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OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

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Love God"

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★ "The School of the
Light"

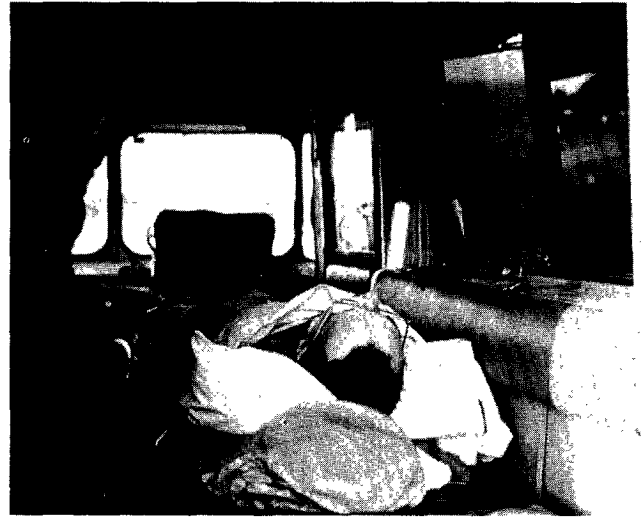
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Esterlito Caderma, an honor student at Mountain View College, in the Philippines, with children of a branch Sabbath school he recently organized. His brother, Serlito Caderma, whom he won to Christ, is also at MVC. [Turn to page 16 for a picture visit to "The School of the Light."]



Elder and Mrs. E. R. Reynolds in Takoma Park, Maryland.



Reynolds on the way to the Lahore airport.

By BETTY WHITAKER REYNOLDS

PHOTOS, COURTESY OF THE AUTHOR AND MARGARET ROELKE

“... to Them That Love

[On the back page of the Review for November 10, 1966, appeared a news note concerning the shooting, on October 22, of Missionary E. Robert Reynolds, Jr., of our Pakistan Union School. The following account of the tragedy, related by Mrs. Reynolds, will, we are certain, be of interest to all our readers.—Eds.]

ALL THINGS work together for good to them that love God” (Rom. 8:28) has always been one of my favorite texts. It has comforted me whenever things have not gone as I thought they ought to. However, God has been so good to me all my life that I have never really had much to complain of. I have often asked myself why it was that so many of my friends have had great difficulties while I have escaped.

Our family had never had a really serious illness or accident prior to the tragedy I am about to relate. Our medical and dental bills had been practically nothing all the twenty-one years of our married life.

But October 22, 1966, brought a sudden change in our lives.

First let me give you a little background. My husband, Bob, is a second-generation missionary, born in Lahore, West Pakistan, December 1, 1923. At the time of his birth his parents were living in the same house we were occupying up to the time our story begins.

Bob had had a trial previous to the one he is now experiencing. His parents were again in India, from 1937 to 1940, when Lahore was still a part of India. While Bob was attending Vincent Hill School he became quite ill and was confined to bed with paralysis. After thorough examination his doctors diagnosed his condition as multiple sclerosis. Many prayers ascended for him, and God restored him to full health and strength.

Our family went to Pakistan 15 years ago. We have enjoyed our mission service very much, and were disap-

pointed to have it terminate so suddenly. We were living at Chuharkana Mandi, and both of us were teaching full time at Pakistan Union School. Bob was carrying a very heavy teaching load on the college level, as well as being pastor of the church, choir director, and librarian. He was also overseeing two student evangelistic campaigns in nearby villages.

Friday night, October 22, Bob came home from one of these village meetings about 9:30. We retired at 11:30. No doubt thinking he was directing the school choir, Bob began to sing in his sleep. This awakened me. About a half hour later we both heard loud noises on the roof. At first we were not greatly disturbed, because large birds often walked around on the skylight, creating quite a racket. However, as the noise continued, we thought it sounded more like bare feet than birds' claws. Both of us stared in the direction of the skylight, and just at that moment the skylight lifted about three inches. We could look out at the night sky.

Another family shared this house with us—the K. A. Deweltzes—but there was no way to contact them from inside the house. Bob slipped out and tried to arouse the Deweltzes by shining the flashlight through a window, but without results.

“Ring their doorbell and ask them to turn the dog loose,” I suggested when he came back into the house.

To do this he had to go outside and almost halfway round the house. He and Ken Deweltz stood talking quietly at the door for several minutes. While they were talking, a messenger arrived by car to ask Mrs. Deweltz to accompany him to the small foreign construction company hospital across the way to take an emergency X-ray. The arrival of the car at this juncture probably prevented

the would-be thief from making his escape at this time.

Mr. Deweltz then called Bulanda, a national helper from our dispensary, who put a ladder to the lower roof at the back of our house. The house has a flat roof at each of two levels. Our neighbor and Bulanda climbed the ladder and scanned the lower level at the back. Thinking that whoever had been there must surely have come down, they did not check the chimneys and skylights, but proceeded immediately to the upper level and across to the front of the house to look down on the lower level at the front.

While they were at this point, the man, somehow unobserved, used the ladder to steady himself, and dropped quickly onto a large work table under the ladder. Keeping close to the house, he dashed around the corner and ran along the driveway to the front gate.

During this time I had been standing within four or five feet of the ladder but behind a screened door. This corner of the house was lighted, as were two other corners, so I got a good view of the man. Unfortunately, however, his back was toward me, so I could not see his face. This made identification, later, well nigh impossible.

In the meantime Bob had been stand-

A modern story of Christian faith and courage in the face of a great personal tragedy that came to a missionary family serving in Pakistan.



J. J. Aitken (left) and Robert H. Pierson visit Elder Reynolds at Washington Sanitarium and Hospital.

G O D™

ing on the veranda at the front corner of the house. As the man came into view I shouted, "Bhag giya. Bhag giya ["He ran. He ran."]."'

Just as the man was escaping along the driveway, Bob also came into the driveway from the front, and they met head on. Four shots were fired by the prowler in quick succession. Only one of them hit my husband.

Just why Bob left the veranda I do not know. I thought that upon hearing my shout, he had gone to see in which direction the man was running, but he says he did not hear me.

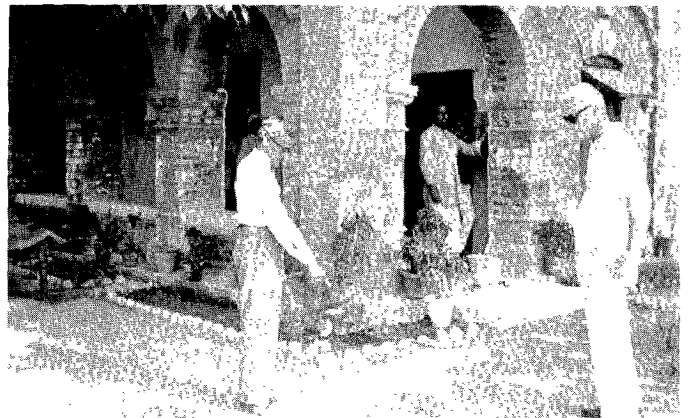
I looked up the driveway and saw Bob lying on his side in a pool of blood, quiet as death. His flashlight was still shining. In shocked disbelief I stood in the doorway as if transfixed.

Mr. Deweltz came down from the roof immediately and went to his side. Although accustomed to emergency scenes of all kinds during his several years' administration of the dispensary, during which time he had acquired medical experience far beyond his nurse's training, he became greatly agitated as he made a preliminary examination, shaking his head and crying, "He's finished. He's finished."

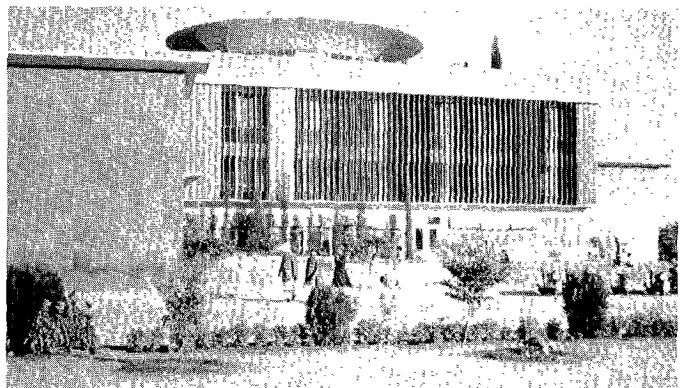
"Are you sure?" I asked, hoping desperately he might be wrong.

He raised Bob's right arm, and repeated his verdict: "He's finished."

Then he went into the house to report the sad news to his wife, who is also a nurse, as well as an X-ray technician. Mrs. Deweltz, already dressed because of the previous emergency call, rushed to Bob's side and discovered that he was not dead. He had begun to breathe—a gurgly, labored respiration. She immediately went to the hospital



D. R. C. Ghosh, registrar, shows W. W. Hofstar where Reynolds fell.



Lahore United Christian Hospital, where Reynolds was first taken.

across the road and brought back an ambulance and a national doctor.

With Mrs. Y. Khan, also a nurse and the wife of our assistant principal, Mrs. Deweltz accompanied him to the hospital.

The doctor could find no bullet wound, and consequently felt that Bob had been clubbed, not shot.

By the time I arrived Mrs. Deweltz had X-rayed Bob's head and found the bullet, lodged in the rear of his brain. It was finally decided that the bullet had entered the opening of the left nostril without leaving a wound.

My husband and I believe that it was in the providence of God that our neighbors were efficient nurses and that one was an X-ray technician. The fact that they had such good relations with the hospital staff of the foreign colony helped us to get all the emergency aid needed—more evidence of a divine Hand.

Since this small hospital was not prepared to keep serious cases, Bob was transferred by ambulance to the United Christian Hospital in the suburbs of Lahore, about 34 miles from where we lived.

The first week of his two and a half weeks in this hospital was spent in a 12-bed intensive-care unit. The hospital kindly permitted us to provide our own nurses, for Bob could not have survived without moment by moment attention. Mrs. N. L. Sherwin and Mrs. Deweltz shared the nursing care through Sunday, after Mrs. Khan had returned to her duties at the hospital in Chuharkana.

Soon after I arrived in Lahore I was invited to stay with Mr. and Mrs. W. W. Hofstar, who had recently come to Lahore, where Mr. Hofstar was working with US AID. Mr. Hofstar was a friend of mine from Loma Linda Academy days. When Margaret Roelke arrived three days later she was also invited to stay there. Since their apartment was right across the street from the front gate of the hospital, it seemed to Miss Roelke and me especially providential.

Bob had regained consciousness during the evening of the day he was shot. With great effort he had tried to write something on his pillow, but the only word we seemed to understand was "Glenn," the name of his brother. The next day, by means of signs and motions, he asked for pen and paper, and tried again to write, and once more the only word we could understand was "Glenn."

Finally he began to finger spell his messages with his left hand. This was much more successful. All the nurses learned to finger spell, and this

a prayer

By FLORENCE E. VERNON

O Thou whose wonders fill earth and sky,
Quicken me to see the beauty that in all
things lie—

The swirling dust, the dancing leaves,
The summer heat, the cooling breeze,
The wonderful little honeybees,
The songbirds' notes that fill the air,
Hope that returns from dark despair,
The loveliness of a childish prayer.
Take sin and sorrow from my eyes;
Let newborn hope within me rise.
Help me see Thy power in simple things—
The budding rose, butterfly wings.
Help me tell the wonders of Thy love
In the Gift Thou sent us from above.
Then when this present life is o'er,
Let me view Thy face forever more.

brought great relief to the patient. In fact it was not until he began to finger spell that we knew for sure his mind was clear, a circumstance of much encouragement to those who were caring for him. It made possible increased cooperation.

Providentially, three years previous, when Bob and I were on furlough, we took a class in deaf-mute finger spelling. Little did we dream that such a skill would be so vital.

It seemed providential, also, that the tragedy took place between semesters. As a result, Miss Roelke, who had had special experience in the nursing of serious cases, and who flew home with us eventually, was free to come to Lahore. She had finished her teaching assignment and had not accepted another, since she was planning to return home. Miss Roelke left Karachi on the morning plane three days after Bob was injured.

When Miss Roelke arrived she told

A Bible Quiz

The Tithe

1. To whom does the tithe belong?
2. On what portion of one's assets is tithe to be paid?
3. What was Jesus' attitude regarding the payment of tithe?
4. Of whom is it first recorded that he paid tithe?
5. What promise is made to faithful tithe-payers?

Answers:

1. The Lord (Lev. 27:30).
2. The increase (Deut. 14:22).
3. It ought to be paid (Matt. 23:23).
4. Abraham (Gen. 14:20).
5. Spiritual and material blessings (Mal. 3:10).

my husband, "Bob, I have come to take care of you." A tear rolled from his good eye.

Dr. Heath Rowsell, medical director of our Karachi Hospital, flew twice to Lahore, bringing with him the first time a suction machine, so that Bob could be moved to a private room, since the hospital at Lahore had no spare portable machine.

Dr. Rowsell was kindness itself. "The next few days are going to be very rough, but after that things will be better," he told Bob.

Finger spelling his answer, Bob said, "Our doctors and nurses inspire such confidence."

In two weeks Bob had passed his most critical stages. He had been mentally clear from the moment he had regained consciousness, about 18 or 20 hours after the accident, until secondary infection set in, on Monday night.

With the secondary infection the brain swelled, and caused temporary blindness. Bob ran a very high fever for a week or more. As a result of fluids entering the lungs, bronchial infection also developed. On Tuesday of the first week a tracheotomy was performed, to aid in keeping his lungs clear. Then phlebitis developed in his right leg, from a cut made to aid in the giving of fluids and medicines intravenously; but that cleared up and his fever finally dropped. He was greatly distressed by a severe case of hiccups, the spells sometimes lasting for 45 minutes. We almost despaired of his life because he was so weakened by everything that had gone before that he scarcely had strength to breathe.

Bob never lost his sense of humor, and this was a great asset to him. The trip from the United Christian Hospital to the plane was taken in a rickety old vehicle much like a microbus. As the ambulance rocked and bounced along, he facetiously spelled out, "I like my compartment."

By the end of the two and a half weeks we were able to arrange a first-class flight to our hospital in Karachi through the kindness of the Pakistan International Airways. On the ambulance from the airport to our Karachi Hospital was a sign that was quite Pakistanish—"We do not carry dead bodies." When Miss Roelke pointed this out to him, Bob had a good laugh.

We spent about three weeks at Karachi waiting for Bob to gain strength for the longer flight to the United States. We were prevented from leaving earlier because of Bob's getting malaria.

At Karachi our hopes were brightened by a number of evidences of his

good spirits. On one occasion, after a severe coughing spell, he said to a visitor in his room, "I am not as miserable as I look."

Bob was greatly moved by the love shown to him by the Advent family. When Elder Robert H. Pierson's telegram came telling of the prayers of the entire Fall Council, he spelled out, "Such love!" Throughout our ordeal the General Conference brethren have been most kind and helpful.

On December 1, Bob's birthday, Miss Roelke, David, our youngest son, and I flew with our patient to the United States. Our other two sons were already in the States, attending Pacific Union College. The British Overseas Airways Corporation gave us red-carpet treatment all the way. They curtained off nine seats, laid down the backs of several, and tied a stretcher over the tops of them. They also provided a portable suction machine. At London, where we changed planes, a nurse was sent to help us make the transfer. A heated ambulance was waiting, and a doctor was sent to see that everything was all right. In New York, while we were transferring to a private air ambulance, BOAC cared for all our immigration red tape. They were most helpful in every way.

Currently Bob is making good progress at the Washington Sanitarium and Hospital. His brother, Dr. Glenn Reynolds, a specialist in the field of physical medicine, has assumed the responsibility of his rehabilitation.

His right side is paralyzed from the neck down, and the left side of his face is paralyzed. He doesn't have full control of his left arm.

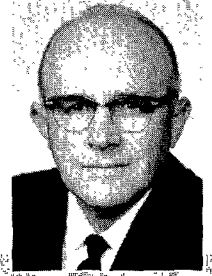
He is beginning to make sounds, but very few words are intelligible as yet. On New Year's Day the feeding tube was removed, and for the first time since October 22 he is eating food. The tracheotomy tube came out on January 9. Since then his words have become more intelligible.

Here and there his paralyzed areas are showing signs of recovery. The right side of his face is normal. His left eye still has some sight, but to prevent corneal ulceration the lid has to be kept almost closed until he can control the muscles of the lid. He seems to have lost the hearing in his left ear.

We appreciate the many prayers that have ascended for us, and the cards, gifts, telegrams, and notes of encouragement that we have received. God may never reveal His purpose to us on this earth, but we will be able to have all our questions answered when we get to the new earth. My husband and I have full confidence that God has some glorious purpose in permitting us to suffer at this time, and we look forward to asking Him all about it when we see Him face to face.

A Personal Message From Your General Conference President

HEART to HEART



Dear Believers Around the World:

When in London recently I met an old friend—one of the first persons I baptized as a young minister some 30 years ago. Through the years Brother X has experienced spiritual ups and downs, staying in the church most of the time, but occasionally out on the periphery.

There were times when Brother X felt that his fellow church members were not too understanding. When he was barely "hanging on" for his spiritual life, some suggested the idea of giving him Bible studies.

Brother X looked at me sadly as he spoke.

"Elder," he said, "I don't need Bible studies. I know the seventh day is the Sabbath. I believe the sanctuary truth and can probably explain it as well as any member in the church. I don't need Bible studies—what I need is just a little love—someone to be understanding and to care a little for me when I'm passing through times of test and discouragement."

These words have come to my mind many times since—"a little love . . . someone to care." It wasn't Bible studies, reproof, or instruction my friend needed—just someone to care a little. He did not need a Sinai. He needed a Calvary. He needed the arm of love more than he needed the finger of scorn—someone to care and to help him bear the burdens that were too heavy at times for him to carry alone.

