

REVIEW and Herald

★ Quest for Spiritual Excellence

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THE room was packed with people. True, it wasn't as quiet and reverent as a church should be, but there was a reason. Every seat was occupied and the overflow sat on mother's or daddy's lap, or shuffled back and forth from the women's side of the church to the men's side. Precious little brown bodies wriggled, squirmed, and played around their parents' feet as they worked off some of the restless energy and boredom.

Above the noise of fretting, crying, and laughing children the Sabbath school teacher labored to teach the adult lesson. It was a long lesson, and a long 70 minutes for the children who sat through the entire Sabbath school without a song, a story, a verse, or a prayer on their level, so that they too might be "nourished."

Christ's commission to Peter kept ringing in my ears, "Feed my lambs." But why were these little lambs not being fed? The Sabbath school leaders had a ready answer. "You see, the children have no place to meet." It was true there wasn't even as much as a shade tree near to the church. If the sun isn't shining hot, rain is usually falling, and in either case it would be hard to meet in the open. The one-room church building was full enough with adults alone, and couldn't be divided. Yet the lambs must be fed.

My mind raced over the whole field of Sabah (Borneo), to other Sabbath schools where hundreds of other little ones—future leaders of God's work in this country—sat or wriggled through an adult program, missing the blessing and the training so essential during the early years. The thought was haunting.

While I was working one morning on the children's Sabbath school bulletin, a horrible thought plagued my mind. Here I was preparing program and lesson helps for hundreds of children who would never benefit from them because they have no place to meet! How foolish! Money or no money, we simply *must* make room for the children. Then God gave me a plan. Why not Operation Lamb Shelter—on faith? If the local people were offered a little financial help for materials not available in the jungle, would they be willing to collect the bamboo and timber to build a room in which their little ones could meet and be "fed"? It would be worth a try at least. With that determination settled in my mind, I turned back to the bulletin and continued work.

OPERATION *Lamb Shelter*

By PAULENE BARNETT

Departmental Secretary, Southeast Asia Union

In an unexpected conversation with my loyal friend, Eileen Lantry, the following day, I happened to mention this new idea. To my surprise her eyes sparkled with immediate interest. "Tell my husband about this," she said. "I think he will be interested." But before I found an opportunity to see him, both Eileen and Jay came to my office to announce that they had talked it over and would join me by being responsible for at least one or two "lamb shelters."

My heart sang for joy. That would make three or four, when added to the two I had already planned on. It is suddenly shocking to see how quickly the Lord responds with help from unexpected sources when we launch out on a venture of faith with Him.

Immediately we sat down to count the cost and lay plans. As we talked, our faith grew from a little bamboo structure with thatched roof (which rots and leaks quickly) to a good zinc roof to cover the bamboo sidings, and thus protect the building for years. (To page 10)



Borneo's solution to overcrowded churches is a separate structure for the children.

*Heaven's appointed remedy
for spiritual mediocrity is to enter upon*

The QUEST

for Spiritual Excellence

By J. L. CLARK
Professor of History, Southern Missionary College



"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers." Matthew 4:18.

WHEN called to be a fisher of men, Peter left all to follow Jesus. He did not hesitate. He left his nets and followed the Master. His was not a halfhearted response to the call of Christ. He was willing to sacrifice his own way of life in order to follow the Master Teacher.

For three and a half years Peter was with Christ. He heard Him teach, listened to His parables and stories, saw Him raise the dead, cleanse the lepers, give sight to the blind, hearing to the deaf, healthy limbs to cripples and paralytics. He watched the Saviour bless the children, feed the multitudes, cast out demons, multiply fishes, and perform miracles of grace in human hearts and lives. Peter was a part of all this, a learner in the school of Christ. He had the privilege of being with the Great Physician. No man could have gone through that experience and be unaffected by it, and Peter was no exception to the rule.

By nature, Peter was impulsive and bold. His was not a timid, shy, retiring personality. When Christ came walking on the water by night, it was Peter who asked permission to walk on that same storm-tossed sea to Jesus. In confidence he ventured from the boat and began to walk on the water. But his self-confidence and pride, which were his greatest weaknesses, got the best of him. He took his eyes away from Jesus, and glanced back to see how the other disciples were reacting to the miracle of his walking on the water. It was as if he were saying, "John, Andrew, James, Nathan-

REVIEW PICTURES

ERNST ZIMMERMAN, ARTIST

Jesus summoned Peter to step out of the little circle of mediocrity in which he had been living, and to set out on the pathway toward spiritual excellence in Christ. He reached that destination when he learned to keep his eyes fixed on Christ.

iel—look at me! See what I'm doing!"

Then Peter looked again toward Christ, but could not see Him. A wave rose between him and the Master, and he became afraid. Crying out in anguish, he exclaimed, "Lord, save me!" Immediately, Jesus was there to lift him out of the billowing waves. He was safe, and he was humble. Without a word he proceeded with Christ to the boat. There was no boasting now; pride and self-sufficiency had been replaced by a humble realization of his own inadequacies. He saw that without Christ he was nothing; taking his eyes off Jesus, he had failed.

So it is with us. We cannot rise above the waves of difficulty in our lives without the abiding presence of our Lord constantly exercised in our behalf. We must ever look to Jesus for help, comfort, and strength.

Peter loved Jesus; his was a loving and sympathetic nature. In the upper room on the night before the crucifixion, when Jesus revealed that one of the disciples would betray Him, Peter declared, "Although all shall be offended, yet will not I" (Mark 14:29). A little later in the evening Jesus turned to Peter and warned that he would deny Him three times before the cock should crow twice. This was too much for Peter. He could not believe the Lord's words. Rashly he replied, "Though I should die with thee, yet will I not deny thee" (Matt. 26:35).

Peter did not know his own heart. He was ready to die for Christ, to fight for Him with the sword. In his zeal for Jesus he could slash off the high priest's servant's ear, but something was lacking in his life. He was dedicated, sincere, and zealous. He had sacrificed for the Master. But he was not yet ready to work for Christ, to represent Him as a true shepherd of the flock. In fact, he was not yet converted. Said Jesus, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32).

"When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin. The Saviour saw in him a self-love and assurance that would overbear even his love for Christ. Much of infirmity, of unmortified sin, carelessness of spirit, unsanctified temper, heedlessness in entering into temptation, had been revealed in his experi-

ence. Christ's solemn warning was a call to heart searching. Peter needed to distrust himself, and to have a deeper faith in Christ."—*The Desire of Ages*, p. 673.

Many of us today are like Peter. We are devoted to our Lord. We are dedicated, sincere Christians, and we believe that we are living a Christlike life. Like Peter, we are to be found in God's house on His holy day. We study our Sabbath school lesson, we have our private devotions, we carry out the usual ritual of the worship service. In an outward sense we are holy, but we too may be as unconverted as Peter was. We may be ready to die for our Lord, but we are not yet prepared to live for Him day by day. Like Peter, we may have unsanctified tempers, we may have let arrogance, pride, and selfishness stand between us and a true, gentle, Christlike spirit.

Notice that Peter was sincere. He really meant it when he said he would die for Christ. But sincerity is not enough. "Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall."—*Patriarchs and Prophets*, p. 55.

