

# REVIEW and Herald

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*"To us from failing hands is passed  
the torch our sires have borne."*

## Moses Is Dead... Is Joshua Alive?

By A. H. BRANDT  
President, Central African Union

**A** DARK day had come to Israel. The people knew that in times past, under Moses, God had been with them, and they could recount many blessings under his leadership.

Had Moses not been God's instrument in the performance of ten great miracles in Egypt? They had seen it all and rejoiced.

Then they remembered Sinai. Amid storm and lightning God's voice had sounded like a trumpet, and lying prostrate they had heard the Ten Commandments spoken. For more than a year they had dwelt in the security and safety of Sinai. It had been reassuring to know that their leader and prophet, Moses, could commune with God face to face.

Then came nearly 40 years of wanderings. Although there were many funerals every day and although these years were a terrible commentary on the result of disobedience, yet they remembered the time with a certain joy and a sense of pride. Forgetting their true Leader, they thought, Had Moses not brought down the birds for their nourishment? Had manna not rained down from heaven to meet their every need? Was it not wonderful to remember that Moses needed only to strike the rock, and water would stream forth?

There was no doubt in the minds of the people that Moses had been not only their leader but also God's prophet and friend. With him at the helm they would have no fear for the future.

Now they stood again at the border of the Promised Land. More than ever before they needed Moses. Who else could guide them at this critical

point, in the conquest of Canaan?

However, tragedy struck. "Moses my servant is dead" (Joshua 1:2). The great leader, the prophet, the friend of God, was no more. Everything seemed lost.

When Jabez Bunting, one of the leaders of Methodism, died, a great funeral was conducted. The Methodist minister leading out in the service extolled the example and witness of the deceased. He also spoke of the uncertainty and doubt of the future. "When Bunting died," he said, "the sun of Methodism set."

A farmer in the congregation, more honest than reverent, could not contain himself. Standing to his feet, he called in a loud voice, "Praise God, that was a lie."

Irreverent? Yes. But he displayed more faith than the preacher.

When a great leader or statesman dies, it is natural to think that everything is lost. But God never depends on one man or woman to carry out His work. When Moses died God spoke immediately to Joshua: "Therefore arise, go over this Jordan, thou, and all this people."

God spoke to Joshua, who in a sense belonged to the second generation, appointing him to lead the church in place of Moses.

In Westminster Abbey lie the two Wesley brothers, founders of the Methodist Church. (Turn to page 16)



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HARRY ANDERSON, ARTIST

*Upon Moses' death God called  
Joshua to lead His people.*



*Walking over the coals.*

# The Fire Walkers of Singapore

By LILLIAN R. GUILD

*A missionary nurse tells of her personal experiences and interviews with some of the participants before and after ceremony.*

**K**UMAR sat on a cement block in the courtyard of the Singapore fire-walking temple.

"Are you going through the fire today?" I questioned.

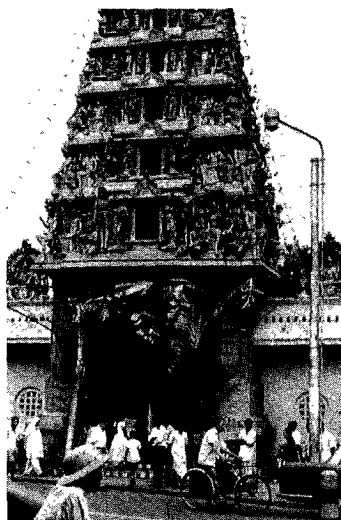
"Yes, ma'am," Kumar answered.

"Why are you going through?"

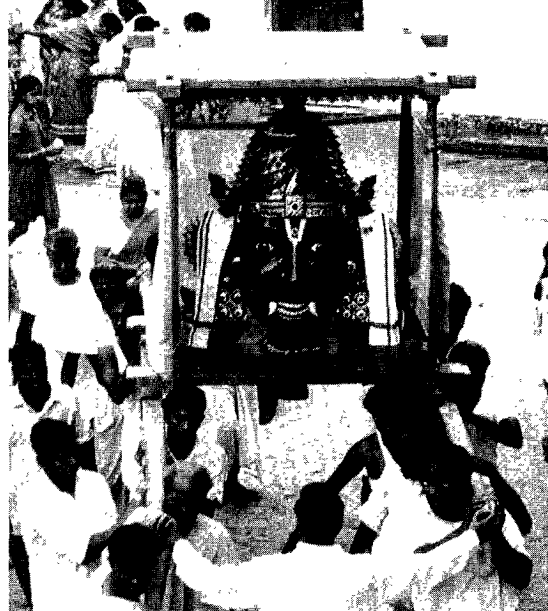
Kumar pointed to his cracked, bleeding feet, then replied, "My mother is eager for me to go through the fire so that my feet will get well."

"But aren't you afraid that the fire will burn your feet?"

"Oh, no. The fire will not burn me. The gods will protect me. I won't feel anything when I go through the fire, for I will be in a trance."



*A Singapore fire-walking temple.*



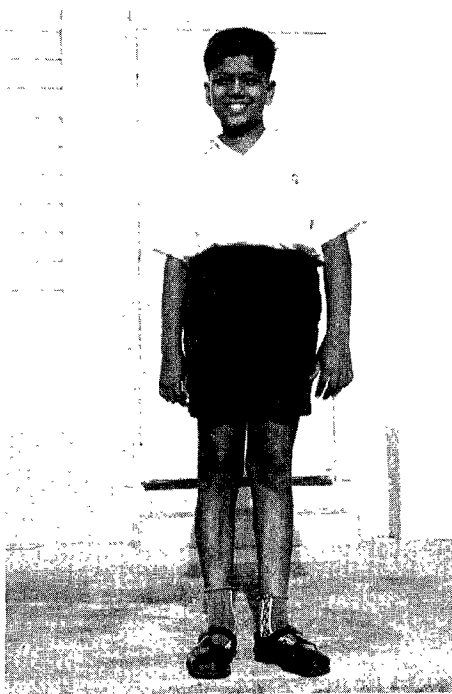
*Deity to which the fire walkers make their appeals.*



*Large pile of wood is reduced to red-hot coals in preparation for the fire-walking ceremony.*



*At one end of the bed of coals is a pool of milk in which the fire walkers bathe their feet.*



**Kumar is now a student at the SDA school.**



**Attendants with long poles level the coals.**



**Devout worshipers bring bottles of milk.**

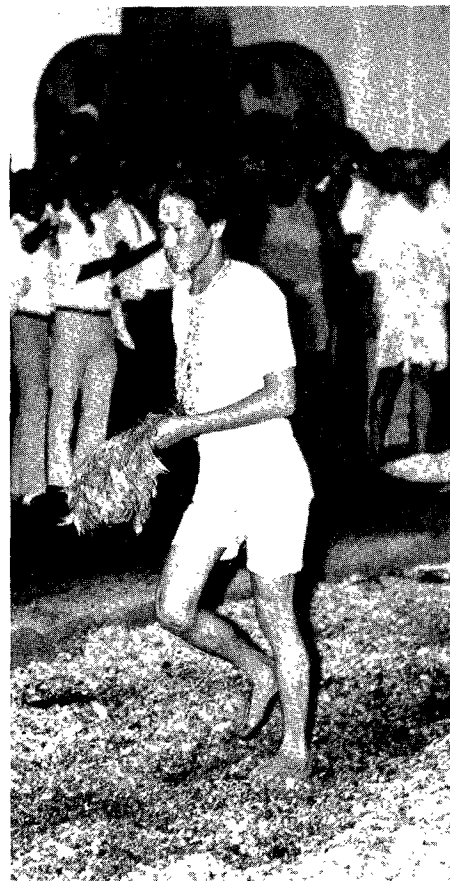
I took a picture of this Hindu boy and promised to give him a copy if he would give me his home address.

Something must be done to prevent this boy from going through this ordeal again, I determined. He *must* know the truth.

Kumar was soon lost in the restless crowd that was waiting for the fire-walking ceremony to begin.

Amid heavy odors of burning incense and the pulsating rhythm of the drums, devout worshipers paraded about with gaudy idols. Others carrying heavy frames supported by needles inserted in their flesh, danced wildly in circles to the piercing tune of the Oriental flutes and to the beat of hollow wooden drums. Groups of followers cheered on the wild-eyed, barebacked men who were to walk through the fire.

All day long piles of burning wood were reduced to red-hot coals. These coals were then raked over a pit ten feet wide, twenty-five feet long, and about one foot deep. At the end of this pit of coals was another smaller pit containing sacred cow's milk. All day long a continuous stream of devoted worshipers stopped to empty bottles of milk as an offering to the gods—an opportunity to share the blessing of the gods on those who walk through the fire.



**Holy saffron smeared over his face, this glassy-eyed fire walker plods his way across the sizzling coals, carrying a palm branch.**

As I mingled with the crowd, my mind kept going back to Kumar. I was drawn to him because of his youthful innocence. He was only thirteen.

There were other young men preparing to walk through the fire. Why? I wondered.

### **As a Proof of Faith**

Anxious for understanding rather than ridicule, three earnest boys explained: "If you want help to pass an examination or need to get work or want to get well, you must believe that you will get what you ask for. Then you must run through the fire three times, and you will have it."

"What if you fail your exams or get sick again after you have gone through the fire?" I questioned.

"Even so, you must go through the fire three times to show that you have faith," they answered.

Mr. Ratnam, a tax collector for the Singapore Government, joined our conversation. "Just as you Christians go to church and ask your God's forgiveness and have faith that He can do it," he said, "so we Hindus ask our gods and goddesses to forgive our mistakes and to help us. Then we show them we really have faith by running through the fire."

Suppiah, one of the boys, gave his reason for going through the fire: "Twenty-one years ago I was born lame and could not walk. My father vowed that if I ever walked, he would go through the fire. When I was sixteen the doctors in Kuala Lumpur operated on my kneecap, and since then I can walk. Every year after I began to walk my father ran through the fire. He died two years ago, and I decided to go through the fire in my father's place. This will be my second year to walk through the fire."

"But how can you!" I exclaimed, attempting to hide my horror. "Most of the men taking part run quickly through the fire, but you cannot run. What if you should stumble and fall? You would surely get burned."

"Oh, no, madam," Suppiah replied, "you need not worry. I can do it. I have fasted for the past month. I have eaten no meat, only vegetables. I have spent much time in purification, and the fire cannot harm me. Anyway, I have asked the goddess Drobethe to help me."

"Why do you worship this particular goddess, Suppiah?"

"I pray to Drobethe and worship her because one out of every four times my prayer is answered," he replied with satisfaction.

Earnest, devoted, sincere but deluded people. How my heart ached for them. I felt like climbing up on the temple roof and crying out, "You

don't need to do this! There is a better way!"

The time was drawing near for the ceremony to begin, so I joined the women and children crowded tightly together on a high balcony overlooking the fire pit.

Women clad in brightly colored saris tended and fed their restless children and noisy babies. Most of these women were wives or relatives of the men taking part. They had brought their families, and with baskets of food, and straw mats to sleep on, they had spent the entire night and day in the temple.

Clasping her three-year-old son tightly, a worn mother told me, "When our son was desperately ill, my husband vowed to go through the fire if our child lived." The boy recovered. For the third consecutive year this woman's husband would soon walk through the pit of red-hot coals simmering below us.

Swarming crowds of spectators now

jammed the temple, its courtyard, roofs, balconies, and every available space. The time drew near for the actual fire walking to begin. The air was tense—electric. A young woman began jerking, dancing, swooning, and finally had to be carried out on a stretcher. The crowds shoved and pushed. Several others passed out completely and were carried to the first-aid station.

### The Ceremony Begins

The fire walkers now gathered at the end of the pit. Girded with loin-clothes, their bodies coated with ashes, they swooned in a trance. With a rope whip the temple priests lashed the outstretched arms of the fire walkers, deepening their trance.

The crowds went wild as the first devotee dashed through the red-hot coals, his arms held high overhead, waving a palm branch. As the crowd surged forward, the ropes, put up to keep them from plunging into the fire,

broke. But the second set of ropes held, averting a catastrophe.

With holy saffron powder smeared over their bodies, one by one the glassy-eyed men and boys made their way across the pit—sprinting, leaping, dancing, or plodding through the sizzling coals. With a small boy perched high on his shoulders, a father, spurred on by the wild cheers of the onlookers, danced through the fire bed in a mincing half step.

I watched intently for my new friends to pass through the fire.

Kumar dashed through the coals, jerking and jumping.

I hardly recognized Suppiah, the lame boy. Large, thick needles protruded from his tongue and cheeks. He hesitated at the edge of the pit, jerking and jumping. Then two men grabbed him and dragged him through the coals.

After the last of the 87 fire walkers stepped into the milk bath at the end of the coal pit, I searched out my friends who had promised to let me examine their feet.

I ran my hands over Suppiah's bare feet. The skin was normal. There were some ashes on the top of his feet, but not a single burn. Even the hair on his legs had not been singed. I looked at the feet of the others. None of them had burns.

### Kumar's Feet

I looked for Kumar, for I wondered how his cracked, bleeding feet would look. But he was nowhere to be found.

I was glad Kumar had given me his address. The next day I took a friend with me and went to his house. Kumar told us that he had left the temple immediately after the fire walking, for he was very tired, and that is why I was unable to find him.

From his father and mother we learned that Kumar had had sore feet for more than four years. They had spent more than a thousand dollars on doctors, cures, and medicine men—all to no avail. As a watchman, Kumar's father makes very little money to support the family. So when a man the family called Uncle suggested that Kumar go through the fire to get his feet well, they agreed to follow that procedure.

"Uncle is a magic man," Kumar's father explained, "esteemed by all Hindus for his leading part in the yearly fire-walking ceremonies. Our family have great respect for Uncle, for he once stopped a curse placed on our family."

I looked at Kumar's feet. They looked about the same as the day before. He surely needed medical help.

## LETTERS TO THE

# Fellowship of Prayer

### A PLEA FOR HELP

EDITORS: I and my family, except my husband, have made an idol of TV. It has robbed us of everything spiritual. Please pray we will get rid of it. We have backslidden the past few years. Please pray for our children. A son has just returned from Vietnam. He smokes and drinks. He needs conversion as well as the two younger children. Please pray that I will really give myself fully to the Lord, overcome my appetite, stop loving TV, and have regular worship and personal devotions. My husband and other loved ones need your prayers also.—Mrs. H., of Washington.

### A SISTER WISHES HEALING

EDITORS: I love the three angels' messages. Please pray that God will heal me mentally and spiritually. May I in my few remaining years let go completely and let God have His full way in my life so that my family, who have apostatized, will see Christ in me and return to God. May God continue to answer your prayers miraculously as He has done in the past.—Miss V., Massachusetts.

### ANSWERS AND A REQUEST

EDITORS: Several years ago I requested prayer for my immediate family. The Lord has richly blessed us, and I am truly thankful

for the wonderful prayers in our behalf. One of my daughters for whom I was particularly concerned has since then married in the church, and is working faithfully. Her husband has entered the service of his country. Please pray for his safety. May their marriage be blessed of the Lord. Two years ago my dear mother was baptized into the church after a tent effort. At this time I request prayer for my sister, who is critically ill. Please pray that God in His divine mercy will heal her body if it is His will, and bring her safely into His fold.—Mrs. G., of Kentucky.

### OUR WONDERFUL GOD

EDITORS: Some time ago I submitted the name of my son to your prayer circle. He has made a real about-face. He turned fully to the Lord, and his face glows from the joy he feels within. We serve a wonderful God, an all-powerful God. His love is beyond comprehension. There is no doubt in my mind that the Fellowship of Prayer is the most powerful prayer agency in this world. Please pray for another son to return to the Lord.—Mrs. S., of Oregon.

EDITORS: Praying for the requests in the REVIEW on Friday evening holds a special blessing. I can't explain it, but it is wonderful. I hope there are many others who feel the same.—Mrs. M., of Massachusetts.

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.

"Would you be willing to have the American doctor at the Youngberg Memorial Hospital treat Kumar's feet?" I asked the parents.

They were amazed to think that the hospital would take Kumar in as a charity patient, and readily agreed.

As Kumar came each day to be treated by Dr. Merle Peterson, I asked him to stop by the Voice of Prophecy office. We had frequent conversations about Christianity.

When Kumar first heard about the great God who made heaven and earth he asked, "Do you mean the god of heaven?"

"Yes," I replied, "I mean the God who made the heaven and the earth."

"Oh, I know that god," Kumar explained. "His name is Sivna, and he has three sons—Suparani, Visna, and the elephant god."

How could this boy of thirteen, who had never before seen a Bible and had never heard of the God of the Bible, be taught the good news of the gospel?

He enrolled in the Voice of Prophecy lessons and we are studying these together. Since Kumar is steeped in Hindu philosophy, progress is slow.

The last time we visited Kumar's parents they exclaimed, "You are like god to us." Then they expressed their gratitude and appreciation for what has been done for their son's feet, which are now healing.

We explained that the great Father of love, whom we worship, motivates us to love and to help others. He is the Great Physician, who is healing Kumar's feet.

Kumar's parents are allowing him to attend the Singapore Adventist school. Several friends are paying his school expenses.

But the devil has not yet surrendered. Thaipusam—another Hindu ceremony in which the participants carry heavy *kavadis* supported by giant needles that pierce their naked flesh—is coming. And Uncle is pressuring Kumar to take part. Who will win the battle for this young man's soul?

Kumar is just one of the many thousands here in Singapore who have never known about the true God, never seen a Bible, never heard the name of Jesus, never had the opportunity to know the truths we love.

Your prayers are needed for the fine walkers of Singapore, for Kumar, and for multitudes of others gripped in heathen darkness, who desperately need the glorious light of the gospel. Your offerings are needed to support the missions program that penetrates sin-darkened hearts. If you will heed His voice, God may even call you to be a missionary in a land where heathen philosophy rules supreme.

*A Personal Message From Your General Conference President*

## HEART to HEART



*Dear Dedicated People of God:*

Recently I discovered something in Paul's Epistles I had not noticed before. In his early letters to the little groups scattered throughout Western Asia and Europe the apostle always addressed his message to the *church* in the areas to which they were sent. Notice, "Paul, and Silvanus, and Timotheus, unto the *church* of the Thessalonians" (1 Thess. 1:1). In similar manner he addressed the churches in Corinth and in Galatia.

In later years the apostle changed his salutations. No longer were believers merely the *church*. When he wrote to the Christians in Rome, Colosse, Philippi, and Ephesus he addressed them as "the saints" or "faithful brethren." One writer translates these more endearing terms as "the dedicated people of God."

The mellowing and maturing apostle learned what all of us should learn—the church is made up of individual people. It is not merely a mass of members. It is individual men and women, boys and girls.

I like to think more and more of individuals and less and less of collective groups in the Advent Movement. I like to feel we are one big family—individual brothers and sisters—rather than 1.6 million people as a whole. After all, it is the individual person who counts.