"A little love . . . someone to care." Aren't there thousands inside and outside the church who need this same simple prescription? Our church statistics reveal that thousands of members have left us during the past ten years. We probably spent millions of dollars to win them to the truth. They worshiped with us in our churches, studied the Sabbath school lessons with us, sang with us, prayed with us, loved and hoped with us. They doubtless gave thousands of dollars each year to help support the worldwide missions program. They handed out literature and gave Bible studies "to help finish the work." Now they are no longer with us! What a tragic situation.

Why are many of these dear people not with us now? Is it because they no longer believe the seventh day is the

Sabbath, or have they changed their views on the state of the dead? There may be some who are in this group, but I fear by far the larger number are outside simply because too many of us inside the church *did not care enough*. We were too busy to notice when they began to miss Sabbath school, when they stopped attending church. If we did notice, perhaps we didn't care enough to do anything about it.

"A little love . . . someone to care." How many, like the psalmist, have cried out in anguished disillusionment, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

It is not too late for us to love some of these dear people back! Unless some of us love and care a little bit more, thousands whose names are still on the church books may become statistics next month or next year. Dare we sit coldly by while these youth and adults slip out of the church and into a hopeless eternity without our love, our care?

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate
once more."

Shall we not translate this hymn into action? Shall we not beseech God to enable us to reach longing human hearts "crushed by the tempter," enabling "chords that were broken" to "vibrate once more"?

Through love let us hold the weak among us inside the church, and win back many of those who have drifted out because "no man cared" for their souls. Won't you select someone to love and win back for Christ this year? Won't you let someone feel the reassurance of your love?

Yours for more tender, loving care
inside the church,

*Continual giving
starves covetousness to death.*

A Vice God Abominates

By THEODORE CARCICH
Vice-President of the General Conference

spreading, the fallen angel suggests that you should give—but certainly not so much as you originally planned. After all, he subtly suggests, you have a family to support, a home to purchase, and “who will take care of you in old age?”

What is the result? Covetousness overrides sympathy and generosity, the weaker human impulses, and God’s cause receives what covetousness is always willing to give—a stunted offering. Thus while pretending to fulfill God’s requirements, covetousness salves your conscience as you spend the sum withheld on personal comfort, pleasure, taste, fashion, and self-gratification. In this manner a person feigns liberality toward God while selfishly serving self. Furthermore, such calculated sham not only blinds an individual to his own condition before God but also defends that condition with a hostility bordering on paranoia.

The Intent to Deceive

Understandably, this religious make-believe, or intent to deceive, is a vice that God abominates. We read: “Avarice and covetousness are vices that God abominates. They are the offspring of selfishness and sin; and they spoil every work with which they are allowed to mingle.”—*Medical Ministry*, p. 184.

As in all areas involving secret motive and hidden attitude, it is easy for some to suggest that only wealthy people are by definition guilty of covetousness, and by contrast that the poor are immune to this spiritual disease. Such reasoning is fallacious, for experience contradicts it and the Bible certainly does not teach it.

Consider from the Scriptures two extreme examples of covetousness. First, we have Ahab, wealthy and powerful king of Israel. Ordinarily we would not expect a person as wealthy as Ahab to be controlled by covetous desires, yet covetous he was, to the extent that he not only coveted the vineyard of Naboth but also murdered in order to gain possession of it. The other example is Gehazi, a



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RUSSELL HARLAN, ARTIST

THOU shalt not covet” (Ex. 20:17). The command is explicit. We are not to covet our neighbor’s material possessions, family members, or his abilities, achievements, and recognitions. Why? Well, primarily because covetousness is dry rot to the soul. It distorts our values and assures us unhappiness. Worst of all, covetousness, profession notwithstanding, eventually consigns the individual to the human slag heap that “shall not inherit the kingdom of God” (see 1 Cor. 6:9, 10).

This shocking classification should cause us to recognize the symptoms of the morbid urge that, in some degree, possesses men in every walk of life. Deceptive and subtle, often masquerading itself in religiosity, covetousness motivates men to falsehood, avarice, theft, fraud, and robbery.

Much like a deadening and dangerous narcotic, covetousness gnaws at the vitals of God’s people. In time it induces a total paralysis of spiritual

life. Yet, strange beyond explanation is the intensity with which Christians justify and rationalize this foul sin. Lest we be tempted to adopt a smug attitude that assigns this offensive characteristic to others, we would do well to consider what God says about us. We read: “One of the greatest sins in the Christian world of today is dissembling and covetousness in dealing with God. . . . This lack of integrity is prevailing to quite an extent among those who profess to be keeping the commandments of God and looking for the soon appearing of their Lord and Saviour.”—*Testimonies*, vol. 4, p. 475.

How does covetousness manifest itself? Often in response to a spiritual appeal, and under the impress of the Holy Spirit, selfishness relaxes its grip and a disposition arises to give to God’s cause. Think you that this holy impulse goes unchallenged by Satan? Not at all. Determined to keep Christ’s kingdom on earth from

prophet's servant, a poor man, yet coveting the presents that Naaman had offered to his master and telling lies in order to gain possession. Surely the scriptural warning against "covetousness, which is idolatry" applies to all, because all are capable of the pretense, deceit, and selfishness involved in covetousness.

What is the cure for this hateful and detested malady? Certainly something more than stern resolve is needed. In the citadel of each heart self sits enthroned, a god that demands our time, means, and service. Unless self is supplanted, covetousness will be the ruling principle of life in spite of our best intentions. Ellen G. White formulated the only remedy for covetousness when she said: "In proportion as the love of Christ fills our hearts and controls our lives, covetousness, selfishness, and

love of ease will be overcome."—*Testimonies*, vol. 3, p. 382.

The Saviour's Example

Furthermore, the Christian is called upon to follow the Saviour's example of self-denial and self-sacrifice. Constantly, daily, by acts of benevolence, he is called upon to counter the demands of selfishness and covetousness. Not only is the believer to return an honest tithe, but over and above that bare minimum he is to support God's cause with liberal offerings.

One of the great missionary projects that should receive the support of each Seventh-day Adventist is the Sabbath school Investment program. This year the brethren have set a goal of two million dollars. I believe that God will help us to realize this objective. Besides helping the mission fields, this systematic Investment pro-

gram repels covetousness and fosters liberality. The beauty of the Investment program is that it keeps us occupied in giving, to the place where giving becomes a habit. When this is accomplished we are well on the way to ridding our lives of covetousness.

On this point God's servant has said: "He [God] has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death. Systematic benevolence is designed in the order of God to tear away treasures from the covetous as fast as they are gained and to consecrate them to the Lord, to whom they belong."—*Ibid.*, p. 548.

The Lord is coming soon. Let us cooperate with Him in removing from our lives anything that would keep us from entering the kingdom.



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

you're

young

WHEN YOU DON'T KNOW

NEARLY everyone, at some time or other, finds himself in a position where he must function in a capacity that he really doesn't "know a thing about." Part-time jobs, for instance, in a highly technological society are often held by hapless workers who have been given only a minimum of training. Until the harassed and cringing worker gains strenuous "on the job" experience, all sorts of things are likely to happen—most of them unpleasant.

What techniques in the art of living can one develop which will get him through such distressing experiences without permanent psychological bruises? I saw one way demonstrated rather effectively the other day. In fact, I was a somewhat distressed participant. But let me start at the beginning.

Having decided to buy two new lamp shades, I browsed about the proper department (for all of five minutes—but then that's how I always shop—since I try to have a mental picture of what I want), until I located "just the thing(s)." Congratulating myself upon my good luck, I began the next part of my search—for a salesperson.

The minutes were ticking by; twentieth-century frustration was about to set in. Just in the proverbial "nick of time" (whatever that means) my darting eyes pinpointed a young man wearing a small badge which proclaimed that he was, indeed, a salesperson. As I advanced triumphantly toward him, I gained the dis-

tinct impression that he looked actually frightened. But assuring myself that I needn't concern myself with his emotional reactions, I handed him the shades.

"This will be a charge," I announced, laying my charge-a-plate on the counter. Silence.

Thinking he hadn't heard me, I repeated my statement, this time more loudly and firmly than before.

"I—I—I—I—I'm not sure I know how to do this!" he gulped in a half whisper.

"You're *not*?" I gasped, amazed. (He was a salesperson, wasn't he?)

"But I'm so new—this is my first time on duty—I just don't know . . ." and his voice trailed off in real dismay.

Sensing that he was actually miserable, I made an effort to appear less hurried and imperative. And he cheered up, took command of himself, and brushed away the embarrassment and awkwardness by this straightforward statement:

"I know I wasn't given enough training, but I do have a little book of instructions here that will help. So if you'll be patient with me, I'll do my best." He smiled, I smiled, and we started coping.

It wasn't easy, I'll admit. What should have taken about a minute took much, much longer. Having charged many purchases (too many!) during my lifetime, I should have been better informed on the details of what's written here and there, and the technique of operating a cash register—but I wasn't, and he wasn't, and so for a few depressing min-

utes it began to look as though the lamp shades might have to remain the property of the store. (All the other salespeople must have been felled by bubonic plague; there was no one else in sight.) But we triumphed, finally, over that enemy of modern man—red tape—and emerged from the encounter flushed, somewhat exhausted, but amazingly good-humored. He thanked me and I thanked him; I had the lamp shades, and he had the experience. Next time won't be so difficult for him.

If the young man had pretended to possess knowledge he so clearly lacked, if he had blustered and postured, and attempted to make the customer (me!) seem stupid, the situation could have—as I think they say in the military service—deteriorated rapidly. But his straightforward admission of his predicament, coupled with his sincere determination to do his best, gained my sympathy and hence avoided a crisis. It was, I think, a good method of coping with this sort of situation—a method that all of us may find workable as we attempt to master the art of living.

Miriam Hood



Preparation for the Crisis Ahead—3

Now Is the Day of Salvation

By FREDERICK LEE

IT IS now, today, that we must be ready. There will be no more convenient season than this. All the means needed for our perfection are available to us at the present time. We are not to look to some future occasion when the Holy Spirit will work more mightily for our perfection than is being done today. The third person of the Godhead is in our midst now to do for us all that needs to be done to make us ready for the latter rain and the coming of Christ.

Procrastination is natural to the human heart. It is always easier to put off major decisions, and the greatest of all decisions is that which concerns our eternal welfare. Pressing temporal affairs seem to raise far more anxiety than this. Despite all the fulfilling signs about us we may think to ourselves, We still have time. Are there not certain events yet to take place before the end? Yes, it is altogether too easy to say within our hearts, "My Lord delayeth His coming."

But there is something we may have overlooked. For any one of us, the end of all things may come even today or tomorrow. To each this would be the close of probation. What one is when he goes down into the grave, determines what he will be when he comes forth. That is why the words "Prepare to meet thy God" are a *present* challenge. Being ready must be our daily consideration.

The Bible and the Spirit of Prophecy warn us against making calculations of any kind with respect to coming events. No way of marking off time by any event is revealed either in the Bible or the Spirit of Prophecy writings. We are not to expect some future happening to make us ready.

We are urged to be ready now, for probation will close and the Lord will come at a time that we think not (Matt. 24:50).

"When probation ends, it will come suddenly, unexpectedly—at a time when we are least expecting it. But we can have a clear record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 22:10-12, p. 989.

"The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. . . . *Let no one feel that he is secure from the danger of being surprised.*"—*Fundamentals of Christian Education*, p. 336. (Italics supplied.)

The Latter Rain

Before the very closing scenes of earth, Adventists have looked for a great outpouring of the Spirit of God, called the latter rain. The time when this takes place will not be announced beforehand; no event will forecast it. And when it comes only those who are ready for it will know it.

"We are not to know the definite time . . . for the outpouring of the Holy Spirit."—*Selected Messages*, book 1, p. 188. "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

Some expect the latter rain will perfect them in holiness. But only those who are now having this experience

will be able to partake of that great shower of blessing.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect the lack to be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. *They are making a terrible mistake.*"—*Ibid.* (Italics supplied.)

To every Adventist believer these words were addressed: "You must not . . . entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God."—*Selected Messages*, book 1, pp. 190, 191.

It was the unrepentant Felix who turned aside Paul's earnest appeal by saying, "When I have a convenient season, I will call for thee" (Acts 24:25). In writing to the wayward Corinthians the apostle declared, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

These words emphasize how important to our eternal welfare is the present time in which we live. It is today, not tomorrow, that we are to give ourselves fully to the Lord. We have only today and each day thereafter that God permits us to live, in which the great decision must be made. We have only now to come to repentance, and receive the imparted righteousness of Christ. It is by the Lord's mercy that our time has been extended to each new day in order that we might avail ourselves of His great salvation. If we presume upon God's long-suffering, if we neglect His appeals now, it may be forever too late. "The present is a fitting-up time for heaven."—*Ibid.*, p. 111. There will be no other.

Every means for our perfection is provided now. Nothing more in the future will be available to us that is not at hand today.

"No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save."—*The Desire of Ages*, p. 57. "The means is provided, and no one will have any excuse for sin."—*Testimonies to Ministers*, p. 455.

This is to be done today, not tomorrow, nor at some other, more convenient season. "Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ."—*The Great Controversy*, p. 623.

Note how definitely and repeatedly this message is given us. "It is now that we must keep ourselves and our children unspotted from the world. It is now that we wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character."—*Testimonies*, vol. 5, pp. 215, 216.

Following these urgent statements the question is asked, "What are you doing, brethren, in the great work of preparation?"

Christ is waiting to place on us His robe of righteousness *now*. Too many are being confused as to what should be done to reach that state of perfection that will prepare them both for the latter rain and the coming of Christ. We may make the answer complicated or simple. No matter how much one may attempt to analyze this urgent spiritual experience, it still is a mystery of grace, and mere words cannot satisfactorily explain it. All is of faith and of Christ.

A simple answer may be stated in a few key words: *repent, confess, forsake, receive, hold fast*. So long as our repentance and confession are sincere and are followed by a forsaking of sin, and so long as Christ ministers in the heavenly sanctuary as our Mediator and Saviour, just so long we may obtain forgiveness and cleansing. This blessed truth is clearly stated in the Bible and the Spirit of Prophecy. We do not repeat it here to condone sin or offer an excuse for it. There is no excuse for sin.

However, there is one crucial point to be considered in this connection. The longer we continue in known sin, the stronger a hold it will have upon us and the harder it will be to give it up. Furthermore, someday there will be an end to God's mercy and forgiving grace. Should we presume upon God's goodness and be found in a state of unforgiven and unforsaken sin when our probation is closed either by death or at the end of probation for all men, we will be found wanting when Christ comes.

When we have truly repented, Christ's robe of righteousness will be placed about us. Then as God looks upon us He sees us as clothed in Christ's perfection, and we will be bearing the fruits of the Spirit without which no man can see God.

Finally, we should not forget that the perfection that will fit us for the latter rain and for a place in God's kingdom will not in any sense be our own, but Christ's. Thus we will have no grounds for boasting as to daily attainments, nor be able to compare ourselves among our selves. Our

boasting will be in Christ (Eph. 2: 8-10).

Well may we exclaim, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57)!

(Concluded)



Cookies and a Story

By INEZ BRASIER

TROT AND SHERI watched the rain falling on the walk. They watched it falling on their sandbox.

"Now I can't ride in my wagon," Trot scowled.

"Now I can't play in the sandbox," Sheri wailed.

They ran to the kitchen, where big sister Jane was making cookies.

"Will you tell us a story, Jane? Will you?" Trot asked.

"Will you tell us a story, please?" Sheri coaxed.

"I will tell you a story if you will sweep the porch," Jane told them.

"I don't want to sweep the porch," Trot said.

"I don't want to sweep the porch, either," Sheri said.

So Jane did not tell Trot and Sheri a story. She kept on making cookies. "I will tell you a story if you dust the chairs," she said.

"I don't want to dust the chairs," Trot said.

"I don't want to do it," Sheri said.

So Jane did not tell Trot and Sheri a story. She kept on making cookies. "I will tell you a story if you put all your toys away," she told them.

"I don't want to put the toys away," and Trot scowled again.

"I don't want to put the toys away," Sheri repeated.

So Jane did not tell Trot and Sheri a story. She took the big brown cookies from the oven. She spread them on the kitchen table.

"I want a cookie," Trot cried.

"I want a cookie too," Sheri cried.

Jane shook her head. "You did not want to sweep the porch. You did not want to dust the chairs. You did not want to put your toys away."

Trot and Sheri did not hear Jane. They were sweeping the porch. They were dusting the chairs. They were putting their toys away.

They ran back to the kitchen.

"Now will you tell us a story?" Trot asked.

"Now will you give us a cookie?" Sheri asked.

"Yes, yes," Jane told them. "I will tell you a story now."

Jane put a plate of cookies on the breakfast table. "And while I tell you a story you may each have two big brown cookies."

The Wayside Pulpit

By HARRY M. TIPPETT

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."
Romans 8:4.

An elderly woman who was watching a tennis match for the first time could not restrain herself as she saw one of the players repeatedly slam the ball into the net. To the consternation and amusement of the onlookers, she exclaimed, "Why don't they take the net down?"

Not knowing the game or the purpose of the net, she saw what seemed stupidity in an obstacle that so often kept one player from getting the ball to his opponent.

The Christian life is an obstacle course too, and many untouched by the gospel call see in the disciplines of religious faith unjustified obstacles to happiness and a woeful waste of energy.

"Lower the net," they cry. "Modify the rules. The moral law was written for a primitive people just released from bondage. But this is the twentieth century. We are an enlightened and cultured generation. Tolerance is our noblest vir-

tue. Love is where you find it and happiness is no longer on a leash."