Peter knew the doctrines of the church. He believed and accepted every teaching of Christ. He could give a Bible study on any major doctrine. He could prove that he was right, and the other person wrong. He could make a logical presentation of the gospel. It is not enough to believe what the Bible teaches, for even Satan believes it. We must take these

teachings and apply them to our own lives. We must surrender our wills to the will of Jesus Christ, and permit His Spirit to work in us, perfecting us and changing us into His likeness.

To know the truth and not live it, is a living lie. In this respect at least, many are like Peter. They understand the doctrines and believe them to be true. They go through the forms of religious observance, but the substance is missing. The message of Christ has not reached their hearts. Like Peter they are unconverted. In many cases they have been baptized members of the church for years.

What is the answer to this spiritual dilemma? Why do we not see more Christlikeness among God's people? First of all, like Peter, many of us are neglecting our prayer life. We are so busy doing so many things, all of them good, that we fail to take sufficient time to talk with our Lord, to study His Word, to meditate, and listen to His voice as He speaks to us. Peter denied His Lord because he failed to pray that night in the Garden of Gethsemane.

"It was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin. . . . Had those hours in the garden been spent in watching and prayer, Peter would not have been left to depend upon his own feeble strength. He would not have denied his Lord."—*The Desire of Ages*, pp. 713-715.

Each day we need to spend time with our Lord. Morning by morning we should have a quiet time, a special spot in the day set apart when we can meet with Jesus. It makes no differ-

"A Moment in the Morning"

By ARTHUR LEWIS TUBBS

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful-promised land;
It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day,
With a rare, effulgent glory that will brighten all the way.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.
'Tis the gentle dew from heaven, the manna for the day;
If you fail to gather early—alas! it melts away.
So, in the blush of morning, take the offered hand of love,
And walk in heaven's pathway and the peacefulness thereof.

ence how busy our schedule is, we cannot afford to neglect this time with our heavenly Father. No other appointment during the day is as important as this one.

The standard set for us in the Christian way is a high one. It is nothing less than perfection itself. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble."—*Education*, p. 18.

Yes, the standard is high. The goal to be reached is a lofty one. Indeed, there could be no higher objective than that of perfection. This goal we cannot reach alone. If we try in our own strength to be perfect, we will fail. Our righteousness is as filthy rags in the eyes of God. In and of ourselves, we cannot be righteous. It is only as we receive the righteousness of Christ, as we put on the garment of His holiness, that we can attain to the high goal He has set for us.

In His message to the lukewarm church of Laodicea Christ says that His people are to buy of Him white raiment, that they may be clothed. That white raiment is the righteousness of Christ, which we all need. We are the people of the Laodicean church. We are the ones who are wretched, miserable, poor, and blind, and naked. Our greatest danger is that we will think we are all right when actually our spiritual condition is akin to physical nakedness.

Our greatest spiritual danger seems to come in times of material prosperity. The church has ever thrived under persecution. The blood of the martyrs has been the seed of the church. The growth of the Adventist Church today in various difficult countries testifies to this fact. Our greatest enemy is not political despotism; it is prosperity. Why is this so? Because we tend to relax in times of prosperity. We tend to let down our guard, spiritually. We spend less time in prayer, less time in Bible study, less time in missionary work, less time in witnessing for our faith. Like Peter, we would gladly die for our Lord. Were our faith attacked, we would defend it. But our faith is not attacked, at least outwardly.

What then? Are we to invite persecution? No; but we do need to be on our guard. We can become so ob-

essed by the things we have—by our homes, cars, television sets, clothes, furniture, and other possessions; by our work and the cares of this life; by activities here and there, many of them good—that we actually forget God. Oh, yes, we still attend religious services. We go through the forms of

worship, but the substance is missing. Our souls are not deeply stirred. We give our money to the church, but we fail to give our lives. There is a danger that we will be tempted to measure the depth of our spirituality by the size of our offerings.

(Concluded next week)

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

PRAYERLESS AND ALONE

"I HAVEN'T prayed in years," the pretty young girl stated flatly, quietly.

"Oh, I don't mean that I haven't bowed my head at church or knelt at home during family worship. But I've just gone through the motions. I haven't really *prayed* since I was a child."

Aghast, I stammered the obvious remonstrances that crowded to my lips. "But you've been baptized—you've always attended denominational schools—you're a church member—"

Her level eyes fixed on mine. "What does that have to do with it?" she inquired softly.

I was silent then, because I couldn't think of a satisfactory answer. I could have said, I suppose, that when one is a church member it is taken for granted that he prays, regularly and sincerely. But that's too big a "granted-taking," I suddenly realized. I could have said, perhaps, that being in denominational schools can be regarded as evidence that a young person subscribes to the religious principles of the school. I couldn't bring the words to my lips, though, for I know that being in a denominational school *can* mean only that the student feels comfortable with lifelong friends and that parental pressure was applied to get him to enroll in the school in the first place.

As I've thought over the conversation I've become seriously afraid that there may be many young people in the same tragic situation as Jerrine. (That isn't her real name.) "Tragic" isn't too strong a word, I'm convinced, for it is nothing short of tragic to "live, and move, and have our being" in a religious world that is structured on prayer, on a personal relationship with God, and yet be a nonparticipant. One would feel so alien. He would feel so lonely—even if he succeeded in covering his sense of

nonbelonging by developing a brittle, hard exterior.

And he would find it necessary, I should think, to become more brittle, more "anti," more "flip," as the months and years pass. His friends would inevitably be composed of others like himself—and perhaps that's one explanation for the Trojan-horse situation that seems to exist in some denominational schools.

You see, the prayerless person is usually fiercely antagonistic to those who have, through the exercise of this God-given communication channel, established a firm sense of oneness with the universe. The prayerless person tends to denounce it as all sham, all contrivance, all "nothing." "What I don't have, no one else has." Illogical? Certainly it's illogical; but that's too often the pattern of people's thinking.

Armored in self-made disbelief and isolation—because man *is* isolated when he's away from God—the prayerless person seems not to grasp the first essential involved, namely that *he can change*. He *must* change if the beautiful, *real* world of oneness with God is to open before him. Apparently he expects nothing less than a thunderbolt hurled at his icy heart directly from God's hand before he will accede, grudgingly, that perhaps there *is* something here after all, something of value.

Bowing one's head gracefully when public prayer is offered, kneeling, willingly or unwillingly, at dormitory or home worship, will never be enough—these won't be anything, really, unless heartfelt.

Next week I shall discuss prayer as a positive and possible element in *your* life.

Miriam Hood

Job and the Hippopotamus

By SIEGFRIED H. HORN

Professor of Archeology and Ancient History, Andrews University

IN JOB 40:15-24 a vivid description of a huge animal is given which seems to fit the hippopotamus best of all. For centuries commentators have explained that the Hebrew word *behemoth* used in this passage must refer to the hippo. However, a few commentators have voiced reservations with regard to this interpretation because there was a question whether the hippopotamus was really known in historical times to the people of Syria, Palestine, or the Syrian Desert to the east where Job seems to have lived. They have pointed out that the Hebrew word *behemoth* is a feminine plural of *behemah*, "animal," and not a specific species. On the other hand, the context indicates that a particular animal with extraordinary and peculiar characteristics is indeed described here, which seem to fit no other beast as well as they do the hippo.

