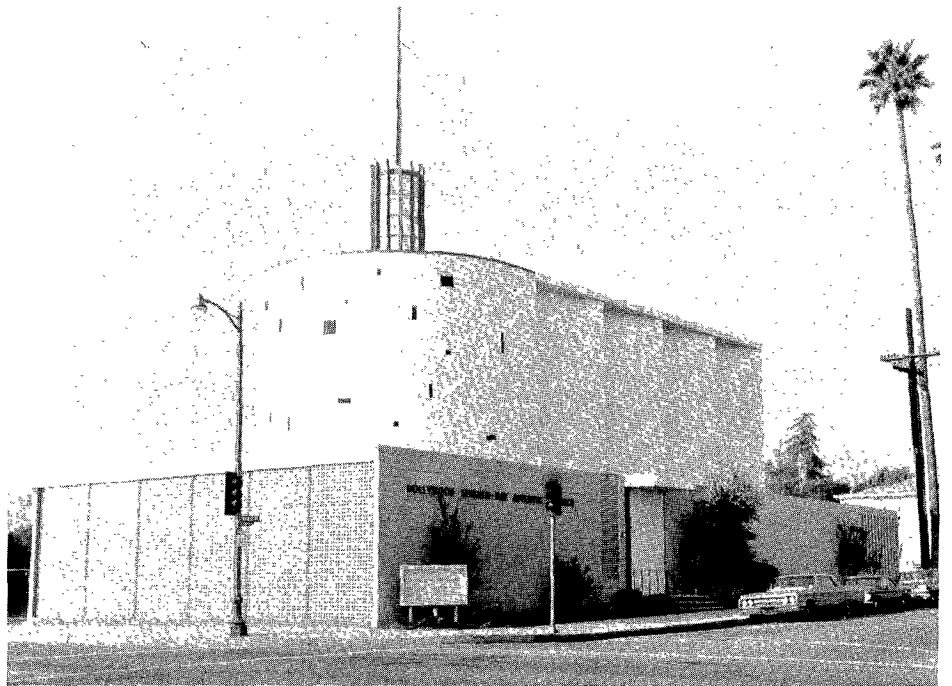
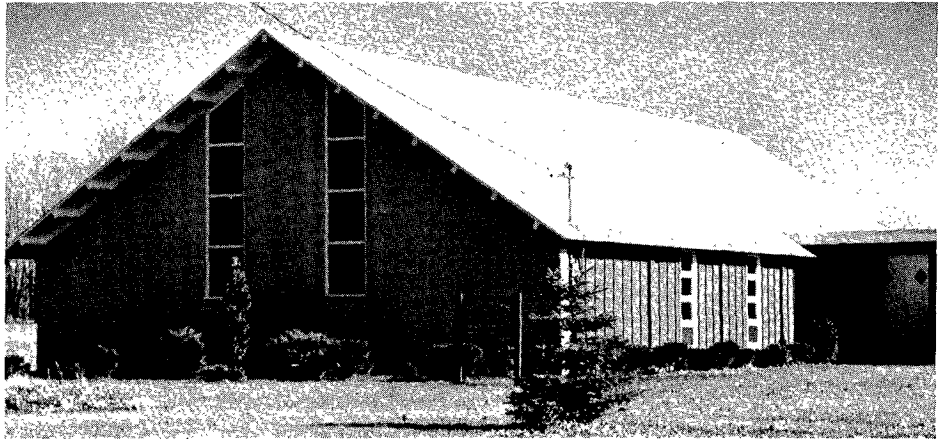
During the year of the fortieth anniversary of camping, we note with interest that 22 conference-sponsored family camps were conducted in North America with 2,807 persons attending. Family camps are becoming increasingly popular as our conference-owned camping fa-

Vienna, New York

On December 3 the Vienna, New York, church was dedicated to the Lord. Organized in 1899, the church began construction of the present structure in 1961, and occupied it in the summer of 1962. One of the charter members, Eugene Collins, was present for the services.

A. J. Patzer, New York Conference president, preached the Sabbath morning sermon, and F. R. Millard, Atlantic Union Conference president, gave the dedicatory address. A. S. Anderson, a former pastor, spoke Friday evening. More than 80 young people have left this church for service in various denominational capacities. L. J. Tessier is the present pastor.

JOHN MILTON
Departmental Secretary
New York Conference



Hollywood, California

The Hollywood, California, church, which is situated at the busy intersection of Hollywood Boulevard and the Hollywood Freeway, was dedicated on November 19, 1966. Edmund Jones, newly arrived pastor, led out in the weekend activities. H. C. Retzer, Southern California Conference president, gave the dedicatory sermon, "The Church, the Task, and You." Plans are now under way for the building of additional classrooms and a youth chapel.

S. A. YAKUSH, *Departmental Secretary*
Southern California Conference, Glendale, California

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cilities improve their accommodations. It is an excellent recreation for Adventist families to camp in the outdoors together, for as one person so aptly paraphrased it: "The family that *camp*s together, stays together!"

Several new campsites were purchased by our conferences in North America during 1966, bringing the total to more than 50. In the Central Union, more than \$100,000 was raised by the churches last year in a program called HUB (Help Us Build), to purchase new campsites and improve existing ones. Our oldest conference-owned camp at Wawona, California, will receive an annual conference appropriation of \$70,000 during the next four years for a large-scale rebuilding project. This is typical of what is happening as conference after conference throughout North America improves its MV camping facilities.

In addition to caring for the needs of boys and girls within the church, MV camps in many places are being used to host Opportunity Camps for underprivileged children. Twenty-two of these welfare camps were conducted by our church in North America during 1966, with 1,437 children finding happiness and love.

Typical of the letters is this one: "We want to express our appreciation for the camping experience five underprivileged — County children enjoyed at — Camp this past summer. It is doubtful whether these children would have received an opportunity to go to camp if your invitation had not been received. The children reported a very happy week at your camp. . . . Their only regret was that this camping experience came to an end too soon. It was noted when they were picked up on the last day that there were special good-bys to the counselors, to whom the girls especially became very attached."

What do these Opportunity Camps mean to the little orphans who come? One local county welfare director had this comment: "It is difficult to put into words the feelings of both children and parents —especially when thought in terms of my relating to your group that which was passed on to me by those affected. In so far as this agency is concerned we have been extremely enthusiastic about the wholesomeness of the program. It is difficult to list all the positives, but those most recognizable were evidenced in the boys who were without a father or who had never experienced a true father-son relationship. Your staff is to be commended. The children who attended from — County were able to carry something new within them—this in terms of relating their experiences to friends and family, the thrill of seeking and making new friends, and the sadness of departure.

Overseas camping reports for 1966 will not be available for several months, but letters from these fields have indicated the same growing interest in MV camping throughout lands afar. Our latest available figures for one year indicate that more than 600 camps were conducted in our world field, with close to 50,000 youth in attendance.

Thank God for the blessings He has poured out through MV camping. Commendation is also due our faithful camp



SDA dietitians at their annual convention, which was held in Stoneham, Massachusetts.

directors, camp staffs, and conference administrators, who are all joining hands to make this great summer evangelistic opportunity more effective each year.

SDA Dietitians in Annual Convention

By KATHY RUF

The twelfth annual convention of the Seventh-day Adventist Dietetic Association was hosted by the New England Sanitarium and Hospital, Stoneham, Massachusetts, and Atlantic Union College, South Lancaster, Massachusetts, October 19-24, 1966. Mrs. Dorothy Carr, director of food service at NESH, and George Cummings, director of food service at AUC, were in charge of arrangements for the group, which included representatives from 11 hospitals and seven colleges and universities.

T. O. Moore, assistant administrator of NESH, welcomed the association to the hospital and to New England. Chaplain Walter E. Kloss conducted a short devotional session. Then Rose Budd, president of the SDADA, conducted the business meetings.

Under the chairmanship of Paul Damazo, the careers in food service committee set up some goals for the next five years: (1) the development of a dietetic internship in administration at Andrews University; (2) an increase in capacity of the present hospital dietetic internship at Loma Linda University; (3) the de-

velopment of a chef's training program at Kettering Junior College, Kettering, Ohio; (4) the continued support of the Associate of Arts degree program in food service supervision currently offered at La Sierra College; (5) the development of an Associate of Arts degree program in chef's training and commercial baking.