When Moses came down from the mount and saw the idolatry of Israel he raised the tables of the law and dashed them upon the stones as a token of his horror and grief.

Israel, left on its honor for a few weeks, elected to scrap the rules and play the game of life Egyptian style. The noisy worship of the golden calf drowned out the memory of the thunders and tender voice from Sinai. But God had not taken down the net, and three thousand souls perished by violence in the desert sands.

God's judgments are not so immediate today, held in abeyance until the end of the controversy. But His law, holy and spiritual, still abides. If it did not there could be no victory. There can be no triumph where there is no struggle. Heaven's goal of attainment still challenges our earnest effort.

"Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."



—PART 2

The Christian Home

By MRS. R. R. FIGUHR

WE COME next to the children, in our discussion of the home. A home without children is like a garden without flowers. Imagine our world without children! Can one think of a more dreary place in which to live than a world without children?

A dying father called for his son. As the son came to his bedside the man placed a feeble hand upon the head of the boy and said, "Always remember, my son, that you were kissed, and blessed, and given to God."

This is the rightful heritage of all children. They have a right to the kiss of welcome. They have a right to a father's blessing, and they have the unquestionable right to be given back to God who created them and who says to every parent, "Take this child and train him for Me."

Children were designed to be blessings, not playthings. God gives them to the parents to be trained for usefulness here, and for heaven hereafter.

Our question, then, will be that of Manoah, father of Samson: "How shall we order the child and how shall we do unto him?" (Judges 13: 12). There is a richer, deeper Christian experience for us who come close to our Father by seeking His counsel concerning the treasures committed to our keeping.

"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years.

"Parents need to consider this.

PAUL M. SCHROCK

"The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than all the instruction and training of after years."

They should understand the principles that underlie the care and training of children. They should be capable of rearing them in physical, mental, and moral health. Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. To assume the responsibilities of parenthood without such preparation is a sin."—*The Ministry of Healing*, p. 380.

Proverbs 22:6: "Train up a child

in the way he should go: and when he is old he will not depart from it."

The Importance of Training

Too often we see our young people departing from the way in which they should go. What is the reason for this? Perhaps we as parents have failed. The emphasis here in this verse should be placed upon the word "train." Maybe we could understand this better with a few illustrations. A singer, we say, has been well trained, and we know it means that long hours have been spent in going over and over tedious exercises until he has perfect control of his vocal organs. They obey his will. The well-trained artist has gone over and over his work until every muscle and nerve involved in his work obeys his mind.

A soldier is thoroughly trained



when he unconsciously obeys the orders of his superior officer. Habits have become so fixed that he need not stop to reason. Watch a military parade passing down the street. The colors are passing by. Instantly an old man watching from the side lines straightens his bent figure as best he can, his hat comes off and is held in respectful salute. Long years ago he learned that procedure, and every muscle responds when he sees his beloved flag pass by.

Days, weeks, and months of patient teaching are necessary in training animals. We must go over the commands, the same lessons again and again, never letting a harsh word or tone spoil the work already done. We acknowledge progress and reward the animal for lessons well learned. Eventually habits are formed that cause response to certain words, tones, and actions. Time may pass and the animal may not have done his particular act for years. But let the old well-known voice call the commands, and he responds at once. He was *trained*.

Likewise, while children are to be educated and taught to think for themselves, they also are to be trained to obedience and right habits. Parents should go over the lessons "precept upon precept, precept upon precept; line upon line, line upon line," never giving up, never lowering the standard, until habits are so fixed that all the afterlife will be guided and molded by them.

Moses tells us in Deuteronomy 6: 6-9 and 11:18-20 that we should teach our children diligently and should talk with them when we sit at home, when we walk by the way, when we lie down, and when we rise up. The things we are to talk about and teach them are the commandments of the Lord. And the first lesson we are to teach them is obedience.

Prenatal Training

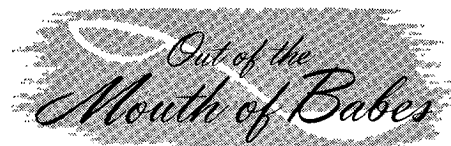
Preparation for this training in obedience should begin before the child is born. The angel said to Samson's father, concerning his wife: "Let her beware. . . All that I commanded her let her observe." "The well-being of the child will be affected by the habits of the mother. Her appetites and passions are to be controlled by principle. There is something for her to shun, something for her to work against, if she fulfills God's purpose for her in giving her a child. If before the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, these traits will be reflected in the disposition of the child. Thus many children have received as a birthright almost unconquerable tendencies to evil.

"But if the mother unswervingly

adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character. . . .

"Many advisers urge that every wish of the mother should be gratified; that if she desires any article of food, however harmful, she should freely indulge her appetite. Such advice is false and mischievous. The mother's physical needs should in no case be neglected. Two lives are depending upon her, and her wishes should be tenderly regarded, her needs generously supplied. But at this time above all others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength. By the command of God Himself she is placed under the most solemn obligation to exercise self-control."—*Ibid.*, pp. 372, 373.

In order, then, to teach obedience, we ourselves must be obedient to the commands of the Lord. "Most of us know better than we do." If we do



Baptized Purses?

It was Sabbath morning, and as I helped Martin, our three-year-old, dress for Sabbath school, he asked questions as usual, this time about baptism, a subject that had deeply puzzled him. I explained it once again, and this time he seemed finally to grasp its meaning.

"I want to be baptized," he said, and then added, while fingering the little coin purse that always carried his offering to Sabbath school, "Mommy, can my purse be baptized too?" I smiled, but through the years I have often thought of it—baptized Christians with baptized purses! Perhaps that would be a good idea!

Martin is 13 years old now and was baptized last year. One day on our way to town he was given a peso (eight cents in the U.S.A., but worth a bit more here in Old Mexico). We were late coming home, and while Martin was getting ready for bed, he called, "Mother, do you know where my wallet is? I can't find it." There was a futile search. Finally I persuaded him to go on to bed—surely the missing wallet would be found.

Later in the evening I thought of the raincoat he had worn—sure enough, there in the pocket was the wallet. Quietly I went to Martin's bedside. He was still awake. "I found your wallet," I whispered. "Oh, good!" he exclaimed, as he bounded to his feet. "Where is it? I want to pay my tithe and offering tonight—I don't want to wait till morning." Somehow I think his purse was "baptized too"!

ISOBEL HANSEN LOHNE

not do what we know to be right we give our children an example in disobedience. If we do not obey God, then we cannot expect our children to have any respect for our religion, nor will they obey us. We must be what we expect our children to be.

God Requires Obedience to Parents

Does God require obedience to parents? Listen to the instruction from the inspired Book of God: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

"Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20).

"Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful, son or daughter. Unless such learn obedience and submission here, they will never learn it; the peace of the ransomed will not be marred by disobedient, unruly, unsubmitive children. No commandment breaker can inherit the kingdom of heaven."—*Testimonies*, vol. 1, pp. 497, 498.

"Parents, you should commence your first lesson of discipline when your children are babes in your arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness and yet firmness bend the will of the child until it shall expect nothing else but to yield to their wishes."—*Ibid.*, p. 218.

"It is not true love exercised toward children which permits in them the indulgence of passion, or allows disobedience of parental laws to go unpunished. 'Just as the twig is bent the tree is inclined.' The mother should ever have the co-operation of the father in her efforts to lay the foundation of a good Christian character in her children. A doting father should not close his eyes to the faults of his children, because it is not pleasant to administer correction. You both need to arouse, and with firmness, not in a harsh manner, but with determined purpose, let your children know they must obey you."—*Ibid.*, pp. 546, 547.

"Chasten thy son while there is hope," says Solomon, "and let not thy soul spare for his crying" (Prov. 19: 18). "Withhold not correction from the child: for if thou beatest him

with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (chap. 23:13, 14). "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (chap. 29:17). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (verse 15).

Parents Accountable to God

What are we as parents going to say when we are asked the question found in Jeremiah 13:20, 21? "Where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee."

"The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents causes them to excuse the faults of their children and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon the unfaithful parents."—*Ibid.*, p. 219.

What an awful charge to face! We virtually close the gates of heaven to our own children by indulging them in wrong habits.

Let us ask ourselves the question, What is the most important work for us as parents now in these closing days of earth's history?

"Our work for Christ is to begin with the family, in the home. . . . There is no missionary field more important than this. . . . By many this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected. What excuse can the professed followers of Christ offer for neglecting to train their children to work for Him?"—*Testimonies*, vol. 6, pp. 429, 430.

"God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."—*Ibid.*, p. 430.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home

will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*The Ministry of Healing*, p. 394.

Parenthood is a lifelong job. There is no discharge in this war. Once we take upon ourselves the high privilege of fatherhood or motherhood we exercise responsibilities from which we cannot be excused. If we shirk these responsibilities we must suffer the consequences: and they are not merely temporal; they are eternal consequences. What then shall we do when we find ourselves unequal to our responsibilities as parents? Since we cannot retreat or shirk, we must find more strength and wisdom to meet these requirements and responsibilities. This means that we must study and train for our work. For both parents the demand for careful and thorough preparation is most urgent.

Every Seventh-day Adventist parent with growing boys and girls should be brought into this work of prepara-

tion for more efficient service in the training of their children. We are facing no small problem, no slight danger, no indifferent matter. What does it mean to us that so many of our children depart from the truth? What does it mean to us that thousands of those who remain are receiving false impressions of life, are developing evil habits of mind and body, which warp and dwarf them in their Christian life? And on the other hand, what joy is theirs when they see that through proper training their children are measuring up to the standard of God and are prepared to carry on His last great work in this world.

Parents must be aroused to their duty. They must be brought to realize that theirs is the greatest work in the world, that upon them primarily rests the success or failure of God's work in this generation. To measure up to their duties and privileges they must receive training and work together earnestly and zealously for the salvation of the children and youth (Joel 2:15-17; Isa. 49:25).

(Concluded)

LETTERS TO THE

Fellowship of Prayer

AN EARNEST APPEAL

EDITORS: Some time ago I wrote you about my son and my husband. I feel as if I am in a pit fighting for my life. I love my church and what it stands for. My mother's dying words were, "Keep God's Ten Commandments. . . . Saturday is the Sabbath day." I have never forgotten these words. My husband hates my church. I feel God's face has been hidden from me by a cloud. A still small voice whispers, "Be patient." When my small child died, a voice seemed to say, "You will see Tony again on the resurrection morning when Jesus comes." That was a blessed promise that Jesus made to me. I know Jesus will never forsake us if we keep praying. Please pray that God will give me sweet peace in my soul.—Mrs. R., of Colorado.

FAITH NEEDED TO MEET TRIALS

EDITORS: Please remember my family in prayer. Pray that I might witness faithfully. Pray for my husband. He has never accepted Christ. He has such fine qualities and in many ways is superior to some Christians. Also please pray for our two daughters, both in our colleges. One is having a great trial just now, but is still strong in her faith.—Name Withheld.

A SON RECLAIMED

EDITORS: Several years ago I wrote asking prayer for my son who had stopped attending church. Thank you for your prayers. He is again attending church and is now a deacon and has been for three or more years. Now I am asking prayer for my daughter and her husband.—Mrs. B., of Colorado.

HUSBAND STOPPED SMOKING

EDITORS: Some time ago I wrote asking for special prayer for my husband. You will be happy to know that he attends Sabbath school and church every Sabbath. He has stopped smoking and in every way is growing in grace and wisdom in God. God has truly blessed our family. Please pray for my husband's acceptance of the Advent message. May he feel his need of Jesus as his Saviour and become a baptized member of our remnant church.

We need special prayers for our two older sons, to let God work on their hearts and create a right spirit within them. Their need is very great at this time, even though they are 14 and 11 years of age. Also, please add to the prayer list the names of John's family and my own, as I am the only Adventist on either side. I have sent books and literature, praying each one will read and be responsive to God's Word.—Mrs. W., of Canada.

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



"REVERENCE MY SANCTUARY"—I



Kenneth H. Wood

From time to time we receive letters asking whether it is proper to hold social events in church buildings. The problem seldom arises where a church school auditorium is available for social functions. But where a congregation is small, and apparently the only place available for social events is the church basement, a decision must be made, and sometimes opinions differ widely. The following letter, setting forth the problem, is fairly typical:

"Our church basement has been completed and plans are

in the offing to use it for recreational purposes. Some of our members feel it is perfectly all right to hold such functions in the church. Others think it is all wrong. Still others feel troubled, but are rather uncertain.

"One of the chief concerns is that the young people must hold their Sabbath school services in the same room where recreational activities are held during the week. Some wonder whether it is possible for the young people to be reverent on Sabbath morning in the same location where they also attend social events. Everyone agrees that social events are necessary, but some are not sure that they should be held in the church basement. They feel that this may be out of harmony with the Biblical counsel: 'Reverence my sanctuary' (Lev. 19:30). Some members feel that we are losing our young people and that we should conduct social functions in the church, if necessary, to hold them.

"An additional aspect of the problem is that not all the activities will be held inside. Consideration is being given to using the churchyard for volleyball, games, and corn roasts. The yard might also be used for fund-raising activities, where there would be booths and products for sale.

"I am not writing this letter to point the finger at anyone who may think that the above-mentioned activities in the church are proper. I am merely making a sincere request for spiritual guidance."

Inasmuch as the problem set forth in this letter faces church members in many places, we are publishing our reply. The treatment of the subject is not exhaustive, but we trust that the thoughts presented will help readers who share the concern of the correspondent quoted above.

DEAR ———:

The fact that the members of your church are discussing the problem of reverence is a good sign. It indicates that the members are interested in carrying forward the Lord's work in harmony with His will. It also indicates that they are thinking—always a good thing. An exchange of ideas also helps individual members come to clear convictions about certain subjects that might otherwise be hazy in their minds. Moreover, when conducted in a Christian spirit, discussion helps draw the members together, thus aiding the cause of church unity.

Unfortunately, however, Satan is always at hand to try to divide churches and create disunity. We must be on guard lest he succeed in his efforts. We must remember that love and unity within a church are to be distinguishing marks of God's people.

Now, you have quoted the scripture, "Reverence my sanctuary." Some people have a rather narrow view of the meaning of this text. They see in it merely a command to be quiet in the Lord's house, and to speak only in hushed tones—if they must speak at all. Doubtless this is part of it. When we are in the house of God, we should by attitude and demeanor show that we recognize that God's presence is there.

But too often people who see only this aspect of what is involved in reverence, tend to confine their religion within the four walls of the church. They think that the only appropriate activity within the house of God is worship, in a formal service. People of this type tend to divide their lives into compartments. Some of their activities they consider spiritual, some secular, some acceptable to God, and some unacceptable to Him.

This is a dangerous practice. In one sense all the Christian's activities are sacred and spiritual. The church is dedicated; but so are we. Every aspect of our lives should be open to God and subject to His approval. We should engage in no activity that we cannot ask God to bless.

K. H. W.

(To be concluded)

IS GOD GETTING SMALLER?



F. Donald Yost

"If God is anything like my father, I sure would hate Him," says an underprivileged city boy upon hearing that God is like a father.

"If God is supposed to be a God of love, how can He permit all the suffering, crime, and war that we have in the world?" says the perplexed wife and mother. "I don't want anything to do with a God like that."

"Obviously our state of theological understanding would lead us to say that the idea of God is no longer pertinent to a rational explanation of

human affairs," states a renowned scholar.

Rejecting God has become a fad. But the disturbing thing is that the deity being rejected is not the God of the Scriptures, the God who actually exists. Everyone has his own picture of God, but for many this image is so distorted that the god he worships or rejects is a god of his own making, not the "Creator of heaven and earth." Naturally when this god fails to live up to expectations, he is rejected. He is phased out of existence.

Of course God exists. But because we see only portions of His work and commune with Him only imperfectly, we each see only a part of all that He is. As children we see Him first as "our Father." This concept serves well if our human fathers are noble, but a spiteful, self-

ish, or cruel father is not a model of God. An academy girl once said that she cringed every time someone started the Lord's Prayer, for she felt nothing but anger when she thought of "father." Thousands of people looking at religion from the outside see little advantage in believing in God if He is no more than a larger-than-average father.

God is also seen imperfectly when He is displayed as the patron saint of the churches. When onlookers count up the advances made and the problems solved by organized religion, they doubt that the God of the churches is effective. In fact, many well-educated men and women today consider the church a particularly inept institution. Why, then, should they accept the churches' God?

The most misleading concept of God is that He is everything which we cannot fathom. The heathen have a god in charge of every phenomenon. We moderns dismiss many of these functions of deity, for we think we know all about thunder and lightning, fire and earthquake. But somewhere for each of us is a boundary separating what we know from what we do not know. The temptation is to let God occupy only the space beyond that boundary. What happens now with increasing frequency is that as human knowledge and understanding get larger and larger, the space occupied by God gets smaller and smaller. Inevitably, under this arrangement, God will become less and less important as science finds more explanations and penetrates farther under the sea and into space.

Thinking of God as an overbearing parent, a special possession of the churches, or as a keeper of scientific secrets sets Him up as smaller than He really is. He who has a false concept of God worships a false god. Those who worship Him must worship in both spirit and truth (John 4:24). What, then, is the true concept of God?

He is a Father—a kind, loving, wonderful Father (Ps. 103:13; Matt. 6:9). But He is more than that.

He is the God of the churches. He exhibits special affection for those who love Him (2 Cor. 13:11). But He is also the God of the masses.