The difficulty in accepting the interpretation that Job 40 refers to the hippo lay in the fact that until a few years ago bones of this animal had been found only on prehistoric or early sites in the countries of Syria and Palestine. For this reason zoologists claimed that the hippopotamus must have become extinct in Asia before the eighteenth century B.C.

This argument no longer is valid. During the French excavations at *Ras Shamra*—ancient Ugarit on the north Syrian coast—under the direction of Prof. C. F. Schaeffer, hippo bones dating from the thirteenth and fourteenth centuries B.C. were discovered. Then more evidence came to light from Palestine. From 1948 to 1950 excavations were carried out at *Tell Qasile* in the northern outskirts



EWING GALLOWAY

of Tel Aviv, under the direction of Prof. Benjamin Mazar of the Hebrew University. In the course of this work many hippo bones were found dating from the twelfth century to the fourth century B.C. These discoveries were published by G. Haas in 1953 in the *Bulletin of the American Schools of Oriental Research*, No. 132, pages 30-34.

Despite these discoveries the outdated views concerning the early extinction of the hippo in Syria and Palestine have been repeated in several recent publications. For example, the *Interpreter's Dictionary of the Bible*, published as late as 1962, contains in volume 2, page 250, the following statement by Prof. F. S. Bo-

denheimer, a noted Hebrew zoologist:

"We have to begin with, a very ancient misidentification. The name *Behemoth* in Job 40:15-24 is not the hippo (*Hippopotamus amphibius* L.) but has the same meaning as in all other places of the Bible—namely, 'beast' or 'wild beast.' Tur-Sinai has definitely cleared the jungle of prejudices grown around this misinterpretation (see his *Job Commentary*)."

This statement shows again how long it sometimes takes before scholars change their preconceived ideas, even if archeological discoveries prove their views to be incorrect.

Recently some new evidence has come to light that proves again the existence of the hippo in Syria during the time when Job was written. A Danish expedition, directed by P. J. Riis of the Carlsberg Fonds, has carried out excavations at *Tell Sukas* on the Syrian coast, about 30 miles south of Latakia. Underneath the ruins of a Greek temple in remains ranging from the third and second millenniums B.C. numerous bones of hippos came to light. In his preliminary report Riis, director of the excavations, expresses surprise, stating, "It had been thought that the hippo had survived in the post-diluvial period only in Africa, for which reason the description of the *behemoth* in the book of Job (chap. 40) had created great difficulties. The new discoveries at Sukas prove that there were indeed hippos in Syria" at a much later time, and that this animal became extinct only "after 1000 B.C." (*Archiv für Orientalforschung*, vol. 21 [1966], p. 195). Once again the spade of the archeologist has vindicated the good old Book.

Spring Dream

Soon the shimmering sky of summer
Will its peace extend,
And the river, swollen now,
Will languish at the bend.

Soon the furry pussy willow
Will wear her leafy green,
And around the road and meadow
Daisies will be seen.
Spring, you bring a dream of summer,
Vision gold and blue,
Promise of eternal summer
Where spring dreams come true:

By THAIS COLE

In a land of gilded rivers,
Air with honey sweet,
Summer skies and flowers eternal,
Land where loved ones meet.

GOD did not announce His law, the foundation of His government, through a human being, but proclaimed it Himself in majesty so awe inspiring that the people drew back, fearing for their lives. Even Moses admitted that he feared and trembled (Heb. 12:21).

God not only spoke the law, He also engraved it on stone—suggestive of its enduring, changeless nature. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

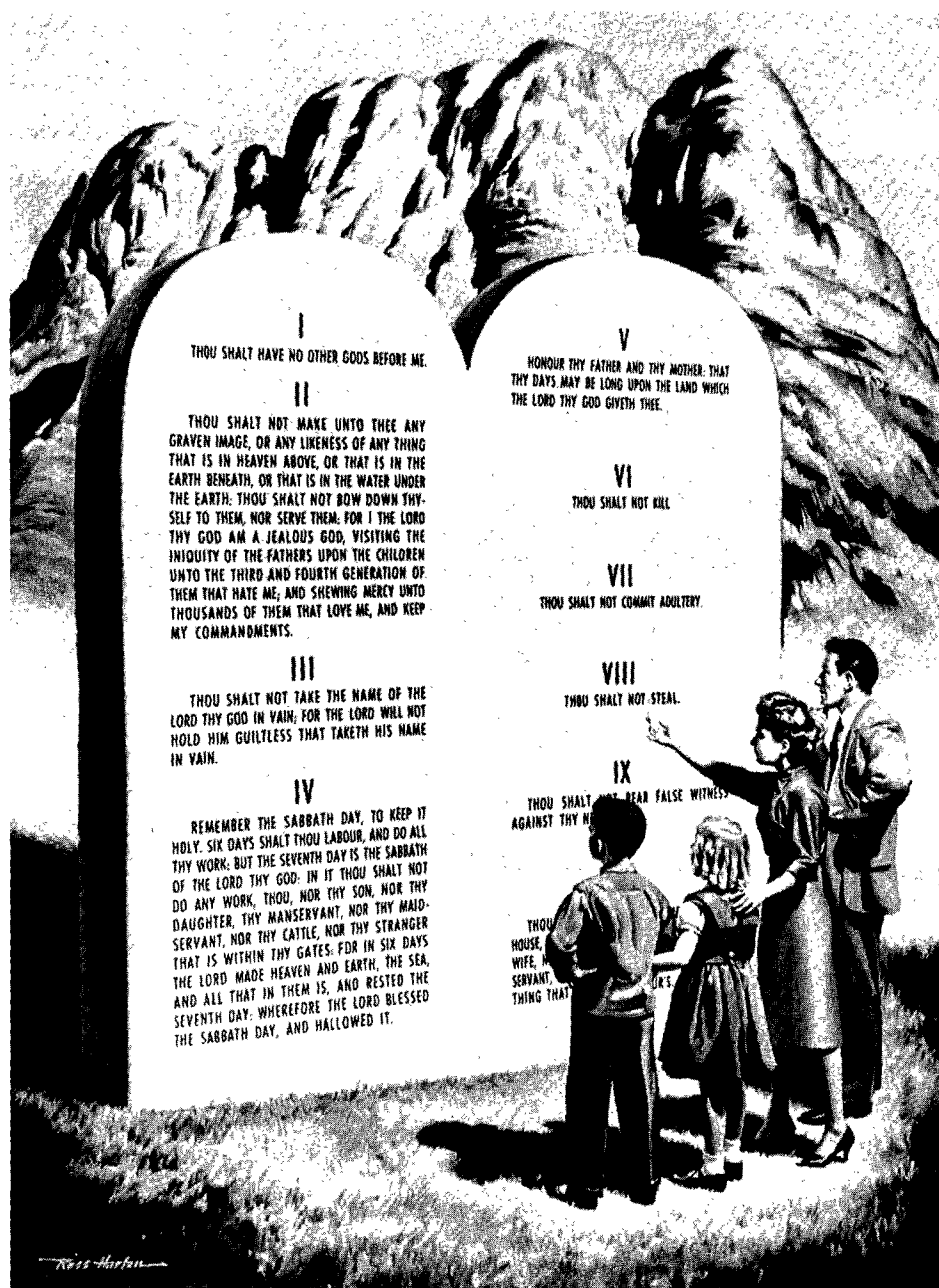
By nature, man tries to evade God's law. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:5-7). Paul further describes those who downgrade the eternal law. By nature they are enemies of God and opposed to His law, and have no place with His people.