To me, the Seventh-day Adventist Church is James Gisimba, in far-off Rwanda, Central Africa, selling God's literature and winning 400 souls in the past 12 years.

The church is Pastor Lee Huu of Vietnam, Voice of Prophecy speaker broadcasting the three angels' messages to some 80 million people in six countries in Southeast Asia. It is D. R. Watts, P. K. Mathews, and John P. Thomas conducting evangelistic crusades in Tiruvalla and Kattapuzka, Kerala, India, and preparing 115 persons for baptism.

"God's dedicated people" include Mrs. Bo Shin Lo, director of nurses at the Pusan Sanitarium and Hospital in Korea, who was recently awarded the Florence Nightingale Medal.

The church is Paul Piari, that dauntless warrior of the cross from New Guinea. It is 95-year-old Elder Louis A. Hansen, one of the founders of the Florida Sanitarium and Hospital, who still bears witness to the message he loves.

To me the church is Dr. Edward Heppenstall, long-time Bible scholar and beloved teacher; Elder Sunny Liu, with a silver-toned voice that has stirred thousands; 92-year-old Miss Anna Knight whom I have known and respected from the earliest days of my ministry down in the sunny Southland; and Elder F. L. Peterson, the grand old man of God who has been such a tower of strength through the years.

The church is Elder H. M. S. Richards, Elder and Mrs. W. A. Fagal, and Elder George Vandeman, a quartet of workers known and beloved of God's people around the world. It is the Cleveland brothers, Earl and Harold, who in God's hand have proved to be powerful preachers of righteousness.

When I consider the remnant church I think of the stalwart leaders of this movement whom God has used to build up His kingdom in old Europe—Elder J. A. McMillan, president of the British Union Conference, with its large and challenging cities; Elder O. Gmeuling, leader of our work in the Central European Division, where opposing political ideologies cut his field in two, posing many perplexing problems; Elder Marius Fridlin, for many years a leader in the far-flung fields composing the interesting and at times baffling Southern European Division. I think of Pastors Anton Lorencin in Yugoslavia and S. Dabrowski in Poland leading their wonderful peoples into great exploits for God.

I think of Pastor M. S. Nigri in the South American Division office, of the Escandon family in challenging Colombia, the Riffels and Peverinis from the fruitful Argentine, the Nemhards in beautiful Jamaica.

These and thousands more like them—individuals precious in the sight of the Lord. They are all part of God's dedicated people.

May God bless you all!

Sincerely your friend and brother,



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PAUL REMMEY, ARTIST

The Fruitage of the Holy Spirit—4

# Gentleness and Goodness

**T**HY gentleness hath made me great" (Ps. 18:35). Only those who have experienced the new birth can know the sublime truth of this declaration. Gentleness is listed fifth in the fruits of the Spirit (Gal. 5:22, 23), and is one of the most admirable attributes of the Godhead. The proud and arrogant Pharisees demanded of Christ that He tell them when the kingdom of God should come. He answered: "The kingdom of God cometh not with outward shew [margin], neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

This is the "mystery of God" that the Pharisees could not understand. Blinded by greed for riches, power, and possessions, they confused gentleness with weakness. Proud but sincere-hearted, Nicodemus came to Jesus one night. He sensed a majesty of character in Christ, but had not been able to harmonize the prophecies and

By TAYLOR G. BUNCH

the popular teachings of the day with the life of the lowly Nazarene. Because of his sincerity the Master could direct him into the path of eternal truth. "You cannot understand, and you will never enter the kingdom until you are born again," Jesus told him.

Would not Christ say the same today, even to many professed Christians? Undeniably learned, are not many worshipping at the shrine of their own intelligence? The same admonition is directed toward those who in the love of their own opinions, justify self, and thereby deny Christ. May we learn in the school of Christ the wisdom that is from above. "The wisdom that comes from God is first utterly pure, then peace-loving, gentle, approachable, full of tolerant thoughts and kindly actions, with no breath of

favoritism or hint of hypocrisy" (James 3:17, Phillips).\*

Gentleness bears the insignia of nobility of birth, inherent culture and refinement. The "truth as it is in Jesus" never degrades the receiver by making him rough and coarse or fretful and impatient. "Let your light shine." Permit His "beauty of holiness" to be reflected in patience, kindness, gentleness. These graces are the good works that reveal the character of God. This is the witness for which our Lord calls, the wonderful fellowship of the mystery of Godlikeness to be manifest by the church, "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11).

Moses longed to know God's way, to know Him personally. Moses prayed for reassurance that God was Israel's guide and protector. To him came the gracious message, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee" (Ex. 33:19). What greater evidence could be given to restore confidence and comfort to His chosen people?

Israel had little knowledge of God, therefore their faith was limited also. *The Amplified Bible* renders Acts 13:18: "For about forty years [as a nursing-father] He cared for them in

the wilderness, and endured their behavior."† Our parents cared for us as babes, and in our childhood we knew and trusted their unselfish love and goodness. However, we cannot fully understand their patience, gentleness, and goodness toward us until we reach maturity. Immature Christians have a limited knowledge of God.

Paul reminds us that "the goodness of God leadeth thee to repentance" (Rom. 2:4). David declared that he would have failed except that he "believed to see the goodness of the Lord in the land of the living" (Ps. 27:13).

Both Moses and David knew of God's gracious provision for His creatures through their own experience as shepherds. The green pastures and still waters testified of the Creator's

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bounties. In the solitude of their shepherd life they had time for meditation and communion with God. "The earth is full of the goodness of the Lord" (Ps. 33:5). As they cared for their flocks they came to understand more and more of God's loving care and goodness toward His children.

*Goodness and God* have the same root meaning, for all goodness is of God. God's goodness is revealed in His marvelous love toward us, while we "were yet sinners" and even "enemies." God longed to show man His glorious ideal of character, His original purpose in his creation. Christ came to our world to live for man this ideal life. He delighted to talk of His Father's goodness and love. This was His favorite theme. He sought every opportunity to demonstrate God's power and goodness as He went about teaching, healing, and inviting sinners to choose Heaven's way of life.

With all the evidence presented, what sadness must have been His when Philip requested, "Shew us the Father, and it sufficeth us. . . . Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (John 14:8, 9).

### Our Experience Today

What about our experience? Do we who live amid the tensions, pressures, conflicts, the uncertainties, and perils of the last days know God? Are we in danger of losing sight of our high calling? We have been warned that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). We have the Saviour's own words, "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). It is time to make our calling and election sure, to ask ourselves, Do we love God with all our heart, mind, and soul? Can we say that we truly delight to do His will? Are we ever conscious that He is working to recreate us into His own image?

We are instructed not to hear and know, to read and know, or even to believe and know. The invitation is to "taste and see that the Lord is good" (Ps. 34:8). A blessing is pronounced on those who thus place their trust in Him.

God's call to His people today is the same as in all past ages—that by beholding the goodness, mercy, justice, and love of God we shall come to know Him. Then, more and more, our characters will reflect that of the Master. The world will judge our religion, not by our high profession but by the Godlikeness, the gentleness and goodness reflected in our lives.

This beauty of character is not shaped from without and put on; it

radiates from within to the glory of God. Let us never forget this experience begins with a new heart. "I will give them an heart to know me, that I am the Lord: and they shall be my people and I will be their God" (Jer. 24:7; see also Eze. 11:19, 20). The new heart is a gift—a gift for us to accept and treasure.

Let us search our hearts. Let us ask ourselves, "Can the world see Jesus in me?" Does my influence tell for Christ? God is love and love sheds a fragrance of goodness and gentleness to gladden all within its influence. How this war- and strife-ridden world needs this evidence of the effectiveness of *His* way of life! Could there be a greater argument, a more powerful invitation?

### Our Example

Today as never before hungry hearts are seeking and consciously or unconsciously saying, "We would see Jesus." What do they find in our lives, in our homes? It is our privilege and duty to be co-workers with Christ, to reveal Him and our heavenly citizenship. Our witnessing, like that of the disciples, must come from personal experience and knowledge, if we are to succeed in winning others to Him.

It is not our position or station in life that counts. It is the kindness, gentleness, and goodness bearing witness that we have "been with Jesus and learned of him" that will convince and influence sincere seekers to choose His way of life. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:21).

(Continued next week)



## Good for Something

By HELEN KELLY

ONE DAY Slippers, the Clinton family's pet dog, had another litter of puppies. At first they all were healthy. The five children laughed at the puppies in the box as they crawled over and under one another, their little black noses quivering.

When Slippers returned to her babies, their whimpering noises changed to squeals. They pushed and shoved until all were busy getting their dinner of warm milk. Slippers caressed each with her moist tongue, carefully smoothing its short fur.

After a few days the puppies' eyes opened. Their legs grew stronger, and

they climbed out of their box to explore the world beyond. They tumbled on the grass, enjoying the spring sunshine. They followed Slippers about the yard—that is, all but one, and this one cried for his mother when she went off with the others trailing behind.

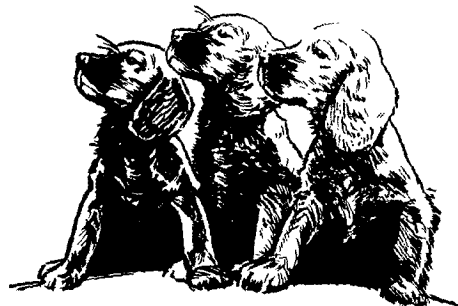
"What's wrong with him, Daddy? Why doesn't he go with the others?" Mary asked. Daddy picked the pup up and examined him.

"Look at his eyes," he said. "Poor dog, he'll never be good for anything."

And when Slippers' puppies were given away, this puppy was not among them. Who would want him? He wasn't even given a name.

While the puppy without a name couldn't see, he could smell and he could hear. He wandered about the Clinton yard, sniffing for food. His ears perked up at the sound of Slippers' bark, a person's voice, or the motor of a car.

If he didn't stray into the road, perhaps the nameless pup could manage. But he probably would never receive the love and attention the other puppies would.



Then one night in May something happened. The Clinton children had been sent to bed early, for tomorrow was a school day. Their parents had gone to bed and were asleep too, when Mr. Clinton was awakened by yelping noises.

"It's that blind pup making all that noise," he grumbled. The barking continued, so he crawled out of bed. He called to the dog to hush. "If he's going to bark, let him do it in the daytime."

Before he reached the window, however, Mr. Clinton thought he smelled smoke. He coughed. Was something burning in his house? Quickly he woke Mrs. Clinton. They rushed to the children's rooms, and soon all were fleeing from the house.

A neighbor called the fire department, but by the time the engines arrived the house was blazing like a huge bonfire. As he watched his home disappearing in the flames, Mr. Clinton remembered what had aroused him. There was Slippers' puppy, his inquisitive nose sniffing the smoke-scented night air.

He picked up the little dog. "Maybe you are a blind puppy," he said, stroking the little dog's back, "and you may not have a name," then he added thankfully as he glanced at his wife and five children, "but you are certainly good for something."

# Is Material Prosperity the Solution?

By **THEODORE CARCHI**  
Vice-President of the General Conference

**S**OME political ideologists insist that the solution to the knotty problems afflicting the world is economically determined. Establishing economic equality will eradicate poverty, which, they say, breeds immorality and crime.

The generations of Noah and Lot refute this premise. Curiously enough, the corruption that finally destroyed both generations flourished during periods of unparalleled prosperity and affluence. Wrote the prophet Ezekiel: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her . . . , neither did she strengthen the hand of the poor and needy" (Eze. 16:49).

Another generation that documents the futility of prosperity apart from godliness is that of Jeroboam II, king of Israel. His era was marked by unprecedented industrial development and territorial expansion. Trade boomed, wealth soared, cities overflowed, and the arts flourished. But so did extortion, greed, and injustice. Instead of thankfully acknowledging God in their prosperity, the people ignored Him. Idolatry, self-indulgence, and wild excess characterized their urbane society.

There are striking parallels between our day and the past. We, too, live in an age of abundance. In 1966 American advertisers alone spent \$16.3 billion (about \$90 for each person in the country) to cajole people into buying thousands of products ranging from fragrant soap and cologne to quiet breakfast foods that do not snap, pop, or crackle. Two-car and two-house families are increasing, unemployment has almost disappeared, but so have honesty, integrity, and sobriety. In the midst of opulence, we are surrounded by pockets of grinding poverty and stubborn attitudes, which deny opportunity for adequate education and employment to minority racial groups.

As a consequence, some people are prattling, "We never had it so good," little realizing that the Great Society, good as that program may be, is in danger of substituting material prosperity for moral excellence, righteousness, and the fear of God. Rather

than producing a thankful and humble spirit, our exploding economy tends to turn many away from God in self-indulgence and self-satisfaction.

Of all people, Adventists should guard against being swept away by this materialistic undertow. Whether we sense it or not, a plethora of cars, houses, boats, and almost everything else has a tendency to induce boredom. Jadedness comes prematurely to the satiated, and is frequently accompanied by a failure to appreciate anything they possess.

## A Lack of Self-discipline

While prosperity and abundance do not in themselves constitute sin, the lack of responsibility and discipline in handling these blessings leads to sin. Besides training youth in the art of getting, parents and educators need to place due emphasis on the joy of giving and sharing. In particular, the rising generation should develop the habit of returning honest work for wages contracted.

There is nothing better calculated to put iron in a person's soul and backbone than having to do things whether he likes to or not. Getting to work on time, punching the time clock regularly, come rain or shine, develops punctuality, efficiency, and steadfastness. Indecisiveness, on the other hand, is often characteristic of those who shun deadlines and who feel that life should be handed to them on a silver platter.

Lack of wealth is not fatal. Having to scratch for money produces a sense of values obtainable in no other way. The person who works for his education and the things he possesses ultimately derives much more satisfaction from life.

Likewise, a person not blessed with material goods must guard against thinking that abundance will provide him with happiness. In a rising economy wages are bound to increase. Let us be thankful for such, but do not expect that raise to bring real or lasting satisfaction. All of us need to keep in mind our Lord's warning: "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Material prosperity has a way of eluding those who seek it, and of evaporating before the eyes of those who possess it. Sooner or later all must relinquish their possessions. In 1923 an important meeting was held at the Edgewater Beach Hotel in Chicago. Attending were eight of the world's most successful financiers—president of the largest independent steel company, president of the largest gas company, the greatest wheat speculator, president of the New York Stock Exchange, a member of the President's Cabinet, the greatest "bear" on Wall Street, the head of the world's greatest monopoly, and the president of the Bank of International Settlements. Certainly we must admit that here was gathered a group of the world's most successful men.

## Your Denominational IQ

By **IDAMAE MELENDY**



Match the appellation with the correct country in which the denomination has established work. Answers on page 31.

- |                                  |                |
|----------------------------------|----------------|
| ( ) 1. The land that time forgot | A. Korea       |
| ( ) 2. Isles of opportunity      | B. Africa      |
| ( ) 3. Land of the Morning Calm  | C. New Guinea  |
| ( ) 4. Land of the pagodas       | D. Burma       |
| ( ) 5. Land of opportunity       | E. Philippines |

Let us review these men 25 years later and see what became of them. The steel company president, Charles Schwab, died bankrupt and lived on borrowed money for five years before his death. The president of the largest gas company, Howard Hobson, went insane. The greatest wheat speculator, Arthur Cutton, died abroad, insolvent. The president of the New York Stock Exchange, Richard Whitney, served a sentence in Sing Sing Prison.

The Cabinet member, Albert Fall, was pardoned from prison so that he could die at home. The greatest Wall Street "bear," Jesse Livermore, died a suicide. So did the head of the greatest monopoly, Iver Krueger. So also did Leon Fraser, the president of the Bank of International Settlements. "So," commented our Lord in the long ago, "is he that layeth up treasure for himself, and is not rich toward God."

### A Meaningful Relationship

For the wealthy as well as for those less fortunate—materially speaking—real meaning, purpose, and satisfaction come from a vital commitment and relationship to Christ. When entered into, such a relationship helps us to understand that circumstances are our helpers and not our masters. Life then means something, and whatever we have, be it much or little, is used wisely in the knowledge that someday we shall give an account of our stewardship. In the ultimate, real happiness and satisfaction in life come from knowing the will of God and doing it. As the psalmist and wise man truthfully observe, "Happy is that people, . . . whose God is the Lord" (Ps. 144:15), and "He that keepeth the law, happy is he" (Prov. 29:18).

History has a way of repeating itself. Therefore, we need to take inventory and determine where we are, spiritually and morally. In the midst of plenty, are we denying and forgetting God? What comes first in our planning, and what makes up our priorities?

As it was in the days of Noah, Lot, and Israel, so, inevitably, it will be with us unless we heed the Lord's warning and adopt the true goals of life. These goals are outlined by the apostle Paul in 1 Timothy 6:6-12. Beginning with the salient observation that "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out," he warns against the bitter disappointments, heartaches, and sorrows facing those who make material prosperity the sole aim of life. Pointing his finger at us, he declares: "But thou, O man of God, flee these things; and follow

after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."

Therefore, we would do well individually to determine how God would have us live, what we need to

provide for our children and family, and then prayerfully consider where the rest could be used in the service of the Lord. Prosperity and abundance can be a blessing when used to further the cause of Christ and to alleviate the plight of our fellow men.

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

### A GLOSSARY OF MISINFORMATION

As part of my continuing attempt to keep up to date, I sketch through a great deal of current literature. I use the verb "sketch" deliberately, for the bulk of what's been published certainly doesn't warrant close examination, regardless of how highly it may be touted by book clubs and critics (both official and self-appointed) and those aimless souls who hang about drugstore magazine and paperback areas, with their noses furtively buried in literary garbage. (It occurs to me that the principle of the kitchen garbage disposal could be applied here with great profit.)

Actually, though, in this column I'm not concerned with downright vulgarity and filth. I'll focus on that odiferous topic at another time. What I *am* concerned about is the misinformation being disseminated so blandly and blatantly. Therefore, I am offering you a glossary of this material, as it is currently being purveyed. Remember that neither your columnist nor the editors of the *Review and Herald* endorse this glossary; we're only reporting it!

**Parents:** Two people who bring you into the world against your will, support you less elegantly than you deserve, are always unable to understand you, never want you to enjoy yourself, must be deceived on every possible occasion, are looked down upon, ridiculed to your friends, taken advantage of, spoken to (if at all) in a whining snarl, and disregarded as totally as possible.

**Money:** Legal tender which you have a right to possess in unlimited quantities to be used for the purpose of "having fun," and for which you should not have to work.

**Clothes:** Status symbols that must be newer, more extreme, and more plentiful than those of anyone else in your circle, with the words modesty, appropriateness, and economy strictly forbidden in this context.

**Fun:** A nebulous "thing" you're entitled to every day, all day, any day, with "no

holds barred"; a composite of raucous laughter, shrieking tires, speed, 2:00 A.M., no supervision.