Miss Budd announced that *Horizons Unlimited*, a new documentary film on careers in dietetics, sponsored by the SDADA and the American Gas Company, will be ready for release in January, 1967.

Study was given to the usage of video tapes on nutrition and to the development of nutrition booklets suitable for use by the chaplain's department. Attention was also directed to the publications committee, headed by Mrs. Alice Marsh, of Andrews University. This committee is available to review and verify scientific accuracy of all articles for publication relating to nutrition and diet.

Ralph F. Waddell, M.D., secretary of the Medical Department of the General Conference, was keynote speaker at the final dinner meeting on Wednesday evening, October 26.

Officers installed for the new year are: president, Rose Budd, director of food service, Glendale Adventist Hospital, Glendale, California; president-elect, Ella Lydie, director of food service, Paradise Valley Hospital, National City, California; president-elect-elect, Mrs. Alice Marsh, director of home economics, Andrews University, Berrien Springs, Michigan; secretary, Mrs. Jane Miguel, therapeutic dietitian, Glendale Adventist Hospital, Glendale, California; and treasurer, Mrs. Ruth Jacobsen, Riverside, California.



New Way to Raise Money for a Church Building

Women in the Oslo church have found a new way to raise money for the church building fund. They made attractive sweaters, woolen gloves, slippers, and dressed dolls, which, with permission from the manager of the clinic-hospital in Oslo, they displayed in the lobby. Within a few hours everything was sold to patients. The results? Happy patients, smiling saleswomen—Mrs. Kari Lisle and Mrs. Edith Rost—and money for a much-needed church.

ALF LOHNE
President, West Nordic Union

First Ecumenical Dialog in Spain

By ANGEL CODEJON
President, SDA Church in Spain

Recently I was invited to attend Spain's first inter-confessional ecumenical meeting at the Pontifical University of Salamanca. Many great and near-great of the medieval world had been among its annual roster of 14,000 students at a time when only Bologna, Paris, and Oxford could compete with it. As José Cardona Gregori, executive secretary of the Commission of Evangelical Defense in Spain, and I walked up the marble steps we were anticipating with pleasure this opportunity to participate in the first ecumenical dialog in Spain with non-Catholics present.

As the condition of non-Catholics was discussed in its different phases, not only did I listen but I was asked direct and pointed questions. Then most unexpectedly the *catedrático de derecho canónico* (professor of canon law) called on me to give an exposition of our faith.

In that impressive setting I had the privilege for considerable time of witnessing to our faith and doctrines in the silence of absorbed attention. The Sabbath was one of the questions they were interested in, so with Bible in hand I was able to give them our reasons for keeping it. Then I not only cited Cardinal Gibbons but also told them that the apostle Paul is mentioned at least 84 times as having kept the Sabbath. From then on they formed the slogan: "The 84 times of the apostle Paul." After recesses, in a cordial way they would call me to continue the deliberations. They were astounded at how meticulously, as they termed it, Seventh-day Adventists studied their Bibles.

Then I was able to sum up our position: We cannot have dialog without liberty. We can have no liberty without dialog. We cannot have dialog with the Zaragoza church school closed and with a government seal on the door. We cannot have dialog while Murcia gets no permission to open the Adventist church doors. We cannot have dialog as long as Seventh-day Adventists in Calahorra cannot bury their dead without the permission of the bishop.

After the close of this memorable meeting permission was given for the church school in Zaragoza and the church in Murcia to open, and permission to bury Protestants in Catholic cemeteries has been published in the newspapers of Spain.

When refreshments were served in a cordial atmosphere at the close of the session, I refused the pontifical wines and asked for milk. Immediately another said he wished the same. Several followed suit. Another new day in Spain with a boost for our principles of temperance!

We are most grateful for this new day and intend to use the greater liberty to God's glory and to hasten His work in Spain, for our slogan now is: *España es diferente* ("Spain is different")!

Arno River Inundates Florence, Italy

By HENRI LONG
Principal
Italian Union Training School

The dawn of November 4, 1966, brought anguish to all the dwellers of Florence. On this particular day the river Arno, swollen by torrential rains, got out of course, flooded the entrance to the city, submerged avenues and streets of the historical sectors of the city, and deployed its waters in other populated areas with a torrent of mud. The majority of the inhabitants were still in bed when the flood began to submerge large portions of the city.

By ten o'clock the waters had reached the center of the city, and a strong current prevented the use of any kind of boat, leaving the rescuers helpless. The waters made havoc of stores, deluged cars left on the streets, and flooded the first stories of the houses. Toward nightfall on Friday the waters returned to their normal level, and on Saturday morning it was possible to walk around the city. I, with some of the students, was among the first to venture out. First of all, we went to our church. The downstairs quarters were full of water. The fuel oil tank had burst and a thick black layer of oil covered the furniture. The condition of the chapel, by comparison with other buildings around, was good. Everywhere

the shops were covered with black oil. The violence of the current had overturned statues and cars. The basement of the national library and those of other important museums were under water and priceless volumes were lost forever.

About 15 of our church families were deprived of all of their possessions. Some of our brethren were rescued with just what they were wearing. During the first days the authorities were busy finding shelter for 5,000 destitute and homeless families. It was the beginning of the winter, and they were without means of sustenance.

Adventists proved their oneness of spirit by coming immediately to relieve the distress of their brethren. The students of our school at Villa Aurora, shocked by the disaster, spent a whole week helping to remove mud and fuel oil from the furniture. Relief of all kinds came from various Italian churches. From Geneva and Lausanne two light trucks loaded with groceries and clothing arrived scarcely a week after the disaster. Brethren Pache and Corsini brought expressions of sympathy from the brethren. In the mail hall of our school a distribution center was established, and a committee formed to care for the great quantity of relief material that was arriving. The Dorcas Society of the Villa Aurora church organized their efforts to take care of the cases of extreme need. Our community gave public testimony of a wisely administered benevolence.

The violence and the suddenness of the disaster helped us to understand forcefully that all here is transitory. Title certificates and valuables placed in safety boxes in the banks were damaged by the waters, and many of their owners were left confused and impoverished.

Last Sabbath I visited the church of Florence. During the service several brethren commented on the ordeal just suffered, and although the congregation was tired, there was bright light in the eyes of all. Later the husband of one of our sisters offered a touching testimony.

He showed the congregation his only possession saved from the flood: a Bible still yellow with mud and water. "During those terrible days," he explained, "the Lord made a special appeal to me, and now I want to be considered by you all as one of your brethren."

Catholics and Protestants meeting in Salamanca, Spain. Angel Codejón, president of the Adventist Church, is fifth right facing camera.



Mother Lucas— in Active Service at 102

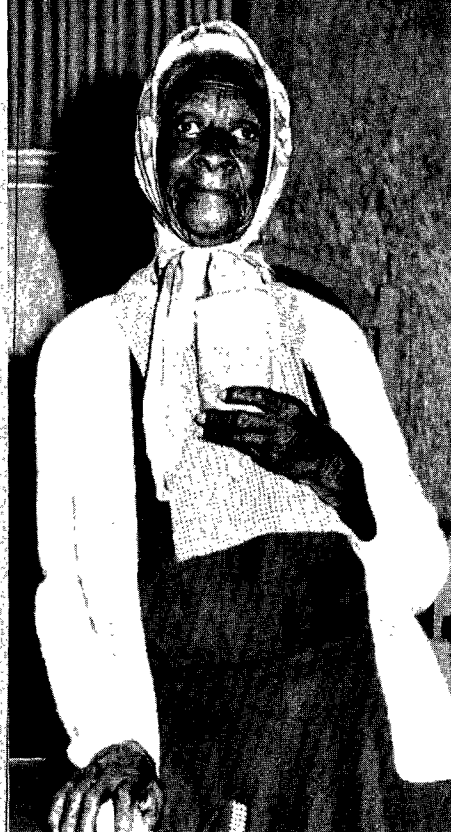
When Mother Lucas, as she is affectionately called, came into the church during an evangelistic series held by J. L. Butler, in Wichita, Kansas, back in 1951, she immediately committed her life to the service of the church. She was 87 years old then, and now, 15 years later, counts her years at 102.

R. A. Smith, present pastor of the Grove Heights church in Wichita, tells me she is still an effective and earnest missionary. During this past summer, evangelistic services were held near her home. She was the first one there, and as often as possible brought others with her.