But there is hope even for the enemies of God. Jesus told Nicodemus that it is necessary to be born again. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh [carnal]; and that which is born of the Spirit is spirit" (John 3:5, 6). We had no choice as to our natural birth, but we may choose or refuse the spiritual birth. So, to all who are willing to receive it, God gives a new heart, or spirit, that places them in harmony with it and enables them to keep it. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze. 36:27).

The Ten Commandments are divine principles. No circumstance could ever make it right to disregard any one of them. The fourth has a special significance and can no more be changed than the date of one's birthday. "Remember the sabbath day to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." The Sabbath is the memorial, or birthday, of Creation.

The Cross Confirms the Law

One of the strongest proofs that the law cannot be changed is the suffering and death of Jesus, the Son of God. The Father tenderly loved Him and would never have allowed Him to suffer shame, pain, and death, except for a situation whose alternative was that He leave sinners to perish. At the



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RUSSELL HARLAN, ARTIST

A Meditation on

THE LAW OF GOD

By E. M. ADAMS
Minister, Pacific Union Conference

baptism of Jesus the Father said, "This is my beloved Son, in whom I am well pleased." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It is needless to say that if God could have changed His law so as to relieve the world of sin He would have done so in order to

save His Son from extreme suffering and a shameful death. No! The law spoken on Sinai is still binding upon all mankind.

The ceremonial law of types and shadows, symbolizing Jesus as the Lamb of God, came to an end at the cross when Jesus declared, "It is finished." His death brought to an end the law of types and shadows, but it

did not in the least detract from the Christian's obligation to order his life according to the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for man's transgression of the law proves it to be immutable.

Jesus said, "I am not come to destroy, but to fulfil." Does *fulfil* mean "bring to an end"? To this question the following verses provide the answer:

"Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:18, 19).

Again Jesus said, "If thou wilt enter into life, keep the commandments" (chap. 19:17). "Which?" asked the young man. Jesus quoted five of the Ten Commandments (verses 18, 19). And apparently some, wanting proof that Jesus ignored the Sabbath of the fourth commandment since it is not mentioned among those Jesus said were vital to life, rest in a false security. Jesus did not mention the first, second, or the third commands of the Decalogue either. If He meant to relieve us of Sabbathkeeping by intentionally omitting the fourth commandment, by the same reasoning it would not be sinful to worship idols, for instance, or to take the name of God in vain.

No one need be left in doubt as to whether he is subject to the law of God. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:10-12).

"Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

Now more than ever before in history it is important to "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). We are on the very verge of eternity, and the devil, filled with wrath, is using every device at his command to destroy souls. In ourselves we have no power to resist our mortal enemy, but Jesus has promised, "I will never leave thee, nor forsake thee" (Heb. 13:5). In Him we can be victorious.



A Night Freddie Will Never Forget

By HELEN KELLY

FREDDIE KNEW mother didn't like to leave him and eight-year-old Opal alone at night in the second-floor apartment, but she had to work in order to support herself and the two children.

"We are fortunate that Mr. and Mrs. Bryant live across the hall from us," mother said as she bade her children good night and turned the bedroom light off. "Mrs. Bryant will come in and check on you before she goes to bed."

"We'll be all right, Mom," Freddie assured her. Even though his sister was a year older than he was, he was still the man of the house.

"Good night, Mommy," Opal called from her bed. She blew her mother a kiss.

While mother, in the other room, prepared for work, Freddie and Opal talked quietly in the dark.

"Only three more days till Thanksgiving," Opal reminded her brother.

"I'll be glad to stay home for a couple of days instead of going to school, won't you?" replied Freddie.

"Oh, yes, and I'll be especially glad to be home with mother," whispered Opal sleepily.

"Me too. Wish she didn't have to work so much." Freddie's voice sounded sad. Did anyone else in his whole school have a mother who was gone at night? But he must be brave. Acting brave might help him feel that way, and it would probably help Opal and mother, as well.

"G'night, Freddie," Opal yawned sleepily.

"Night, sis."

Freddie closed his eyes and listened to the cars and trucks passing below on Main Street. He could hear the juke box playing in Mr. Frazier's pizza shop on the first floor. He knew Mr. Frazier would soon be dimming the lights and locking up for the night.

Outside noises sound so far away in cold weather, when the windows and doors are shut, he thought dreamily.

Neither Freddie nor Opal heard the soft click of the front door when mother left for work. Nor did they know when Mrs. Bryant, in a quilted housecoat, quietly opened the door so that she could check on them.

The alarm clock on the dresser said three o'clock when Freddie began to toss restlessly on his bed, as though something was disturbing his sleep. Now half awake, he heard a persistent crackling sound. He seemed to sense that something was wrong, and sat up in bed, listening and sniffing. What was that he smelled? Smoke! Freddie jumped from his bed and threw on the light switch. It was smoke! Now he could see it, as well as smell it.

He rushed over to his sister's bed and shook her. "Wake up, Opal! There's a fire in the building somewhere!"

Startled by her brother's rough handling, Opal looked a little dazed at first. Then realizing what he was saying and seeing the smoke, she leaped up and grabbed her duster lying across the foot of the bed.

Satisfied that his sister was fully aroused, Freddie raced through the parlor and across the hall. He banged on the Bryants' door with both fists. Smoke was billowing up the stairwell and almost choking him. "Wake up, Mr. Bryant!" he shouted as loudly as he could. "The place is on fire! Wake up!"

His banging was abruptly halted when Mr. Bryant, clad in pajamas and bathrobe, flung the door open. Seeing the situation, he yelled over his shoulder, "Come quickly, Ella! The smoke is thick out here!"

By now Opal, in her blue duster, was huddled behind Freddie. The four of them hastily descended the stairs, their hands over their noses and mouths to screen out some of the smoke.

They heard the sirens screaming as they reached the street and gulped in the cold night air. Evidently a passing motorist had noticed the smoke and sounded the alarm. Bright flames were shooting up through the heavy smoke in the pizza parlor.

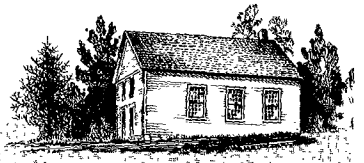
As soon as the first fire truck rolled up, one of the firemen jumped off and shouted, "Is anybody in there?"

Mr. Bryant, shivering in his night clothes, threw one arm around Freddie's shoulder and quickly answered, "No one, thanks to Freddie!"

Although seven-year-old Freddie Hill, his sister, and mother lost all of their possessions, they were especially thankful that they still had one another.