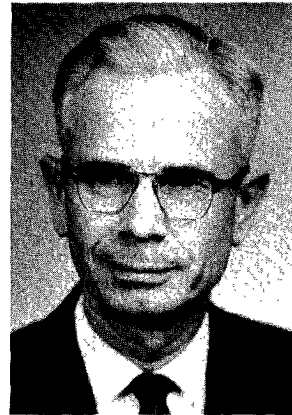
God is the originator of all things. He knows all that we do not know. But He does not grow smaller as our knowledge increases (Jer. 10:6, 7).

And God is still more. We cannot know Him as He is until we are redeemed, but we can develop mental pic-

tures of Him that do not fade before natural disasters, scientific advances, and human problems. We can recognize Him as the only force that can fully occupy our lives and integrate the longings of our souls. It is He who waits just beyond the edges of our personalities, waits to be invited in.

Most important, we can stop using God as an explanation for phenomena that we cannot understand. He is more than antimatter, more than DNA, more than the other side of the moon. He is all that we know and all that we do not know. He is the power in matter and the power in personality. He is the conqueror of sin and death, the giver of forgiveness and life. F. D. Y.

PROTESTANTISM'S DEEP MALAISE



Raymond F. Cottrell

Addressing the interfaith Ohio Pastors' Convention at Columbus, late in January, a leading Methodist theologian diagnosed Protestantism's current state of ill health thus: "Our deepest malaise springs from the brute fact of the well-nigh hopeless theological confusion among Christians as to the substance of the Christian message, and style of life." This malady, he said, "has led to a tacit agreement that Christians don't really have to agree on matters of doctrine and morals."

We agree—with the speaker, that is, Dr. Albert C. Outler, professor of theology at Southern Methodist University's Perkins School of Theology in Dallas. Sooner or later, "hopeless theological confusion" about what a person ought to believe and how he should order his life inevitably leads to the conclusion that it makes little difference what he believes or how he lives.

At the same Ohio convocation a Presbyterian minister—Dr. H. C. Read, of New York City—spoke of what he called a "credibility gap" between what the

This Is a Solemn Time

By F. M. WILCOX

This is a thrilling time;

Far-reaching questions, mighty in portent,
Concern the mind of statesman and of sage;
The issues of the ages by consent
Focus their climax on this last-day page.

This is an awful time;

Of blood and war and strife and secret shame;
The truth of God is turned into a lie;
In wrathful tones do men despite His name,
As rebels bold, His government defy.

This is a needy time;

Brave men are needed, loyal for the right,
To stand for God and truth 'gainst sin and wrong,
With courage bold to battle with their might,
Till conflict fierce shall end in victor's song.

This is a weary time;

Sad hearts are loaded down with pain and care;
The toils of earth in never-ceasing round
Banish fond hope, the joys of life outwear;
In this old world but little rest is found.

This is a solemn time;

For now the Judge of earth and sea and sky
Upon His heavy throne in lofty state
Holds solemn court, the sons of men to try,
On its decision hangs their every fate.

This is a cheering time;

The signs of God point to the glorious day
When He shall come whose right it is to reign;
Bright hope lights up the rugged, darkened way
That leads to morn from night, to joy from pain.

church professes (its theology) and what it practices (its morality). He placed the blame for this gap on radical Protestant theologians, who, he said, have been hard at work "eliminating every belief the world has known as distinctively Christian since Pentecost." Well said, Dr. Read!

In Minnesota that selfsame day—as if to confirm Drs. Outler and Read as true prophets—Episcopal Bishop James A. Pike appealed to the church to jettison some of its historic beliefs, in order to "save" itself. "We don't accept prefab answers anymore," he declared. By "prefab," of course, he means answers the Bible gives to the great problems of existence, duty, and destiny. Bishop Pike, we think, would easily qualify for a place among the ten most-wanted theologians in Outler and Read's rogues' gallery. Having personally disposed of most of his own beliefs, the bishop is impatient for the church to catch up with him on his long, low road to Christian agnosticism. His own church, he realizes, is moribund, and he proposes to revive it by a prescription of "fewer beliefs but more belief." Strange paradox—to cure spiritual anemia, starve the patient and administer heavy doses of the same poison that caused the malady!

Others are recommending church union as a panacea for the contemporary malaise of Protestantism. In his Columbus address, for instance, Dr. Outler spoke of the ecumenical movement as "a matter of life and death for the Christian churches"—as their only way to salvation and survival. As if the Lord can save people more easily in a big church than He can in a number of smaller ones!

Some believe that the only remedy for Protestantism's ills is the heady potion of reunion with Rome. Four and a half centuries ago Protestants substituted the authority of Scripture for that of "the Church." *Sola Scriptura* became the watchword of the Reformation. But as a lunar space ship, upon leaving the gravitational pull of the earth, feels itself being drawn to the moon, so Protestantism, having in recent decades escaped from the authority of the Bible, finds itself inevitably attracted to the only alternative pole of authority in Christendom—Rome.

Still another falacy of the ecumenical movement is that it proposes to solve the problems of the church by *institutional* renewal and reunion. But what the church needs is not so much corporate renewal and institutional reunion as the personal renewal of its individual members through acceptance of the authority of the Bible and through submission to the transforming power of the Holy Spirit. Any attempt at institutional renewal apart from the individual renewal of the people who compose the institution, is futile. A consensus in faith and morals not rooted and grounded in the Bible can result only in a counterfeit renewal; it will have no power to change hearts and lives.

The fickle winds of doctrine, concerning which the apostle Paul warns us, have indeed wrought "hopeless theological confusion" in Protestantism. But the remedy is not to be found either in abandoning more articles of faith or in church union. The only viable prescription is the one God has placed on record in the pages of Holy Writ—the transforming power of the Holy Spirit at work in human hearts and lives.

R. F. C.

LETTERS



HEALTH FOOD ENTHUSIAST

EDITORS: I was very glad to see the editorial "Food . . . for Mind and Body," in the January 12 issue. Concerning our health foods, I say hats off and a pat on the back to Loma Linda and Worthington for their excellent products. About ten years ago, I could see the necessity of leaving clean meats alone entirely. Many times someone was trying to mix pork or bacon into a meat dish and then call it beef or chicken.

In the cafeteria at Cobo Hall in Detroit last summer at the General Conference, our vegetarian health food dishes looked so good, I wished I could have tried them all, but one should not overeat, so I did not get a chance to taste them all. Too many non-Adventists have the idea that the diet of a vegetarian consists of a pile of lettuce leaves and carrots, which to them is lifeless and barely palatable. With so much cheating going on in every walk of life nowadays, who knows whether one is buying horse meat or beef. One man who worked in a supermarket meat section, told me that the boss told him when the ground round steak ran out, and the people still asked for it, just give them ground hamburger instead, as it looks the same and they won't know the difference. They still got charged the price of the round steak, which is about twice the price of

hamburger. Also, meat that has turned black on top is ground or mixed with other concoctions to sell.

I notice that our health foods keep longer than meat, so you have less chance of food poisoning. Those of us who do not work for our institutions, have to eat in a restaurant or take a lunch. This is when you really appreciate our health foods for better lunches. Meat eaters have to be weaned to a vegetarian diet slowly, and I think our health foods that imitate the real thing are the best answer to help them get over the shock of transition.

Hinsdale, Illinois

J. R. GOFFIN

APPETITE AND SELF-DENIAL

EDITORS: May I suggest, along with your good editorial on "Food . . . for Mind and Body" (January 12), that we as a people reread volume 9 of the *Testimonies*, pages 153-166, the chapter entitled, "Faithfulness in Health Reform," a manuscript read before the General Conference, Washington, D.C., May 31, 1909.

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—Pages 153, 154.

N. E. HEPNER

Purvis, Mississippi

MORALE-BUILDING IN SAIGON

EDITORS: In a recent article in the *REVIEW AND HERALD*, there was an article on the back page that listed the several places that SDA soldiers meet for services on Sabbath. It left out one of the most important places for us to meet here in Vietnam—the SDA church and compound in Saigon. The help and morale-building efforts of the five American families living over here cannot be overestimated. They are everything from cooks to part-time moms and dads to us fellows over here. Each week there are from 15 to 25 SDA's who meet at this compound after church for a wonderful meal (no pork, no coffee, et cetera, that we have to put up with in the mess hall) which is quite a relief from the daily grind we go through each week. The morale-boosting factor is tremendous. It would be nice if an article could be written about the "extra work" that these missionary families are doing.

PFC. WILLIAM M. MOORS

Vietnam

RIGHTEOUSNESS BY FAITH

EDITORS: It was with great interest that I read the letter by my schoolmate Lauri Onjukka's (Toivonlinna, Finland, 1938-1939), "Legalism and Righteousness" (*REVIEW*, January 12). This has been a very dear and important subject in my life in the past few years. Righteousness by faith is not a theory; it is an *experience* (see *Christ Our Righteousness*, page 21). May God bless the *REVIEW AND HERALD* as it brings comfort and inspiration to us each week.

MIRIAM FRENCH

Loma Linda, California

Reports From Far and Near

A picture visit to
Mountain View College
in the Philippines

BEAMS From "the School of the Light"

By A. V. DICK

Dean, School of Liberal Arts, Mountain View College



This school is situated 18 miles from the nearest town of any size, and is nestled on a plateau overlooking mountains and valleys. Because it had the only electric lights in all the area, people named it "the School of the Light." Power comes from a hydroelectric plant on the property near Malington Falls. In land area, it is probably the largest college in the denomination, having approximately 3,000 acres, with an additional 50,000 acres of timber concession.

The principles that guide the educational program at Mountain View College are those set forth by God's messenger to the church:

"The pupils of these schools [of the Prophets] sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade."—*Ibid.*, p. 47.

God has blessed "the School of the Light" on the hilltop where it is situated, and it is the prayer and purpose of the staff to follow ever more closely the blueprint for education given to us by God through the Spirit of Prophecy writings.

WITH us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people."—*Education*, p. 50.

Those who founded the schools of the prophets had a vision of youth trained for God under right principles and conditions. The men who founded Mountain View College also had this vision, and under God's direction the beginning was made in 1952.



Thirty industries provide work for students.



Above: Napoleon Saguan (center, standing), manager of the college hemp industry, with 6 of 11 children. Four graduate this year.

Left: Thirteenth Sabbath Offering, March 25, will erect much-needed science building.

Right: Six of 60 students, only Adventists in their homes, some have been disowned.

SEE ALSO COVER PICTURE

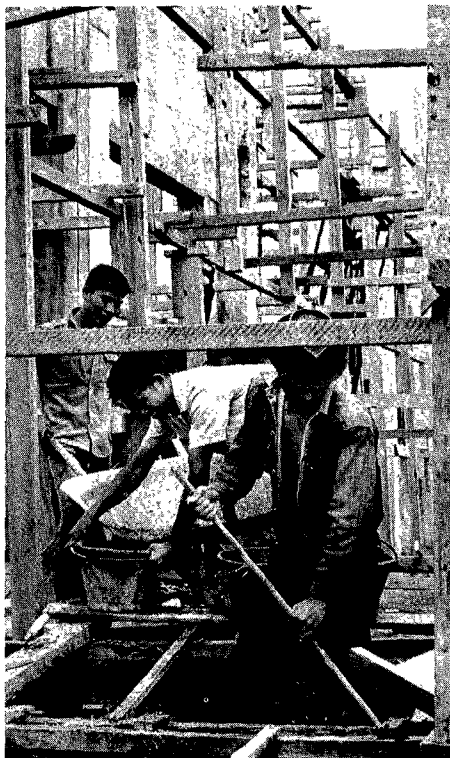
REVIEW AND HERALD, March 2, 1967



The Fisherman and the Bottle

By A. M. BARTLETT

President, East Indonesia Union Mission



Students at work on new cafeteria-library.



Recently a humble fisherman from the island of Talise was in his outrigger canoe in the bay between his native island and the larger island of Celebes. Several other canoes were with him, and they were heading for a certain reef where they would spend the night fishing. As they rowed along they sang native folk songs and gospel hymns, for these people were Christians. In fact, the hero of our story was one of the respected Bible teachers in the church in the center of his village.

Suddenly one of the men shouted and pointed with his oar at something floating in the water a short distance to the right. Everyone looked, and then the canoes turned sharply, and a race was on to see who could get to the object first. As they approached they could see that it was a brown bottle bobbing up and down in the sea. Now the excitement rose, and a mad scramble ensued, for everyone wanted that bottle. Such things are hard to get in the villages of these small off-shore islands, and such a bottle is valuable for carrying drinking water or rice tea on the nightly fishing tours. The Bible teacher was nearest the bottle, and could almost reach it, when a man from the next *prahu* struck it with his oar and knocked it toward a third canoe that had closed in. Everyone was shouting and laughing as they all reached for the prize. Finally one of the men had it.

"Looks like something inside," called one.

"What is it?" questioned another.

"Maybe it's money," said a third.

The lucky man who had won the prize hurriedly pulled the stopper and looked in.

"It's only a piece of paper," he said, a bit disappointed.

"It might be valuable, though," said a friend. "Take it out and let's have a look at it."

After shaking the bottle and poking into it with a small stick, they finally got the rolled-up piece of paper through the small neck of the bottle.

"What is it?" everyone wanted to know, but the man couldn't read, and so it was handed around until it finally came to the Bible teacher.

Since the bottle was the main prize, and no one seemed to be able to read the paper anyway, the canoes left the scene to go to their fishing grounds.

The Bible teacher, having had a bit of education, sat for quite a while trying to read the paper in the evening twilight, but it was in a foreign language, and he could not make it out too well. He was tempted to throw it away. Instead he folded it up and put it in his shirt pocket, then went on about his work.

The next morning he showed the paper to his wife and told her how he had gotten it. Neighbors came by too, but nobody could read the tract. Finally someone said, "There is a young fellow in the village up the beach who has been

away to school. Maybe he can read this foreign language."

So it was that a few days later the Bible teacher sought out the youth. "It's written in English," said the young man, "and it's about the Bible." The teacher was more interested than ever, and together they spent several days translating the tract and carefully looking up all the texts in their Indonesian Bibles.

Finally they were finished, and knew very well what the message was. It was a Sabbath tract, and it gave many Bible proofs that the Sabbath is the seventh day of the week and that it is the day Christians should keep.

This was something new, and the Bible teacher pondered it for several days. He knew that this was a message direct from the Bible, and that he should begin to keep the seventh day holy. But this was hard. All the Christians in his village kept Sunday. He himself was a Sunday school teacher, and one of the most respected members of the church. Wouldn't he be considered a traitor or an apostate if he began keeping the seventh day and teaching this new doctrine? He spent many hours studying and talking it over with his wife.

One morning his wife greeted him excitedly as he returned from his night of fishing. "I heard last night," she exclaimed, "that over at the village of Poputungan, on the island of Celebes, there is a church that meets on Saturday. Let's go over there and see if they know anything about our tract!"

That very afternoon the little family climbed into their canoe and paddled across the bay and down the coast of Celebes to the little village of Poputungan, and finally were directed to the home of the church elder of the Seventh-day Adventist church. They studied for several days. When their visit was ended they returned home for their few belongings, and the family moved to Poputungan, where the children were immediately enrolled in the little Adventist church school, and a few weeks later the wife was baptized.

At present this Bible teacher in the Protestant church lives with his family in Poputungan and is faithful in attending Sabbath school and church every Sabbath. Early every Sunday he rows across the bay in his canoe to Talise, where he still teaches his Sunday school class.

"Please send a worker to the island of Talise," he pleads. "I have already explained many of the Adventist doctrines to my neighbors. If you can come and start a church, I want to be baptized with my neighbors."

We do not know who placed the tract in the bottle or where it was launched. But God guided it to an interested and honest heart. It is already beginning to bear fruit for the kingdom of God, and an even greater harvest is being prepared for the future.

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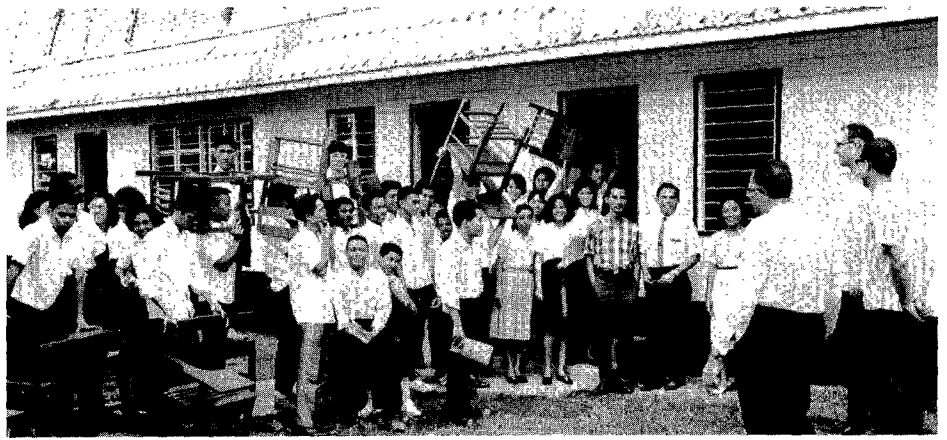
By M. C. LALL
Departmental Secretary
Northeast Union (India)

On November 28 a shabby-looking man came to visit our worker, H. B. Lalkuliana, who is stationed in New Churachandpur, Manipur. I happened to visit the place, along with M. C. Kujur, circle leader in Manipur. The visitor was Brother C. Zairema, a layman from Kelkang Village in a remote part of the Mizo Hills. This area falls in the territory of the Mizo National Front, and the inhabitants of that area are not allowed to cross the border without permission. There are no post offices or any other like facilities.