**Car:** A more basic necessity than oxygen, your inalienable right, the duty of parents to provide (and if they're *decent* parents, a sports car) but *yours* to control, to be wild in, to be out all night in, to be irresponsible in.

**Education:** A real "drag," but necessary in an affluent society; therefore it must be secured with an absolutely minimal effort, compounded of cheating, evading, lying, soft-soaping, and sliding by.

**Music:** A cacophony of strident, repulsive sounds, wailed, moaned, croaked, bawled, squawked, and electrically amplified, sung (?) in most cases, by degenerate dropouts.

**Teachers:** "Squares" whose efforts to decrease your ignorance are to be treated with unconcealed contempt, who are to be harassed, persecuted, annoyed, and minimized.

**Romance:** A completely temporary state, with the physical aspect being always the one and only consideration; a jungle situation, where the weaker (and more trusting) are preyed upon by the stronger, this cannibalism causing the young savages to be admired extravagantly by sycophants.

**Morals:** Deterrents to happiness. Who wants them or needs them?

**Religion:** A collection of superstitions whose protagonists attempt to foist them on an enlightened, unwashed, free-thinking, amoral generation.

**Freedom:** License to experiment with drugs, tell the President how to run the country, produce illegitimate children, contribute nothing to society, take everything from society.

Well, this is more than enough. Remember—it's all *misinformation*. Are you a victim of any of it?

*Miriam Hood*

*There is danger that well-meaning Christians may become infected by popular but false beliefs.*

# BEWARE of Worldly Philosophy

By VARNER J. JOHNS

ONE hundred years or more ago a strange philosophy found its way into the schools and churches of the Western world. An illustration of this false philosophy is found in chapter two of a book entitled *How the Present Came From the Past*, designed for teaching young children. In this chapter there is a picture of a chimpanzee together with this explanation:

"You have probably heard it said that when man first began to live on this earth, he was very much like the wild animals, his brothers of the forest. He was most like the very cunning monkey and ape. . . . The man-like animals, with many others much larger and fiercer, roamed through the forest before man appeared among them. No one knows when he came, how he happened to get there, or where he came from. Perhaps you yourself will some time be able to find out."

Our concern with this article is not so much with the effect of evolutionary philosophy upon secular thought—as reflected, for instance, in ideologies such as those of Marx and Nietzsche—but upon religion. The thought pattern of the world has been altered. Belief in the Bible as the authoritative Word of God has been lost.

If man evolved from the lower forms of animal life there was no fall into sin. In fact, sin is regarded as only another name for antisocial conduct. According to this new philosophy, Genesis is but an allegory or Hebrew folklore; the Ten Commandments were borrowed largely from the Code of Hammurabi; the miracles of the Bible were merely the records of great happenings, colored highly by interpretation; religion itself is a progressive, evolutionary development; man is the chiseler of his own destiny, his own savior.

We realize only too well the effect of the new philosophy upon the modernist wing of the Christian church.

We realize, to some extent, its effect upon those in the various church communions who still believe in the inspiration of the Scriptures and who take the Reformation slogan, *sola Scriptura*, as their watchword. Few there are who believe in a fiat creation and that the "days" of Genesis were 24 hours in length. Many there are who belittle the Ten Commandments, many more who disparage the Old Testament. What we fail to realize, however, is that the false teachings of our times may have a serious impact upon our own thinking.

We have repeatedly warned against the strange philosophies, which so cleverly mingle error with truth that we can with difficulty discern the error. "Every semblance of error will come upon us. Some of these errors will be very specious and attractive. . . . Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks, and undermining the pillars of our faith. . . . We must stand barricaded by the truths of the Bible."—*Medical Ministry*, pp. 87, 88.

In the conflict of evil with good, the enemy seeks to overthrow the government of God by destroying His law. That he has succeeded only too well, and with tragic results, is all too evident. Modern dispensationalism regards the law as a "ministry of condemnation." Much of the preaching of our times is that of a strange gospel wherein the Ten Commandments, in whole or in part, are separated from

the grace of God. In the proclamation of the last message of mercy to a dying world "the commandments of God" are linked to "the faith of Jesus."

"Righteousness by faith" is a misnomer unless it has the fruit of obedience. The new covenant experience brings God's law into the life, inscribing it upon the tables of the heart. Let us not forget that the Christ who saves from sin is the Christ who proclaimed the law that points out sin and convicts of sin.

The logical end of the illogical "no law" preaching is the "new morality" evil. We read with trepidation the words of a teacher in a school of theology, who says: "For me there are no rules—none at all. . . . A situationist is prepared in any concrete case to suspend, ignore, or violate any principle if by so doing he can effect more good than by following it." He criticizes legalists as, "people who like to wallow or cower in the security of the law. They want to maintain absolutes of good and evil, but they are not going to get away with it."

"Sensuality is the sin of the age." It was so at the turn of the century; it is much more so today, with evil of every form intensified. The peril of much of modern teaching is the fact that error and evil are twins—the one is closely associated with the other. Sin is seductive, highly seductive. None of us is immune to the enticing sin of sensuality. The "new morality," as it is called, is neither new nor moral. It is as old as sin, and its wages are the same. Situation ethics are not ethical, nor are they Christian.

We dare not drink from polluted fountains. Those who are in contact with worldly philosophy should ever be on their guard against error and well fortified with truth. We are to study the Word, untainted, unspoiled, unsullied by the suppositions of modern philosophers. Thus, unspoiled by speculative philosophy ourselves, we will be able to lead others to ask, "What must we do to be saved?"



Charles Darwin

## Welcome

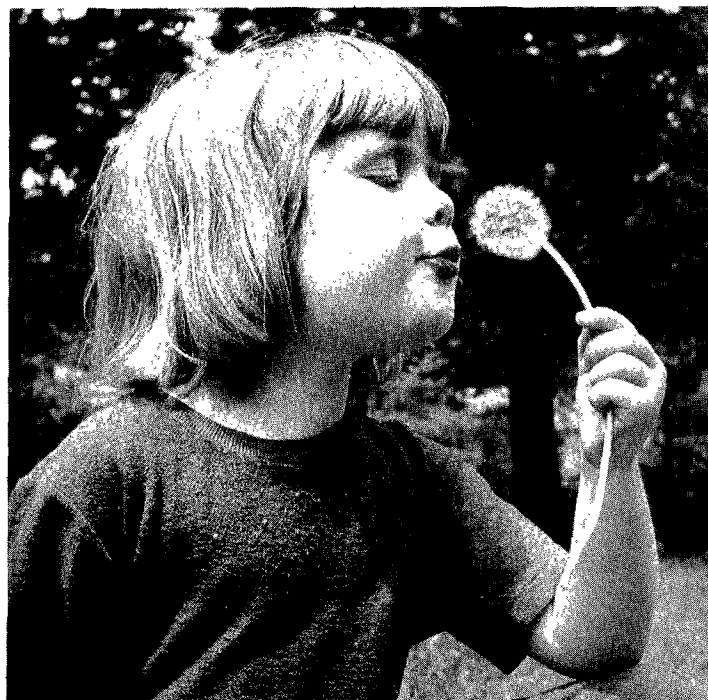
By HARRY SILBAUGH

I would rather have a saintly crown  
Than all the treasures earth may hold;  
He asks me for no payment down  
For entrance into Zion's fold.  
He leaves the courtly gates ajar,  
And all who will may enter in—  
Weary pilgrims from afar  
Who bear no taint or trace of sin.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



CAMERIQUE

**Children deserve to have their impressionable minds filled with the sheer wonder of experiencing the things their Father has made.**

## A Country Home Is Rich in Gifts

By IVY R. DOHERTY

WHERE do you buy those things that hang down?" asked my small friend.

"Hang down?" I puzzled.

"Yes, you know the things you gave our fifth-grade teacher. They're all hanging on sticks in the big jug in the schoolroom."

"Oh, you mean the green butterfly chrysalises! Would you like one?"

"Yes, I would, but how much money do they cost?" he pleaded.

"Next time I find one I'll give it to you."

His green-gray eyes grew wide at my promise.

"Aren't they *too good* to give away?"

"No," smiled I. "Not *too good*. Just *good enough*."

"You must be very rich, having good things like that at your house," he murmured, his voice all wistfulness.

I thought about that statement a long time that day. It caused me to recall the enchantment and the wonder I have been able to give to little children since I have lived here in the Oregon country.

At our place it is a common occurrence in summer to have newly-hatched monarch butterflies flitting

around the flowers on the breakfast table or riding on shoulders as we move about the house. Children who come to visit from the city are quite breathless when they feel a brand-new butterfly clinging to their tiny fingers as the crumpled wings stretch and dry. And how they marvel at the suspended caterpillar's coat splitting to reveal a magnificent pale green house trimmed with golden nails, the monarch chrysalis!

There was the summer when two little friends lost their father in death. I shall always remember the glow in their saddened eyes when I gave them a supply of milkweed and caterpillars and later their excited reports of progress in the butterfly world. I feel sure those monarchs were partly responsible for the heart-healing process.

Annamarie was three years old when I took her walking through our pasture beside the irrigation ditch.

"Close your eyes very tightly," I said, "and open your hand wide." Her lovely blue eyes were full of questions as they shut obediently.

I took the dry silk from a plump milkweed pod and placed its silky softness in her small hand.

"Now you can open your eyes," I told her.

She stared at the silk in speechless delight. She stroked it with eager fingers, then held it to her cheek. I took silk from another pod and blew it into the air. Dreaminess filled her eyes as she watched the fairylike silk float away. I picked a dried milkweed pod and placed it gently on the moving waters of the irrigation canal. It sailed, as she watched, as gallantly as any sea-going vessel.

I have placed plump acorns in the hands of tiny children and told them how the squirrels and noisy woodpeckers store acorns for winter. I have shown them the holes in the limbs of trees where the woodpeckers have stored their acorns.

"See how large the old oak tree is," I have said, "and how small is the acorn," and I have drawn for them valuable lessons from the growth processes involved. There is another aspect to the giving of the acorn gift too: the whole big, wide, wonderful world of Indian history and customs can be opened to a child at the sight of one acorn.

Bees buzz industriously in our clover flowers. I like to show a small

child a bee in a clover flower and let him deluge me with questions. He is enthralled with the gift of knowledge imparted.

"How do baby birds learn to fly?" two little girls asked of me one day. I brought them to our back porch when the baby kingbirds were practicing flying. The girls heard the mother bird talking, admonishing, instructing, scolding. They saw the babies circle trees, glide, flop to the ground and rise again. They saw the mother bird chase away larger birds during the flying lessons. They heard the excited congratulations when each bird child returned safely to the shelter of their home tree.

The children laughed joyously at the tiny, fluttering, inexperienced wings, and they watched, inspired, as another wildlife drama unfolded. I had opened a new door which led them away from their heretofore confined city living.

Children love the "silkie" in my corn patch for they make wonderful beards and wigs for children and dolls. Make-believe is twice as captivating when there are silkies on hand.

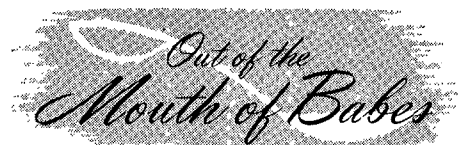
A small girl said to me after enjoying an excursion into our strawberry patch, "I wish every little child could go to a strawberry patch to pick some strawberries to eat. That way, all children would be rich."

She also said to me as she lay on her back in long orchard grass and clover,

"I think heaven must be like lying in long grass and looking up at the blue sky and fleecy clouds."

It is a pity to confine children to the stress and strain and artificialities of city living. They seem to be made to be one with the green grasses, the blue skies, the birds, the butterflies, the corn silks, and the acorns. They deserve to be able to lift their sweet young faces to the clean winds and to have their impressionable minds filled with the sheer wonder that comes to every soul who views, firsthand, the work of the loving Father above.

There are times when I wonder if, perhaps, there might be far fewer youth problems torturing the modern world if more children could grow up surrounded with the gifts that a country home affords.



### "A Saturday Saint"

Four-year-old Rex was eating his lunch when his little playmate Jimmy from a Latter-day Saint (Mormon) family came to play. Rex's mother, knowing if the little fellow came in Rex would not

finish his lunch, asked him to stay on the porch until Rex was through.

After a while Jimmy sidled into the doorway with the question, "Rex, are you a Latter-day Saint?" Rex took one more bite of bread as he confidently answered, "No, I'm a Saturday saint."

INEZ STORIE CARR

## All Aboard

"See the airplane, Grandma!"

Terry Anne, my three-and-a-half-year-old granddaughter, was visiting us. Living as we do between a SAC base and a municipal airport, we are used to planes, so used to them that we do not notice them. I was out in the yard with her, but had not heard the big passenger liner, which was flying so low that we could easily see all the little windows in the plane. At her exclamation I looked up, and said, "Why, yes, honey, that's a big one, isn't it?"

"Are there *people* in it, Grandma?" she asked seriously.

"Oh, yes, there are probably quite a lot of people in it," I answered.

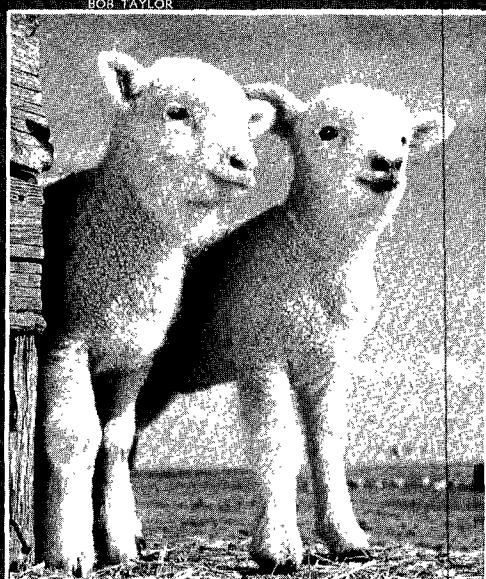
She was silent for a few seconds, then that earnest little voice startled me with, "Where are they going, Grandma? Are they going to heaven?"

Precious babe, how I wish we were as conscious of going to heaven as you are! And more in earnest about getting ready too. Then when Jesus comes, we could go with Him, not in a man-made airplane, but on the cloud accompanied by our angels. What a space trip! Isn't it worth whatever the getting ready costs us?

FRIEDA HICKS HELTZEL

By DONALD F. HAYNES

## The Perfect Psalm



The Lord is my shepherd—Perfect Security.  
I shall not want—Perfect Satisfaction.  
He maketh me to lie down in green pastures—Perfect Rest.  
He leadeth me beside the still waters—Perfect Refreshment.  
He restoreth my soul—Perfect Fulfillment.  
He leadeth me in the paths of righteousness for His name's sake—  
Perfect Guidance.  
Yea, though I walk through the valley of the shadow of death,  
I will fear no evil—Perfect Insurance.  
For thou art with me—A Perfect Companion.  
Thy rod and thy staff they comfort me—Perfect Assurance.  
Thou preparest a table before me in the presence of mine enemies—  
Perfect Provision.  
Thou anointest my head with oil—Perfect Acceptance.  
My cup runneth over—Perfect Joy.  
Surely goodness and mercy shall follow me all the days of my life—  
Perfect Care.  
And I will dwell in the house of the Lord for ever—Perfect Destiny.

# From the Editors



## THE WORLD COUNCIL LOOKS AT ADVENTISTS—3

The *Ecumenical Review* article on Seventh-day Adventists, which we have been reviewing the past two weeks, concludes with an implied invitation to SDA's to join the World Council of Churches. The closing paragraph reads as follows:

The SDA "position in regard to the ecumenical movement as it is manifest in the WCC is not clear. There is a tendency to speak of some denominations as 'daughters of Babylon' and to separate from them because of 'modernist apostasy entrenched in the controlling leadership.' The major question to be raised with them [SDA's] on this point is whether in the light of the openness of the WCC Constitution and its neutrality on doctrinal and ecclesiological questions, a proper place of witness and engagement is not precisely within this movement rather than apart from it. Can the WCC, in their own view, be seen as one more place where witness to the full truth of the Gospel is needed and can be made?"

This implied invitation in the official WCC journal deserves thoughtful attention. It is all the more significant in view of the fact that M. B. Handspicker, the writer, though fully aware that SDA's understand Bible prophecy as classifying at least some WCC member groups as "daughters of Babylon," considers this no bar to membership. "The openness of the WCC Constitution and its neutrality on doctrinal and ecclesiological questions," he believes, could take care of all that. In fact, he suggests that the WCC would be "a proper place" for us to "witness" to our convictions, even—presumably—with respect to the "daughters of Babylon." Furthermore, this invitation followed several days of doctrinal conversations with a representative group of SDA leaders. Certainly no one can accuse Dr. Handspicker or the WCC of bias *against* SDA's! To the contrary, he implies that the WCC would consider our presence helpful to them.

Dr. Handspicker wistfully suggests that the SDA "position in regard to the ecumenical movement as it is manifest in the WCC is not clear." To be sure, though we have affirmed repeatedly over the years that we cannot conscientiously join the National Council of Churches—American component of the World Council—we have not had much to say about the WCC itself. SDA's, let it be said, are naturally disposed to appreciate opportunities for friendly association with others who bear the name of Christ. We are not unmindful or unappreciative of mutual benefits that can result from association of this kind. In fact, we welcome every opportunity to bear witness to our convictions. Nevertheless, we have always felt that outright membership in either the NCC or the WCC would compromise what we understand to be our God-given commission in the world today, and that such membership could easily become an occasion for mutual embarrassment. To us, these considerations outweigh the undoubted benefits that might accrue from membership.

### Why We Do Not Join

Let us be a little more specific. For instance, the writer commends SDA's for their "deep conviction that it is their duty to proclaim their distinctive witness," and recognizes that this is the reason why our church "rejects any kind of comity arrangements" with other churches.

(A comity arrangement between churches is an agreement to limit overseas mission endeavor to specified geographical areas, and not to encourage conversions from other churches.) He finds that our official policy on proselytism closely resembles that of the WCC, in that we reject unworthy methods of making converts, and unworthy motives on the part of would-be converts. But if, beyond this, we were to accept limitations—geographical or otherwise—on our witness to the distinctive truths of what we commonly refer to as "the Advent message," we would be untrue to our deepest convictions. We sincerely believe that God wills the message He has entrusted to us to be given to all men everywhere. Any arrangement that would tend to mute this witness we would consider a dereliction of duty.

Dr. Handspicker also notes our extensive educational, medical, and welfare work, which we consider to be an integral part of our evangelistic witness. We believe that whereas man is a composite physical, intellectual, and spiritual being, he is by virtue of that very fact an integral unity, and that ministry to the needs of either the body or the mind, unaccompanied by a corresponding ministry to man's spiritual needs, at best severely handicaps the effort put forth, and at worst can even be detrimental to the recipient. To fragment our ministry to the whole man would be to diminish its effectiveness. The current concept that the Christian witness can be limited to ministering to the mind and/or the body alone—popularly known as the social gospel—is wholly foreign to SDA thinking. If we became a constituent member of the WCC, how would it and its member organizations react to our declining to participate in jointly sponsored activities of this kind?