Each year for the past five she has reached a goal of \$130 or more in Ingathering. Her goal for 1967 was \$150.

Mother Lucas slipped and fell earlier last fall, hurting her leg. This hindered her activities somewhat, but did not stop her from Ingathering. Her courage and hopes are still high.

She greatly enjoys Ingathering. Recently



she made a trip to Kansas City, Kansas, to visit a brother in his seventies. The reason for her trip, we were told, was not only to see her brother but to get an Ingathering gift for the Lord.

She has no high-powered canvass. It's her captivating smile that does it. Her smile is a toothless one, but winsome. Mother Lucas neither reads nor writes, but she knows how to direct others to read the Ingathering leaflet that they might know the reason they should place dollar bills and coins in her Ingathering can. If they hesitate, with a bigger smile she holds the can closer to them.

Mother Lucas loves the Lord. Her dedicated service in advancing years ought to be a challenge to all who have nimble feet and perhaps more fluent tongues.

She lives with her son and daughter-in-law. All her family esteem her dedicated life, though they are not followers of her faith. One grandchild comes regularly to Sabbath school. She longs for others in her family to follow in the steps of Jesus.

E. E. HAGEN
Departmental Secretary
Central Union Conference

From Home Base to Front Line

Mrs. Fred L. Webb and two children, of La Sierra, California, left San Francisco, California, November 28, for Sierra Leone. Mr. Webb preceded them, having gone October 5. Mrs. Webb's name before marriage was Arlene Sue Christiansen. Mr. Webb is principal of the Yele school in the northern province of Sierra Leone.

Mrs. Cecil A. Williams and two children left Vancouver, British Columbia, for Seoul, Korea, December 28, returning after furlough. A daughter, Myla, returned with the George Munson family on September 5. Elder Williams left November 22, from San Francisco, California, returning. Mrs. Williams' maiden name was Amanda Wilma Tetz. Elder Williams is president of the Korean Union Mission.

Mr. and Mrs. Johnson Wu and son, recently of Takoma Park, Maryland, left San Francisco, California, December 29, returning to Thailand. Mr. Wu is to serve as assistant treasurer in the Bangkok Sanitarium and Hospital.

W. R. BEACH

The Voice of Prophecy in Brazil

By HENRY FEYERABEND
Inter-Union VOP Representative

For more than 20 years the Voice of Prophecy has been sowing the seed of the gospel in Brazil, and is reaching the far corners of this vast country on more than 320 stations. More than 22,000 students are enrolled in our correspondence

course. In all parts of the country friends of our program gather to meet the radio group as we travel from city to city. In many of these cities it is difficult to find a hall large enough to accommodate these interested people.

In recent years the Voice of Prophecy quartet has carried on a number of evangelistic campaigns, aimed at getting decisions from Voice of Prophecy interests. In these spearhead meetings the correspondence course is taught in a Bible class that meets every night after the meeting, and a diploma is offered at the end of the series. In the last four of these three-week efforts, 335 were baptized.

In the city of Anápolis, near Brazil's new capital, we preached for 23 consecutive nights. Very little was spent in advertising, yet our nightly attendance was more than 1,000. More than 300 remained every night after the meeting for the in-person "correspondence" course. In three weeks our little Sabbath school in that city almost doubled its attendance.

The opposition on the part of some of the other churches was bitter. One of the ministers launched a campaign against us, holding public mass meetings and making daily attacks on the radio. In these attacks he accused the quartet of having brutally attacked him on the street, and he claimed that the presence of the quartet in the city was a threat to his personal safety. He appealed to the public to help him expel our group from the town.

In spite of the fanatic attacks of this minister, many of his most prominent church members took their stand. At the baptism a hush fell on the crowd as the stepmother of the minister who had so fiercely attacked our work stepped into the water to be baptized.

In the city of Duque de Caxias, second largest in the State of Rio de Janeiro, already more than 100 have been bap-

tized as a result of the meetings. Our church has become much too small to accommodate the increased membership.

A number of men have lost their jobs because of their decision to keep the Sabbath. Young people are sacrificing their scholastic achievement to keep the Sabbath, as most Brazilian schools are open on that day. One young woman was engaged to be married at the time she began to attend our meetings. Her fiancé had already bought the furniture for their future home, but when he heard that she was interested in becoming an Adventist he demanded that she choose between him and the church. She chose to become an Adventist.

In the southern part of the country one of our halls was filled with emotion when a spiritualist minister came forward in response to the altar call. He handed us his credentials saying, "I have worshiped the devil too long. Now I plan to be an Adventist."

From all over Brazil come requests for spearhead meetings in places where the interest is great. Decisions are being made every day. This is our day of opportunity in Brazil.



► Students chosen by students and faculty of Union College to take part in the student missionary program for 1967 were Karla Krampert, Kenosha, Wisconsin, and Jerry Mitchell, Fort Worth, Texas. The mission fields where they will work will be chosen according to the individual student's abilities.



Left: The rock that destroyed the Jimenez home, at rest in a neighbor's garden. Right: Señora Jimenez stands by the desk where she studied her Bible and took care of the church treasurer's work. This desk was the only undamaged piece of furniture in the house.

The Day the Mountain Moved

By ROBERT G. WEARNER
Professor of Theology
Inca Union College

At 4:44 Monday afternoon October 17 Señora Herminia de Jimenez stood in the door of her home in Chosica, not far from Lima, Peru. A violent earthquake made every building tremble and struck terror to the hearts of the inhabitants.

On former occasions Sister Jimenez, faithful deaconess for the local group of Seventh-day Adventists, had remained

in her home and prayed earnestly to God for protection. But on this afternoon she saw a neighbor woman down the street who had fainted from fright. She ran to help her, with her little daughter following. This act of kindness probably saved her life.

When she returned to her home she found it almost completely destroyed. The earthquake had dislodged several large rocks, each weighing several tons, high on the mountain behind her house. These came rolling down at great speed, destroying everything in their path. The adobe houses crumbled like matchboxes. One passed through the home of Mrs.

Jimenez and stopped in the flower garden in front of a neighbor's house across the street. Another came to rest where the daughter's bedroom had been. Fortunately, the husband and other two daughters were away.

But that is not all the story. Sister Jimenez is the treasurer of the group. The desk where she studied her Bible and took care of the treasurer's accounts was undamaged. Her much-loved Bible still was in its place. The little room where she kept the tithes and offerings was undamaged! How thankful she was that God had taken care of her and of His sacred tithe.

Trumpet Evangelism in Berlin

In West Berlin our young people have been using a brass band in their evangelism.

On October 8, 1966, we had our first open concert at Zoologischer Garten in West Berlin. This is the busiest place in Berlin. Many young people stopped, and Beatles switched their radios off and listened to us. Some of them asked questions. In 45 minutes 2,800 leaflets on the soon coming of the Lord and 2,500 Voice of Prophecy cards were given away.

Later in October the second trumpet-evangelism meeting was held at the stairs of the Kaiser-Wilhelm-Gedächtnis-Kirche (the Emperor Wilhelm Memorial Church). As the following day was the remembrance day of the Reformation, we distributed the leaflet "Should Men Alter God's Commandments?"

We pray that God will bless the beginning of this effort. Our aim is to bring the message of Jesus to the city of Berlin.

H. MAYER, Minister, Berlin West Conference



1967 BOOK CLUBS

Missionary



Volunteer

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JUNIOR

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PRIMARY

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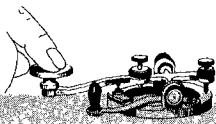
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Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

► W. W. Runyon, presently business manager of the Penang Sanitarium and Hospital in the Southeast Asia Union, has been asked by the South China Island Union to be business manager of the new Stubbs Road Hospital in Hong Kong. On a temporary basis he will serve as acting business manager of the Taiwan Sanitarium and Hospital.

► The South China Island Union has called Milton Lee to be ministerial and radio-TV secretary. For the past several years he has served from the Singapore headquarters of the Far Eastern Division as evangelist for the Chinese race. He will reside in Taipei, Taiwan, but will continue his evangelistic work in Hong Kong, as well as in the large cities on Taiwan. His most recent evangelistic campaign has been at Cholon, Saigon, Vietnam.

► The South China Island Union has called R. J. Aldridge to serve as MV secretary. He is now connected with the Far Eastern Island Mission on the island of Palau as teacher-pastor.

► C. G. Oliver, now on furlough in the United States, has been appointed business manager of the Indonesia Union College near Bandung, Java.