In order to cross the border he had to acquire a permit from the Mizo National Front along with five other men, since no one is permitted to enter this side alone. The others had come to buy provisions for their families. Our brother told us he had come through dangerous woods and forests, and had to climb up many steep mountains. It took him five days to reach his destination. He was coming with one old woman who was interested in our message, to have fellowship with Adventist believers, but she met with an accident and had to be admitted to a small dispensary on the way. For this reason he was not present on Sabbath.

They traveled all the way by foot to Churachandpur, then the last 12 miles by bus. He also told us that they had to cross the Burma border, which is more risky to cross than the Mizo National Front border. He was thankful to God for bringing him safely to this place.

Why did he take so much trouble to travel more than five days on foot? It was because he wanted to pay his tithe to God. This faithful, shabby-looking brother gave 60 rupees to Pastor Lalkuliana. His family are the only Adventists in the many villages around.



Students of Philippine Union College gather to enter their new classroom in the recently completed science annex. With the students are (left to right): R. Salamante, PUC president A. P. Roda, Dr. E. Rosa, Dr. D. Halenz, Dr. L. Wilson, and Dean P. G. Miller.

Many Souls for Christ in Northern Malawi

By P. A. PARKS
Instructor of Theology
Mombera Seminary, Malawi, Africa

Mombera Seminary is situated in the northern part of the beautiful country of Malawi. In April, 1966, a ministerial course was launched at Mombera to train young men to serve as pastors in the South-East Africa Union, which includes all of Malawi.

The Lord has wonderfully blessed the students who came to take this course. They have worked in close unity with the pastor of the district, in an over-all coordinated evangelistic thrust. The students were divided into working teams, with each team going into a certain area of the district on Sabbath to hold church services and conduct branch Sabbath schools. As a result of the work done by these young men and other groups at Mombera, 201 new converts have been baptized during the past year. We are thankful for what the Lord has done through these dedicated young men.

We send our thanks to all of you in the homeland who so faithfully support

the mission program with your prayers and offerings. Without your support and the convicting power of the Holy Spirit these 201 members would still be in spiritual darkness.

Missionary to the Blind in Alaska

By C. G. CROSS
General Manager
Christian Record Braille Foundation

Sam Graham, of Salmon Arm, British Columbia, Canada, is a full-time district representative of the Christian Record Braille Foundation. Somewhat like the apostle Paul, he seemed to hear the Macedonian call, not to Macedonia but to Alaska, to work for blind and visually impaired children and adults. Each year, beginning in 1959, with his wife and son, Wayne, he has spent the summer months working in Alaska.

When he first went there he visited the Office of Vocational Rehabilitation in Juneau. Authorities gave him a cordial welcome and told him that he "was the first missionary to the blind in Alaska." They gave him a letter of introduction and

Upper Columbia Conference Workers Meet

Workers and families of the Upper Columbia Conference as they assembled on January 3, 4, and 5, 1967, for a workers' meeting and ministerial institute. R. C. Remboldt, conference president, is seated in the front row with the conference office staff.

The program began with a victory banquet to celebrate victory in the 1967 Ingathering campaign. Reports indicated that the conference had far exceeded its goal.

Featured speakers were L. E. Tucker, pastor of the church at Pendleton, Oregon; Richard D. Fearing, of the Walla Walla College church; and Harry Hannah, conference ministerial secretary.

Workers set their combined baptismal goal for 1967 at 1,700. Baptisms in 1966 were 634.

CHARLES G. EDWARDS, Departmental Secretary
Upper Columbia Conference



1967 BOOK CLUBS

Missionary



Volunteer

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wished him good success and much joy in his work.

First of all Brother Graham had to find the blind people. This is often very difficult and requires considerable patience and time. The following are some of his experiences, typical of those that await other missionaries to the blind in many countries around the world.

"Each year we visit a dear woman in Fairbanks, a native Indian. Some time ago we ordered Braille material for her and the full-vision books for blind mothers who have small, sighted children. Then she wanted a hymnbook, so we ordered that, and this year when we called on her she was sitting at her table, singing from this Braille songbook. So we joined with her.

"We like to visit a fine blind man in Anchorage who is the organist for the First Baptist church in that city. He is a wonderful musician. The pastor of this large church asked me to tell his congregation about the work of the Christian Record, so I did, and also sang a song, with the blind man accompanying me on the organ. This blind man has been getting material from the Christian Record for years.

"When I called on some natives at Copper Center and told them I had records for them, they asked, 'Are they Christian Records?' When I said, 'Yes,' they said, 'That is what we want.' One of them told us that she prays every day for the Christian Record.

"I visited a young man in Anchorage who was very despondent. Thinking that the Office of Vocational Rehabilitation could assist him, I called for their help. But they told me they could do nothing for him. I returned to this young man and showed him our large-print magazine *Youth Happiness*. He discovered that he could read it, so I ordered it for him. The next year we found him very happy. He wanted a large-print Bible. We ordered that also, and the Christian Record paid for it. This was the best large-print Bible available. He has come out of his despondency and is now operating a concession stand in the new government building in Anchorage and is attending a church.

"Our Dorcas Society in Ketchikan presented a poor blind woman with a record player, and the Christian Record sent her free records. When the government took the census and asked her which church she belonged to, she said, 'Seventh-day Adventist Church, because they bring the church to me.'"

Dedication of the Wolfsburg Church in West Germany

BY GUENTER FRAATZ

On December 10, 1966, the new Seventh-day Adventist church of Wolfsburg, West Germany, was dedicated. This is a comparatively young city, founded only in the 1930's. When plans for the town were being made, the intention was to build a town without any church. Today we see an entirely different situation. With the Seventh-day Adventist church,



Ibayay Vacation Bible School

Children who attended the Ibayay, Philippines, Vacation Bible School. Mrs. G. Generato (right) and Miss A. Toledanes (left) found the parents eager to enroll their children. Attendance reached 60. On the third day the priest prohibited the children of his parish from attending. The rumor was circulated that the candies given the children were poisoned. Attendance decreased, but 42 graduated, despite opposition. The teachers prepared a good program for graduation and invited the parents to attend. After the program a father commented, "I wish this were the kind of program taught in our school."

D. J. GENERATO, JR., District Leader

Wolfsburg has now its sixteenth church building.

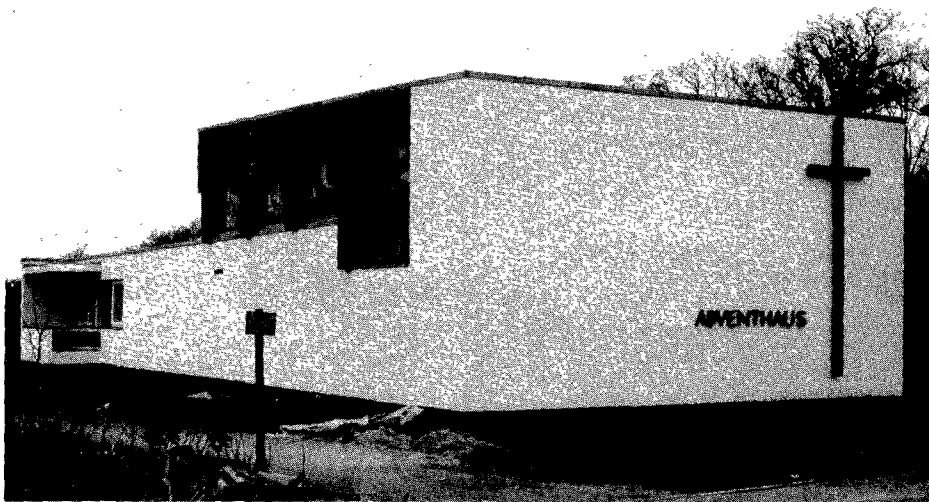
The Lower Saxonian Conference South put forth special effort to raise the money for the building. Every member of the Wolfsburg church pledged a month's salary. Some of our faithful members gave more than they could afford. The church also had to buy a new organ, because the old one could not be moved to the new chapel.

At the time of the dedication special invitations were sent to men of influence in the city, as well as to former Seventh-day Adventists. The newspapers were invited to send reporters to the service. The next day excellent reports of the high day

of our local church appeared in the papers.

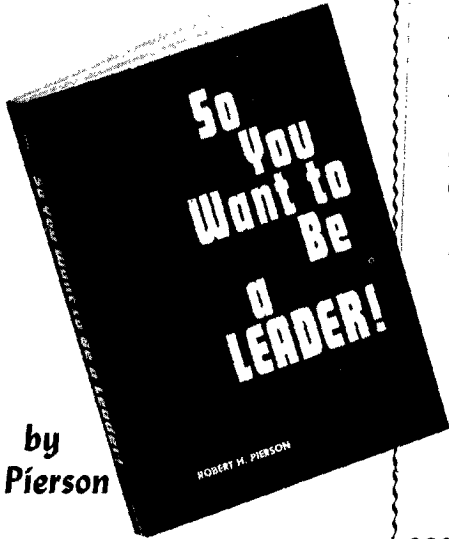
The capacity of the sanctuary is about 150, but with the other rooms and the speaker system many more people can be accommodated. There is a glass-enclosed room in the back of the chapel where mothers can enjoy the service. In the basement there is a place for the children, the youth, and the Dorcas Society.

A brass band made known to the neighborhood that this was a special day for the church. The dedication service began with the invocation on the new organ and the welcome by Pastor A. Jahn. W. Leiska, the construction supervisor of the union conference, handed the



The new church in Wolfsburg, West Germany.

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9. Can You Promote?
10. How Do You Budget Your Time?
11. Do You Know How to Carry on Effective and Cordial Correspondence?
12. How Do You Fare When the Going Is Rough?
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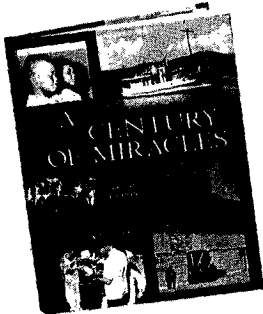


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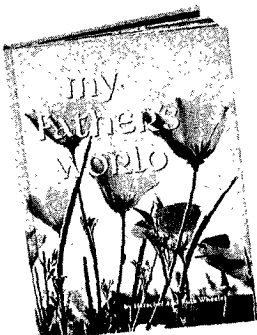
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key to K. Wittwer, our conference president, who passed it to W. Gabka, the elder of the Wolfsburg church.

E. Denkert, the president of the West German Union, presented the doctrines of the Seventh-day Adventist Church. We were happy to have the opportunity of witnessing before the prominent men of the town and of industry.

O. Westernmann, under whose supervision the church was organized in the middle 1950's, gave the benediction.

Washington Sanitarium and Hospital Intensive Coronary-Care Unit

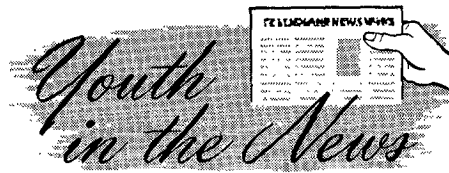
By L. H. PITTON
Public Relations Director

Ailments of the heart exact a toll of more than 500,000 each year. Because of this, Washington Sanitarium and Hospital has set up a new five-bed coronary-care unit, with a team of nurses and physicians especially trained in heart care. Along with this team is ultramodern "hardware" to provide prompt, expert help for patients with heart problems—patients who, if they are to survive, must do so with the only heart they will ever have.

The specialist team includes internists, chest surgeons, anesthesiologists, and nurses. Supporting their work, of course, are the entire resources of the hospital.

Sensitive new instruments keep a tireless 24-hour-a-day watch on the patients, monitoring each beat of each heart, recording its action, smoothing and regulating its beat by artificial pacing when such help is needed.

At each patient's bedside is a heart-monitoring device with an oscilloscope



► Theme of the MV Week of Prayer at Union College this year was "Jesus." Speakers were Norman Jarnes, Joe Foley, Elaine Rice, Brenda Christensen, Robin Simmons, Terry Dietrich, Herman Harp, Larry Vandeman, and Jere Webb.

► Six Union College students have been accepted by the Loma Linda School of Medicine. They are: Terry J. Dietrich, California; Sze Ching Lee, Malaysia; Albert M. Randolph, Louisiana; Stanley Reiswig, North Dakota; Don Sauser, Nebraska; Elsie Swee-Yet Wong, Malaysia.

and a demand pacemaker, which is also hooked up to a recording assembly at the nursing station. The "scope," which looks something like a round TV screen, shows a wavy green line that indicates the patient's heart action. The doctor or nurse trained for this work can tell at a glance whether the heartbeat is within satisfactory predetermined limits.

If the heart action becomes unsatisfactory, an alarm signals the nursing station. So without a second's delay, doctor or nurse can know the patient's condition immediately and take effective measures to help him.

Speed is a particularly meaningful word here. In nearly half the heart cases—the 47 per cent involving serious arrhythmias—remedial action must begin within one or two minutes if it is to be

successful. The nurse in charge watches the console at the central nurse's station. This unit has a monitoring device for each patient, and she can watch the rhythm of each patient's heartbeat at all times.

With the population explosion and the ever-increasing average age of the area residents, more and more people are needing and expecting the best in coronary care that modern medical science can offer. Washington Sanitarium and Hospital is prepared to give this to patients who must rely, moment by moment, on the only heart they will ever have.

A Monument and a Steppingstone in Ecuador

By SEGUNDO E. ANDRADE
Minister, Ecuador Mission

[Soon after writing this report Elder Segundo Andrade lost his life with 13 others in a bus accident while on his way to Quito. At the time of the accident he was giving a Bible study to a lawyer, who also was killed.—EDITORS.]

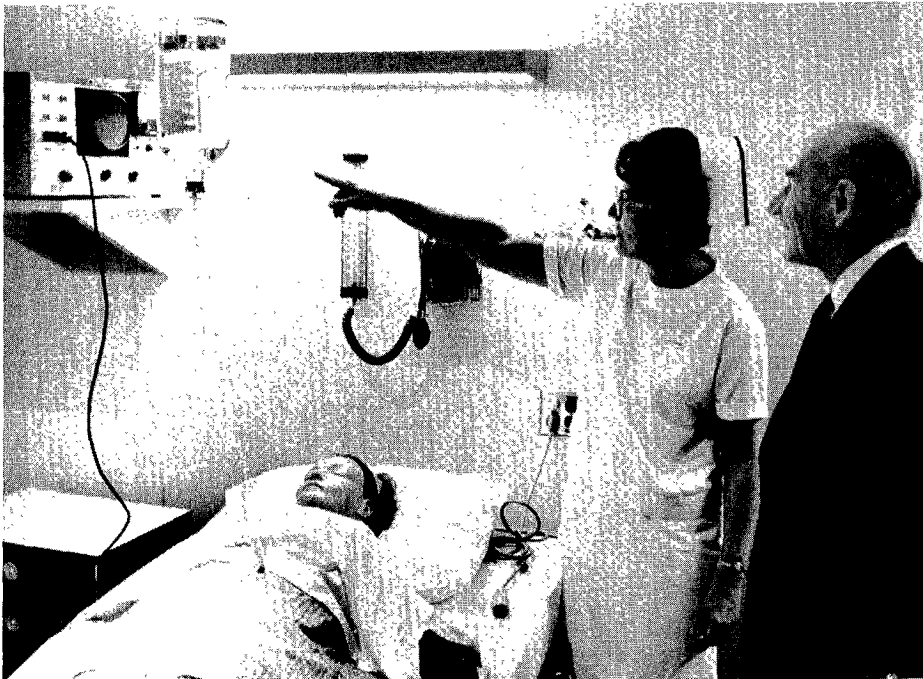
On the eastern side of the 16,690-foot Andean volcano Tungurahua is a narrow valley filled with beautiful waterfalls and rushing rivers that lead to the Ecuadorian jungle. In this valley lies the picturesque city of Baños, which has periodically been shaken and leveled by the fire and lava of Tungurahua. The area, however, has always been populated, and will continue to be populated, for here are found numerous fountains of thermal waters of up to 158 degrees Fahrenheit that are channeled into modern swimming pools. The pools and the presence of the famous sanctuary of the Virgin of Holy Water have always assured Baños (which is Spanish for "baths") of inhabitants and an abundance of tourists.

Baños makes me think of Ephesus of old, whose inhabitants lived to honor their goddess, Diana. Here one speaks only of the Virgin of the Holy Water even as in Ephesus only Diana was named. For this reason Protestants have been unable to establish a foothold here.

The city holds many memories for me. In my youth I frequently visited Baños during the religious festivals to worship at the shrine. As part of the celebration the image of the virgin was carried through the streets on a small platform borne on the shoulders of pilgrims who eagerly sought to serve as carriers.

After returning the image to its place, the devotees not only kissed the feet of the statue but also passed pieces of cotton over the feet, confident that at that instant the cotton turned into something miraculous. It was believed it could be applied to the body of a sick person, resulting in the healing of any ailment.

Returning now to Baños after many years, I recognized that man is saved only by Christ, and I thought that in recompense for my former acts I should proclaim the message that man is saved only through Jesus. Desirous of establishing a Seventh-day Adventist church, I began to look for a hall that could be rented. On hearing of my plan, some whom I asked were so shocked that they crossed themselves, and others showed definite ir-



Barbara Casteen, R.N., supervisor in charge of Washington Sanitarium and Hospital's new five-bed intensive-coronary-care unit, points O. E. Roggenkamp, D.S.C., a visitor, to the oscilloscope and recorder assembly on the combination heart monitor and demand pacemaker. Mrs. Casteen's simulated heart patient is Resuci-Ann, a plastic manikin.

ritation as they denied my request to rent buildings they owned. I knew then that the only way would be to build a church of our own. But from where would the money come? The union and mission could help little. For a time I thought that my idea was perhaps rash or imprudent. There was almost no money, and there surely were no friends in Baños eager to help. In faith I began to tell others about the plan.