Still another area in which the NCC or the WCC and SDA's would find themselves constantly at cross purposes is the popular ecumenical belief that the church has a duty to speak forth on matters of public policy, even in strictly secular and political areas. It is argued that all matters of public policy have moral overtones, and that the church therefore has the right, nay the duty, to make its voice heard and its influence felt.

We agree that morality is involved in public policy. But we also find that our Lord dissociated Himself completely from all such matters and limited His ministry exclusively to men as individuals. He set out to reform society by transforming the people who compose it. It is our conviction that He would have His church today follow His example, in this as in other things. How could we be members of either the NCC or the WCC, and yet dissociate ourselves from public policy pronouncements that we cannot reconcile with the gospel commission?

### An Opportunity to Witness

It is with no small measure of regret that SDA's do not find it possible, as an organization, to be more closely associated with others who profess the name of Christ. On the other hand, if the Secretariat on Faith and Order, for instance, were to invite SDA's to appoint someone competent in that area to meet with their group from time to time and represent the SDA point of view, we could accept such an invitation with a clear conscience. Perhaps the same might be done in other areas of Christian concern. On such a basis we would concur with Dr. Handspicker that the WCC is "one more place" where

SDA's might bear their distinctive "witness to the full truth of the Gospel."

SDA's have never turned away from opportunities to witness to their faith or to benefit from the points of view of others who profess the name of Christ. We recognize that there may well be mutual benefit in such an arrangement. We are already going to the ends of the earth with our message and our ministry to a world in need. We would be foolish indeed to reject out of hand an invitation simply because it came postmarked Geneva, Switzerland—or any other place where we would be welcome. How better could we witness to our faith before the religious leaders attached to the WCC, who are worthy men and have dedicated *their* lives to carrying out *their* Christian convictions? Why should we hesitate to accept such an invitation to bear witness to our faith, in person? The Ecumenical Center in Geneva is no more off bounds to the Advent message than a thatched hut in the mountains of New Guinea or an adobe dwelling in Mexico or a plush estate in Montgomery County, Maryland.

R. F. C.

(Concluded)

## EVERY FAILURE AN OPPORTUNITY

"I feel lonely, unwanted, and rejected," said the slip of paper. On a Sabbath, the day for social worship, in a college community with its hundreds of potential friends, someone felt friendless.

The Sabbath school lesson for the day was on "The Spirit of Courage," and the teacher asked the members of his college class to write down why and how they became discouraged.

No one turned in a slip saying, "I never become discouraged" or "I can't remember the last time I was down in the dumps." Apparently every youth in that class had periods of gloom and depression. We can suppose that very few human beings, if any, have escaped discouragement. "However courageous and successful a man may be . . . , unless he looks constantly to God when circumstances arise to test his faith he will lose his courage."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Kings 19:4, p. 1035.

One student wrote: "I'm usually discouraged the most when I know that I have failed in my self-control." Another stated: "I guess it would be the feeling that my life isn't what I want it to be and I don't know how to make it what I want."

Like a pole vaulter who has cleared the bar at 16' 3" at previous track meets but now fails at a lower mark, we often experience despair when today we submit to a temptation that yesterday we withstood. Appetite, passion, fatigue, or doubt has weakened our spiritual muscles, and we drop below our customary level of performance. And if *we* feel keenly about it, how must Jesus feel? He expects so much of us.

Here is a mistake many youth make—assuming that Jesus' disappointment with them is keener than their own discouragement. "While He does not palliate sin, nor lessen the sense of guilt, He seeks not to condemn, but to save. . . . Jesus speaks words of comfort and hope. The Sinless One pities the weakness of the sinner."—*The Desire of Ages*, p. 462.

During adolescent years the ups and downs are more pronounced than in earlier or later years. But Jesus' attitude toward us does not change precipitously to match the gyrations of our own emotions. He is constant. He does expect much of us, but He is not discouraged by our momentary failures. While in self-pity we are dusting ourselves off and caressing our bruises, He is already considering our future possibilities.

The student who despaired over his loss of self-control no doubt knew that the proper exercise of the will is the secret of Christian success. But a will earnestly submissive to the will of God is not attained in an hour or a day. Each Christian dedicates his heart and mind to Christ at the time of his conversion, and this dedication guides him and covers him in every act of life. In addition, he must daily, hourly, seek the Lord's will and follow it. When he forgets these frequent rededications, he stumbles and becomes discouraged. The habit of rededication is the most important but perhaps the most easily slighted duty of the Christian life.

So, young people should not be discouraged when they fail to exercise self-control. "Despondency is sinful and unreasonable."—*Prophets and Kings*, p. 164. Each failure provides Jesus with the opportunity to help us when we are most needing His help. When our wheels are spinning on the ice, we are eager to have Him push. Moments of self-dissatisfaction can be most productive if they are moments of invitation to the Lord.

One student said he had slipped in his Christian experience for the "hundredth" time. It is a temptation for young Christians to keep track of their mistakes, to do their own bookkeeping, to count their temptations instead of their blessings. Jesus' atoning death has forever taken care of the debit side of our ledgers; we are to concentrate every energy on learning to trust Him and on submitting our wills to His.

Words of courage should be upon the lips of every Christian. Thoughts of courage and success should fill his mind. "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

Shall I rejoice when I feel lonely?

Yes, rejoice.

Rejoice over loneliness?

No, rejoice in Christ.

Shall I rejoice when I have failed to live up to my expectations?

Yes, rejoice.

Rejoice over failure?

No, rejoice in Christ.

Shall I rejoice when I am discouraged?

Yes, rejoice.

Rejoice over discouragement?

No, rejoice in Christ.

"And again I say, Rejoice."

F. D. Y.

## THE EFFECTS OF REVIVAL

Some years ago Dr. W. E. Sangster preached a sermon entitled, "What Would a Religious Revival Do for Britain?" The sermon was preached in Westminster Central Hall, London. Dr. Sangster developed the theme that a revival would produce at least ten major results: It would (1) prompt payment of old debts; (2) reduce sexual immorality; (3) disinfect the theater; (4) cut the divorce rate; (5) reduce juvenile crime; (6) lessen the prison population; (7) improve the quality and increase the output of work; (8) restore to the nation a high sense of destiny; (9) make the nation invincible in the war of ideas; (10) give happiness and peace to the people.

Dr. Sangster doubtless was right. A spiritual revival carries with it great power, and produces enormous benefits. This has been demonstrated repeatedly throughout history. Every effort that is made to lead men back to God helps break the power of Satan. It arouses the dormant spiritual faculties. It quickens perception, enabling the individual to see himself as God sees him. It creates a healthy discontent with one's weaknesses, and motivates the soul to reach out for divine power. It strengthens

faith, encouraging one to believe that through divine grace he can develop a character that will stand the tests of the final crisis.

Because of the very real benefits that may be obtained through revival, our General Conference leaders have repeatedly emphasized during recent months that ministers and laymen alike should seek for revival, both individually and as a church.

### Love Would Increase

Dr. Sangster stated in his sermon that he thought Britain would benefit in ten ways from a revival. We would like to suggest eight effects that a revival might have on the remnant church.

1. *A dramatic increase in Christian love.* This would be apparent not only in the home but in the church. Harsh criticism and hard feelings would disappear. Each member would follow the golden rule. The kind of unity for which Christ prayed, and which is the hallmark of true Christianity, would be apparent wherever Christians gather.

2. *Earnest self-examination.* The apostle Paul counseled: "Examine yourselves: are you living the life of faith? Put yourselves to the test" (2 Cor. 13:5, N.E.B.).\* Self-examination is seldom pleasant, for often it calls for reformation. It reveals besetting sins that must be conquered. It uncovers attitudes and standards that conform more to the world than to Adventism. It reveals wrongs that must be made right, and differences with our fellowmen that should be removed.

Some people resent this aspect of revival (probably because they do not understand it). They feel that if the Holy Spirit is present, they should not be troubled in spirit, even somewhat depressed by what they see in their lives. Actually, of course, deep conviction of sin is one of the greatest evidences of the Spirit's presence. Jesus said that when the Comforter would come, "he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). God must open our eyes to our need, else we will not repent. The important thing is that we not fix our eyes exclusively upon ourselves—a discouraging sight indeed—but that we look to Christ. How encouraging is the following statement:

"We shall often have to bow down and weep at the feet

of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. . . . Do not forget the words of Christ, 'The Father himself loveth you' (John 16:27). He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ."—*Steps to Christ*, p. 64.

### The Result of Clearer Vision

Let us be clear on one point: the fact that we recognize our deficiencies is proof that we are drawing closer to Christ. In general it is those who are far from Christ who are satisfied with themselves. "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you."—*Ibid.*, pp. 64, 65.

Joy follows—not precedes—the experience of full surrender to Christ. "When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness."—*Ibid.*, p. 59.

3. *Re-establishment of the family altar.* If the church is now in the lukewarm condition described by the True Witness in Revelation 3, cannot part of the cause be traced to the fact that in many homes children do not hear the voices of father and mother in prayer? What tremendous results might be seen if families would share a devotional and worship period at least once a day! If revival would help re-establish the family altar in homes where it is broken down, this would be reason enough to encourage the revival spirit everywhere. K. H. W.

(To be continued)

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## LETTERS



### BLESSINGS: CAPACITY

EDITORS: Perhaps I may speak from a degree of personal knowledge on the question as to whether present REVIEWS seem "dead" compared to the ones of a century or so ago. I have been a *constant* reader of the REVIEW since 1904, an *occasional* reader for several years before that. In my 40-odd years as librarian in two of our schools and one of our largest publishing houses, I have become acquainted with REVIEW files back to the very beginning.

I grant that there was much of personal and human interest in those old papers—as when even a 25-cent donation to a fund was acknowledged by name in the REVIEW columns. I admit there was a nearness of information when one could know exactly where the president of the General Conference went to church the previous Sabbath and how many

people were there to hear his message.

But pick up any REVIEW today! The very vastness of its coverage, the miracles of grace reported, the transformations of lives, the worldwide problems of government, society, and religion presented and discussed, would not have been dreamed of three quarters of a century ago.

I think the blessings of the REVIEW are like those of tithepayers—more than there is room to receive. Let us not judge God's giving by our capacity to receive, but seek to increase our reception capability, that we may truly comprehend the wonderful things God is doing for His people today. There is grave danger that the latter rain may be falling all around us and we not know it.

MARY H. MOORE

Nashville, Tennessee

### MORE ON FINANCE

EDITORS: Few things in our church paper have brought me greater satisfaction than the development of the Letters From Readers page. The voice of dissent is not necessarily a destructive force, nor does its suppression

always make for strength. It may be helpful.

In your issue of January 26, there were printed some letters dealing with church finance. I am glad to know that when an offering is taken for some specific purpose such as Faith for Today or Voice of Prophecy, whatever I contribute goes to benefit that institution. However, I am not happy over our present system of sending only a nominal part of the Thirteenth Sabbath Offering to the mission field whose needs have been set forth in the Sabbath school during the quarter.

You stated in your editorial in the same issue that if the entire amount contributed on Thirteenth Sabbath were sent to one particular field, it would "provide an amount in general, far beyond the needs of the specific projects being promoted." I think the division committee would be able to take care of such an embarrassing situation. I cannot conceive of any division president writing to the General Conference: "Please don't send us all that; we can't possibly use it." . . .

I have confidence in the brethren who handle the funds raised by the Adventist Church. I believe they are dedicated to the

purpose of using those funds where they will accomplish the most for God and hasten the coming kingdom. I trust that with open minds they will from time to time review, not the objectives of the church, which are fixed, but the best methods for reaching those objectives.

VIRGIL ROBINSON

Takoma Park, Maryland

EDITORS: Just a few lines to let you know that we enjoy the REVIEW so much. The Letters From Readers is another added feature that makes it even more interesting. The article, "Financing a Worldwide Work," was well explained. Articles that speak out clearly, not deviating from what is truth, are what we need in these closing days. I believe that every Seventh-day Adventist ought to be getting the REVIEW.

HAROLD H. MILLER

Napoleon, North Dakota

### SABBATH TRAVEL

EDITORS: In the January 19 Letters From Readers column there was a letter regarding traveling on Sabbath to visit our children. I too have thought much about this, since

five of our six children have been educated away from home.

Did the writer of the letter ever stop to think that Adventist parents who do not live close to an academy have their children home only until the eighth grade? Then many times we drive miles to another town to see them, all the while praising God for our Christian teachers who have dedicated their lives to teach our jewels.

I think all loyal Seventh-day Adventists, as they have bowed their heads asking God for a safe trip, wish they were traveling before the Sabbath hours, but owing to high cost of motels, food, et cetera, we have to consider the cost when away from home on long-distance trips.

I admit planning our trips to coincide with a good program. Our family enjoys good entertainment, and in our schools much is provided in this line that we can't find in our town.

I invited a neighbor to travel with me to visit our daughters in Blue Mountain Academy, Hamburg, Pennsylvania. Happy to say that this year she has a daughter there too. But still it bothers me to throw those quarters in the toll machines on Sabbath. It doesn't quite seem the right thing to do.

Bellport, New York

ONIDA HANSCOM

### PLEASE PAY PROMPTLY

EDITORS: My father and I are both businessmen, and although our lines of endeavor are not closely related, we both deal daily with men of responsibility in the business community. We believe that the relationship of the church with the community, and indeed with the world, is very directly affected by the public's opinion of Seventh-day Adventists as neighbors and citizens. We are, therefore, very disturbed when we hear of members of our church who are considered poor credit risks and "slow pay" customers. In a time when public opinion plays such an important role in the effectiveness of the church, good Christians should be extra zealous in guarding their business reputations. In addition, I think that if people really understood the principles of economics involved, they would realize that being late with the payment of money due is actually taking money that rightfully belongs to someone else and which is not necessarily repaid when the payment is finally made. Adventists would not intentionally take what is not theirs. If our people realized the implications of this situation, it might well cease to exist. It certainly should.

RODNEY JAMES LEISKE

Kennewick, Washington

## MOSES IS DEAD . . . IS JOSHUA ALIVE?

(Continued from page 1)

Great men they were! Upon a small tablet set in the wall are their profiles and names, and in smaller letters where the tablet folds into the wall is the inscription, "God buries the workmen, but continues the work."

Moses died, but the work went forward.

People will sometimes tell us that the day of great men has gone. Today, some say, there are no Wesleys, no Luthers, no Millers, no Whites, no Andrewses. Today is not what yesterday was; the good old days of the pioneers have gone. But is this true? Could we not in some way agree with the sentiment spoken by the irreverent farmer?

Moses was of the first generation, Joshua of the second.

### The Experience of Paul

Paul must often have wished that he had been one of the 12, but he never had the privilege of sitting at the feet of Jesus. One day he witnessed, approvingly, the execution of Stephen, first Christian martyr. But as Augustine says: "The church owes Paul to the prayer of Stephen. However hard he tried, Paul could never forget the way Stephen had died. The blood of the martyrs even that early had begun to be the seed of the church."

Later we find Paul traveling north toward Damascus. His was not a sudden conversion, but the surrender was sudden. Something about Stephen

lingered in Paul's mind and would not be banished. How could a bad man die like that? In order to soothe the insistent speaking of his conscience, Paul plunged into violent action.

Sometimes it happens that when a man embarks on some action of whose rightness he has doubt, he redoubles his efforts and drives himself all the harder, to convince himself that he is right and to silence his doubts. Paul's first action was to persecute the Christians in Jerusalem. Then he discovered that some Christians had escaped to Damascus, and he secured letters authorizing him to go to Damascus to extradite them. The journey only made matters worse. It was about 140 miles from Jerusalem to Damascus. The journey would be made on foot, and would take about one week. Paul's companions were doubtless the officers of the Sanhedrin, a kind of police force. As he traveled he must have done a great deal of thinking.

Their road led through Galilee, and Galilee must have brought Jesus even more vividly to Paul's mind. The tension and doubt increased. Soon he was close to Damascus, one of the oldest cities of the world, a white city in a green plain, "a handful of pearls in a goblet of emerald." At that moment Christ spoke to Paul. At that moment Paul surrendered.

It was as if Christ said to Paul, "Stephen my servant is dead, now therefore arise and lead this people."

Did the work stop with Stephen? No. A greater, stronger man came forth from the terrible experience of his martyrdom, a man who was to take

up the task where it had been broken off so abruptly.

Perhaps we could say that Stephen belonged to the first generation, and Paul to the second.

### Fathers of the Advent Movement

More than a century ago our fathers laid the foundation of the great Advent Movement. Men such as Miller, White, Bates, Andrews, and Loughborough fought and toiled, planting the seeds of the greatest missionary movement the world has ever seen. These pioneers were laid to rest and are no more with us. Are we at times tempted to feel that with their passing the "good old days" came to an end and that the church today does not have the leadership it used to have? True, Moses is dead, but Joshua lives in the Adventist membership and workers of today. The pioneers—wonderful men and women of that noble first generation—completed their God-given task in laying the foundation. Today comes the challenge to the second generation, the modern Joshuas: "Arise, go over this Jordan, thou, and all this people. . . . Every place that the sole of your foot shall tread upon, that have I given unto you."

As we go forward and as our feet tread upon the land, it will be ours. We, as the second generation, must build upon the solid foundation laid by the first generation, and as we take our God-appointed places within the framework of the organization, finding the place God has chosen for each one, we can go over this Jordan and take possession of the Promised Land.

# Reports From Far and Near

## Vietnam Mission Grows Despite War

By V. L. BRETSCH

*Departmental Secretary, Southeast Asia Union*

While the eyes of the world are turned toward Vietnam's strife, the prayers of Adventists are ascending to Heaven in behalf of the missionaries, literature evangelists, and laymen there who are bringing growth to the church despite great difficulties.

For more than a year Nguyen Huynh, laboratory technician at the Saigon Adventist Hospital, along with other laymen, has conducted branch Sabbath schools and Bible studies in three prisons in the Saigon area. At one prison, where political prisoners have been interned, more than 400 men gather every Sabbath morning for these services. In addition, several Adventist women have begun a branch Sabbath school in a women's prison.

As a result of this lay evangelism 16

young men, three former Communists among them, have been baptized. Others are now preparing, and another baptism is already planned.

On a recent Sabbath we attended a Voice of Prophecy graduation at the prison where political prisoners are interned. Among the 66 young men who received diplomas that morning was a young man who had received part of his education in the United States. He has a Master's degree in science. After hearing a stirring sermon on the love of Jesus, this young man came to the microphone to speak on behalf of all the prisoners present. Using Vietnamese first and then doing his own translating into English, he told how at first a conflict had arisen in his mind. How could science and the Bible agree? But after a few lessons he

had learned the answer. In his closing remarks he said, "There is no contradiction between true science and the Bible. The Bible is a precious Book, but to believe it is a real experience."