► In March, Chester Damron will assume his new post as head of the Bible department of the Mount Klabat College, the newest school in the Far Eastern Division. Elder Damron has been on furlough in the United States.

► The new ministerial secretary of the North Philippine Union is J. R. Bailey, of Korea. He takes the place of Royce C. Williams, now the division ministerial secretary.

► H. M. Baldwin, former secretary-treasurer of the North Philippine Union, is now assistant treasurer of the Far Eastern Division. He will be connected with the Hong Kong office and will be in charge of transportation and purchasing. His successor in Manila is Gordon Bullock, of the West Indonesia Union in Djakarta.

► M. G. Jereos, former secretary-treasurer of the Central Philippine Union, will serve as secretary of the North Philippine Union. His successor in Cebu City is M. U. Donato, now assistant treasurer of the union.

► The Far Eastern Division has bid farewell to Howard E. McClure, Sabbath school secretary, who has accepted a call to be secretary of the department of lay activities of the South American Division. Pastor McClure has served the Far Eastern Division for the past twelve and one-half years. His successor in the di-

vision office is Ralph S. Watts, Jr., of the Korean Union.

► The Far Eastern Academy held a weeklong holiday retreat at Port Dickson, Malaya, between the Christmas and New Year seasons. The main speaker was E. L. Minchin, general field secretary of the General Conference. Others who took part in the program included Gilbert Bertochini, Milton Lee, T. V. Zytoskee, R. R. Greve, and D. A. Roth.

► David Dennis, formerly of the South American Division, has been appointed treasurer of the West Indonesia Union. He will assume his new duties about July 1. At the present time he is taking advanced work in the United States.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Raymond L. Pelton, administrator of the New England Sanitarium and Hospital, has been appointed to the Council on Administrative Practice for the Massachusetts Hospital Association. This group

Premedical Student Qualifies for Student Pilot Wings

Paul Wong (center), son of Pastor and Mrs. K. S. Wong, of Bangkok, Thailand, qualified recently for his student pilot wings, successfully completing the solo requirements set forth by the Civil Aviation Commission of the Philippines.

Paul is a premedical student at Philippine Union College, being sponsored by the Bangkok Sanitarium and Hospital. Following his completion of the medical course, Paul hopes to serve the Thailand Mission as a flying medical missionary.

At the left is Major General Victor M. Osias, vice-chief of staff, Armed Forces of the Philippines, and Major Henry W. Meider, director of PATS Flying School, Manila.

P. G. MILLER, Dean of Faculties
Philippine Union College



develops new programs and ideas for the association to implement throughout the Commonwealth of Massachusetts.

► F. Lincoln Millet, of the South Lancaster village church in Massachusetts, has been named Press Secretary of the Year (1966) by the Southern New England Conference public relations department. At a special ceremony in the South Lancaster church on January 14 Richard J. Barnett presented Mr. Millet with a beautiful wall plaque in recognition of his achievements. This year the Southern New England Conference public relations department elected to make three additional awards to press secretaries who have done outstanding work. Receiving ribboned medallions for their contributions were Mrs. Avis Taylor, of the New England Sanitarium church, Stoneham, Massachusetts; Lidija Sparins, of the Plainville, Connecticut, church; and Mrs. Jeanette Harris, of the Amesbury, Massachusetts, church.

► George R. Earle was elected president of the Northeastern Conference on December 27, when the executive committee met with General Conference and union representatives. Elder Earle graduated from Oakwood College in 1948 and began his ministry in South Carolina. Within a few months after entering the work, Elder Earle was called to the Northeastern Conference, and there he has served ever since.

► Joel O. Tompkins recently concluded a series of meetings in the West Lebanon, New Hampshire, church. Thus far 12 people have been baptized as a result of this effort, and another baptism is scheduled for the near future.



Central Union

Reported by
Mrs. Clara Anderson

► Porter Memorial Hospital recently opened its special-procedures room, which contains ultramodern equipment used in the X-ray diagnosis of heart and vascular diseases.

► G. W. Crowson, Missouri Conference evangelist, reported that the meetings in Sullivan, Missouri, were very successful and that two meetings had to be held each evening to accommodate the people. One contributing factor was the daily broadcast of the Voice of Prophecy for eight months.

► Six persons were baptized in Laramie, Wyoming, with the closing of the evangelistic meetings held by Ben George and Ken Taylor. This is the last of the meetings by Elder George, since he has moved to the Colorado Conference.

► The contract was signed for the construction of the new administration building at Platte Valley Academy, Shelton, Nebraska. It is to be completed for the

1967-1968 school year, according to Don Wesslen, principal.

► Harold Buck has been appointed controller at the Porter Memorial Hospital, Denver, Colorado, as announced by Olof T. Moline, administrator. Assisting Mr. Buck are Mrs. Byra Gillham, accountant-secretary; Eda Shultz, in charge of payroll; and Myron Huffman, accountant. James Culpepper has assumed the position of assistant patients' business manager.

► The evangelistic meetings held in Greeley, Colorado, by M. L. Venden and Gordon Henderson were closed with 39 decisions for baptisms.

► Dr. Gary L. Anderson, a dentist, has opened practice in Durango, Colorado. Mrs. Anderson is the former Shirley Herr.

► N. W. Baker, Kansas Conference evangelist, has ended an effort in Coffeyville, Kansas, with several persons being baptized.



Columbia Union

Reported by
Morten Juberg

► As the result of evangelistic meetings held in Norfolk, Virginia, 46 have been baptized. Leading out in the meetings was the Holley evangelistic team.

► A gift of machinery and automotive components valued at \$2,500 has been given by General Motors to Blue Mountain Academy. The equipment will be used for automotive instruction at the school.

► Dedication services have been held for the new Blooming Grove, Ohio, church. The congregation was organized 87 years ago and had met in a building erected in 1880. Guest speaker for the dedication services was C. C. Weis, Columbia Union Conference lay activities secretary.

Leaders' Training Program in Southeast Asia

As a result of lay evangelism leaders' training schools being conducted in each of the five missions of the Southeast Asia Union—Vietnam, Thailand, Malaya, Sarawak, and Sabah—lay training schools are now being conducted in nearly every church in the union. Pictured below are those who attended the classes at the lay evangelism school conducted twice weekly at the Balestier Road church in Singapore. T. K. Chong, the pastor, organized the school. (Pastor Chong is fifth from the right on the second row.)

DANIEL R. GUILD, *President*
Southeast Asia Union



► Horace R. Beckner, formerly pastor of the Alhambra, California, church, is the new stewardship secretary of the Pennsylvania Conference.

► Elvin L. Benton has been named religious liberty secretary of the Columbia Union Conference. He will receive his Juris Doctor (Doctor of Law) from American University this coming June. Mrs. Benton is an associate professor in speech on the staff of Columbia Union College.



North Pacific Union

Reported by
Mrs. Ione Morgan

► A year ago the members in Enumclaw, Washington, purchased ten acres of land upon which to build a school, a gymnasium, and church. On December 11 ground was broken for the new school, and it is hoped that the four-room school plant will be occupied next fall. The present school enrollment is 45, with three dedicated teachers: John Weir, principal, Mrs. Lila Weir, and Mrs. Dorothy Pulley.

► In February of 1964 Brother and Sister Charles Kelley were baptized during the Knowles-Hiner meetings in Grants Pass, Oregon. Two years and eight months later the Hiner-Lindfors-Reynolds team was in Grants Pass for a month's stay. At the close of this series, among the persons baptized were ten relatives of the Kelleys whom they had brought to the services. The Kelley trophies for Christ now stand at 14 baptized persons, who with their children make up a church attendance of 29. The Kelleys have now entered into full-time literature ministry.

► Portland Sanitarium radiology department is adding a \$62,500 installation in a new special-procedures room. The new facility will make possible many types of examination beyond the standard X-ray, because of its higher capacity (1,000 milliamperes, against 300 now being used).



Northern Union

Reported by
L. H. Netteburg

► H. N. Williams, pastor of the Glenwood, Minnesota, area, began a new radio program on January 1 called *The Voice of Inspiration*. The broadcast is heard over station KMRS in Morris on Sunday at 10:00 A.M.

► On Tuesday evening, December 13, the Minnetonka, Minnesota, Dorcas Society gave a Christmas party for the mothers and 13 children of two deserving families on relief.