Soon someone from another city said to me, "If you find someone willing to sell you the land I'll buy it for a church." A woman whom I met for the first time offered 1,000 sucres (each worth about five cents). Later she was visiting my wife and asked how the church construction was progressing. My wife, not wanting to discourage her with the fact that the construction was being hindered for lack of funds, changed the conversation. The visitor, although not a Seventh-day Adventist, sensed the problem. Opening her purse, she placed 3,000 sucres in my wife's hands.

Someone gave the money for the concrete floor, another for the roof, others for the doors, windows, ceiling, locks, paint, et cetera. Today, thanks to God, in this center of idolatry stands a simple but beautiful church. Plans are being made for a series of evangelistic meetings.

During the six months of construction, cottage meetings were held in the home of an Adventist family that moved to Baños. As a result 25 have been baptized.

Establishing the work here is important not only to Baños itself. This city stands at the door of the extensive Ecuadorian jungle, where numerous native tribes live in crude paganism. It will serve as a steppingstone for entering this vast new territory.

Disaster Relief Serves Jamaica, Long Island

By HAROLD E. VOORHEES

Nineteen families were routed from their homes in an early morning fire on Friday, January 13, in Jamaica, Long Island. Seven houses were completely destroyed and 12 others were badly damaged. It is a miracle that the only loss of life was a pet Chihuahua dog. The 13-



Pastor G. E. Andersen (left) and Joseph Murphy (right) supervise 22 volunteers in sorting and boxing nine tons of clothing for disaster relief in the New York City area.

alarm four-block-wide fire burned so rapidly and uncontrollably that the New York City Fire Department lost a pumper and a hook-and-ladder truck, valued at \$103,000.

This tragedy, however, brought out the best in the neighbors. It seemed that everyone responded with clothing and bedding. The Greater New York Seventh-day Adventist disaster relief vehicle contributed a load of clothing. The two distribution centers were the St. Pius Catholic church and the St. Paul's Lutheran church in Richmond Hill, New York. After the burned-out families had been cared for, there was still much clothing left, and the Queens County Welfare Department and the Queens Federation of Churches gave the surplus to the Seventh-day Adventists for their worldwide disaster relief work.

Several of the destitute families were housed in Hotel Whitman by the Red Cross and the welfare department of the city. The Greater New York Conference sent a check for \$150 to help rehabilitate these families. The writer purchased \$504 worth of underwear and children's clothing the day of the fire, for disaster relief.

Sixteen women and six men from five churches assembled at the General Conference Welfare depot on Sunday morning, January 22, at ten o'clock to sort 18,000 pounds of clothing into 35 different categories. Most of this will be used in

New York City in the future. Some will be sent overseas.

A few days earlier, on December 30, 1966, our disaster relief truck took two loads of clothing to people burned out at the Standish Arms Hotel in Brooklyn. Sixty people were completely clothed so they could go about their business the next day. Many of these people were visitors in the city. One man said, "Now I am dressed as well as I was before the fire, except that I don't have a tie." Then and there Brother Fralik, one of the helpers on the truck, took off his tie and handed it to the gentleman. A few days later it was returned cleaned and pressed with a five-dollar check attached to a Thank-you letter. A businessman from Florida asked how he could return his clothing after he reached home. Brother Fralik told him, "Seventh-day Adventists have health and welfare centers around the world. Look up the nearest one to you and give the clothing to them if you wish."

During the past year the Greater New York disaster relief truck has responded to 14 fires at the request of the Red Cross, and 308 persons were helped with 3,381 articles of clothing.

The future promises many opportunities for good Samaritan service. Prejudice is being broken down. New York City people are beginning to realize that Seventh-day Adventists not only preach sermons but help people in time of need.

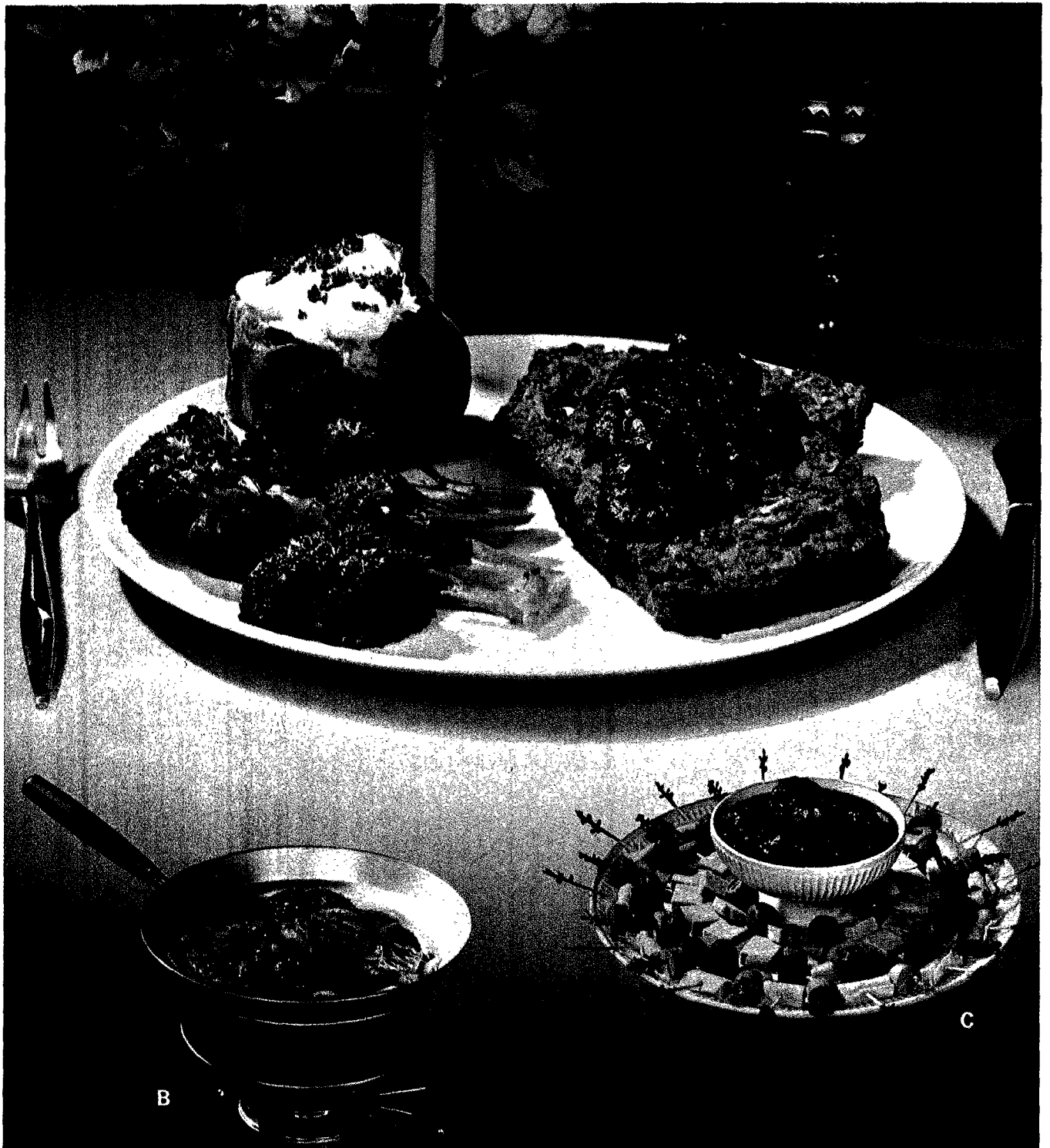
Spanish Church Dedication

Sabbath, December 3, 1966, the Washington, D.C., Spanish church was dedicated free of debt. Nine years ago this church was organized with a small congregation of Spanish-speaking believers. Almost immediately upon organization they began to work toward the day when they would have their own building, so a church-building-financing plan was adopted. It was not until 1962, however, that they bought an \$80,000 church formerly owned by another congregation. An edifice well situated within about six blocks of the offices of the General Conference, it is a credit to the denomination.

Participating in the service of dedication were C. H. Lauda, president of the Potomac Conference (second left); Mrs. Abda E. Rosado; Valentine Schoen, associate secretary of the General Conference Department of Lay Activities; Manuel Rosado, who has pastored the church since its inception nine years ago (left); Wesley Amundsen, General Conference ASI secretary; R. G. Burchfield, treasurer of the Potomac Conference (second right); Leonardo Gerometta, formerly of Argentina, present pastor (on the right); Manuel Carballal, who has served as first elder of the church while employed at the General Conference; and Melchor Covarrubias, second elder.

WESLEY AMUNDSEN





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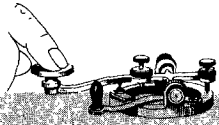
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Brief News OF MEN AND EVENTS



Trans-Africa Division

Reported by
Peggy Dawkins

► Ishaka Hospital is the new name of the Ankole Hospital in Uganda, East Africa. To avoid confusion with the district name, the officers have officially adopted the name by which the hospital has been known locally. Dr. Robert M. Buckley is the director of this institution.

► In the Central African Union (Rwanda and Burundi), one in every 33 of the population is a Seventh-day Adventist. In Rwanda the ratio is one in every 20, and the Seventh-day Adventist Church is the largest Protestant denomination.

► The Voix de L'Esperance, the Congo's French-language counterpart of the Voice of Prophecy Bible School, recently gained its fourth release on Radio Kasai. This opening now brings the radio-TV department's weekly full-message broadcasts to four transmissions, which now cover much of the Congo.

► Among the refugees, mostly from Rwanda, now living in parts of Kenya and Uganda, 149 have been baptized, and there are 426 Sabbathkeepers among them. A pastor and an evangelist work continually with these people.

► In a "grass roots" tithe promotion program in the South-East Africa Union (Malawi), pastors and field leaders visit church members and give them dedication cards to be placed in the gardens. On these cards, accurate records can be kept of produce grown and its tithe.



Canadian Union

Reported by
Evelyn M. Bowles

► Dr. and Mrs. K. J. McGill and four children left British Columbia a few months ago and are now serving in Singapore. Dr. McGill joined the staff of the Youngberg Memorial Hospital in Singapore as gynecologist and surgeon.

► Six persons were baptized at North Battleford, Saskatchewan, December 24, by Peter Samograd.



Central Union

Reported by
Mrs. Clara Anderson

► Teachers and students of Cedarvale Junior Academy, Kansas City, Missouri, raised \$6,103.60 during the Ingathering campaign, for a per capita of \$47.31. The solicitors represented five area churches.

► Wyoming's Mills Spring Camp will have a concrete floor in the new auditorium, an additional cabin, and new

folding chairs as a result of the recent \$6,200 donation of Mrs. Dale Lowe in memory of her husband.

► Lee Carter, president of the Wyoming Conference, reported that the conference, for the first time in its history, has passed the \$26,000 mark in Ingathering.

► A recognition service at the Farmington, New Mexico, church recently honored 11 senior members of the Farmington and Aztec churches for 300 years of faithful service. Longest membership was for 41 years. Those honored were C. B. Bowen, Ed Davis, M. C. Rowe, Mrs. Maude Moore, Mrs. Thelma Crouch, Mrs. Marguerete Rowe, Miss Virgie James, Mrs. Norma Davis, Mrs. I. D. Bowen, Mrs. Hattie Purcell, and Mrs. Susie Gerard.

Top Atlantic Union Literature Evangelists

A little more than one year ago Brother and Sister Orlin Spaulding, of East Calais, Vermont, dedicated their lives to the literature ministry in the area where both were born and have lived all their lives. Sister Spaulding has an illness that causes her great difficulty in walking and in the use of her hands, and Brother Spaulding was discharged from a hospital just a few months prior to starting in the work. However, these apparent handicaps, which would have discouraged many, held no discouragement for the Spauldings. They launched out into an area of northern Vermont described by many as "impossible in which to make a living."

These humble, faithful workers delivered \$14,782 worth of literature, leading the entire Atlantic Union Conference for 1966. They have enrolled hundreds in the Bible correspondence course and distributed thousands of tracts. The Spauldings are constantly on the lookout for interests, and endeavor to have prayer in every home. Several families are interested in the message as a result of their labors.

We thank God for people who, like the Spauldings, are rising up everywhere to join the literature-evangelist ranks to help finish the work.

F. W. NIEB
Departmental Secretary
Northern New England Conference



► J. F. Kent, publishing secretary of the Central Union Conference, reports 106 baptisms during 1966 as a result of literature-evangelist contacts. Deliveries for 1966 were \$613,388.80, a gain over 1965 of \$145,237.76. The literature evangelists have set goals for 1967 of \$750,000 for deliveries and 150 baptisms.

► A sign for the Lexington Avenue School, St. Louis, Missouri, has been provided by neighboring MV Societies of the Central States Conference as their first project of the year. The wrought brass letters mounted on the masonry wall provide the school with its first identification since it opened last fall. H. C. Brewer, pastor of the Northside church, received the gift from the group's president, Clarence Hodges.

► Ninety laymen and pastors recently attended a lay instructors' training school in the Nebraska Conference. V. W. Schoen, of the General Conference, led out in the program, assisted by E. E. Hagen, of the Central Union Conference, and O. L. McLean, of the lay activities department in the Nebraska Conference.



Columbia Union

Reported by
Morten Juberg

► Daniel Jacome, of Milwaukee, Wisconsin, has been named the new assistant publishing secretary of the Chesapeake Conference. He assumed his new duties early last month.

► More than 100 members of the Dayton Dietetic Association and the Dayton Home Economics Association met for their annual joint meeting February 6, at Kettering Hospital auditorium, Kettering, Ohio.

► A major remodeling and redecorating program is in progress at the Allegheny East office in Pine Forge, Pennsylvania. The Book and Bible House, formerly situated in Philadelphia, is being moved to Pine Forge.

► The Potomac Conference has reached the Silver Vanguard mark of \$285,000, the largest amount in conference history. By the close of December the membership of more than 11,000 had reached a per capita of \$25.14.



Lake Union

Reported by
Mrs. Mildred Wade

► Evangelistic meetings were held recently at the Allegan, Michigan, church by the pastor, Earl J. Zager, assisted by Duane Miller, of Kalamazoo, and Ray Van Voorst, of Gobles. Attendance was as high as 300, and more than 50 indicated a definite interest.

► Twenty-two candidates were baptized at the Hinsdale, Illinois, church December 10. The pastor, S. K. Lehnhoff, and

J. E. Cleveland, associate pastor, conducted the baptismal class at the church school. C. L. Turner and R. J. Kloosterhuis baptized several youth, who joined their churches at Downers Grove, Elmhurst, La Grange, and Brookfield. In the group was an 82-year-old patient from the sanitarium, Mrs. Metha Smith.

► Twenty-four were baptized at the Cedar Lake, Michigan, church December 24. Classes had been conducted at Frost and the Cedar Lake elementary school by H. G. Rutherford and H. L. Alexander, assisted by Cedar Lake's elementary teachers.

► Harold M. Wynne has recently been appointed public relations director of the Hinsdale Sanitarium and Hospital. He has served more than 11 years in the information office at the Army Air Defense Command in Colorado Springs, Colorado, as an Army civilian employee. Earlier he had worked in editorial positions in Colorado and for the past three years has also served as press secretary of the Colorado Springs church.

► Chaplain Thomas K. Williams, of the Battle Creek Sanitarium, in Michigan, has been elected for a three-year term to the board of directors of the Goodwill Industries of Battle Creek. He will serve on their personnel and rehabilitation committee. This appointment will give him opportunity to make the resources of the sanitarium more easily available to this community-service group.

► At Stewardson, Illinois (population, 656), the Seventh-day Adventist church with a membership of 39 and a Silver Vanguard goal of \$975, raised \$1,084.93 for the 1967 Ingathering campaign.

► An 86-bed convalescent home is to be erected at Eaton Rapids, Michigan, with completion planned for the summer. At groundbreaking ceremonies Mrs. C. J. Sumner, wife of the Michigan Conference assistant treasurer, held the spade to the frozen ground. Mrs. Sumner is a member of the Association of Self-Supporting Institutions and already owns the 12-bed Story Book House in Eaton Rapids.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Mr. and Mrs. William Osborn, from Kamiah, Idaho, are now caretakers at Sunset Lake Camp in the Washington Conference. Mr. and Mrs. C. L. Munday, caretakers for several years, retired recently.

► A retired men's quartet, organized during the 1967 Ingathering campaign in the Idaho Conference, was made up of men who have all reached the sunset years of life. The band—Emil Thompson, Glenn Osborne, Herman Rickard, and Chris Mittleider, all from the Caldwell church—caroled 12 nights and received \$320.92.

► Mrs. V. T. (Lillie) Armstrong was killed instantly in an automobile accident while returning home with her husband from an evangelistic service in Portland,

Oregon, Saturday night, January 28. Elder Armstrong was hospitalized at the Portland Sanitarium with several broken bones. The Armstrongs were missionaries to the Far East for 33 years and in recent years have made their home in Portland.

► Associate Justice William O. Douglas of the United States Supreme Court was the speaker January 23 on the student body's Twentieth-Century Dimension Lecture Series at Walla Walla College. Justice Douglas revealed dangers to basic liberties in America.

► The 154-member Walla Walla College senior class organized recently and elected Tony Henneberg, president; Judy Scott, vice-president; Betty Coleman, secretary; Clifford Toews, treasurer; Larry

Rudy, sergeant at arms; Donald Long, chaplain. Dr. J. N. Barnes, associate professor of religion and head of the Human Dynamics Research Institute, was chosen faculty sponsor.