Your Denominational IQ

By IDAMAE MELENDY

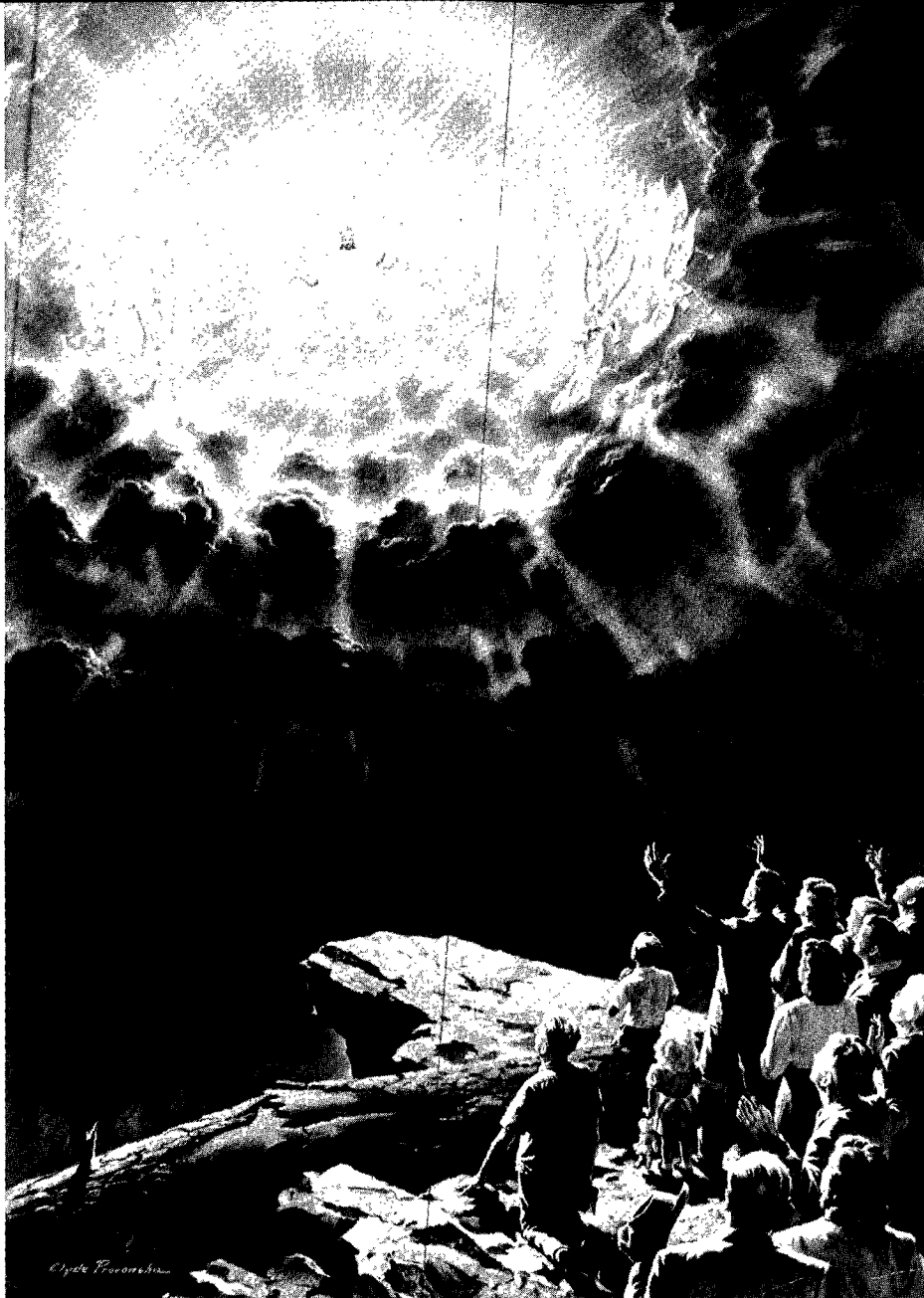


Match the means of conveyance with the missionary who used it. Answers on page 30.

- () 1. Mule Samson
- () 2. Boat
- () 3. Airplane
- () 4. Bullock cart

- A. Dr. L. E. C. Joers
- B. F. A. Stahl
- C. Eric Hare
- D. Leo Halliwell

JESUS



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CLYDE N. PROVONSHA, ARTIST

The grand finale of earth's tragic drama is God's earnest of the rapture of eternity.

A STORM is coming, relentless in its fury. Are we prepared to meet it? We need not say: The perils of the last days are soon to come upon us. *Already they have come.*—*Testimonies*, vol. 8, p. 315. (Italics supplied.)

This awesome warning comes from the inspired pen of God's messenger. The Lord is urgently seeking to draw the attention of His people to the solemnity of the times in which we live. He tries to tell us through His Word, through the Spirit of Prophecy writings, through the startling events occurring thick and fast about us, that our time to prepare for the relentless storm ahead is short indeed!

What will arouse us? What will compel us to more godly living and to more zealous service for the King? "We are living in the time of the

end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important."—*Ibid.*, vol. 9, p. 11.

"Fearful tests and trials await the people of God."—*Ibid.*, p. 17.

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven."—*Ibid.*, p. 43.

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort."—*Ibid.*, p. 44.

Let us look around and mark well the inspired descriptions and counsels concerning the times in which we live. We dare not miss God's voice of love and warning in the holocaust.

"In the last days perilous times

shall come," wrote Paul (2 Tim. 3:1).

"Turkey's windswept eastern Anatolian region is a land as shaky as it is harsh," the September 2, 1966, issue of *Time* magazine declared. "Situated in the world's earthquake belt, the area was devastated by a 1939 shock that claimed 23,000 lives, and another in 1943 that killed 4,000. Lesser jolts occur with regularity. . . . Last week terror struck again. . . . By week's end the toll stood at 2,477 dead and 1,494 injured." This time God speaks to us through the awesome heavings of an earth waxed old like a garment (Heb. 1:11).

"What shall be the sign of thy coming, and of the end of the world?" the disciples asked our Lord. "There shall be . . . pestilences, and earthquakes, in divers places" (Matt. 24:3, 7). "There shall be great distress in the land," Jesus replied (Luke 21:23).

"The condition of things in the world shows that troublous times are right upon us. . . . Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children."—*Testimonies*, vol. 9, p. 11.

"Murders. . . . Men possessed of demons are taking the lives of men, women, and little children." The brutal murder of eight nurses in Chicago a few months ago is still fresh in our minds—as is the senseless killing of 16 men and women in Austin, Texas, only a short time later. "When will they stop coming?" a nurse in an Austin emergency room cried out. "When will this madness end?"

It will never end until Jesus comes and deals with sin in man's deceitful and desperately wicked heart. With the Spirit of God gradually but surely being withdrawn from the earth, we must not be surprised when we read of more tragedies in other cities and in other lands. The increase of crime and violence is a sign of the times in which we live. "A storm is coming, relentless in its fury," God warns us. "Are we prepared to meet it?"

The kaleidoscope of violence and bloodshed reveals new patterns of fulfilling prophecy all about us—almost

IS COMING SOON

By **ROBERT H. PIERSON**

President of the General Conference

every hour of every day. Here are a few of the headlines that appeared recently in a single copy of a large daily newspaper. "London Police Arm for Killer Manhunt," "Inmates Riot Over Drugs," "1,000 Riot in Michigan," "House to Act on Air Strike," "Man Shot to Death After Going on Rampage, Shooting 4 Persons."