► The Grassy Butte, North Dakota, church, with a membership of 27, has reported \$2,166.36 for investment, which amounts to an average of \$80.24 per member.

► Dave Lehmann, one of the newest literature evangelists in North Dakota, in his first three days of canvassing has enrolled 14 people in the Bible correspondence course and sold a total of \$305.90 worth of literature.

► Siegfried Roeske, North Dakota pastor, reports a baptism of six on Sabbath, December 10, as a result of meetings held by him and Don Stephan.

► A young couple was recently baptized into the Grand Forks, North Dakota, church as a result of a contact made by George Dronen, a literature evangelist.



Southern Union

Reported by
Oscar L. Heinrich

► Pathfinder Clubs and Dorcas Welfare units throughout the entire Southern Union dispersed baskets of food to hundreds of families during the holiday season. Many youth gathered canned food on Halloween night, and Dorcas women used it to help fill baskets for Thanksgiving and Christmas.

► Three hundred members of the Sanitarium church in Orlando, Florida, celebrated an overflow Ingathering victory on December 18. The church goal was \$15,000. Total raised was \$16,400. Church pastor is Leslie Mansell, assisted by Arthur Swinson.

► Literature evangelists of the Florida Conference reported a delivery gain of \$100,000 in 1966 over 1965. Total sales for the year mounted to \$350,000. Conference publishing secretary is Joe Ring.

► The soul-winning program for 1966 in the Georgia-Cumberland Conference came to a climax with a layman-youth congress held at Southern Missionary College on December 10. Total baptisms for the conference reported to that date were 458.

► Five persons were baptized in La-Grange, Georgia, as a result of a series of meetings held by John Fowler and Dr. O. C. Meisner, practicing dentist in Macon, Georgia. Closing his office at 2:00 P.M. each day, the doctor drove 80

miles for the meetings. He reports that his income was greater during the time he was preaching in LaGrange than at any other time.



Southwestern Union

Reported by
J. N. Morgan

► The Southwest Region Conference of the Southwestern Union has reported for the first nine months of 1966 a total of 338 persons baptized. The constituency of this growing field now stands at 4,107. This field has grown from its organization in 1947 and a membership of 1,700 to its present standing. Baptisms were reported in 23 churches, several ministers completed successful tent efforts. C. S. Miles baptized 64 in Dallas, J. A. James 27 in Houston, D. S. Williams 64 in Oklahoma City, and L. G. Newton 17 in Baton Rouge.

► The Oklahoma publishing department has reported a gain at the end of November, 1966, over 1965 of \$50,000. Along with this substantial financial gain, 12 persons were baptized because of the influence of Christian literature evangelists during 1966.

► Dr. D. I. Coggins, of Corpus Christi, Texas, has been elected to serve as vice-president of the National Association of Seventh-day Adventist Dentists. Dr. Ralph Waddell, newly elected secretary of the Medical Department of the General Conference, was present for the installation service, which was held in Dallas, Texas.

► Mrs. Janet Peterson, of San Antonio, Texas, has been appointed as consulting dietician for all conference-operated medical institutions in the Texas Conference.

In Remembrance

ADAMS.—Fred Eugene Adams, born Nov. 17, 1877, at Waterville, Maine; died Dec. 24, 1966, at Takoma Park, Md. Among the survivors are a son, Vinston Edmond Adams, and a daughter, Esther Adams, employed at the General Conference headquarters.

AMMON.—Sam R. Ammon, born July 2, 1899, at Odessa, Russia; died at Arcadia, Calif., Oct. 3, 1966. His wife, Ruth, survives.

BAINES.—Lyle Linus Baines, born Nov. 5, 1898; died Sept. 30, 1966, at Ventura, Calif. His wife, Myrtle, survives.

BARNETT.—George Jackson Barnett, born Sept. 11, 1885, near Gilbert, Ark.; died in October, 1966. Among the survivors are his wife, Ida Jane Lawrence Barnett, and a son, Doyle, a departmental secretary in the Southeast Asia Union.

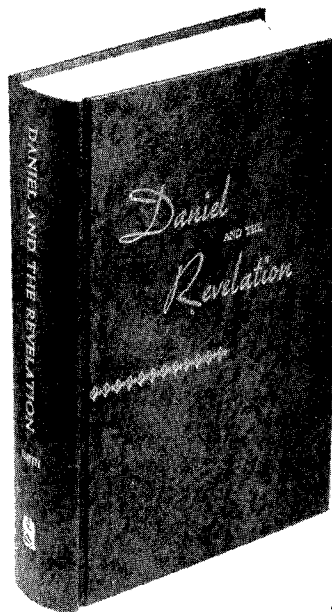
BARTLETT.—George Grant Bartlett, born Feb. 18, 1871, in Woodford County, Ky.; died Nov. 12, 1966. For a time he worked in the maintenance department of our hospital at Madison College, Tennessee. He is survived by a daughter, Grace Baker, and two sons, Roscoe G., and Howard G.

BATTERSBY.—Harry Erle Battersby, born Aug. 19, 1894, at Greenwich, Prince Edward Island, Canada; died Nov. 26, 1966, in St. Petersburg, Fla. After attending Atlantic Union College, he was manager of the college press there until he was transferred to Columbia Union College to serve in the same position. In 1944 he began work at the Review and Herald Publishing Association, where he worked until his retirement in 1959. Survivors are his wife, Leafie K.; one son, Don Stanley, of Rock-

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By Uriah Smith

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ville, Maryland; two brothers, Cowan W. and Dr. Kenneth.

BERG.—Anna Rachel Nightingale Berg, born March 21, 1891, at McPherson, Kans.; died at San Gabriel, Calif., Dec. 29, 1966.

BLACKBURN.—Mary Elizabeth Hardt Blackburn, born April 11, 1880, in Goliad County, Tex.; died May 13, 1966. [Obituary received Dec. 9, 1966.—Eos.]

BLANKENSHIP.—Mary Angeline Haas Blankenship, born July 28, 1892; died Dec. 3, 1966.

BROSS.—Esther Etta Bross, born Jan. 28, 1879, in Missouri; died Dec. 2, 1966, at Ardmore, Okla.

CALKINS.—Earl Henry Calkins, born April 10, 1897, at Spring Valley, Minn.; died Dec. 8, 1966, at Napa, Calif. His wife, Maude Parks Calkins, survives.

CASE.—Julia Ellen Case, born March 9, 1875, at Huron, Ind.; died Oct. 21, 1966, at Stillwater, Okla.

CLOUGH.—Oral Lee Clough, born June 7, 1891, at Sparta, Mich.; died Oct. 30, 1966, at Gardena, Calif. His wife survives.

CORIDON.—Arnold Joe Coridon, born Jan. 20, 1906, in Los Angeles, Calif.; died Oct. 31, 1966, at Ojai, Calif. His wife, Beulah, survives.

DEEGAN.—Clarence M. Deegan, born July 15, 1921; died Oct. 26, 1966. His wife, Opal, survives.

EKLUND.—William Eklund, born July 18, 1890, in Minneapolis, Minn.; died Dec. 4, 1966, at Starbuck, Minn.

ELIJAH.—Addie May Elijah, born March 30, 1894, near Cosperville, Ind.; died Nov. 9, 1966, at Kendallville, Ind.

EVERS.—Maude E. Evers, born Dec. 3, 1885, in Missouri; died Nov. 11, 1966, in Denver, Colo.

FRICKE.—Howard J. Fricke, born Oct. 22, 1914, in St. Louis, Mo.; died Nov. 4, 1966, in St. Louis, Mo. His wife, Thelma E. Fricke, survives.

GAGE.—Kenneth Claude Gage, born Feb. 12, 1893, at Hillsboro, Tex.; died June 10, 1966. For a time he managed the college press at Keene, Texas. His wife, Eva, survives. [Obituary received Dec. 8, 1966.—Eos.]

GORDON.—Thelma Gordon, born March 17, 1914; died Oct. 4, 1966. Her husband, Lew, survives.

HAYES.—Charlotte May Mothershed Hayes, born Feb. 1, 1901, at Jefferson City, Mo.; died at Long Beach, Calif., Oct. 17, 1966.

HAYNES.—Otis Pleasant Haynes, born May 28, 1885, near Jackson, Ga.; died Nov. 27, 1966. His wife survives.