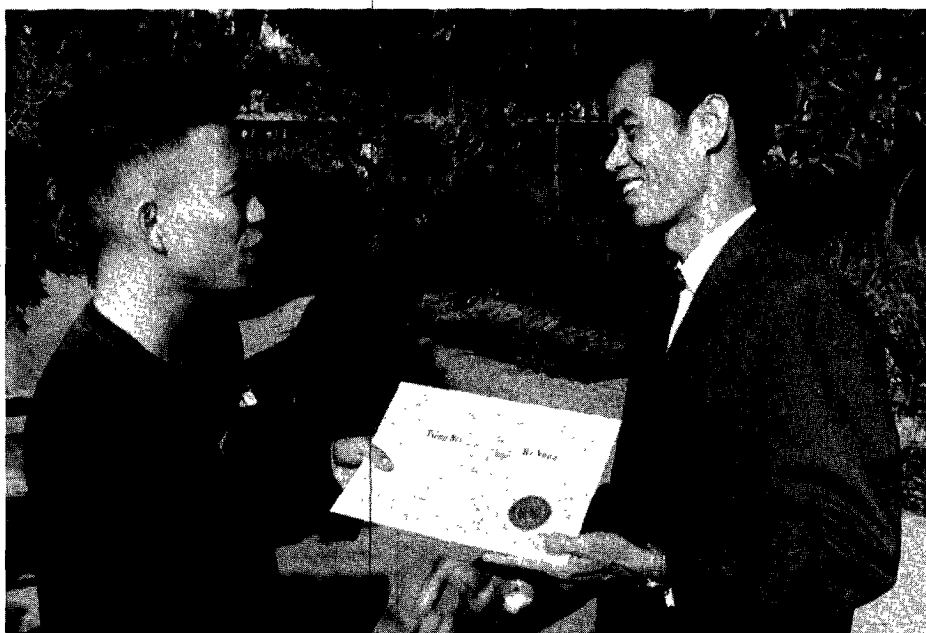
While he spoke, loud explosions nearby indicated that a terrible battle was being fought. We later learned that an ammunition depot had been hit by mortar fire. So loud and powerful were the explosions that our clothing was stirred by the strong winds of the blasts. Here were 66 men learning to trust in Jesus, while not far away were their neighbors and friends,



**Pastor Pham Thien baptizes a political prisoner. For more than a year Bible studies have been given in a Saigon prison, and 16 converts were baptized January 28 of this year.**



**Above: One of Vietnam's most successful literature evangelists pedals through Saigon shopping district. Despite the presumed death of ten young literature evangelists during military action, 66 are now working.**



**Pham Thien, lay activities secretary of the Vietnam Mission, presents a Bible course diploma to the prisoner who spoke on behalf of the 66 graduates. This young man had received part of his education in the United States and holds a Master of Science degree. "There is no contradiction between true science and the Bible," he said.**

who without Christ were trusting in their own strength.

During such military action as this ten young literature evangelists have lost their lives in recent years. Yet despite such dangers and a decrease in numbers, 1966 brought us a two-million-plus gain in literature sales.

The young men we have lost have been missing in action for so long that it is

presumed they are dead. We know they were captured during military action, but no word has been received from them. The Vietnamese draft call has taken quite a number of others.

This small mission, with a membership of 1,436, has 66 literature evangelists and more than 20 publishing house workers and Bible House personnel. Publishing and selling books and magazines form only a part of the service of our people. They gave away nearly 40,000 tracts last year and passed out 35,000 invitations to the Voice of Prophecy Bible course. More than 6,000 persons responded and took the lessons.

We have assurance that in God's chosen hour, thousands will make their decision for right and truth, many of whom will trace their first recollection of the truth to some book or magazine or to an interest shown by a faithful layman.

## **Pilot Leadercraft Course Given at Andrews University**

**By C. D. MARTIN**  
*General Conference MV Department*

Seventy persons attended the pilot MV Leadercraft Course on the campus of Andrews University, March 3, 4. This was the seventh such course in the North American Division to introduce and demonstrate new laboratory-type techniques.

Fred Beavon, Lake Union MV secretary, was in charge, and all local MV secretaries of the union participated in this "new approach" training program. Sixty-six certificates of completion were presented to representatives of surrounding churches and to students of the college and graduate school who finished the course.

Plans call for similar Leadercraft courses to be held in various locations throughout the Lake Union.

## **Campus Witnessing— "A Mighty Influence"**

**By JOE ENGELKEMIER, Teacher**  
*Glendale Union Academy*

A spiritual revival, nudged into the open by the Southern California Bible Conference last October, is capturing hundreds of academy youth in and around Los Angeles and San Diego.

An unprecedented spirit of unity and fellowship has developed among the schools, leading to regular monthly Sabbath afternoon get-togethers. Bible conference delegates from two or three schools have been presenting programs of testimonies and music for their friends. And now for many it is the most natural thing in the world to talk about Christ.

This is the story of how the revival thus begun mushroomed to cover all of southern California. This is the story of the fulfillment of a promise about our youth.

The 25 delegates from Glendale Union Academy presented a chapel program the Monday morning after the Bible conference. They gave informal reports and testimonies, and several delegates told of the decisions they had made. One of them made a brief appeal at the close, and more than 20 students came forward to indicate their desire to join the church. Half of these were new decisions, made upon hearing the testimonies of the delegates.

After the rest of the student body had been dismissed, the delegates and those who had come forward lingered in the chapel, talking together in small groups and praying together. The presence of Christ was so real everyone was reluctant to leave. During the lunch hour half of the student body returned to the chapel for prayer bands, which have continued to meet daily ever since. At San Gabriel Academy prayer bands were also organized.

In the weeks following the conference, all the day academies worked together to exchange special chapel programs. When delegates from Lynwood, San Gabriel, and Glendale academies presented a program of testimonies and music at San Fernando Academy, the majority of the student body came forward in response to an invitation given by a youth. In the weeks since this chapel presentation some of those who accepted Christ that day have become leaders in the witnessing activities.

When a similar program was presented at Lynwood Academy by the students from the other three schools, more than 200 students came forward, desiring to become involved in service for Christ, and then remained for prayer bands, which have continued to meet daily.

MV programs, Sabbath school programs, worships, rallies, and discussion groups have been held in many places. A conference-wide youth rally was held at the White Memorial church in Los Angeles in mid-December, with close to 1,000 young people in attendance.

On Sabbath afternoon, January 21, at the invitation of the Loma Linda Youth Association, delegates from southern California schools participated in a rally at



**Recently a priest came to our mission and was enrolled in the Voice of Prophecy Bible Course. Here he receives a gift Bible from Union Publishing Secretary Bretsch.**

# IN HIS HANDS



# MIGHTY TO SAVE

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the Loma Linda Hill church. Youth from ten churches in the Loma Linda and San Bernardino area were invited. After a musical program presented by the Loma Linda youth, the students from the Los Angeles area told what Christ meant to them. Several stated that other students had led them to make decisions for Christ.

The concluding testimony was given by Carol Smith, an academy junior. She invited all who wished to accept Christ or who wanted to establish a new relationship with Him to come forward. She then stepped down in front of the pulpit, and while the organ played softly about 150 young people came forward.

Academy students in southern California are also becoming involved in activities such as Bible in the Hand, the Bible study plan used in connection with the It Is Written telecast. At San Gabriel Academy, under the leadership of their Bible teacher, students have been going out regularly on Wednesday evenings to visit nearby homes. By the end of January the students had placed this Bible study plan in more than 70 homes, returning week by week to leave new lessons.

The first monthly Sabbath afternoon meeting, sparked by the exchange programs, brought some 200 young people together in a park in Glendale for a dinner provided by the MV department. They heard reports on campus witnessing in their respective schools, and plans were discussed for further campus activities.

Another meeting was at Lynwood Academy on Sabbath afternoon, January 28, with more than 400 young people present for informal discussion groups. David Bottroff, a senior who is leader of the Lynwood Academy missionary seminar, organized the activities, which included a musical program, a vesper service, and



## Thai Children's Day Celebrated in Bangkok Church

When Thailand's nationally celebrated Children's Day recently fell on Sabbath, Sunti Sorajjakul, pastor of the Bangkok Sanitarium church, chose the day for the dedication of children. The grade-school children took over the adult Sabbath school, and during the main service childish voices filled the sanctuary as the Cherub Choir of the Ekamai church, directed by Rudy Ruiz, occupied the choir loft. More than 25 babies and children were brought to the altar to be dedicated to the Lord.

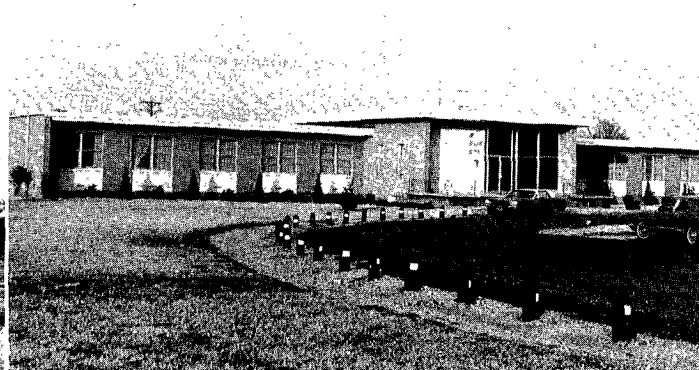
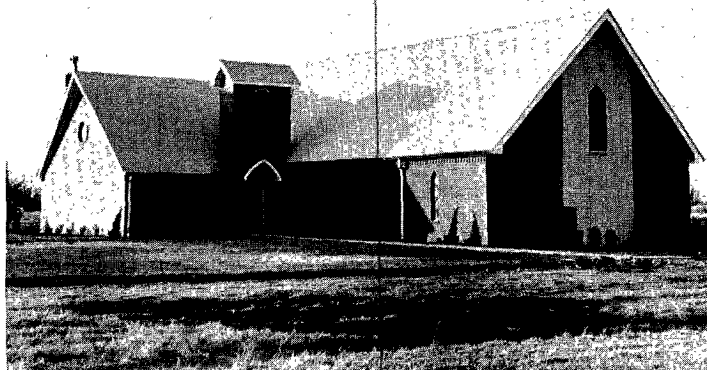
JEANE PERKINS

Saturday night skating, as well as the featured discussion groups.

Theodore Lucas, world leader of Adventist youth, visited the southern California area about this time and witnessed evidences of the spiritual awakening: "I can testify to the change personally, since I had opportunity to observe it. For example, I was guest speaker at Newbury Park Academy, and during the lunch hour a young man came and invited me to engage in a conversational prayer band. This was one of the most unique and thrilling experiences during my visit in the Pacific Union. About 15 of us gathered in the circle. Our prayers were

very informal, and we could pray as many times as we wished. It was an outstanding experience to hear those young people talk to the Lord on a friend-to-friend basis."

In order to last, any revival of spiritual interest must have follow-up activities that will strengthen the spirit developed. One helpful asset has been the 25-cent paperback New Testament, *Good News for Modern Man*, recently published by the American Bible Society. The MV department had stocked a supply of these New Testaments, and in less than two weeks the students at one academy purchased more than 250 copies. The day



## Medical Work in Jay, Oklahoma, Produces Fruit as New Church Is Dedicated

A new church home for the Jay, Oklahoma, congregation was dedicated January 21. This beautifully appointed church (left) is a result of the medical work's going into a dark county as an entering wedge, followed by the full complement of Adventist evangelistic activities.

The Jay congregation was established in September, 1965, after a group moved to that city to staff a new hospital built by the county and turned over to the Oklahoma Conference for operation. This 30-bed hospital (right) is doing well financially and after one year and three months we now have a new church

with 31 members and a prospect for growth in this area.

Dedication services were conducted by B. E. Leach, Southwestern Union Conference president; W. A. Dessain, president of the Oklahoma Conference; and J. N. Morgan, secretary of the department of public affairs, Southwestern Union Conference. Dr. L. E. C. Joers, administrator of the hospital, received recognition for coming to Jay to establish the medical work and making it possible to establish a church as well.

J. N. MORGAN, *Departmental Secretary*  
Southwestern Union Conference

after one girl had bought a copy she reported in class that she had read it until midnight.

One of the most significant developments of all has been the Seven-and-Seven Club. At seven each morning and seven each evening students pause to pray for two specific things—for one another and for the latter rain. Hundreds of youth and adults in southern and southeastern California are already members of this prayer group.

Perhaps our most important task now is helping the thousands of uncommitted young people in our midst to dedicate their lives to Christ. There is no more effective means of reaching them than campus witnessing, as the Spirit of God uses young people to bear witness to other young people.

Such witnessing has brought in a new spiritual climate among our academy youth. We believe we are seeing a fulfillment of this promise about our youth: "There is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Messages to Young People*, p. 204.

## Hungry Nations Look to Vegetable Protein

By MICHAEL A. JONES  
Advertising Manager  
Worthington Foods

Our world is running out of food. Half the world goes to bed hungry at night. Within 13 years famine has been predicted for Asia, Africa, Latin America.

As Sen. George McGovern recently stated, "Horrid historians may record that as the world sped on a collision course with starvation, its great powers fiddled with a war in Vietnam, a crisis in Berlin, a contest in arsenal building, and a race to the moon."

A time of world trouble is not surprising to Seventh-day Adventists. What may be somewhat unexpected, however, is the new and exciting potential of Adventist food companies in a starving world. Worthington Foods, Inc. has been listening in recent months to a steady stream of international businessmen concerned over the food shortage and intrigued with the tasty vegetarian entrees now being developed. Several large Japanese companies have expressed keen interest, and a number of British firms are particularly interested in these foods as a means of helping hungry India.

Why the sudden interest? Shortage of protein foods. Animal protein cannot keep pace with today's world population—a population that is expected to double within the next 33 years. Within three years the annual deficit of animal protein is expected to reach 10 million tons. Vegetable protein holds possibilities as a forerunner to protein from petroleum or algae farms, for a typical acre of land averages only 43 pounds of



## Conference Press Award Goes to Lincoln Millet

The Southern New England Conference made its first Press Secretary of the Year award in January. Richard Barnett, conference public relations director (left), presented the 1966 award to F. Lincoln Millet, press relations secretary of the South Lancaster church in Massachusetts. Aside from leading the 56 press secretaries in the conference with column inches published, Mr. Millet, an authority on local history, has spoken to community groups, as well. Last Christmas Mr. Millet received a cash gift from the editor of the Clinton (Massachusetts) *Daily Item* in appreciation for the news stories and features he submitted about the church, its beliefs, its activities, and its personalities.

RICHARD J. BARNETT  
Public Relations Director

protein when grazed by animals. That same acre, when planted with soybeans, can supply 450 pounds of protein. The economics is simple—the possibilities unlimited.

While scientists are experimenting in bottle feeding baby carp to produce 14-pound lunkers in only three years (for fish protein), Adventist food companies have been spinning the soybean into a wide variety of protein-rich vegetarian entrees.

## Future Chinese Workers

Enrolled in the ministerial or Bible instructor's course, these students at Taiwan Missionary College, Taiwan (Formosa), are looking forward to graduation and the challenge of carrying the gospel message to the millions of Chinese people throughout the Far East. Our work on Taiwan itself is but 15 years old, and there is a great need for well-trained workers here, as well as in other centers of Chinese population.

G. E. VOLSCH  
Acting Head  
Department of Religion

The Seventh-day Adventist businessmen who operate the \$3.5 million Worthington Foods business feel this way about the matter: Our church has been supplying spiritual food to the world through the years; now our members can offer food for the body as well as food for the soul.

## Blessings of Heaven in the Far East

By E. L. MINCHIN  
Field Secretary, General Conference

[Elder Minchin recently returned from a trip through the Far Eastern Division. He shares his experiences in this and succeeding reports.]

The Week of Prayer at Korean Union College (Sam Yuk College) was a time of unusual blessing. I was deeply impressed by the response in the hearts of the hundreds of young people.

Never have I seen students engage in so much earnest, prevailing prayer. Every morning at five o'clock scores of young people were out on "prayer mountain" for their early morning devotions. This was in midwinter, with snow lying on the ground, but these young people are hardy, and their hunger for God overcomes everything else. They asked me to join them on their prayer mountain. They had built a fire for my comfort.

They have a clearing on the top of this little hill with an altar of stones and with seats around. They are there every morning—not only during the Week of Prayer but through the whole school year. This is called their Immanuel prayer meeting. They also had a Daniel prayer meeting at midday on the mountaintop, and at various times through the day I would see young people individually praying there or under the trees on the hillside.

One afternoon I passed this prayer hill and watched a young man kneeling under the trees. He did not see me, but he was praying aloud in his own language and with such earnestness that my heart was deeply moved.

I found a lad walking alone by the lake, carrying *The Desire of Ages* with him. He looked at me with a serious face and said, with tears in his eyes, "I—a sinner." I put my arm on his shoulder and told him that God loved him, that





## Accreditation of Korean College Leads to Name Change

The Korean Ministry of Education has granted the Korean Union College accreditation as a full liberal arts, professional, and teacher-training institution, so the name has been changed from Sam Yuk Theological College to Sam Yuk College.

The final graduation of Sam Yuk Theological College was held on December 25 at the college auditorium. Thirty-one young men and women were graduated from the theological course, nine from the junior college course in agriculture, and 16 from the junior course in home economics.

R. E. KLIMES, *President*

He had a work for him to do. Then I prayed with him. The following Friday evening at the testimony service, this young man told the youth of our meeting by the lakeside and of how I had told him of God's love for him, and prayed with him. Then he said, "I have been thinking ever since how wonderful it will be when Jesus comes up to me and speaks as Brother Minchin spoke to me."

I met so many fine, dedicated youth, any one of whom could tell a thrilling story of his faith and witness for Christ. There was smiling-faced How Phyoung Lee, who has recently been freed from prison. He was sentenced to five years because of his loyalty to his Lord, but was freed on December 10, 1965, having served four years and one month. He told of the comfort of God's Word during his prison days. Hebrews 11 and Romans 8 strengthened him, and Daniel 3:17, 18 challenged him. Now he was back at college. He was to be graduated on December 25, he said, and then with a broad smile he showed me a picture of his fiancée, a fine Christian girl, to whom he would be united in marriage the day after his graduation.

On the Friday evening many wonderful testimonies were given. At one time 28 young people were on the platform—all of whom came from non-Christian homes. We had special prayer for them.

I discovered that these students have no running hot water to wash in or to bathe in. Their rooms and meeting places are cold. They have a few little stoves here and there, but these do not make much difference in the temperature. I looked into the boys' bathhouse and saw the young men washing themselves with cold water from buckets. If they want to have a hot bath, they have to go into the city by bus to a bathhouse. While I was there a special offering was taken to provide hot water for the students. This I felt was a most needy cause, and I was glad to make some contribution.

A retreat for the overseas workers was held at our union conference headquarters the last weekend of my stay in Seoul. This was a time of rich blessing, for it was the first spiritual retreat ever held for our workers in Korea.