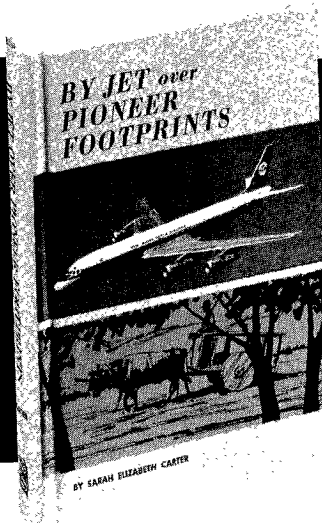
Northern Union

Reported by
L. H. Netteburg

► R. G. Mote, treasurer, reports that \$104,124.18 in tithe was received in the Minnesota Conference during the month of December. This is the highest amount ever received in one month.

► The Department of Public Welfare of the State of Minnesota recently granted

ADVENTURE IN LANDS AFAR

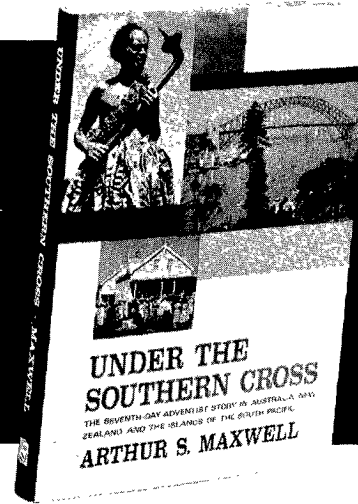


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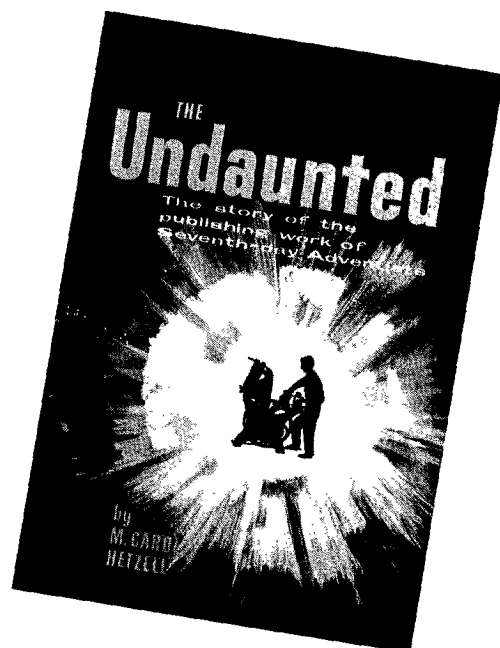
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a certificate of recognition to the Maryland Avenue Missionary Volunteer Society for one year of continuous service to the Gillette State Hospital for Crippled Children. Once each month a group of members entertained the children with stories and games.

► A branch Sabbath school has been organized in St. Paul under the leadership of Mrs. Forrest Davis. Every Sunday evening the 27 members meet for Bible lessons, crafts, and stories.



Pacific Union

Reported by
Mrs. Margaret Follett

► Chuck Meadows, baptized last year, is the public relations secretary for the Las Vegas, Nevada, church. According to the Nevada-Utah Conference public relations secretary, E. F. Finck, Mr. Meadows averaged eight inches of news stories per day for the last three months of 1966.

► Dr. F. O. Rittenhouse, president of Pacific Union College, spent the first two weeks in January in the Hawaiian Islands interviewing students and speaking on Christian education.

► The twentieth session of the Pacific Union Conference was held in Fresno, California, February 12 and 13.

► The former Sunset Avenue church has been sold, and the congregation is preparing to build on a new site in Altadena, California. The new church will be known as the Altadena church. In the interim the congregation is worshipping at the Altadena Community church.

► The La Sierra College Chamber Singers, directed by Moses Chalmers, assistant professor of music, sang by invitation in the rotunda of the State capitol in Sacramento, California, February 9.

► Two men have been appointed recently as camp managers of the Southern California Conference Camp Cedar Falls. They are Leroy Durkos, manager, and Al Segretto, associate manager.

► Total of baptisms from the Hanford, California, evangelistic series is 44. R. A. Rentfro, Vernon Flory, and Thomas Requeñez conducted the campaign.

► Charles H. Snyder, administrator of the St. Helena Sanitarium and Hospital, was recently appointed a member of the board of directors of the Hospital Council of Northern California. He also serves as chairman of the organization's committee on council services.

► Three Seventh-day Adventist churches closely related to Loma Linda University gave 1966 Week of Sacrifice offerings that were more than twice as great as those given in 1965. Azure Hills church, Colton, gave \$1,149.14, tripling its 1965 offering. Campus Hill church, Loma Linda, donated \$4,525.17, more than double its 1965 total. The University church doubled its 1965 offering, giving \$11,029.12.

► Forty-eight persons were baptized not long ago at the close of a five-week series of meetings in the Carmichael, Califor-

nia, church. The evangelistic team was made up of Elder and Mrs. Clifton Walter, Elder and Mrs. Monty Jones, and Elder and Mrs. Larry Pumford.



Southern Union

Reported by
Oscar L. Heinrich

► Through the efforts of Ted Fox, Adventist manager of a radio station at St. Pauls, North Carolina, six Adventist-sponsored radio programs are being broadcast. Some are aired daily Monday through Friday, and others are broadcast weekly.

► A new health and welfare center has been opened in the South Atlantic Conference at St. Petersburg, Florida. The mayor expressed his appreciation to the church and its pastor, W. Lewis, for their interest in the welfare of that community.

► Eleven persons were baptized because of the work of laymen in the Raleigh, North Carolina, church of the South Atlantic Conference.



Loma Linda University

Reported by
Sandra Craig

► Scientific computer programs from Loma Linda University are now being transmitted to and from the University of California at Los Angeles by microwave. The computer data is carried by Western Union Telegraph Company microwave directly to the computation center at UCLA, which includes IBM's newest, fastest, and most powerful computer, the 360/75. Support for the 360/75 and the university data link is being provided by the National Institutes of

Health, not only as an aid to biochemical research but also to provide experience in the use of computing power on a regional basis.

► The Loma Linda University heart-surgery team successfully removed a golf-ball-sized tumor from inside the heart of a nine-year-old Puerto Rican girl on December 1. Doctors at the Seventh-day Adventist mission hospital in Mayagüez, Puerto Rico, first suspected the rare condition and referred the girl, Sylvia Rivera, to the surgical team at Loma Linda. A three-hour open-heart procedure by the internationally known team, which now operates exclusively at the university hospital in Loma Linda, enabled the girl to return to her home for Christmas.



ANDERSON.—Mattie Joins Anderson, born Nov. 22, 1906, at Abilene, Tex.; died Dec. 22, 1966, at Ardmore, Okla.

BITTLE.—Ella B. Bittle, born July 7, 1893, at Camden, N.J.; died at Berlin, N.J., Oct. 24, 1966.

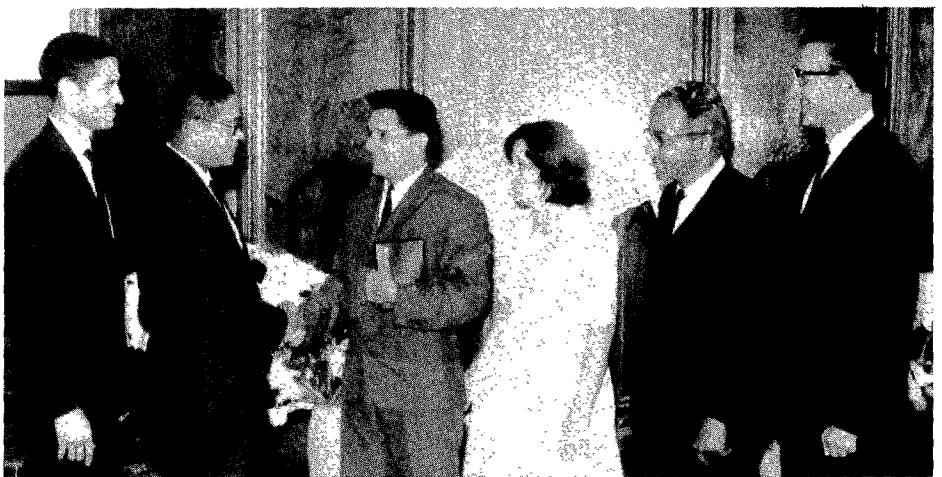
BITTNER.—Emerson C. Bittner, died Nov. 9, 1966, at Galion, Ohio, age 84.

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

BUBB.—Elizabeth Bubb, born Jan. 26, 1895, in Philadelphia, Pa.; died Sept. 24, 1966, at Beasleys Point, N.J. [Obituary received Jan. 16, 1967.—Eps.]

CHILDS.—Mary Larson Childs, born Nov. 5, 1885, at Nevada, Iowa; died at Caldwell, Idaho, Jan. 8, 1967. Among the survivors are two nephews, Elder Harold L. Gray and Elder James B. Gray.

CHRISTENSEN.—William Wallace Christensen, born Nov. 16, 1903, at Fresno, Calif.; died Jan. 2, 1967, at St. Helena, Calif. In his youth he was influenced to be a missionary by Elders J. N. Andrews and F. H. Stahl. He graduated from Fresno Academy and received a Bachelor degree in theology at



Honduras Ordination

Roland Haylock (second left) extending the right hand of fellowship to Ever Garcia, who was ordained in Tegucigalpa, Honduras, Central America, December 10, 1966. Mrs. Garcia stands next to her husband, and I. M. Nation (left) is educational secretary for the Central American Union. Glen Maxson (right) is president of the Central American Union, and next to him is W. H. Waller, president of the Honduras Mission.

W. H. WALLER

Pacific Union College. Immediately after graduation he began pastoring the church at Fallon, Nevada, and also taught in the junior academy. In 1929 he married Dr. Dorris Myers, and the following year they became missionaries in Rangoon, Burma. Because of the repeated bombing of Rangoon in 1941, he made the trek into India. He labored in Africa two years and then had five years sick leave, during which time he obtained his Master's degree at Pacific Union College. From 1949 to 1958 the Christensens labored in Africa again. From 1960 to 1965 he conducted a ministerial seminary in Burma, during which time he helped to prepare 58 young people for ministerial work. Survivors are his wife; a son, John William, on leave from Africa where he has spent six years in mission service; and two daughters, Virginia Ann, a registered nurse at Paradise Valley Sanitarium, and Vivian June, who has been a missionary in Africa, and is now teaching at Grand Ledge Academy.

CONNER.—Ione Edgerle Conner, born July 28, 1907, at Cherryvale, Kans.; died Dec. 6, 1966, at Grove, Okla. Her husband, L. Wayne, survives.

COOK.—Grace Cook, born Oct. 24, 1878, in Pennsylvania; died at Los Angeles, Calif., Dec. 18, 1966.

DAVIS.—David A. Davis, born March 16, 1899, in Goshen Township, Ohio; died in Goshen Township, Nov. 23, 1966. His wife, Winnie Cowdrey Davis, survives.

DAVIS.—Dora Davis, born Nov. 26, 1866, at Peru, Iowa; died at Loveland, Colo., Dec. 13, 1966. She had been a baptized member of the church for 92 years and a Sabbath school member for 95 years.

DORGELO.—Hannah Brower Dorgelo, born July 30, 1897, at Jamestown, Mich.; died Nov. 16, 1966, at Ann Arbor, Mich.

FOSS.—Juanita Cochran Foss, born Feb. 15, 1908, at Eaton, Ind.; died Jan. 14, 1967, at Marion, Ind. Her husband, Harold, survives.

FOX.—Cladys Fox, born at Auburn, Mich.; died Nov. 26, 1966, in Toledo, Ohio.

GORMAN.—Mabel Ruth Gorman, born July 30, 1904, at Martinsville, Ind.; died Aug. 17, 1966. Her husband, J. M. Gorman, survives. [Obituary received Jan. 29, 1967.—Eds.]

GREAVES.—Isabella Greaves, died Sept. 26, 1966, at Tracy, Calif., age 94 years. She was the widow of Elder R. S. Greaves. [Obituary received Jan. 30, 1967.—Eds.]

GREEN.—Marie Wirth Green, born Sept. 19, 1888, in Chicago, Ill.; died May 26, 1966, at Azusa, Calif. She spent several years as a church school teacher. In 1913 she married Elder J. A. P. Green, and together they worked in the Inter-American Division, the South American Division, the Southern European Division, and the General Conference Publishing Department. Returning to the States they undertook the management of the General Conference Worldwide Welfare Work at San Francisco, where she planned great shipments of supplies to be sent around the world. Survivors are her husband, of Azusa, Calif., and a sister, Mrs. Jack Rhodes, of Martinsville, Ind. [Obituary received Jan. 16, 1967.—Eds.]

GRIFFIN.—Alta Griffin, born March 23, 1886, near Tomah, Wis.; died Jan. 21, 1967, at Sparta, Wis.

HEARN.—E. Rae Hearn, born Jan. 31, 1890, at Hamilton, Ohio; died Jan. 9, 1967.

HEISER.—Alfred Brackenridge Heiser, born June 16, 1886, in Brooklyn, N.Y.; died Aug. 17, 1966, at Stoneham, Mass. He designed and drew plans for a number of our churches and for the structural changes in the New York Evangelistic Center. He was a leader in planning the Adventist Home, at Livingston, N.Y., and was the first chairman of its board. For eight years he was a committee member of the Greater New York Conference. Survivors are his wife, Freya Singdahlsen Heiser, and four daughters. [Obituary received Jan. 12, 1967.—Eds.]

HOFFMAN.—Benjamin Philip Hoffman, born April 20, 1889, in Minneapolis, Minn.; died Jan. 9, 1967, at Newbury Park, Calif. He took ministerial training at Walla Walla College, and in 1929 received his B.A. degree from Pacific Union College. In 1934 he received his Master's degree from the University of Southern California. In 1911 he married Florence Guthrie, and together they attended the Foreign Mission Seminary in Washington, D.C. In 1912 he was ordained to the ministry, after which they left for Japan. In 1914 he went as pastor and district director to Kobe, Japan. In 1917 he became president of the Japan Conference, and from 1919 to 1921 was president of the Japan Union Mission. From 1921 to 1927 he was secretary of miscellaneous languages in the Bureau of Home Missions of the General Conference. From 1927 to 1936 he was head of the Bible department at Pacific Union College. He was a professor in the Theological Seminary from 1934 to 1950. In 1951 and 1952 he did literary work for the Japan Publishing House and also served with the Central California Conference. From 1952 to 1955 he served on a part-time basis, pastoring the Mountain View and San Francisco Japanese churches. In 1956 he was pastor of the Los Gatos church, and from 1960 to 1965 he assisted at the Mountain View church. Survivors are his wife; son, Dr. Philip, of Houston, Tex.; four grandchildren; a brother, Felix Hoffman, of Escondido, Calif.; and two sisters, Mrs. Frank H. Raley, of

Beaverton, Oreg., and Mrs. Charles Walters, of Syracuse, N.Y.

HOHWELER.—Christian C. Hohweiler, born Jan. 28, 1884, at Steffan, Russia; died in Oklahoma.

HOLDEN.—Ruth J. Holden, born in Kansas; died Nov. 24, 1966, at the age of 93.

HOSFORD.—Grant Hosford, born Sept. 14, 1894, at Cedar Springs, Mich.; died Dec. 26, 1966, at Gowin, Mich. He graduated from Emmanuel Missionary College, and in 1917 began his employment in the Michigan Conference. He served in Michigan and Indiana for seven years as a minister, evangelist, and builder. In 1924 he moved to Ohio, where he was pastor at Cincinnati, Cleveland, and Columbus. In 1942 he connected with the Chesapeake Conference, and in 1947 he retired to Michigan. There he raised up a company at Gowin. Survivors are his wife, Joy; two children, Herb and Winnie; a brother; and a sister.

JENKINS.—John S. Jenkins, born Feb. 17, 1917, at Wardner, Idaho; died Sept. 14, 1966, at Richland, Wash. His wife, Esther, survives. [Obituary received Jan. 25, 1967.—Eds.]

JOHNSON.—Harold Alec Johnson, born Nov. 19, 1938, at Santa Monica, Calif.; died Nov. 9, 1966, in

Portland, Oreg. His wife, Sandra Lee, survives him.

KINNE.—Genevieve A. Kinne, born Sept. 15, 1879, in Ontario, Canada; died Dec. 11, 1966, at Orlando, Fla. She and her late husband, Dr. Benjamin B. Kinne, operated the Middletown Sanitarium, at Middletown, N.Y.

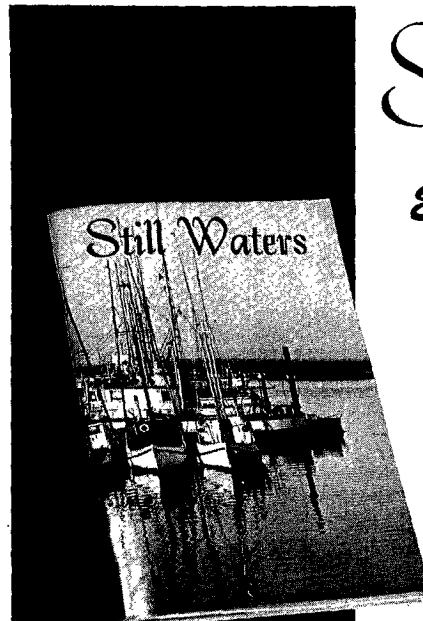
KOLB.—Henrietta Eliza Satterlee Kolb, born July 31, 1869, at Central Square, N.Y.; died Sept. 3, 1966, at Amesbury, Mass. [Obituary received Jan. 19, 1967.—Eds.]

LANE.—Arkie Delpha Lane, born Jan. 17, 1888; died Dec. 29, 1966.