HOPPER.—Nancy Hopper, born Oct. 27, 1878, near Sioux City, Iowa; died at Manatee, Fla., Dec. 15, 1966.

HOUCK.—Walter Franklin Houck, born Nov. 6, 1889, in Pennsylvania; died Nov. 2, 1966, at Riverdale, Md. He attended Atlantic Union College and dedicated his life to the literature ministry. He was associate publishing secretary in the Ohio Conference, and later served in the West Pennsylvania Conference. His wife, Beulah, of Baltimore, Maryland, survives, as well as a brother and a sister.

HUDSON.—R. T. Hudson, born Dec. 4, 1912, at Jackson, Miss.; died in Flint, Mich., Dec. 10, 1966. He attended Shiloah Academy, in Chicago; Oakwood College, in Huntsville, Alabama; and Queens College, in Flushing, New York. He began his ministry in Des Moines, Iowa, in 1935. He also was the supervisor of evangelism in Sioux City and in sections of Nebraska. After that he was pastor of churches in the Dallas, Texas, district; the Pittsburgh, Pennsylvania, district; Washington, D.C.; Cleveland, Ohio; and New York's Ephesus church. In 1962 he became president of the Northeastern Conference and served in that capacity until his death. He baptized approximately 3,000 people and was one of five United States ministers chosen in 1960 to represent his country on the British Broadcasting Corporation in London, England. Survivors are his wife, Dorothy Warren Hudson; daughters, Ramona, Sharon, and Robin; son, Ricardo; two grandchildren; and his sisters, Mary Hicks, Avis Carethers, and Omega Grigsby.

JAEKEL.—Isaac Jaekel, born March 17, 1890, at Marion, Kans.; died Nov. 2, 1966, at Alva, Okla.

JOHNSON.—William Otto Johnson, born May 4, 1886, in Chicago, Ill.; died June 15, 1966, at El Monte, Calif. [Obituary received Dec. 12, 1966.—Eps.]

KISTLER.—Alvin Jacob Kistler, born Feb. 21, 1876, at Kistler's Valley, Pa.; died at Loma Linda, Calif., May 31, 1966. His wife, Dorothy, survives. [Obituary received Dec. 22, 1966.—Eps.]

KLINE.—Richard Gene Kline, born in 1948, at Waynesboro, Pa.; died near Smithsburg, Md., Dec. 24, 1966.

KNOX.—Amanda June Knox, born March 8, 1893, at Summerset, Ky.; died Oct. 8, 1966, at Pewe Valley, Ky. Her husband, John Edgar, survives.

KURZ.—Paul Kurz, born April 19, 1894, at Bar-

He Sleepeth

By LOUISE C. KLEUSER

He is not dead, but sleepeth—
What comfort in the thought!
As weary hands and tired feet
Their hard-earned rest have wrought.

A father's loving counsel
Is hushed in peaceful sleep,
While at his side God's angels
Their loving vigil keep!

His sleep is not eternal,
For Christ has burst the tomb;
The pain and gloom of teardrops
Distill in heaven's noon!

Just glimpse beyond life's curtain
The dawn of better day,
And mark the Master's coming—
O meet Him on the way!

rington, Ill.; died Oct. 3, 1966, at Glendale, Calif. His wife, Ethel Warren Kurz, survives.

LAUBACH.—Florence Williams Laubach, born June 12, 1909, at Corydon, Pa.; died July 28, 1966, at Wytheville, Va. She trained as a teacher in Washington Missionary College, and following her graduation taught church school at Coudersport, Pennsylvania, and at Vienna, Virginia. In 1934 she married Carl Laubach. Several years ago they joined the staff of Echo Valley Academy. Survivors are her husband; a son, Charles; three brothers; and her stepmother, Elsie Williams. [Obituary received Dec. 12, 1966.—Eps.]

LAUGHNER.—Lucy A. Laughner, born Dec. 10, 1875, at Beloit, Wis.; died July 4, 1966. [Obituary received Dec. 15, 1966.—Eps.]

LEDINGTON.—Mabelle Ledington, born at Callington, England; died Dec. 14, 1966, at Wichita, Kans.

LOOK.—Fonda Lee Look, born April 24, 1939, at Pratt, Kans.; died Dec. 11, 1966, at Wichita, Kans. Her husband, Ralph R. Look, survives.

MC CALLUM.—Elizabeth McCallum, born Feb. 14, 1883, in Michigan; died Nov. 4, 1966, at Lakeland, Fla.

MILLER.—Harold Amadeus Miller, born Nov. 14, 1891, at Tonowanda, N.Y.; died Dec. 6, 1966, at Orlando, Fla. He studied at South Lancaster Academy, Princeton University, and other schools. For 14 years he taught at Mount Vernon Academy, then at Washington Missionary College, Southern Missionary College, Union College, and Pacific Union College. After 37 years of teaching, he retired at Southern Missionary College, where the fine arts building is named Harold A. Miller Hall. In addition to teaching piano, voice, and theory and directing choral groups, he produced scores of sacred compositions. Survivors are his wife, Grace Purdham Miller; son, Dr. H. A. Miller, Jr.; granddaughter, Susan; two brothers, R. C. and Lester; and a sister, Pearl M. Clayton.

MINNICK.—Pauline Minnick, born Aug. 20, 1907, at Climax, Kans.; died at Huntington Park, Calif., Oct. 27, 1966. Her husband, Lloyd, survives.

MOODY.—Ruby Goodloe Moody, born Oct. 25, 1893, at Savannah, Mo.; died Nov. 11, 1966, at Spartanburg, S.C. Her husband, Percy, survives.

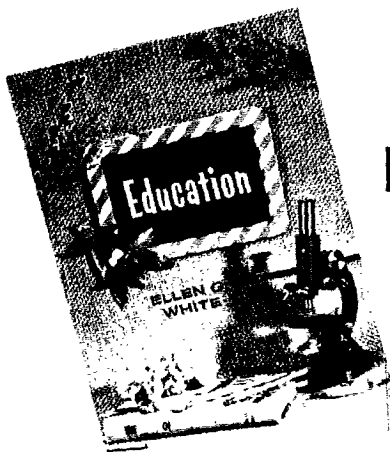
MUNCE.—Florence Southey Munce, born Oct. 19, 1883, in London, England; died at Glendale, Calif., Nov. 27, 1966.

NEAL.—Lola E. Neal, born in 1898, in Kentucky; died at Lynwood, Calif., Dec. 12, 1966. Her husband, Frank, survives.

PANKRATZ.—John Albert Pankratz, born May 6, 1883, at Leigh, Kans.; died Nov. 10, 1966, at Wellington, Kans. His wife, Pearl Crouch Pankratz, survives.

PEDERSEN.—Addie Irene Wheeler Pedersen, born Nov. 1, 1884, in Iowa; died at Keene, Tex., Sept. 15, 1966. In 1904 she graduated from Union College. For three and a half years she taught in South Dakota, Wyoming, and Colorado. In 1908 she married Roy Pedersen. Survivors are her husband; a daughter, Mrs. Ross Rice; a brother, Merrill Wheeler; and two sisters, Mrs. Roy Williams, and Mertie Wheeler.

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The initials of a friend

PITTER.—Colin Arthur Pitter, born Aug. 1, 1906, at Kingston, Jamaica, W.I.; died Dec. 10, 1966, in New York City. In 1940 he married Ethlyn Griffiths. He graduated at West Indies College, where he later taught in the English and business administration departments. Then he attended Emmanuel Missionary College, Columbia University, and New York University. He was a teacher for some time at Oakwood College, and then became the principal of the Northeastern Academy. He resigned this position to become auditor for the Northeastern Conference, which position he was unable to fill because of ill health. He was a member of the Northeastern Conference committee. Survivors are his wife, of New York City; a foster daughter, Maureen; four sisters; and two brothers.

PONCE.—Emiliano Ponce Sedano, born July 30, 1889, in Jalisco, Mexico; died Sept. 18, 1966, in Montemorelos, Mexico. From 1919 to 1922 he was director of the Presidential Band in Mexico, but the Adventists of Inter-America will best remember him for his arrangement of "Mas Alla del Sol" (the hymn of Inter-America). Immediately after his baptism in 1922, he began working for the church. He was ordained to the ministry in 1933. In 1934 he became president of the Central Mexican Mission, the first Mexican pastor to be given administrative responsibilities. In 1951 he became secretary of the Mexican Union, where he served until his retirement. Survivors are his wife, Señora Felicitas Duran de Ponce; nine children; 33 grandchildren; and four great-grandchildren.