How do these vignettes of crime and hostility strike *your* heart? Do they *alarm* you? Do they *move* you or do they leave you cold because you are used to reading such reports of unrestrained mayhem?

One denominational writer challenges us with this penetrating analysis of our times—and perhaps of some of us: "There was a day when people could be awakened, stirred, startled, shocked, alarmed. Today that is almost impossible. We have heard war talk, atom talk, crime talk, and all the rest, until nothing stirs us. Truly we walk on 'enchanted ground.' The devil's nerve gas has lulled us, not to sleep, but only to the point where we do not care."—MARJORIE LEWIS LLOYD, *Love on Fire*, p. 120.

Are you, am I, in this state? Have we lost the ability to react?

Events in the Religious World

Strange events are unfolding before our eyes on the religious stage. Before the once-amazed but now-admiring eyes of Protestantism a congenial, co-operative Roman Church apparently is emerging.

The messenger of the Lord has a reminding word for us: "The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. . . . Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days

of the Reformation." — *The Great Controversy*, p. 571.

In the current heady atmosphere of ecumenical good will it is well that we remember the words of a European author, reportedly spoken on Belgian television December 22, 1965: "It is characteristic of the Catholic Church to appear to change, but always staying the same and even more so. The Catholic Church changes in order to save herself."

"It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy."—*Ibid.*

In an hour when we are being wooed to join a great fellowship of Christian churches it would be well to keep in mind that God is still calling for separatists. "Come out of her, my people" (Rev. 18:4). "Come out from among them, and be ye separate" is His call to a people preparing for translation (2 Cor. 6:17). It may well be that a period of cozy communion will precede a time of fierce opposition and even persecution. Perhaps before the storm breaks in relentless fury the good Advent ship may be sailing unsuspectingly on placid waters.

To cap it all and to compound our anxieties and frustration we are told that "God is dead." Even within the Christian church radical theologians accept the fact of God's death and are trying to learn how to get along without Him. How blatantly insolent can puny man become? How long will the great God of the universe forbear in the face of such blasphemy?

Paul writes concerning men of this ilk. He saw them living in the "last days" and he describes them as "having a form of godliness, but denying the power thereof." Then, lest they lead any of God's elect astray he adds this pertinent postscript, "From such

turn away" (2 Tim. 3:5). Don't have anything to do with them! Leave them alone!

There is much more that could and should be written and spoken, but space precludes developing the topic at much greater length. We do well to pay close heed to these inspired words: "The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

Preparation for the Coming Storm

In view of the messenger of the Lord's pointed challenge to meet the oncoming storm, "Are we prepared to meet it?" we would do well to ponder prayerfully a few other passages pertaining to the church and the times in which we live:

"When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasure; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity,—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes.—*The Great Controversy*, pp. 338, 339.

"Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—*Early Writings*, p. 71.

What a tragedy—God's people with all the instruction from the Word of God and the Spirit of Prophecy writings at their disposal—in "a time of trouble without a shelter!" Could this possibly mean *you*? Could it mean *me*? We need prayerfully to consider just such a tragic possibility!

Facing the Future With Confidence

But, friends, I do not sing a dirge of defeat; I sing of certain victory! I would not herald a dark night of despair. We face the glorious sunrise of eternity! When we see about us the very conditions I have sought to portray, Jesus says, "Look up," not down! "Lift up your heads; for your redemption draweth nigh" (Luke 21:28).

These are days when we may face

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ."—*Christ's Object Lessons*, p. 69.

the future with quiet confidence and with eager anticipation if we are truly prepared men and women. Of course, we will need courage and perseverance, but our God has promised help for all who ask as we come into the narrows of the last days.

These are great days in which to live and labor! For decades Seventh-day Adventists have by faith been preaching the prophetic portions of God's Word which faithfully chronicle this crisis hour now upon us. Would we quail and quake when we indeed witness the accurate fulfillment of these inspired words? Shall we murmur and tremble when the glad fruition of our faith lies hopefully before our very eyes?

Beyond the brief dark night of test and trial, for the overcomer waits the glorious daybreak of a glad sin-free eternity. Thank God we are almost home! What courage this thought should bring to every pilgrim heart. How this blessed hope should quicken our pace, lighten the gleam in our eye, and square our shoulders with holy zeal and confidence.

This is not the end. This is the glorious beginning. For the child of God, beyond the fury-filled storm lies the pleasant harbor of eternal rest. The grand finale of earth's tragic drama is but God's earnest of the radiant rapture of eternity. After we have settled forever the question "Are

you prepared to meet it?" then thank God and take courage. Bend every effort to hasten the day of its glad fruition. "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ."—*Christ's Object Lessons*, p. 69.

What are you, what am I, doing about it?

Love's Gift

By HATTIE BLANTON

Alabaster box of spikenard,
Symbol of a witness rare.
Teardrops telling of contrition.
Telltale fragrance fills the air.

Spikenard to anoint her heart-king,
Braving censure few would dare.
Hearts, love-driven, know the answer;
Fear flees when you really care.

Tears and spikenard blend together
As she wipes them with her hair.
His forgiving love constrained her;
Now the whole world is aware!

Widow's mite and alabaster
Each received an equal share
Of His heart's appreciation.
Does my gift my love declare?

*The 1967 Spring Meeting
of the General Conference Committee—*

A Layman's Impression

By HARRY A. SCHRILLO

AS I think back over the happenings of the past three days I have come away with a deeper assurance in the guidance of God's great remnant church. I have had my faith strengthened and firmly established in the belief that the Holy Spirit is assuredly guiding in the last forward movements of His people.

The wonderful expression of sincerity, oneness, cooperation, dedication, humility, loyalty, and sacrifice apparent in our leaders left me with that warm glow of certainty that the church has God-fearing, honest, and sincere men and women at its helm. In earnest prayer and soul searching, individually and collectively, they sought the presence of the Spirit to lead and guide them to a solution of the almost unsolvable problems that had to be dealt with at times.

If I were to single out one strong, lasting impression, it would have to be that our chosen leaders are fully dedicated to the spirit of personal sacrifice, both financially and physically, to the great task of finishing the work of God in this world.

Can we as laymen do less? I earnestly hope and pray that the same wonderful spirit of oneness, sincerity, cooperation, dedication, humility, loyalty, and sacrifice will be realized in the lives of all God's people, as we go forward to implement the decisions made and to carry on the work of God with vigor and purpose. With a dedicated army of sincere lay workers cooperating with our consecrated leaders, both filled with the Spirit of God, we can quickly finish the work and usher in our blessed Lord's soon return.

OPERATION LAMB SHELTER

(Continued from page 1)

Everything could be collected from the jungle except zinc roofing, nails, and other items of hardware. We decided to move forward in faith.

When the mission presidents came to Singapore for the annual committee meeting and heard of this idea, G. W. Munson was instantly enthusiastic. With his broad experience in Korea, seeing children as successful instruments in bringing adults to Christ, he fell in with the plan immediately.