LOTAN.—Lawrence Francis Lotan, born April 14, 1911, at Almonte, Ont., Canada; died Dec. 11, 1966, at Willowdale, Ont., Canada. He was an employee of the Branson Hospital. His wife, Helen Tadei Lotan, survives.

MAC DOUGALL.—John MacDougall, born Nov. 28, 1879, near Limoges, Ont., Canada; died Aug. 1, 1966, in Oshawa, Ont., Canada. [Obituary received Jan. 18, 1967.—Eds.]

MEIER.—Herman D. Meier, born Jan. 10, 1900, near Hitchcock, Okla.; died at Okeene, Okla., Dec. 8, 1966. His wife, Hulda Baker Meier, survives. A son, Dr. Fabian Meier, predeceased him.



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MIKEL.—Percy Mytel Cheney Mikel, born June 1, 1890, in Kingsbury County, Arlington, S. Dak.; died Dec. 1, 1966, at Madison, S. Dak.

MONETT.—Arthur E. Monett, died Dec. 22, 1966, at Columbus, Ohio, age 70. His wife, Jeanette, survives.

MOODY.—Sadie M. Moody, born June 11, 1895, at Glouster, Ohio; died at Canton, Ohio, Nov. 1, 1966.

MORRIS.—Edna Morris, born June 3, 1881, at Garrison, Minn.; died Jan. 10, 1967, at Newport, Oreg.

MUNDAY.—Frederick J. Munday, born Dec. 26, 1873, in London, England; died Dec. 2, 1966, at Upland, Calif. His wife, Hilda, survives.

NICOLAI.—William Chester Nicolai, born March 7, 1863, at Dayton, Ky.; died Dec. 7, 1966.

OBLAND.—Frances Louise Obland, born Sept. 7, 1877, at Lexington, Ky.; died at Loveland, Colo., Dec. 13, 1966.

OSBORNE.—Roland Harris Osborne, born Feb. 25, 1900, in Maine; died Oct. 29, 1966. Dr. Osborne was on the faculty of Loma Linda University, in the department of pathology. His wife, June Vasieck Osborne, survives.

OWENS.—Ella Mae Owens, born June 10, 1913, at Dennison, Ohio; died near Corbin, Ky., Oct. 18, 1966. Her husband, Harry, survives.

PARRILL.—Clara Moore Parrill, born Oct. 15, 1884, at Kansas City, Mo.; died Dec. 15, 1966, at Caldwell, Idaho. Her husband, Clarence Vernon Parrill, survives.

PHILLIPPI.—Mildred Sturman Phillippi, born in Keokuk, Iowa; died Oct. 15, 1966, in Dallas, Tex. Her husband, Frank, survives.

RICE.—Naomi Rice, born Feb. 26, 1907, at Meadville, Pa.; died at Parma, Ohio, Dec. 22, 1966.

RICHBURG.—Lucy Dell Richburg, born Sept. 19, 1876; died Dec. 14, 1966.

SHAW.—Daniel Wesley Shaw, born March 9, 1885, at Long Creek, Oreg.; died Dec. 19, 1966, in Portland Oreg. She took nurse's training at Battle vides.

SHOEMAKER.—Ruby Belle Shoemaker, born Jan. 14, 1914, at Yosemite, Ky.; died in Cincinnati, Ohio, Nov. 8, 1966. Her husband, Earl, survives.

SONNENBERG.—Minnie Amelia Langenberg Sonnenberg, born Jan. 5, 1888, at Hoskins, Nebr.; died at Loma Linda, Calif., Jan. 14, 1967. She and her husband received the truth from a Union College student while he was colporteur. Survivors are her husband, Fred; one son, Dr. Alvin F.; two daughters, Esther and Lydia.

SPENCE.—Harriet Darling Spence, born April 20, 1874, at Casswell, Wis.; died Jan. 10, 1967, in Portland, Oreg. She took nurse's training at Battle Creek Sanitarium, and married W. B. Spence.

STERLING.—Wynne Harrison Sterling, born May 22, 1887, near Otsego, Mich.; died Dec. 18, 1966, in Madison, Wis. He married Maple Lewis, and they went as missionaries to Argentina, where he was chef in the River Platte Sanitarium. After ten years they returned to Madison, Wis. Three children survive, Vera Wery, of Green Bay, Wis.; Irma Hyde, of Collegedale, Tenn.; and Stanley, of Madison, Wis.

VILLARD.—Lloyd Rusty Villard, Jr., born Dec. 26, 1946; died Dec. 2, 1966, at Canton, Ohio.

VINCENT.—Darryl Bruce Vincent, born Feb. 22, 1955, at Houston, Tex.; died Nov. 21, 1966, at Waller, Tex.

WEIBERT.—Katherine Elizabeth Weibert, born May 29, 1879, in Russia; died near Shattuck, Okla., Jan. 9, 1967.

WENTLAND.—Elmer George Wentland, born Oct. 2, 1902, in North Dakota; died Oct. 9, 1966, at Ontario, Calif. His wife, Jean, survives. [Obituary received Jan. 23, 1967.—Eds.]

WILLIS.—Emma Lillian Willis, born Dec. 1, 1871, at Hesper, Iowa; died at Glendale, Calif., Nov. 16, 1966.

YEAST.—Clara M. Ayers Yeast, born July 2, 1883, at Independence, Iowa; died Jan. 9, 1967, at Breman, Ga.

NOTICES

Requests for Prayer

A recently married sister in the West requests prayer for her husband. She states that at the beginning of their married life he was a faithful Christian, but things have crept in which have changed him. He has read atheistic writings and wants to be an atheist.

A brother in the South writes that his son has been paralyzed because of a car accident. Now he is able to use his arms with the aid of braces. He requests complete healing for the son if it is God's will.

From the West comes a request for a grandson who will not study or obey rules. He is in the custody of his mother, who threatens to place him in public school, though his father pays his expenses in our own schools.

Literature Requests

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

Daniel Nangno, Tiddim, Chin Hills, Burma, wishes the following: 9 volumes of the *Testimonies*, 3 *Index* volumes to Ellen G. White books; 2 vols. of *Conditionalist Faith of Our Fathers*; 6 volumes of *Ellen G. White Present Truth and Review and Herald Articles, Medical Ministry, Counsels on Health, Counsels on Sabbath School Work, Baptism Through the Centuries, Answers to Objections, Last-Day Delusions, bound Life and Health, Believe His Prophets, Ready to Answer, So You Want to Be a Leader, Can Persecution Arise in America? Story of Redemption, In Defense of the Faith, Seeking His Lost Sheep, Conflict Series, Records of the Past Illuminate the Bible, Seventh-day Adventists Today, The Work of the Pastor, What Shall I Speak About?* He is a worker for the denomination, and his only hope is to receive these as gifts, as the government authorities will not allow him to order them personally.

Italo A. Foppiano, Casilla 7D, Chillan, Chile, wishes illustrative material for lessons from the Old and New Testaments, especially material on the dream of Nebuchadnezzar, the four beasts of Daniel, and the earthly sanctuary for classes in church history.

Benigna M. Talaboc, Lower Sibulan, Osmena, Zamboanga del Norte, P.I., needs a continuous supply of Spanish and English Bibles and Sabbath school aids.

Evangelist Emmanuel A. Acquah, SDA Church, P.O. Box 22, Kintampo, B/A, Ghana, West Africa, asks for Spirit of Prophecy books, Bibles, children's materials, MV materials, accordion. *These Times, Signs, Liberty, Listen, Message, Life and Health, Guide, Present Truth, Primary Treasure, Little Friend, Instructor*, prophetic charts, *GO, MV Kit*, hymnbooks, song films, health films, and soul-winning films.

Send to Gagalangin MV Society, 2330 R. Fernandez, Tecson, Gagalangin, Manila, P.I., the following: *Instructor, Guide, Life and Health, Signs, Review, Little Friend*, Bible, songbooks, reading course books, *Smoke Signals*, and other missionary material.

WANTED: Prophetic chart, old Bibles, game of Egypt to Canaan, color books, *Child Guidance, Hymnals*, storybooks, picture cards, Christmas cards, temperance material, Spirit of Prophecy books, *Instructor, Liberty, Life and Health, Good News*, and small books, by G. H. Thang Pu, SDA Mission, Tahan, Kalemvo, Burma.

A continuous supply of missionary papers, health magazines, Bibles, picture cards, songbooks, children's materials, *Review, Quarterly*, small books to the following: Annie Sumagang, 231 Urduweta Street, Tanjay, Negros Or., P.I.; Fernando Benideco, Dapitan City, P.I.; Nelly L. Pumzalan and Armando Tolentino, Escalante, Neg. Occ., P.I.; Fortunato Fadallan, Socorro, Or. Mindoro, P.I.; Mrs. Nieves Atillo de Erio, Centro de Modas, Montilla Boulevard, Butuan City, P.I.

WANTED: A continuous supply of missionary materials by the following: S. O. Onuri, East Nigerian Mission, Private Mail Bag 1115, Aba, Nigeria; Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventist, Domaibra, Konongo, Ashanti, Akim, Ghana, West Africa; R. S. Villaruel, Kalamansig, Cotabato, P.I.; Paterno Bocela, Cogon, Panay, Capiz, P.I.; Suzette Nepales, Rizal Street, Hinigaran, Neg. Occ. P.I.; Evangelist A. F. Oloyede, SDA Mission 65, Shokun Road, Abeokuta, West Nigeria; Pastor M. Olayemi, SDA Mission, P.O. Box 323, Benin City, Nigeria; Pastor D. K. Omoleye, SDA Mission, 37 Queen Street, Yaba, Nigeria; E. L. Provost, Stony-hill P.O., Kingston No. 9, Jamaica, W. I.; George Swanson, 710 53 Ave. N., Minneapolis, Minn. 55430.

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

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

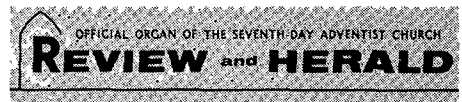
Send only books, Bibles, *Signs, Life and Health, These Times, Message, Listen*, to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

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, fingerplays, *My Bible Story*, to the following: B. G. Escara, Romblon, Romblon, P.I.; J. T. Manullang, 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, Kannada Section Office, 71/1 Infantry Road, Bangalore 1, South India.

Mariano B. Abuyne, Municipal Secretary, Loretto, Surigao del Norte, P.I., wishes a continuous supply of Bibles, *Signs, Listen, Life and Health*, slides, films, phonograph records, *Worker, Instructor*, Mrs. White's books.

Church Calendar

Visitation Evangelism	March 4
Church Missionary Offering	March 4
Sabbath School Rally Day	March 11
Spring Mission Offering	March 11
Missionary Volunteer Day	March 18
Missionary Volunteer Week	March 18-25
Thirteenth Sabbath Offering (Far Eastern Division)	March 25
Winning Souls With Missionary Magazines	April 1-8
Church Missionary Offering	April 1
Loma Linda University Offering	April 8
Health and Welfare Evangelism	May 6
Church Missionary Offering	May 6
Famine Relief Offering	May 13
Spirit of Prophecy Day	May 13
North American Missions	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Church Missionary Offering	June 3
Thirteenth Sabbath Offering (Northern European Division)	June 24
Medical Missionary Day	July 1
Church Missionary Offering	July 1
Midsummer Service and Offering	July 8
Pioneer Evangelism	August 5
Church Missionary Offering	August 5
Oakwood College Offering	August 12
Educational Day	
and Elementary School Offering	August 19
Literature Evangelism Rally Day	September 2
Church Missionary Offering	September 2
Missions Extension Day Offering	September 9
<i>Review and Herald</i> Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering (Southern Asia Division)	September 30
Neighborhood Evangelism	September 30
Church Missionary Offering	October 7



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

R. R. Bietz Is Re-elected Pacific Union President

The twelfth quadrennial constituency meeting of the Pacific Union Conference re-elected R. R. Bietz president at Fresno February 12 and 13.

All but two union staff members were re-elected. A. R. Reising was chosen publishing department secretary following A. G. Sutton's request that he become an associate, and Warren L. Johns became religious liberty secretary, replacing his uncle, A. H. Johns, who is retiring.

The session opened with a challenging message by Robert H. Pierson, General Conference president.

Elder Bietz and the conference presidents told the 420 delegates of the evangelistic success achieved by our people and workers in Arizona, California, Hawaii, Nevada, and Utah. Elder Bietz noted that baptisms including professions of faith were 20,149 in the past quadrennium as compared to 16,661 in the previous four-year period. At the end of 1966 the membership was 95,301.

The reports revealed that \$86,843,457 has been given in the past four years by Pacific Union Conference members in tithes and missions offerings. And 21,822,092 pieces of literature were distributed during the quadrennium.

Several additions to the staff and to the executive committee of the union reflect the continuing growth of this, the largest of the North American unions.

NEAL C. WILSON

Latest Ingathering Report: Third Million-Dollar Union

For the first time in its history the Pacific Union has reached and passed the \$1 million mark in its Ingathering. We salute the administrators, pastors, members, and youth for this outstanding victory and their devoted service. The Pacific Union Conference joins the Columbia and Southern unions in the \$1 million Ingathering class.

Two conferences, Arkansas-Louisiana, and Greater New York for the first time, are recognized for Silver Vanguard accomplishment.

As far as we know the Iceland Conference holds the world record in the Ingathering per capita as well as in the per-family giving. The per capita now stands at \$60.25. Considering the average family in Iceland as four, each family unit in this conference's territory gave approximately 60 cents.

M. T. Battle, new lay activities secretary of the Northern European Division, also commends the British Union for its continuing Silver Vanguard achievement. Some years ago this union was the first in the world field to reach the Silver Vanguard objective and it has year after year maintained its honored place among the various union fields.

This year's Ingathering crusade was notable for the second-mile spirit and overflow achievement of churches and conferences. Such victories make possible medical, educational, and welfare work expansion and the sponsoring of new missionaries in unentered lands.

J. ERNEST EDWARDS

Springtime Gifts to Missions to Be Received March 11

Churches throughout North America will receive the Spring Missions Offering for 1967 on Sabbath, March 11. This is another opportunity to demonstrate a deep desire to see the work of God carried forward even more speedily in our global assignment until the task is completed.

Reports of soul-winning activities indicate even larger numbers are accepting the message of a soon-coming Saviour. Now is the time to dedicate our means to the cause we love. We believe funds given today will have greater value and be more effective in proclaiming God's message than ever before in our history.

M. E. KEMMERER

Southeast Asia Union College Dean of Boys Killed in Car

Samuel Wan, dean of boys at Southeast Asia Union College in Singapore, was killed February 3, in a single-car accident in Singapore. Brother Wan's small car hit the curb, overturned, and rolled several times. He was thrown out of the car and was dead when the doctor arrived at the scene of the accident, a little less than a mile from the college. He was buried February 5.

D. A. ROTH

Editors' Pictures Appear With This Week's Editorials

From time to time the REVIEW editors have been asked to publish their pictures—"at least once." Readers have argued that this would not merely satisfy their curiosity, but would also help them feel better acquainted with the writers of the editorials that they read week by week.

On the other side, the editors, doing a switch on the adage that "children should be seen, not heard," have protested that editors should be "heard, not seen." With tongue in cheek, they have argued that readers might have great difficulty accepting the thinking of the editors if they took a dislike to their looks.

Nevertheless, this week—and this week only—the editors' pictures appear with their editorials, on pages 13 and 14. We hope that subscribers who are jolted by what they see, will be able to conquer their disillusionment, and continue to read and evaluate the editorials objectively.

\$11 Million in Literature Sets North American Record

An all-time record of \$10,998,551.61 was set during 1966 in books and magazines delivered by the literature evangelists of the North American Division. The top ten conferences in deliveries are:

Michigan	\$ 801,449.45
Potomac	532,334.87
Ohio	480,811.38
Southeastern California	456,699.32
Pennsylvania	453,954.84
Carolina	434,952.58
Alabama-Mississippi	429,600.18
Georgia-Cumberland	405,660.12
Florida	350,287.68
Central California	326,578.60

These ten conferences delivered \$4,672,329.02 worth of literature, and Michigan again set a new annual sales record for a local conference.

Both the Southern Union and the Columbia Union passed the \$2 million mark in annual sales. Two other unions in North America passed the million-dollar mark, the Lake Union and the Pacific Union.

D. A. McADAMS

Kentucky-Tennessee Youth Lay Evangelism Plans for '67

Youth of the Kentucky-Tennessee Conference recently set 1967 goals for 57 soul-winning projects and 249 baptisms. Further reports may raise the baptism goal to 300.

This news comes from Don Holland, conference MV secretary. He explains what happened at the 1967 youth officers' convention:

"Sabbath afternoon we presented our soul-winning projects for MV TARGET 100,000. At the close we gave opportunity for each Club and MV Society to set their goals for souls for 1967, together with the projects they would like to have. We had 11 of our 18 Pathfinder Clubs represented, and they accepted 16 projects with 77 baptisms for their goal. We also had 20 of our 34 MV Societies represented, and they accepted a goal of 41 projects with 152 baptisms.

"Our pastors at the workers' meeting in January pledged to have 17 Voice of Youth crusades in our conference this year."

LAWRENCE NELSON

Death of J. G. Thomas

J. G. Thomas, former secretary of the Regional department and union evangelist of the Southern Union, died February 12 in Orlando, Florida.

Elder Thomas labored for 38 years in the South, bringing more than 2,000 persons into the truth. He began in 1912 as a minister and literature evangelist in the Florida Conference. He served also in the old Georgia Conference, the Southeastern Union, the Southern Union, and the Georgia-Cumberland Conference. His last post was ministerial secretary and conference evangelist for the South Central Conference.