POTTER.—Minnie Mae Potter, born Aug. 3, 1878, at Hastings, Nebr.; died Dec. 1, 1966, at Loveland, Colo.

PRINCE.—Rufus Wesley Prince, born July 26, 1898, at Saint Thomas, Virgin Islands; died Oct. 11, 1966, in Puerto Rico. He became a colporteur at the age of 16, and after his graduation from Aibonito Academy, he went to Santo Domingo as a pastor-teacher, where he remained seven years. He then became a teacher at the Puerto Rico Academy. During his ministry he helped organize many churches and also pastored the Manhattan Spanish church in New York City from 1947 to 1952. In 1921 he married Delores Cortijo, who survives, along with his two daughters, Victoria and Josephine.

PUTNAM.—Lewis Dexter Putnam, born July 31, 1871, at Madison, Fla.; died Nov. 9, 1966, at Spartanburg, S.C.

RICHARDS.—Charles Filmore Richards, born May 4, 1884, in Rockingham County, Va.; died at Staunton, Va., Sept. 5, 1966. His deepest interest was in the ten-grade school operated by the church in Staunton, which bears his name. His wife, Helen, survives. [Obituary received Dec. 12, 1966.—Ens.]

ROHRBAUGH.—Nell E. Rohrbaugh, born Feb. 4, 1891, at Salem, Mo.; died Nov., 1966.

RUNYAN.—Edwin Nathan Runyan, born Oct. 16, 1896, at Bern, Kans.; died Dec. 15, 1966, at Iola, Kans. His wife, Duleic Larmer Runyan, survives.

SCHARFFENBERG.—Katharyn Shirley Fickes Scharffenberg, born Feb. 3, 1894, in Harrisburg, Pa.; died at Lodi, Calif., Nov. 29, 1966. She earned her way through Mount Vernon Academy in Ohio through a secretarial course at Temple University in Philadelphia, and at Washington Missionary College. While at WMC in 1915 to 1917 she assisted in the college business office and met Elder William A. Scharffenberg. They were married in 1918. She had served in the office of the East Pennsylvania Conference prior to her marriage. The Scharffenbergs went as missionaries to China soon after their marriage, where they served 22 years. After returning to the homeland in 1940 she was a secretary in the Home Study Institute, in the Columbia Union Conference office, and in the General Conference, first in the Temperance Department and later in the War Service Commission. Survivors are her husband; three sons, Dr. William August, of Lodi, Calif.; Richard Shirley, of the Kettering Memorial Hospital; and Dr. John Alfred, of La Sierra, Calif.; 13 grandchildren; one great-grandson; her mother; and her sister, Elizabeth Bacon.

SCHMIDT.—Florence Irene Couperus Schmidt, born Feb. 26, 1917, in Batavia, Java; died Nov. 27, 1966. Her parents were missionaries to Indonesia. She is survived by her husband, Dr. Mollerus Couperus.

SCHULTZ.—Leroy O. Schultz, born Sept. 29, 1893, at Dunbar, Nebr.; died at Glendale, Calif., Oct. 14, 1966. His wife, Freda, survives.

SCHWERTFEGER.—Stephanie Schwertfeger was born July 22, 1964; died Oct. 14, 1966.

SHEARER.—Ruth M. Shearer, born Oct. 26, 1897, in Grand Rapids, Mich.; died at Glendale, Calif., Oct. 5, 1966. Her husband, Gordon, survives.

SHOEMAKER.—Bessie R. Shoemaker, born Aug. 20, 1878, at Hagerstown, Md.; died at Hagerstown, Dec. 22, 1966.

SMITH.—Stella E. Pack Smith, born Nov. 16, 1880; died Dec. 17, 1966.

SNIDER.—Eva Yovanna Snider, born Feb. 8, 1913, at Byssville, Ohio; died at Miami Beach, Fla., Nov. 17, 1966.

STINSON.—Jacob C. Stinson, born March 13, 1871, in Nacogdoches County, Texas; died Oct. 25, 1966, at Cleburne, Texas. He was a lay preacher at Douglass, Texas, but the last 20 years he lived at Keene, Texas.

TROUT.—J. Albert Trout, born Sept. 10, 1881, in Philadelphia, Pa.; died Nov. 2, 1966, at North Falmouth, Mass. The New England Sanitarium and Hospital had its beginning in South Lancaster, Massachusetts, where he worked in the office. He moved with the institution to Stoneham, Massachusetts, where he worked for ten years. In 1910 he married Edna M. Tefft. For ten years he was secretary-treasurer of Atlantic Union College. Survivors are a daughter, Breta Grew; eight grandchildren; nine great-grandchildren; and a sister, Mrs. Harold N. Williams.

WALTERS.—Hattie Maud Walters, born Jan. 28, 1880, in Maryland; died Dec. 12, 1966.

YATES.—Ethel Bartlett Yates, born Feb. 27, 1878, at Eureka, Kans.; died at Loma Linda, Calif., Dec. 14, 1966. Survivors are a son, Elder Harold Yates, and a daughter, Elma.

NOTICES

Requests for Prayer

A sister in California requests prayer for two backslidden sons and two grandsons and their families.

A member in the West states that her husband has deserted her, her son has left his wife, and a daughter's husband has left her. May these three husbands be converted and return to their homes.

A father on the East Coast writes that his son-in-law is preventing his daughter from seeing her baby and doesn't support her. She is weeping.

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, nor personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

George Swanson, 710—53 Ave., North, Minneapolis, Minn. 55430, wishes a continuous supply of *Signs, These Times, Life and Health, Listen, Message, Little Friend, Liberty, Instructor*.

Send a continuous supply of clean *Life and Health, Signs, These Times, Listen*, picture cards, pictorial aids, E. G. White books, songbooks, Bibles, *MV Kit*, prophetic chart, to Sweriano M. Tubia, Mati, Davao, P.I.

Send *Listen, Signs, Life and Health, Liberty, These Times*, and other magazines and tracts to W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23503, for distribution on ships traveling around the world.

D. F. Williams, 1098 Lenox Rd., Brooklyn, N.Y. 11212, wishes a continuous supply of flannelgraphs and board cutouts, Bible games, illustrated children's stories, pictures, and songbooks for children.

WANTED: Books by E. G. White and other message books for distribution among Muslims. Send to Z. M. Zubaid, Satellite Town, P.O. Box 22, Gujranwala, West Pakistan.

WANTED: A continuous supply of Bibles, *Hymnals*, small books, *Life and Health, These Times, Listen*, picture cards, Christmas cards, greeting cards, and cutouts to Nilda C. Moscatel, 397 Monteverde Ave., Davao City, P.I.

URGENTLY NEEDED! Thousands of used greeting cards for Vacation Bible School crafts. Other colored pictures useful for Sabbath school work. Remove blank pages from cards. Send to Mrs. T. A. Davis, Southern Asia Division, Post Box 15, Poona 1, India. Do not register packages. Send by third-class, surface mail. Mark "used material, no commercial value."

Send a continuous supply of *Review, Signs, These Times, Life and Health, Instructor, Guide, GO, Message, Liberty, Little Friend, Quarterly, Listen*, tracts, Bibles, prophetic charts, audio-visual aids, slides, films, records, E. G. White books, small books, pamphlets, and picture cards to Donato J. Generato, Jr., West Visayan Mission, P.O. Box 241, Iloilo City, P.I.

G. Thang Pu, SDA Mission Tahan, P.O. Kalemoy, Burma, needs a continuous supply of old Bibles, Egypt to Canaan Bible game, color books, songbooks, pictures, Spirit of Prophecy books, Christmas cards, *The Wine of Roman Babylon*, prophetic charts, children's stories, MV materials, *Review, Signs*, tracts, and small books.

Pastor C. O. Grayino, Davao Mission, P.O. Box 293, Davao City, P.I., needs *Signs, Listen, Life and Health, Message*, pamphlets, Bibles, 20th Century Lessons, and an accordion.

Remegio G. Doloquin, Northeastern Mindanao Mission, Butuan City, P.I., needs a continuous supply of *These Times, Signs, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, GO, Ministry*. Bibles, tracts, *Liberty*, slides and films, prophetic charts, *Daniel and Revelation*, songbooks, color books, and sound system with turntable.