The First Shelter Opens

The first Sabbath morning in March, we climbed the mountain to the little Togop church to see the first result of Operation Lamb Shelter. Just behind the church stood a new little building that gave us a tremendous thrill. The shiny zinc roof we expected, but not a neat little building with board sidings instead of bamboo. Ginduk, our energetic and enterprising young leader in the Togop church, beamed with delight but quickly apologized that due to his absence the past ten days he had not yet had time to put any paint (something more we hadn't planned) on the boards. Freshly cut green branches added the perfect decoration for this jungle sanctuary. But, surprise of surprises, there across the door was a real pink ribbon and a pair of scissors waiting for the official opening ceremony.

Parents and members stood by with beaming smiles during the dedication and ribbon cutting, then watched the children march in and pack the little room until there was nothing but standing room for the leader. On the back wall a printed sign (in English) read, "Thank You for the Christmas Gift." A Christmas gift in March? Yes, Christmas is any day of the year when Christ is honored, especially by feeding His lambs.

At the Sabah Mission biennial meetings, Operation Lamb Shelter was explained to the large group of delegates from all churches throughout Sabah. It was suggested that all who feel a need for such a room and are willing to collect materials and build it, if given a little help, should discuss it with their members and send their request to the mission. Within one hour 31 written requests were handed in. From the neighboring country of Sarawak (also on the island of Borneo), where we have not yet even started this operation, 23 requests have come in. We are overwhelmed not only with the task and the need but with faith to believe that when God says "Feed my lambs," He'll also provide a way.



HAROLD M. LAMBERT

A piece of plastic human clay, to be molded by parents into the likeness of the divine.

FOR 15 years I have been studying the theory and practice of child training. There has been plenty of opportunity for practice, as we are now training our fifth child.

We began sooner with this one. He (perhaps I should be saying she) has not yet made his formal debut to the world. Before we were sure he was on the way, I took the matter of his training to God in prayer. I prayed that if God saw fit to place another child in our care, He would help us to train that child, right from the beginning.

When is this beginning? "Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil."—*Child Guidance*, p. 21. "Before taking upon themselves the possibilities of fatherhood and motherhood, men and women should become acquainted with the laws of physical development—with physiology and hygiene, with the bearing of prenatal influences, with the laws of heredity, sanitation, dress, exercise, and the treatment of disease; they should also understand the laws of

Wise parents will begin the important task of a child's training months

BEFORE BIRTH

By ROSELYN EDWARDS

mental development and moral training. . . .

"Parents should study the laws of nature. They should become acquainted with the organism of the human body. . . . They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. *To assume the responsibilities of parenthood without such preparation is a sin.*"—*Ibid.*, pp. 63, 64.

One of the most often referred to books on my desk is one that contains a condensation of Margaret Shea Gilbert's *Biography of the Unborn*. This book describes the month-by-month progress of the developing new life. Reading this keeps me aware of the processes in the life of my child that are being affected by my own diet, emotions, and health habits from day to day. It reminds me of my physical obligation to the next generation.

In the bookcase headboard of our bed is a book of most valuable help. *Child Guidance* is must reading for parents and prospective parents. I find that the truths in this book strike home especially hard when my husband and I read it aloud together.

When a mother-to-be understands the relationship of her own living patterns to the physical, emotional, and spiritual well-being of her child in the future, it adds incentive for providing the best possible conditions for development. When her child is dedicated to God even before birth, she recognizes prenatal care as a sacred trust. "What a world we would have if all mothers would consecrate . . . their offspring to God, both before and after its birth!"—*The Adventist Home*, p. 255.

One of the most precious promises in all the Bible is given to parents: "Train up a child in the way he

should go; and when he is old, he will not depart from it" (Prov. 22:6). I believe this firmly; if it were not so it would not be there. Yet I know that this promise may also spotlight my own shortcomings as a mother, as my children grow older. Already I can see definite results of some of my early mistakes.

But there is hope even for those who began too late. God's messenger tells us: "To parents who have begun their training wrong, I would say, Do not despair. You need to be soundly converted to God. . . . You must make decided reforms in your own customs and practices, conforming your life to the saving principles of the law of God. . . ."

"This is your day of trust, your day of responsibility and opportunity. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. . . . By prayer you may gain an experience that will make your ministry for your children a perfect success."—*Child Guidance*, pp. 69, 70.

The responsibility of motherhood has always been great. In these last days, when the forces of wickedness are pressing close around us, when hour by hour we see prophecy fulfilled, we must recognize the special urgency of our task. As conditions grow worse around us it will become more difficult to keep our children headed in the proper way. Our diligence must increase as the time grows shorter.

But when parents "study the Word of God carefully, they will find in it full instructions and many precious promises made to them on condition that they perform their work faithfully and well."—*Ibid.*, p. 65.

The time to begin is before the child is born. It takes months of spe-

cial attention, followed by years of special care. But how precious the reward of seeing the little ones get the right start!

My first daughter was about five months old when a friend saw her for the first time. As this woman looked at the bright-eyed baby, she said, "So this is your masterpiece!"

How true! Whatever other work I may accomplish, my highest fulfillment comes from motherhood. Of the work of the mother we are told: "No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—*The Ministry of Healing*, p. 378.

Keeping House

IN MAY



By CAROLYN E. KEELER

MAY is a month of miracles. Suddenly the drab old earth seems transformed into a world of tender beauty. Tender is the leaf and lovely are the flowers. And the world, washed by April showers, is so freshly green. You see about you green in all its shades—emerald, jade, gray greens, yellow greens, dark greens, and all the shades in between. We wander down to the woods to see how the wildflowers we set out last spring are faring. We had no Dutchman's-breeches, no squirrel corn, and no spring beauties in our woods, so we set some out. But we did have lots of trilliums and some hepaticas.

Never do household tasks seem so enchanting as when you can't do them. I learned that in March. On March 1 my right eye was operated on for cataract, and the left eye will probably be operated on this month. My ten days' stay in the fine hospital nearby was pleasant. There were the get-well cards and the visits of friends. My doctor, radiating confidence, called in the morning and toward evening. My husband came every evening, and in between were the cheerful visits of nurses dedicated to their profession. Patty and little Carolyn Elizabeth were here that week and Pat could visit me. When I came home on March 10 I was cautioned not to stoop and not to lift. I was told that I could iron and wash dishes, but not

make a bed. It seemed as though I dropped so many things on the floor, and of course there they had to stay until Orin could pick them up for me.

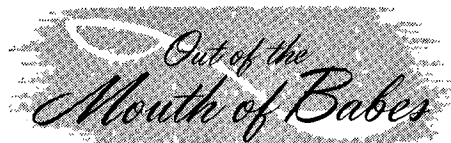
In March I think we had more winter weather than we had had all during the winter. Orin saw one lone robin early in February. On Easter Sunday things really began to feel like spring. Large flocks of wild geese were flying over all day. Robins were chirping around, and the lovely cardinals were singing *cheer, cheer, sweet, sweet, and pretty, pretty*. Almost overnight the crocuses and tulips were poking their noses through the soil.