I shall never forget my visit to the Adventist orphanage, which was established by Dr. and Mrs. G. H. Rue, of the Seoul Sanitarium. We have nearly 300 children there. Mrs. Rue has already placed about 300 such orphans in Adventist homes in America and about 80 in homes in Norway. She is continually writing and making arrangements for adoption. I saw the love that these little children have for her. As soon as we arrived there, they climbed on her knee and wanted to be picked up.

Because of the cold we visited them in their dormitories, just plain rooms with no furniture, and their bedding on the floor; but these little ones look happy and well fed, and are devoted to Mrs. Rue and the workers. I spoke to the children and youth in the church school. Mrs. Rue was deeply moved the next day to hear them singing everywhere the little chorus "A Heart Like Thine." She said there was an altogether new atmosphere at the orphanage. The orphan problem in Korea is tragic indeed. Hundreds and thousands of orphans, left as a result of the war and of conditions since then, are now housed in orphanages all over the country. This country has more orphanages than I have ever heard of before. Many children are of mixed blood. These children are looked down upon by other Koreans and they have a very difficult time.

Before I left Korea I visited the Seoul Children's Relief Hospital, which was established about three or four years ago. Here I saw hundreds of little orphans. In some rooms were tiny babies that had been left on the doorstep, in front of gates, on the roads, or in the market places. I was told that about 30 babies a day are thus abandoned by their mothers. Sometimes it has been more than 50.

Some of the little babies looked like skeletons, emaciated and deathlike. Their limbs were like sticks. They could not even cry or eat. Some just moaned. They had to be fed by tubes inserted into a vein in their foreheads. It was one of the most tragic and heart-rending experiences I have ever had. I was haunted for days by the faces and moans of those innocent, helpless babies.

Brother Kim Yei Uk, who is a watchman at our Seoul Sanitarium, talked with me one night. He wept bitterly. He has not seen his wife or his three children in 15 years. They were separated during the war. His wife and children were captured and taken north. He does not know whether they are still alive. Many similar stories could be told.

One morning a Korean worker took me to a prison about 12 miles out of Seoul to visit the four Seventh-day Adventist young men who have been in prison because they refused to bear arms and to work on the Sabbath. The Korean Army is rigid in its requirements, and although the government expresses belief in religious liberty, the officers insist that our lads bear arms during their training. They are promised that they will not need to do so in wartime. One lad has been in prison before and is now there for his third term. It looks so hopeless for these boys. Negotiations and efforts have been made constantly by our leaders, but to no avail. We should not cease our efforts for these dedicated boys.

The four were brought into a large room and seated on the other side of the table from us. They were fine-looking boys with sincere and pleasant faces. One lad, Kim Hyong Shik, not only refused to bear arms but would not work on the road on the Sabbath day. The officer beat him and broke his leg. The boy who has been in the longest bore a Christlike expression. Although officers, men, and visitors could hear everything they said, they freely spoke of the Lord's goodness to them and of His presence with them in the prison. Every morning they had worship together. They also stated they had two Bible classes each day for the other prisoners.

We brought them four little parcels of cookies, fruit, and sweets. They were not allowed to take them to their cells, but said they must eat the food there. We gave each of the boys his little parcel. Before they opened them the four bowed their heads and asked the Lord's blessing. They were quite unashamed and unafraid to bear witness to their faith in front of all present.

The lad who is serving his third term said that the Word of God is a constant strength and comfort to them. John 16:33 is their special promise:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." I understand that four more Adventists will be joining them soon.

As I saw these boys being marched back to their lonely prison and remembered that we were returning to liberty and friends, I could not help lifting up a prayer that the Lord will remember these youthful witnesses in a special way.

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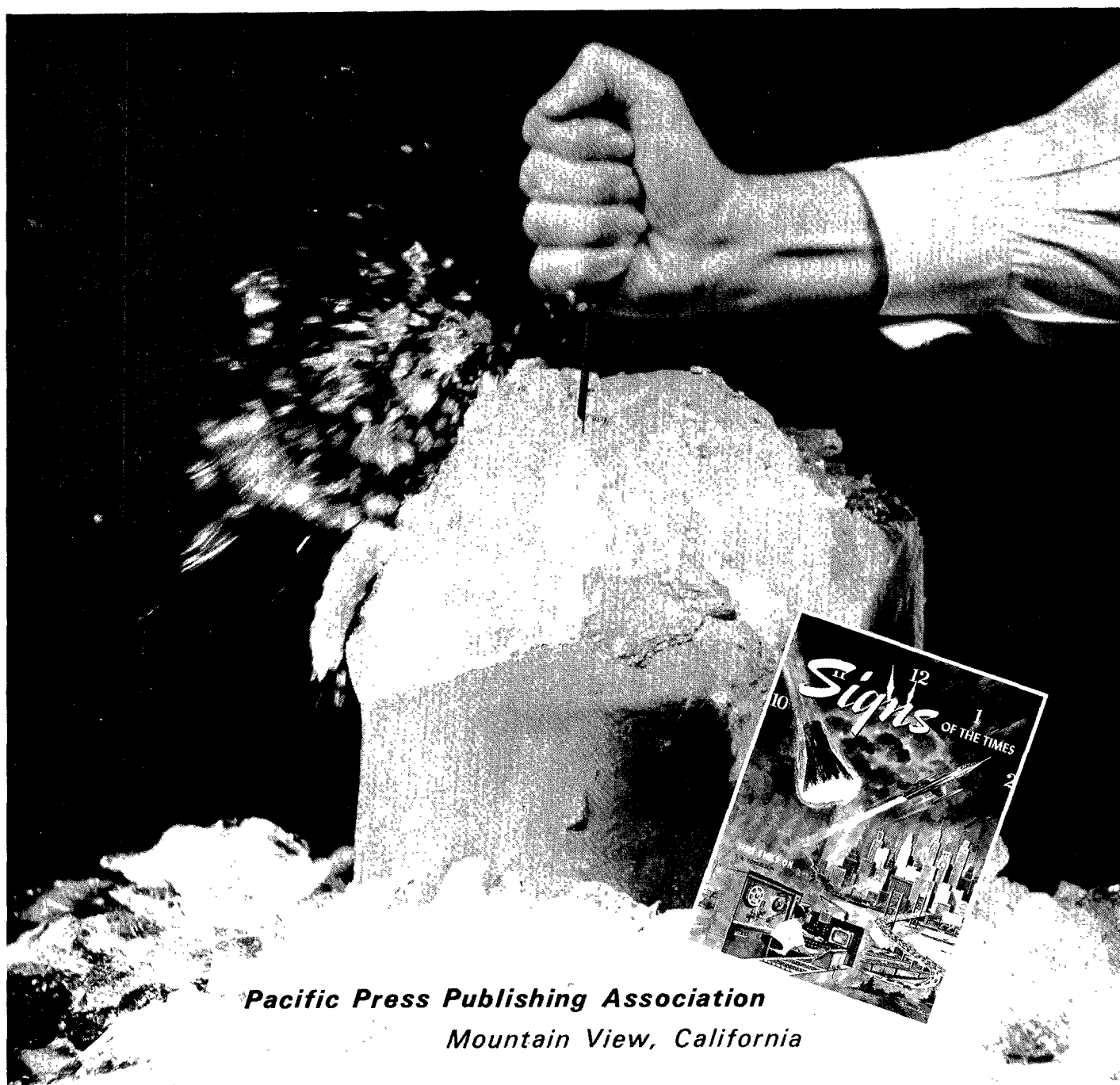
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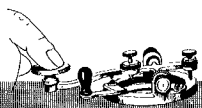
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# Brief News OF MEN AND EVENTS



## Far Eastern Division

Reported by  
D. A. Roth

► Philippine Union College near Manila, Philippines, is this year celebrating its golden anniversary. Fifty years of service to the Philippine Islands will be observed in a series of special events during the month of April. Special guest will be Dr. L. M. Stump, first president of the college.

► Japan Missionary College graduated 38 students in a mid-March commencement program at Chiba-Ken near Tokyo, Japan. Speaker for the Sabbath morning baccalaureate program was D. A. Roth, assistant secretary of the Far Eastern Division.

► Daniel Tan, president of Southeast Asia Union College in Singapore, was recently ordained to the gospel ministry. Directing the ordination program was Daniel R. Guild, president of the Union mission.

► Dr. Roger Heald has resumed his post as medical director of the Adventist Sanitarium-Hospital of Hong Kong after a furlough in the United States. Plans are progressing for a new hospital to be constructed on Hong Kong Island. The existing hospital is in the New Territories section of the Hong Kong metropolitan area.

► Thelma Fernandez, of the Manila Sanitarium and Hospital in the Philippines, has arrived in Taipei, Taiwan, to take over her duties as dietitian of the Taiwan Sanitarium and Hospital. She is the first Filipino overseas missionary for the year 1967.

► The churches of the Greater Singapore area in Southeast Asia had a week-long series of revival meetings in the Balesier Road church, climaxed with a Sabbath afternoon service in the Chinese church. The program was coordinated by Milton Lee, and six different speakers took part in the program. A capacity crowd on the last Sabbath dedicated themselves anew to the service of God after an appeal by Paul H. Eldridge, president of the Far Eastern Division.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Arthur Jacome, Bermuda's safest taxi driver and first elder of the Warwick church, recently received the Bermuda Transport Control Board's 20-year service badge for safe driving. It was presented by E. T. Richards, member of the Colonial Parliament.

► James Davis was guest speaker recently at an Investiture and baptism held in the Rochester, New Hampshire, church.

Eleven Busy Bees were invested and six teen-agers were baptized. Clayton Child is the pastor.

► Ernest Byron, Jr., a layman of the Middletown, Connecticut, church, is conducting a series of Sunday night evangelistic meetings that are to continue through April 16. Roger Cumming is assisting at the meetings held at the Grange Hall, Higganum, Connecticut.

► Thirteen Seventh-day Adventists received certificates in medical self-help, following a civil defense course of instruction conducted recently at Waterbury, Connecticut, by James Rice, Red Cross instructor. Among those receiving certificates was Lawrence Yeagley, pastor of the New Haven, Connecticut, district, Southern New England Conference.

► Ernest Roberts, pastor of the Taunton, Massachusetts, church, added an invitation for a free Bible to his regular Dial-a-Prayer recording. As a result, in just three days four persons who telephoned for spiritual help requested the Bibles with the lessons. Elder Roberts began a School of Prayer on February 1 with 45 attending the midweek service.

► A fire raged through the first Seventh-day Adventist church to be built in Amityville, Long Island, New York, on February 11. The facilities and sanctuary that would have served the members of the Bethesda

## Leads in Deliveries Despite Handicap



Odea Sigh

When Odea Sigh, a literature evangelist of the Southwest Region Conference, first contemplated the literature work, doctors considered him 90 per cent disabled. However, he began working. The longer he worked the harder he worked, often 14 or 15 hours a day. During 1966 he worked 3,100 hours and became the champion literature evangelist in deliveries for the Southwestern Union Conference, with total deliveries of \$22,922.

Now the doctors say Brother Sigh is only 10 per cent disabled. He prays with people, enrolls them in the Bible correspondence courses, and is finding many interested in the message. At the present time his wife is teaching a school recently organized as the result of interests created through the sale of literature. He has found happiness and health in serving as a literature evangelist.

W. A. HIGGINS  
Associate Secretary  
GC Publishing Department



## Columbia Union

Reported by  
Morten Juberg

► The Amazing Facts broadcast is being aired on a station in Georgia and is soon to begin on another. It appears that the broadcast will begin shortly in Georgia, Alabama, Tennessee, and perhaps New Jersey. The program is expanding so rapidly now that the producers can hardly keep up with it. The Chesapeake Conference prepares this program, with Joe Crews as the main speaker.

► Fourteen members of the Bethany Seventh-day Adventist Pathfinders of Bridgeton, New Jersey, in the Allegheny East Conference, recently participated in a 20-mile hike.

► Allan R. Buller, general manager of Worthington Foods, Inc., Worthington, Ohio, has been invited to appear as a featured guest on the CBS program "To Tell the Truth."

► Worthington Foods, Inc., provided nearly \$13,000 in investment funds in 1966 through the label allowance program, according to Allan R. Buller, general manager.

► Dedication services for the Pennsylvania Avenue church, Southern and Pennsylvania Avenues, Washington, D.C., were held recently at the church. Cree Sandefur, president of the Columbia Union Conference, delivered the address. C. H. Lauda read the Act of Dedication.



## Lake Union

Reported by  
Mrs. Mildred Wade

► James Herr has become Book and Bible House manager for Wisconsin. He replaces Drew Gackenhimer, who has accepted a call to Africa.

► According to R. E. Finney, Jr., Wisconsin conference president, more than \$52,000 was given by church members for evangelism in 1966.

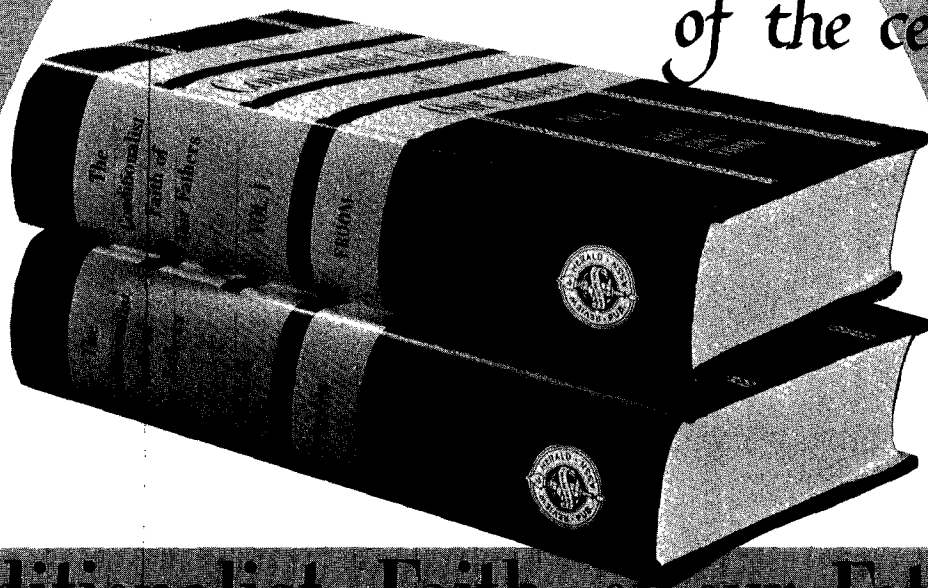
► The Joliet, Illinois, church had 29 members at the beginning of 1966, but had grown to 59 by the end of the year. Intensive prayer meetings (average attendance 30-35), a well-organized Sabbath school, lay activity, literature evangelism, dedicated service by medical doctors and devoted teachers, and two short evangelistic campaigns produced this growth. In addition, this small group of believers purchased a mobile classroom in August and

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enrolled 24 in the church school. Gunnar A. Sjoren is pastor.

► Among the choral groups at the Fifth Annual Chicagoland Festival of Music conducted at Hinsdale, Illinois, were three from the Hinsdale elementary schools: an *cappella* group from grades 7 to 10, a youth choir from grades 4 to 6, and a children's choir including grades 1 to 3. The program was directed by W. S. Edsell, MV secretary of the conference.

► A series of evangelistic meetings opened in the South Side church, in Indianapolis, Indiana, March 12. The pastor, Walter Howard, is campaign manager. The speaker is W. A. Geary, conference MV secretary, and the Glendale church is assisting in these meetings. Their pastor, Merton Henry, is in charge of the music.

► The ministerial staff of the Illinois Conference has pledged as their 1967 objective 1,012 baptisms.

► The Fort Wayne, Indiana, church school students recently enjoyed a week-end of winter sports at the Pokagon State Park, near Angola. The trip was a reward provided by their pastor, H. L. Wernick, for bringing in \$1,700 in the recent In-gathering campaign.

► Lloyd Wilson, of the Berrien Springs Village church, was presented with a Jasper Wayne award by the pastor, George Coffin, and given special recognition for his 31 consecutive years of business solicitation. Mr. Wilson, head elder of the church, has solicited nearly \$6,000 through his business contacts in Berrien Springs and nearby Eau Claire.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► For several years, Mrs. Lurley Bagwell's schoolroom in the Spokane Valley school has been sending special aid to the mission field at Christmas time. Last year they sent an accordion to Sarawak to be used in evangelistic work in the back country. This year the project was to be the purchase of a cow for the mission school at Ayer Manis, Sarawak. Mrs. Ruth Werner's room wanted to share in the project, so the children in both rooms gave money they would otherwise have spent to exchange gifts. The combined total was sufficient to pay for the cow.

► The church in McMinnville, Oregon, designated February 18 as White Bible Contact Visitors' Day. It was timed to coincide with the completion of Bible in the Hand series by the majority of those who enrolled at last summer's county fair booth. Of the 30 now studying, 15 responded to an invitation to visit the church and meet the new pastor, Paul Nystrom. Others plan to come to the church another time.

► Fifty-seven persons were baptized February 18 as the first fruits of meetings held in Eugene, Oregon, by Andrew Fearing, associate secretary of the Ministerial Asso-

ciation of the General Conference. About 40 persons took advantage of the Stop Smoking Clinic conducted by Adam Rudy and Drs. Alexander Dederer and M. K. Hartzell. Other baptisms are expected as area workers follow up the interest.

► Walla Walla Valley Academy students conducted a unique Voice of Youth program January through March at the Liberty Theater in Dayton, Washington, under the guidance of the college church youth pastor, E. G. Schneider. Each Saturday evening the program included a Bible quiz for which William Buell, WWVA history teacher, was quizmaster, a youth film, music by youth, and a sermon by Elder Schneider. Response in Dayton was enthusiastic with ministers and youth of Methodist, Catholic, Nazarene, and Assembly of God churches cooperating. Twenty non-SDA youth participated in the Bible quiz.

► Dr. Gordon Hare, chairman of the department of mathematics of Walla Walla College, will be one of the faculty members at a summer mathematics institute sponsored by the National Science Foundation at Whitman College in Walla Walla, Washington, June 19 to August 8.



## Northern Union

Reported by  
L. H. Netteburg

► Daily Voice of Prophecy broadcasts in Brainerd, Thief River Falls, and Bemidji, Minnesota, which have been released for several months are terminating this spring and evangelistic reaping meetings are being held in all three cities. Speakers are H. M. Williams in Thief River Falls; J. O. Iversen in Bemidji; and Arthur Kiesz in Brainerd.

► Omie Huston, a layman from Hampton, Iowa, raised \$500 in the 1967 In-gathering crusade. He maintains contact with businessmen throughout the year and every year he raises approximately \$500, making more than 70 contacts with contributions ranging from \$1 to \$100.

► South Dakota has a gain of \$2,797.55 in Sabbath school offerings over the previous year. Thirteen churches reached the General Conference goal of 50 cents a week per member.