Hubert Elliott, Lewisburgh P.A., Saint Mary, Jamaica, W.I., wishes *Guide, Instructor, Listen, Worker, Little Friend, Primary Treasure, Story Hour*, and *Signs*.

I. P. Johnson, 2112 Quillman Ave., Louisville, Ky. 40214, desires *After a Hundred Years* and missionary literature in quantity.

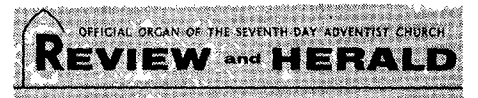
Send only books, Bibles, *Signs, Life and Health, These Times, Message, Listen*, to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

WANTED: A continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Missions Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, finger plays, *My Bible Story*, to the following: B. G. Escara, Romblon, Romblon, P.I.; J. T. Manulang, Post Box 87, Bandung, Java; 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, Kananda Section Office, 71/1 Infantry Rd., Bangalore 1, South India; Miguel T. Adante, Box 813, Manila, Philippines; Denis Breetzke, 1412 Clarks Lane, West Chester, Pa. 19380; Nene Palmares, Canlaon City, Oriental Negros, P.I.; Moses Attah, SDA Church, Box 133, Berekuh, Ghana; Tina R. Faigao, Tan-ag, Banton, Romblon, P.I.; Nelly Pahilagao, Negros Mission, 164 Lacson St., Bacolod City, P.I.; Charles M. Fernandez, Pikit, Cotabato, Mindanao, P.I.; Roberto Arellano, New Sagay, Negros Occ., P.I.; Edwin S. Tigley, New Sagay, Negros Occ., P.I.; Irene Arellano, New Sagay, Negros Occ., P.I.; Joseph Tigley, New Sagay, Negros Occ., P.I.; Isaias Tigley, New Sagay, Negros Occ., P.I.; Samuel O. Salarda, Mindanao Mission Academy, Manticiao, Misamis Oriental, P.I.; Ida Griffith, Los Tros, Erin, Trinidad, W.I.; Celestina Lacano, San Jose, Toboso, Negros Occ., P.I.; Mrs. N. L. Doss, Box 951, Malawi, Africa.

WANTED: A continuous supply of Bibles, *Signs, Listen, Life and Health*, slides, films, phonograph records, *Worker, Instructor*, Mrs. White's books, by Mariano B. Abuyme, Municipal Secy., Loreto, Surigao del Norte, P.I.

Church Calendar

Bible Evangelism Crusade	February 4
Church Missionary Offering	February 4
Faith for Today Offering	February 11
Christian Home and Family Altar Day	February 18
Christian Home Week	February 18-25



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

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News of Note

New Associate Editor for the Review

Ever since F. D. Nichol died last June, the work of the REVIEW has been carried on by two editors instead of the customary three. Beginning next week, however, a new name—that of F. Donald Yost—will appear on the masthead as associate editor. Elder Yost accepted the call to this responsibility at the time of the 1966 Autumn Council, but we have waited to make the announcement until he and his family could move to Washington from Southern Missionary College, where he has been assistant professor of journalism.

Elder Yost comes to the REVIEW staff with both practical experience and formal training for his new responsibilities. From 1950 to 1956 he served in the Review and Herald Publishing Association, first as an editorial assistant, and later as assistant editor of *The Youth's Instructor*. For four years after that he was assistant secretary of the Missionary Volunteer Department of the General Conference and served as editor of the *MV Program Kit*.

Elder Yost holds the B.A. degree in religion and English from Emmanuel Missionary College, an M.A. degree in journalism from American University in Washington, D.C., and currently is completing requirements for a doctorate in communications at Syracuse University's school of journalism. He began his ministry in the Michigan Conference and later served in the Potomac Conference, where he was ordained in 1959.

The name Yost is widely and favorably known in denominational circles. Elder Yost's father, the late Dr. Frank H. Yost, was editor of *Liberty* magazine and professor of church history and religion at the Theological Seminary.

Elder Yost is married to the former Lois Lamborn Scott. They have two children, Robert and Patricia. Editorials signed F. D. Y. will appear in the REVIEW beginning with the March 2 issue.

I speak not alone for myself but for Associate Editor Raymond F. Cottrell when I say, "Welcome" to Elder Yost.

K. H. W.

Largest Third Quarter Offering Overflow

The Thirteenth Sabbath Offering overflow portion for the third quarter of 1966 amounted to \$95,300.12. This is the largest third quarter overflow offering in the history of our Sabbath school work.

We wish to thank our faithful members all over the world field for their liberality in making possible this large overflow. We are certain that the Trans-Africa Division will rejoice over the evidence of your Christian love and interest in their needs.

The division assignments for 1967 are:

First Quarter	Far East
Second Quarter	Northern Europe
Third Quarter	Southern Asia
Fourth Quarter	Central Europe

G. R. NASH

Michigan First to Pass the Million Mark

Since its organization as a conference in 1861, Michigan has led the way with a number of "firsts." It was the first conference to be organized, our first publishing house was in Battle Creek, and our first literature evangelist began his work in Michigan.

Now, for the first time in history, a local conference Book and Bible House has sold more than \$1 million worth of books in one year. The retail sales in 1965 were \$642,399.48, but in 1966 these increased to \$1,077,420.18. This increase of 68 per cent does not include periodical sales.

George H. Taggart, manager of the Michigan Book and Bible House, writes: "We are pleased to be the ones to do this first, and I think it is only fitting, since the work began in Michigan, that we would be first to pass the million mark."



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

VATICAN CITY—An official of the Vatican Secretariat for Promoting Christian Unity said here that a common prayer which all Christians may recite at ecumenical services is expected to be ready for use next January during the annual Week of Prayer for Christian Unity. The prayer text is being drafted by representatives of the Catholic Church and of the World Council of Churches in Geneva.

HONG KONG—There are 200,000 Christians left in Peking, the capital of Red China. This year they had no Christmas. Catholic and Protestant churches, desecrated by the marauding Red Guard, were closed. Closure of houses of worship was reported to be total on Christmas Eve and Christmas Day. Observers here said that never before in this century had Christians in a Chinese city been barred from public worship on Christmas Day. They noted that although the Communist regime's constitution guarantees freedom of religion, practicing Chinese Christians still in the capital have been forced to go underground to worship.

May the rays of light shining from the pages of our literature strengthen our church members and win many new souls to Christ.

D. A. McADAMS

Bible Evangelism Advances in Nebraska

E. E. Hagen, lay activities secretary of the Central Union, informs us of an outstanding evangelistic experience in the College View church in Lincoln, Nebraska, where a great number of Union College students are engaged in personal evangelism, using the Gift Bible Evangelism method. He writes:

"This morning I talked with R. C. Gage, one of the pastors at the College View church, who tells me that they have 260 still on their active list receiving Bible studies. A number of the members of the College View church, mainly students of Union College, are engaged in this Bible-study program.

"A series of evangelistic meetings were held here in the College View church. These meetings were a little premature in relationship to the advancement made by these Bible students, but of these people 18 were known to have attended the evangelistic services."

We are indeed happy for this encouraging news. The Gift Bible Evangelism plan is kindling a fire all over North America, and we are confident that 1967 is going to be the greatest year yet in soul winning.

V. W. SCHOEN

ROME—Official dialog between the Roman Catholic Church and the worldwide Anglican communion began to take shape in a secluded retreat house at Gazzada near Varese in northern Italy. Ten or more officially nominated theologians from the churches met to make the initial probings of theological and practical difficulties standing in the way of eventual reconciliation. The dialog, which began January 9, is the direct result of the visit to Rome last March of the Archbishop of Canterbury, Dr. Arthur Michael Ramsey, in his capacity as head of the Anglican community.

TORONTO, ONT.—"Theological studies and my conscience" were cited by Father Anthony A. Stephenson, 59, a Roman Catholic Jesuit priest for 40 years, who was formally received into the Anglican Church of Canada and its priesthood here. "I still think the Roman Church could play the key role in the ecumenical movement, if only she would make the two or three changes demanded as much by theology as by the needs of Christian unity," he said.

NEW YORK—Increasing the understanding and areas of cooperation between the World Council of Churches and evangelical churches not affiliated with the international body will "most definitely" be one of the foremost concerns of WCC in the coming year, the Rev. Philip Potter, a Council executive, said here.