► K. D. Johnson, Iowa Conference president, appeared recently on the radio program "Phone Forum" over WHO Des Moines where he answered questions on doctrine called in by the radio audience.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► C. L. Williams, publishing secretary, requested retirement at the March 5 Northern California Conference constituency meeting, and Joe N. Hunt, of Salisbury, Rhodesia, South Africa, was invited to succeed him.

► The Newbury Park Academy concert band, directed by Dale V. Rhodes, had as

its guest artists on April 1 Frank Scimonelli, trumpet and post horn artist, and his son Glenn, drum soloist, from Washington, D.C. Mr. Scimonelli has toured extensively with the United States Navy Band.

► Castle Memorial Hospital (Hawaii) is offering a special course in practical nursing, directed by Mrs. Delight Choi. Our denominational hospital is only the third to offer such a course in the State of Hawaii.

► C. E. Moseley, Jr., field secretary of the General Conference, spent the month of March in California holding revival meetings in a number of churches.

► Attorney Warren L. Johns, newly elected public affairs and religious liberty secretary of the Pacific Union Conference, was guest speaker at the nineteenth National Conference Church and State luncheon, February 15. The luncheon was held in the Hotel Statler Hilton in Los Angeles. Dr. Johns spoke on Sunday Laws and Religious Freedom. The two-day conference was sponsored by Protestants and Other Americans United for the Separation of Church and State.

► The Pacific Union College Pro Musica group, directed by Lyle Jewell, associate professor of music, is one of five California entries chosen to appear in Las Vegas, Nevada, Convention Hall at the National Music Educator's Conference, March 21. This is the first invitation for a Seventh-day Adventist college to appear at a national convention.

► The Twelfth Annual Bill of Rights Week High School Poster Contest, sponsored by the Bill of Rights Week Commemoration Committee, gave top honors to Bill Sorensen, a Newbury Park Academy senior. His was one of 16 winning posters chosen from 138 entries from the greater Los Angeles area high schools.



## Southern Union

Reported by  
Oscar L. Heinrich

► At the Southern Union publishing department council, Eric Ristau reported that \$2,393,947.41 worth of books and other literature had been sold during 1966. The goal for 1967 is \$3 million. Riley Chesnut was selected Literature Evangelist of the Year for his unique contribution in selling \$15,065.25 worth of books, mostly message literature in single copies. B. G. Maguire was honored because of his 50 years in the literature ministry. Clay Grice had the highest deliveries among the men, with \$29,369.32, and Edith Cain led the women, with sales of \$22,293.15.

► Three pastors of the South Atlantic Conference baptized more than 100 converts in 1966: H. L. Cleveland of the Atlanta Berean church; L. G. Rahming, pastor of the Greensboro, North Carolina, district; and F. W. Parker, pastor of the Savannah, Georgia, district.

► A new wing for the Atlanta Berean Junior Academy was opened on January

21. The school's 12 teachers serve 375 students in grades one to ten.

► A welfare center has been opened in Americus, Georgia, under the direction of Mrs. H. A. Dawson. The mayor of the city and the director of the county welfare department were present for the ceremony. L. A. Wynn, who is doing evangelism in this city where there is no Adventist church, secured the facilities for the center without charge.

► Using station booster kits, the members of the Charlotte, North Carolina, church have organized teams to help increase the viewing audience for Faith for Today and the listening audience of the Voice of Prophecy.



## Southwestern Union

Reported by  
J. N. Morgan

► Robert A. Miller, of Andrews University, begins his ministerial duties in the Oklahoma Conference serving in the Ketchum district with Earl Cleek.

► Christmas cards for missions met with a hearty response in the Enid district of Oklahoma, according to Pastor Dick Dale. This project, under the sponsorship of the Seventh-day Adventist church, brought approximately 20,000 Christmas cards from citizens of Enid who wanted to assist in the mission program in Korea and Indonesia.

► The Ardmore Seventh-day Adventist Hospital, of Ardmore, Oklahoma, has announced 13 new staff additions during 1966. Many of these new persons were added to the staff because of increased patronage. The hospital has undergone extensive renovation and has been operating at full capacity for most of 1966, despite the fact that it is located across the street from the large, city-owned-and-supported hospital of Ardmore.



Lee Huff, pastor, Milwaukee Central church (Wisconsin), from Michigan.

John Bilbro, chaplain, Howard Nursing Homes of Prairie du Chein and Lancaster, Wisconsin, from literature evangelism (Montana).

Reinhold R. Patzer, pastor, Rapid City (South Dakota), from Oakland (Northern California).

Lester W. Hallsted, association secretary (Northern Union), from same position (Greater New York).

Stanley W. Hiten, pastor, Canoga Park (Southern California), from Volunteer Park church, Seattle (Washington).

Peter Samograd, pastor, Bowdle district (South Dakota), from Alberta, Canada.

M. D. Gordon, MV and education secretary (North Dakota), formerly district pastor.

George Mowry, manager, Book and Bible House (South Dakota), formerly assistant manager.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### Australasian Division

Linette Lock, whose parents have given many years of service to missions in the South Pacific area, left Sydney, Australia, January 17, to connect with the Hatzfeld-haven Hansenide Colony in the Coral Sea Union Mission. Miss Lock has qualified in general and midwifery nursing in the homeland.

Mr. and Mrs. J. Fraser and their two children connected with Jones Missionary College in the Bismarck-Solomons Union Mission, January 18. Mr. Fraser has previously taught in West Australia. He is not entirely new to mission service, having taught at the Karalundi Mission station, an aboriginal school, in the West Australian Conference.

Mr. and Mrs. C. Crawford and infant child connected with Jones Missionary College, January 18. Mr. Crawford's previous experience has been in teaching in the North New South Wales Conference.

K. L. Ballard, an evangelistic worker in the South Australian Conference, has



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accepted a call to serve as district director at Maprik in the Sepik Mission of the Coral Sea Union Mission. Mr. and Mrs. Ballard left Sydney, January 18.

Beverley Duffy left Sydney, January 29, for Suva, Fiji. Miss Duffy is to connect with the Fulton Missionary College as teacher in business subjects. Her previous service has been in office work in the Greater Sydney Conference, Sydney, New South Wales.

Pastor and Mrs. C. Stafford and two children returned from furlough to New Guinea, January 24. The Stafford family, who have given many years of mission service to this field, are to locate at Yani, an outpost mission station in the Eastern Highlands of New Guinea, some distance from the town of Goroka. Pastor Stafford will serve as district director at Yani.

### North American Division

Mr. and Mrs. Wilton E. L. Clarke, of Iowa City, Iowa, left Detroit, Michigan, February 27, en route to Lusaka, Zambia. They will visit Mr. Clarke's father in Zambia, and there await a visa to Tanzania, East Africa. Mrs. Clarke's name before marriage was Sylvia Jane Nelson. Mr. Clarke will teach science and mathematics in the Ikizu Training School.

Mr. and Mrs. Per Bakkelokken and two children left San Francisco, California, March 1, for Norway, where they will visit relatives and then proceed to West Pakistan. They are returning after furlough. Mrs. Bakkelokken's maiden name was Anne Kristine Engelbrecht Larsen. Mr. Bakkelokken will continue as business manager of the Karachi Hospital.

W. R. BEACH

## In Remembrance

BAKER.—William A. Baker, born Aug. 4, 1890, in Colorado; died Jan. 12, 1967, in St. Petersburg, Fla. His wife, Pearl, survives.

BARBER.—William E. Barber, born Aug. 7, 1891, at Merced, Calif.; died Nov. 5, 1966, at San Leandro, Calif. His wife, Irene, survives.

BECK.—Dorothea Beck, born March 28, 1875, in Germany; died Feb. 13, 1967.

BIGGS.—Eva Vanderpool Biggs, born March 10, 1878, at Clinton, Mo.; died Jan. 22, 1967.

BOETTCHER.—Clara Marie Boettcher, born Oct. 18, 1877, in Minnesota; died Jan. 20, 1967, at Glendale, Calif. She was the widow of Elder J. T. Boettcher.

BOLEJACK.—Clarence R. Bolejack, born Aug. 18, 1894, at Kingsville, Mo.; died Dec. 8, 1966.

BURNESTON.—Margaret Elaine Burneston, born Feb. 6, 1896, in Howard County, Md.; died at Hyattsville, Md., Jan. 7, 1967. For a few years she was employed at the Review and Herald Publishing Association. Survivors are two sons, George Irwin and Robert.

BURT.—Blanche Nestavia Burt, born Jan. 1, 1894, at Osceola, Iowa; died Feb. 5, 1967, at Enid, Okla.

BURT.—Guy William Burt, born Dec. 19, 1895, near Goldsberry, Mo.; died Dec. 8, 1966, at Marceline, Mo. His wife, Lillian Johnson Burt, survives.

CARTER.—Raleigh M. Carter, born in 1883, near Fort Scott, Kans.; died at Orlando, Fla., Dec. 29, 1966. He served as a missionary in Brazil for more than nine years, and in the East Caribbean Union for two and a half years. Survivors are his wife, Georgia; three daughters, Ruth Wright, of Calgary, Alberta, Canada; Imo Andrews and Aileen Andrews, of Washington, D.C.; and one son, Raleigh, Jr., of Yreka, Calif.

COLEMAN.—Thornton Coleman, died Jan. 9, 1967, in Adams County, Ohio, at the age of 83. His wife, Maxine, survives.

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

DALTON.—Harry William Dalton, died Dec. 30, 1966, at Jasper, Tex., aged 63. His wife, Stella Cunningham Dalton, survives.

DEAN.—John W. Dean, born at Burlington, Kans.; died Jan. 27, 1967, at the age of 86 years.

DICK.—Curtis N. Dick, born Nov. 7, 1885; died at Parsons, Kans., Feb., 1967.

DUNN.—Robert Corbet Dunn, born April 7, 1892, in Polk County, Iowa; died Nov. 7, 1966, at Winterset, Iowa. His wife, Edna E. Jackson Dunn, survives.

DURHAM.—Oren C. Durham, born April 2, 1889, in Hamilton County, Kans.; died Feb. 7, 1967, at Sanitarium, Calif. His wife, Gulah Brown Durham, survives.

ESTEB.—Helga Nelson Esteb, born June 29, 1899, at Monitor, Oreg.; died Feb. 9, 1967, at Marlborough, Mass. She graduated from Laurelwood Academy and Walla Walla College. In 1927 she received a Normal Life Certificate from the Educational Department of the General Conference, after having married Elder Lemuel Earl Esteb, of the Oregon Conference. She taught in Portland, Oregon, College Place and Spokane, Washington; Boise, Idaho; New York City; and South Lancaster, Massachusetts. In 1949 she received her B.S. degree from Columbia University, and in 1950, her M.A. degree from the same institution. From 1950 to 1952 she was elementary supervisor of the Southern New England Conference, and then for six years she was assistant professor of education at Atlantic Union College. Later she was promoted to full professor. In 1963 she received from Boston University a Certificate of Advanced Graduate Study. Survivors are her son, Dr. Edward Lemuel Esteb; her daughter, Beverly Hutchins; six grandchildren; and three sisters, Carrie Nelson, Rita Greston, and Elizabeth Dealy.

FLYNT.—Guy C. Flynt, born Aug. 2, 1889, at Rayton, Ga.; died at Salem, Ohio, Jan. 27, 1967. Among the survivors are his wife, Eva Cushing Flynt, and a son, Elder Harold L. Flynt, of Liston, Ohio.

FOREMAN.—Ollie Lorene Foreman, born Aug. 27, 1896, in Alabama; died Jan. 27, 1967.

FURNIVAL.—Iva June Sumner Furnival, born June 2, 1889, at Darien, N.Y.; died Jan. 26, 1967. She graduated from South Lancaster Academy in 1912, and taught for one year. Then she married Elder George Fredrick Furnival, and they became missionaries at the British West Indies Training Institute. Later they were missionaries in India. After the death of her husband in 1936 she became matron of Union Springs Academy, and in 1938 went to Atlantic Union College as director of the cafeteria. Then she served as assistant librarian at the college. Survivors are her daughter, Mrs. Howard Krenrich, of Takoma Park, Md.; a grandson; a brother, C. J. Sumner, assistant treasurer of the Michigan Conference; and two sisters, Olive Walling and Mary Sumner.

GEETING.—Earle G. Geeting, born July 3, 1903, in Joy County, Ind.; died in Denver, Colo., Feb. 8, 1967. His wife, Violet Priest Geeting, survives.

GILES.—James Harold Giles, born March 20, 1915, at Attala, Ala.; died Nov. 30, 1966, at Houston, Tex. His wife, Juanita, survives.

HARLOW.—Helen Smith Harlow, born Sept. 24, 1894, in Grant County, Ky.; died at La Sierra, Calif., Feb. 7, 1967.

HOOTEN.—Vard Everette Hooten, born July 3, 1911, at Chester, Ark.; died Jan. 20, 1967, in Little Rock, Ark. His wife, Vesta White Hooten, survives.

HOPKINS.—Mary Alice Ford Hopkins, born May 6, 1906, at Oakland, Calif.; died at Sanitarium, Calif., Oct. 4, 1966. Her husband, Jesse G. Hopkins, survives. [Obituary received Feb. 2, 1967.—Eus.]

HOPPE.—Marie Turner Hoppes, born Oct. 6, 1891, at Trafalgar, Ind.; died at Marion, Ind., Jan. 6, 1967.

HUFFHINES.—Mayme Henderson Huffhines, born Oct. 6, 1879; died Jan. 30, 1967. Her husband, Ross, survives.

HUFFMAN.—Robert Lee Huffman, born Jan. 21, 1890, at Olmstead, Ark.; died Jan. 9, 1967, at Albany, Oreg.

JARVIS.—Allan Scott Jarvis, born April 30, 1949, at McPherson, Kans.; died Jan. 23, 1967, near Abilene, Kans.

JOHNSON.—Edwin A. Johnson, born Feb. 8, 1881, at Busti, N.Y.; died Dec. 21, 1966, at Bradenton, Fla. His wife, Mable, survives.

JOHNSON.—Phyllis Long Johnson, born Aug. 5, 1898, at Huntington, W.Va.; died Jan. 28, 1967, at Covington, Ky.

JONES.—Paul John Jones, born Feb. 28, 1896;

died Dec. 16, 1966, at Center Hill, Fla. His wife, Nellie, survives.

KATSAROS.—Homer S. Katsaros, born Aug. 22, 1886, in Greece; died Feb. 14, 1967, at Sanitarium, Calif. His wife, Vivian, survives.

KELLN.—George F. Kelln, born Feb. 18, 1889, at Holstein, Russia; died Jan. 22, 1967, at Shattuck, Okla. His wife, Mary Bender Kelln, survives.

KREY.—Ernst Karl Krey, born July 21, 1884, in Germany; died at St. Petersburg, Fla., Dec. 29, 1966. His wife, Elsie, survives.

LAWSON.—Cora Ann Lawson, born July 14, 1871, at Tullavainia, Mo.; died Oct. 10, 1966, at Brookfield, Mo. [Obituary received Feb. 2, 1967.—Eus.]

LODGE.—Guy F. Lodge, born Aug. 30, 1889, at Dennison, Tex.; died Nov. 9, 1966. In 1925 he married Bertha Hickman, and they served as missionaries in Peru from 1925 to 1929. Survivors are his wife; a son, Dr. Dail Forest Lodge, of the Monument Valley Mission; three grandchildren; and a sister, Monica Ormiston.

LOWTHER.—John William Lowther, born April 11, 1880, at Eldon, England; died Jan. 12, 1967, at Sanitarium, Calif. In 1926 he married Mary Holem, and for 24 years he worked at the Portland Sanitarium and Hospital. Survivors are his wife, two foster children, three brothers, and two sisters.

MAXSON.—Signe E. Maxson, born Feb. 28, 1894, at Rockford, Ill.; died at Victorville, Calif., Oct. 29, 1966.

MILLER.—Irvin D. Miller, born Nov. 19, 1892, in Cloud County, Kans.; died Feb. 19, 1967, at Concordia, Kans. His wife, Fern, survives.

NELSON.—Lucinda Jane Nelson, born Feb. 17, 1871, at Athens, Ohio; died Feb. 12, 1967, in Columbus, Ohio. She received her nurse's training at the Battle Creek Sanitarium. She and her husband pioneered in the development of the sanitarium and academy at Mount Vernon, Ohio. For a time they taught at Oakwood College and were also self-supporting missionaries in the South.

OFFER.—Arthur E. Offer, born Sept. 16, 1878, at Loveridge, England; died Dec. 13, 1966, at Orlando, Fla. His wife, Claudia, survives.

OSTENDORPH.—Nora Artie Ostendorph, born Sept. 9, 1877, in Madison County, Ill.; died Jan. 18, 1967. Her son, Dr. John Ostendorph, survives.

PANNELL.—Bertha Ophiler Lambert Pannell, born Jan. 7, 1898, in Hot Springs County, Ark.; died Dec. 28, 1966. Her husband, Carl, survives.

PERRY.—Elizabeth Roberta Perry, born Jan. 23, 1922; died Jan. 19, 1967, at Modesto, Calif. Her husband, Robert, survives.

PETERSON.—Alice Smith Peterson, born Oct. 5, 1887, at Sharon, Pa.; died July 21, 1966, at Sanitarium, Calif. Her husband, Oliver, survives. [Obituary received Feb. 2, 1967.—Eus.]

POWERS.—Arthur C. Powers, born Dec. 15, 1881, at Richmond, Mich.; died Feb. 17, 1967. His wife, Mae, survives.

PRUDEN.—John White Pruden, born Dec. 23, 1883, at Addison, Ohio; died Dec. 2, 1966, at Leesburg, Fla. His wife survives.

RAMIG.—Katrina Ramig, born Feb. 19, 1875, in Kansas; died Jan. 7, 1967, at Norman, Okla.

RAYMOND.—Ray Raymond, born Aug. 20, 1888, at Grand Rapids, Mich.; died Feb. 1, 1967.

REAVIS.—James Drury Reavis, born May 3, 1883, at Battle Creek, Mich.; died at Orlando, Fla., Jan. 5, 1967. His wife survives.

ROBERTS.—Pauline Hansen Roberts, born Feb. 7, 1874; died Feb. 2, 1967. She was employed at the Review and Herald in Battle Creek, Mich. In 1895 she married Elder Grant A. Roberts. For several years they labored overseas. Survivors are her husband; a daughter, Ruth Roberts, of Redding, Calif.; and a brother, L. A. Hansen, of Orlando, Fla.

RUSSELL.—Gilbert A. Russell, born Nov. 25, 1873, at East Washburn, Maine; died Nov. 27, 1966, at San Diego, Calif.

SAXTON.—Olive Vesta Fern Boutelle Saxton, born Jan. 17, 1888, near Aztalan, Wis.; died Jan. 20, 1967. She attended Bethel Academy, and in 1914 graduated from Union College. For the next few years she taught at Maplewood Academy, and from there she went to Mount Vernon Academy to teach. After that she became head of the department of business administration at Union College. In 1921 she married Homer F. Saxton, and together they taught at Enterprise Academy. In 1923 they returned to teach at Union College. While teaching at Union College, she earned a Master's degree at the University of Nebraska. Later the Saxtons taught at Walla Walla College, where they served until 1938. Survivors are her husband; a daughter, Mrs. Orvis Kearney, of Troutdale, Oreg.; a son, William Prescott, of Addy, Wash.; six grandchildren; and a brother.

SCHNEIDER.—Alexander Schneider, born March 28, 1890, at Schwab, Russia; died Jan. 12, 1967, at Enid, Okla. His wife, Lydia, survives.

SCHROETLIN.—Regina Krueger Schroetlin, born March 25, 1881, at Oregondale, Besarabia, Russia; died Dec. 28, 1966, at Farmington, Wash.

**SCOTT.**—George H. Scott, born Nov. 14, 1882, at Alton, Kans.; died in Glendale, Calif., May 25, 1966. He spent 50 years in the literature ministry. Survivors are a daughter, Shirley Gettys, and grandchildren.

**SIMPSON.**—Ralph C. Simpson, born at Rome, N.Y.; died Nov. 23, 1966, at Glendale, Calif. He began his career as a singing evangelist, and for a time sang in the Voice of Prophecy King's Heralds quartet. His wife, Charlotte, survives, as well as a son, a daughter, and a grandson.

**SIMS.**—W. B. Sims, born in 1888, in Alabama; died May 26, 1966, at Dalhart, Tex. His wife, Tillie Monroe Sims, survives. [Obituary received Feb. 19, 1967.—Eds.]

**SLOAN.**—Cecil James Sloan, born July 11, 1904, at Louisburg, Kans.; died Nov. 30, 1966. His wife, Esther, survives.

**SMITH.**—Lela Ada Smith, born Aug. 3, 1878, near Decatur, Miss.; died Feb. 7, 1967.

**SPOONER.**—Gertrude Olive Spooner, born Aug. 2, 1880, at Granville, Vt.; died Jan. 8, 1967, at Orlando, Fla.

**STEEN.**—Claude Earl Steen, born Aug. 8, 1892, at Weston, Oreg.; died Aug. 23, 1966. In 1918 he received his M.D. degree from the College of Medi-

cal Evangelists. His son and daughter and their families have given mission service in Ethiopia. Survivors are his son Claude Steen, Jr., M.D.; and his daughter Barbara (Mrs. F. L.) Artress. [Obituary received Feb. 8, 1967.—Eds.]

**STEWART.**—James E. Stewart, born Dec. 10, 1922, at Earling, W. Va.; died Jan. 23, 1967.

**STONEMAN.**—Marian Ethel McBride Stoneman, born April 28, 1880, at Albion, Nebr.; died Jan. 22, 1967, at Pasadena, Calif. For 12 years she was a missionary nurse in Mexico. A sister and a brother survive.

**SWANSON.**—Anna Swanson, born June 5, 1882, in Sweden; died at St. Petersburg, Fla., Dec. 29, 1966.

**TAYLOR.**—David C. Taylor, born March 20, 1877, at Downing, Mo.; died at Weiser, Idaho, Oct. 6, 1966. His wife, Doris I. Parry Taylor, survives. [Obituary received Feb. 20, 1967.—Eds.]

**TINKER.**—Jessie Mabel Hood Tinker, born Feb. 20, 1876, in Barry County, Mich.; died Nov. 11, 1966, at Sanitarium, Calif.

**TRENT.**—Alma Bernice Trent, born Feb. 14, 1903, at Batesville, Ark.; died Feb. 10, 1967, at Oakhurst, Calif. Her husband, Willis Elbert Trent, survives.

**TURNER.**—John Thomas Turner, born Oct. 30,

1882; died at Marcelline, Mo., Dec. 7, 1966. His wife, Mary E. Allen Turner, survives.

**WALTERS.**—Willard Bruce Walters, born March 26, 1876, at Erie, Pa.; died at Takoma Park, Md., Jan. 5, 1967. At the age of 18 he entered denominational employ with a branch of the Pacific Press in New York City. Later he was employed at the Review and Herald Publishing Association, where he served for 50 years. His total years of denominational work were 62. His wife, Mary Irene Walters, survives, as well as two sons, Dr. W. Beecher Walters, of Loma Linda, Calif., and J. Arthur Walters, of Takoma Park, Md.; and a stepdaughter, Jane Allen, of Cincinnati, Ohio.

**WHITTAKER.**—Verona Whittaker, born April 24, 1927, at Waynesville, N.C.; died Feb. 4, 1967, at Orlando, Fla.

**WILKINS.**—Bertha M. Wilkins, born July 29, 1876, at Pioneer, Ohio; died Feb. 17, 1967, at Lancaster, Ohio.

**WINTERS.**—Arthur M. Winters, born Jan. 8, 1906, in Rush County, Kans.; died at Garden City, Kans., Jan. 26, 1967. His wife, Eleanor, survives.

**WISE.**—Grant S. Wise, born Aug. 31, 1867, at Loganton, Pa.; died Jan. 17, 1967, at Temple Hills, Md.

**WISE.**—Neill M. Wise, born April 11, 1911, in Indiana; died Jan. 5, 1967. His wife survives, as well as a son. He was a member of the Arizona Conference committee at the time of his death.

**WOODRUFF.**—Mary Agness Woodruff, born Nov. 20, 1873, at Elizabeth, Colo.; died Dec. 24, 1966, at Hanford, Calif.

**YAGER.**—Virgil R. Yager, born Sept. 19, 1896, at Ladonia, Tex.; died April 16, 1966, at Laguna Beach, Calif. His wife, Rosalie, survives. [Obituary received Feb. 27, 1967.—Eds.]

**YABL.**—Mary Elma Yabl, born Jan. 18, 1895, in Pennsylvania; died Nov. 19, 1966, at Mountain View, Calif.

**ZUMWALT.**—Mary A. Medlock Meade Zumwalt, born Sept. 7, 1871, at Paris, Ill.; died Jan. 22, 1967, at Toppish, Wash. Among the survivors are Elder A. L. Zumwalt and Dr. Lloyd A. Meade.

## NOTICES

### Literature Requests

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

**WANTED:** *Listen, Life and Health, Liberty, These Times, Signs, Still Waters*, and other tracts and magazines, by W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508. These provide reading matter for seamen.

**DISCONTINUE** sending literature to Mrs. F. C. McCune.

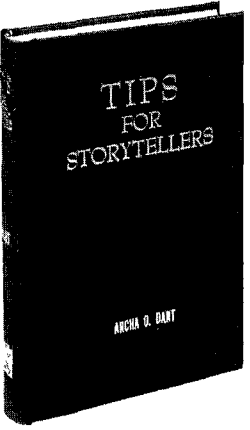
Selma Myers, 729 Kumlir Ave., Dayton, Ohio 45407, wishes small books, *Bible Readings, God Speaks to Modern Man, Your Bible and You, From Sabbath to Sunday, This May Startle You*. Send Review, Instructor, Little Friend, Worker, Signs to Rev. R. Tanasap, SDA Church, Canla-on, Neg. Or., P.I.

Ministerial Department, South Philippine Union Mission, P.O. Box 132, Davao City, P.I., desires the following: *Teacher's Guide for Bible*, grades 1 and 2; *Listen and Do Workbooks*; *Through the Years With God*; *All the Way With God*; *Messengers of the Promise*; *Day by Day With Jesus*; *Witnesses for Jesus*; *The Wonderful Way*; *Living*; *Rainbow Stories*; *Around the World Stories*; *Old Testament History*; *New Testament History*; *True Education Readers*; history and biography books; *Spirit of Prophecy* books; *Christ in Song*; *Gospel Melodies*; *Singing Youth*; *Songs for Sabbath School*. Packages with a maximum weight of 11 pounds may be sent book rate. The U.S. Post Office will provide sacks for 30 pound minimum and 60 pound maximum. Contact your local post office for shipping instructions.

Daniel Nangno, Tiddim, Chin Hills, Burma, needs the 9 volumes of *Testimonies, Index to the Writings of E. G. White*; *Conditionalist Faith of Our Fathers*; *Ellen G. White Present Truth and Review 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?*

Josue N. Fofue, Banton, Romblon, P.I., wishes *Quarterlies, Worker, Life and Health, Message, Signs, Guide*, songbooks, Bibles, *Spirit of Prophecy* books, *Light Bearer*, books suitable for public libraries. Send Mariano B. Abuyne, Municipal Secy., Loreto, Surigao del Norte, P.I., a continuous supply of

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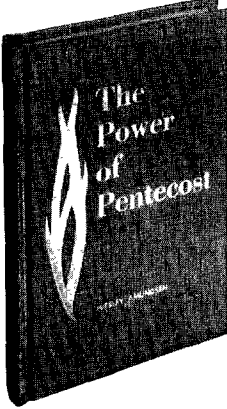


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J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., wishes many copies of *After a Hundred Years, Reviews*, and other magazines.

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

Elder F. S. K. Herbert, SDA Church, Box 133, Berekum, Ghana, West Africa, needs books, Bibles, filmstrips, records, songs and sermons on tape.

George Swanson, 710 53d Ave., N., Minneapolis, Minn. 55430, wishes books, booklets, *These Times, Signs, Listen, Liberty*, and other literature.

WANTED: A continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterlies, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Missions Quarterly*, tracts, Bibles, small books, songbooks, cards, cutouts, children's stories, games, color books, finger plays, *My Bible Story* to the following: B. G. Escara, Romblon, Romblon, P.I.; J. T. Manullang, Post Box 87, Bandung, Java, Indonesia; Segundo Ledres, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pedro Hermosa, 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; E. L. Provost, Stony-hill P.O., Kingston #9, Jamaica, W.I.; Violeta D. Jondoner, Box 241, Iloilo City, P.I.; Mrs. Preston Griffith, Caribbean Union College, Box 175, Port of Spain, Trinidad, W.I.; Daniel E. S. Basu, Ajjoor, Bilicombai P.O., via Kotagiri, Nilgiris, South India (until June 20); Hami M. Tiano, Mountain View College, Malaybalay, Bukidnon, P.I.; Lorenzo M. Tiano, Jaro SDA Church, Jaro, Iloilo City, P.I.; Amos M. Tiano, Anabo Lemery, Iloilo, P.I.; Conchita A. Danlag, Governor's Mansion St., Roxas City, P.I.; Secretary, Dorcas Society, 30 Mall Rd., Kingston 11, Jamaica, W.I.; Fortunato Fadalán, Socorro, Or. Mindoro, P.I.; Nelia Forca, Tulay, Odiongan, Romblon, P.I.

G. H. Thang Pu, SDA Church, Tahan, P.O. Tahan, Burma, wishes a continuous supply of *Signs, Bibles, songbooks, small books, Christmas* and other cards, stories, color books, prophetic charts, E. G. White books, games, and S.S. supplies.

Elizabeth Magpuri, Nyanchwa SDA Inter School, P.O. Box 22, Kisii, Kenya, E. Africa needs *Reviews*. E. A. Acquah, P.O. Box 22, Kintampo, B/A Ghana, W. Africa, urgently needs *Spirit of Prophecy* books, Bibles, pictures, magazines, filmstrips, S.S. supplies, and projector.

Z. M. Zubaid, Secy.-Treasurer, P.O. Box 22, Wahdat Colony Gujranwala, West Pakistan, needs cards, S. S. supplies, Christmas cards, pictures, *Signs, color books, audio-visual aids, Quarterlies, Workers, devices*.

WANTED: Literature by the following: Agatha McClatchie, Noel St., Couva, Trinidad, W.I.; Dulla Siringoringo, Maschi Advent Hari, Ke 7, Lintongrichuta, Indonesia; Trevor Quintyre, Lopinot Road, Arouca, Trinidad, W.I.; Mr. and Mrs. Emmanuel Adjepong, SDA, Domialbrá Konoongo, Ashanti Akim, Ghana, W. Africa.

## Wanted

Information in the form of letters, diaries, notes, personal experiences, et cetera, concerning the Seventh-day Adventist Church in Germany from 1933 to 1945. This information is for use in a Master's thesis in European history. Send information and queries to Edward Decker, 1141 E. 95th Avenue, Thornton, Colorado 80229.

## Correction

In the December 1, 1966, issue we stated in error that W. J. Richards was the new pastor of the Moree church in New South Wales. He was the speaker at the inauguration of the church but was at that time president of the North New South Wales Conference and since then has become president of the Trans-Tasman Union Conference. The local pastor at the time of the church opening was Allan G. Probert.

## LLU to Offer Orientation Course for Overseas Living

An intensive six-week mission orientation program will be offered by the Loma Linda University School of Public Health July 17 to August 25 for mission appointees and others planning to live or work outside the United States. It emphasizes public health and tropical medicine, but also includes short courses in linguistics, anthropology, and psychology. Tuition and fees for the course are \$125. Room and board are available in Loma Linda at reasonable rates. Applications or further information may be obtained by writing to: Director, Mission Orientation, School of Public Health, Loma Linda University, Loma Linda, California 92354.

## Oakwood College Constituency Meeting

Official notice is hereby given of the calling of a quadrennial meeting of the members of the constituency of Oakwood College to receive reports, to elect a board of trustees, and to transact other business. This meeting will convene April 9, 1967, at 1:30 P.M., in the Fine Arts Auditorium of Oakwood College, Huntsville, Alabama.

FRANK L. BLAND, Chairman  
FRANK W. HALE, Jr., Secretary

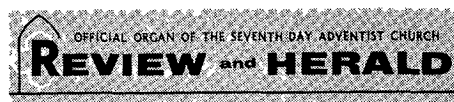
## ANSWERS TO

## Your Denominational IQ

Answers: 1-c; 2-e; 3-a; 4-d; 5-b. (Page 8.)

## Church Calendar

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
Review and Herald Campaign	Sept. 9-Oct. 7
IMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering	
(Southern Asia Division)	September 30
Neighborhood Evangelism	October 7
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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# News of Note

## Tithes, Missions Offerings Show Marked Gain in 1966

Tithes turned into God's storehouse during 1966 in North America show a remarkable 10.9 per cent gain over 1965. This increase is \$6.7 million; the total, \$67.5 million. For each member this is an average increase of \$13.71, which brings the total annual tithe per member up to \$180.51.

World missions offerings totaled \$16.4 million. This was an increase over 1965 of \$1.2 million or 7.8 per cent and an average of \$2.16 increase per member, bringing the total world missions giving per capita up to \$43.88. This increase is substantially less than the tithe increase, yet missions needs are growing in some areas even more rapidly than the work in the homeland. Our goal should be to give to missions in proportion to God's blessings to us.

JESSE O. GIBSON

## Southern Missionary College Elects New President

W. M. Schneider, academic dean of Pacific Union College, has been elected and has accepted the presidency of Southern Missionary College.

H. H. Schmidt, chairman of the board of trustees, informed the Department of Education that Dr. Schneider will be assuming his new post shortly. He will be filling the vacancy left by Dr. Conard Rees, who for health reasons is unable to continue the responsibilities of president. Dr. Schneider had previously served as academic dean of Southern Missionary College.

CHARLES B. HIRSCH

## Study Guide Now Available for Child Guidance Readers

A study guide for *Child Guidance* by Ellen G. White has just been issued under the auspices of the Ellen G. White Estate and the Department of Education of the General Conference.

The new study guide assists the reader in applying the practical philosophy of Mrs. White's book. It does not interpret it but aids the reader in finding the most priceless kernels of truth in this inspired textbook.

The 19 guide sheets in the set will assist fathers and mothers in finding the counsel they need for rearing their children for God, particularly in days of stress like these. An answer sheet is available.

D. A. DELAFIELD

## MV Evangelistic Projects Bring 3,860 Into Church

MV youth evangelism in the North American Division continues to grow in intensity. Reports just received reveal a total of 3,860 baptisms as a result of our

Big Five soul-winning projects during 1966:

Voice of Youth	1,089
Operation Fireside	246
Friendship Teams	1,597
Branch Sabbath Schools	176
Gift Bible Evangelism	752
	<hr/> 3,860

With some 1,545 projects reported, this averaged better than two baptisms per project. This increase in church membership exceeds the membership of any one of some 18 conferences in the division.

LAWRENCE NELSON

## 324 Literature Evangelists Exceed \$10,000 in Deliveries

Last year 324 literature evangelists in North America delivered more than \$10,000 worth of literature each, 53 more workers than the previous year. The top literature evangelist was Mike Kebbas, of Southeastern California, with a delivery of \$36,413.90.

Of the nearly \$11 million worth of literature sold during 1966, the \$10,000 group

delivered nearly \$4.8 million. Some of those who made the largest delivery records were among those who did outstanding soul-winning work. The record of special missionary activities by all literature evangelists is:

Literature given	1,091,709
Bible school enrollments	186,126
Interested people attending church	7,673
Former SDA's reached	7,650
Prayer in homes	236,257
Bible studies given	21,417
Baptisms from literature evangelist contacts	1,058

These figures indicate a gain in almost every area of special missionary work.

Students from the academies and colleges in North America also made a new record in 1966, delivering \$1 million worth of literature.

W. A. HIGGINS

## Ethiopia Passes 10,000 Mark

The Ethiopian Union Mission celebrates its thirty-fifth anniversary this year. The union president, C. D. Watson, writes: "We are pleased to record that we have now passed the 10,000 mark in members."

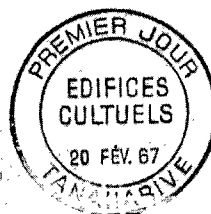
J. ERNEST EDWARDS

REPUBLIKA MALAGASY



TEMPLE ADVENTISTE DE TANAMBAO — TAMATAVE

PREMIER JOUR D'ÉMISSION



Union des Eglises adventistes de l'Océan Indien

TANANARIVE

B.P. 700

ÉDITIONS S.O.B.E.I.M.

## Malagasy Stamp Shows Adventist Church

By HANS SALZMANN

President, Indian Ocean Union Mission

The imposing two-towered house of worship in Tamatave, Malagasy (Madagascar), is the first known Adventist church to be featured on a postage stamp in any country.

The first-day cover (shown here) reproduces in two colors the three-color design of the three-franc stamp itself. It was issued from Tananarive, February 20.

The official commentary on this church reveals that it was dedicated in 1958 and is located between the new and the old sectors of Tamatave, a city of nearly 40,000 on the east coast of the island.

It can be seen from one of the important streets. The two towers, according to the information sheet on cultural buildings of the island, house the mission office, Dorcas Society quarters, a children's room, and living quarters for the mission director. The chapel accommodates from 250 to 300 worshippers.

How the government chose this church for its series of three "cultural buildings" or how it secured its information is not known. The other two stamps in the set are of five-franc and ten-franc denomination.