On Easter Sunday, Merton and Lillian Lawrence and Dennis and Andy came over. Merton had recently had surgery on his knee and was using a crutch for getting about, but was full of good spirits as usual. The boys were interested in what had been happening since their last visit. Dennis brought us a color picture of himself, and Andy had sent us one a couple of weeks before. You never saw a handsomer shade of red hair than those boys have. That may be my prejudiced opinion, but I don't think so.

Don't know when I'll get my spring cleaning done, but some housewives I know had it all done in April. To have a room freshly cleaned is a delight—windows sparkling in the sun, clean, crisp curtains hanging at the windows, the rugs all cleaned, the walls dusted, and some newly papered, the winter coats aired on the line and then packed away. What a relief to our one small closet, to have more room.

The orchards are a mist of white blossoms, and oh, the fragrance of an apple orchard! The bluebird house is occupied. Almost overnight the trees are green again.

My one African violet is loaded with purple blossoms. I am so happy over this plant, for it is the only one that ever grew for me. It was given to me by Edna Mae Temple of Stanbards, New York. She has beautiful violets. We have two leaves from this plant growing in a couple of pots.



"Blast Off When Jesus Comes"

One morning while our space-minded six-year-old boy was looking at a book he said, "I wish I could sleep a-l-l day, and when Jesus comes—blast off!"

EMITA E. RICH

And the gloxinia that we started from a leaf looks so healthy and promising. Gloxinias are such showy plants. The big Easter lily cactus that Johnny brought me from Arizona quite a few years ago still puts out a bloom now and then.

Of course, I must not forget the lilacs. May is the month of lilacs, and we have white and purple ones. Their fragrance is heavenly.

As we behold all this beauty, let us resolve more than ever before to "let the beauty of Jesus be seen in me."

My Boys Are Home

By CARROL SHEWMAKE

MY HEART is singing a new song, my boys are home! My kitchen has never looked as pretty as it does now. The afternoon sun is drifting in from the dining room—shining across waxed floors and showing up so plainly where I just spilled pumpkin-pie filling as I slid three fat pies into the oven! My excited hands reach for a cloth to wipe up the floor and my heart is still singing, *My boys are home!*

I turn the contents of my big yellow bowl out onto the floured bread board and begin to knead the springy mass of dough. I am making rolls for my boys! *My boys are home!*

I gaze out the big picture window above my kitchen sink as my hands busily work the dough. The sun is shining, making the yard a place of beauty filled with light and shadows. A roaring sound catches my ear. I smile as I see second son, Paul, 15, astride his Honda, take off for the hills. Inside, the house is alive with sound, the washer and dryer, footsteps, then first son, John, 16, starts a gay song on the guitar—*my boys are home!*

For six weeks only four chairs have been grouped around our dining room table. Only Tom, Julie, dad, and I have gathered there at mealtimes. John and Paul have been away at boarding school. This weekend is their first six weeks' leave. Tonight we'll set six places at the table again, I'll heap the table high with their favorite foods—rice and mother's special bread-crumbs gravy, a huge bowl of crispy fresh salad, hot homemade rolls, pumpkin pie—oh joy, *my boys are home!*

Before very many days pass by I hope to sing an even happier song. I hope to stand in a light more brilliant than the sun, in a land more beautiful than ours, and sit at a table heaped high with heavenly fruits, homemade by our Father. My song will be, "Oh, joy, we're *all home!*"



A QUESTION OF PROPRIETIES



THOMAS DUNBEBIN, ARTIST

This summer, see heaven first.

DO WE HAVE 20/20 WORLD VISION?

Long ago the Founder of the church commissioned it to bear the good news of His promised return and of the establishment of His universal, righteous reign, to all men everywhere. As inheritors of the gospel commission and as the appointed heralds of the good news of the imminence of our Lord's return, Seventh-day Adventists look upon the entire world as their field of mission. "The Advent message to all the world in this generation" is the watchword of the church.

The vision of a world task came to the Advent people 93 years ago, in 1874, and immediate steps were taken to implement it. In that year J. N. Andrews, our first overseas missionary, went forth, and the next quarter of a century saw the Advent message take root on every continent. By 1900 we were operating 42 overseas missions, and more than 16 per cent of our membership was beyond the boundaries of North America. Today the Advent message is established in 200 foreign countries representing 99.3 per cent of the world's population, and more than three fourths of our membership is overseas. Surely this is cause for rejoicing, unless we permit the achievements of the past to abate our ardor and zeal in days to come. It is the message of the Advent being imminent that gives impetus to the Advent Movement.

The magnitude of Seventh-day Adventist mission endeavor can perhaps best be understood and appreciated by comparison with what other denominations are doing. For this comparison, let us take what is perhaps the most

missionary-minded major Protestant denomination in the United States—the Southern Baptist Convention—and the Roman Catholic Church. Such a comparison can be helpful if it leads to a more intelligent understanding of our task and more whole-souled commitment to it. It would be harmful if the result were either a false pride or complacency.

Gone is the day when all, or most, Seventh-day Adventist missionaries set forth from the shores of North America. Of the 736 who left their homelands for overseas service during 1966, only 432 (or 56 per cent) were from North America (41 were nationals returning for service in their home divisions). We rejoice that heroes of the faith in lands afar have also caught the heavenly vision and are pressing in to share the responsibility of translating it into action. In particular, Northern and Southern Europe, South America, and Australasia have become strong home bases from which missionary-minded men and women set forth for lands afar. At present more than 2,400 Seventh-day Adventists are serving the church and ministering to the physical, mental, and spiritual needs of their fellow men beyond the borders of their own homelands. Of these, approximately 1,353 are from North America—one to every 279 members in North America.

A Significant Comparison

Now, for comparison, let us take what our esteemed friends of the Southern Baptist Convention are doing. Their current North American membership is 10,770,573, or 29 times more than ours. In 1966 they sent 207 men and women overseas, and are currently maintaining 2,287 missionaries, or one to every 4,709 members. If they had sent out proportionately as many as Seventh-day Adventists, the number sent out in 1966 would have been 12,426 instead of only 207. On the same basis they would be currently maintaining 38,660 in the mission field, or nearly 17 times as many as the 2,287 they have at present. Conversely, if Seventh-day Adventists were doing only as much, in proportion to membership, as the Southern Baptists, we would have sent out only seven missionaries in 1966 (instead of 432), and would be maintaining only 80 beyond the borders of North America (instead of 1,353). In proportion to membership, Adventists sent out 62 times as many in 1966, and are maintaining 17 times as many missionaries overseas, as the Southern Baptists, whose zeal for Christ we admire.

Now let us make a similar comparison with Catholic missionaries. Inasmuch as we do not have statistics for Canadian Catholic missionaries, we will restrict this comparison to figures for the United States only. Catholic membership in the United States was 46,246,175 in 1966. To compensate for the fact that this figure includes children below the age of 12, let us adjust it on the basis of the national average (26 per cent of the population being below that age), to 34,222,169, in order to make it at least roughly comparable with Baptist and Adventist adult membership figures.

American Catholic missionaries in mid-1966 numbered 9,292, or one for every 3,683 members. That is somewhat better than the Southern Baptists are doing (one to every 4,709 members). But if the American Catholics were supporting as many overseas missionaries per capita as Sev-

enth-day Adventists, there would be 122,660 (instead of only 9,292). Conversely, if Adventists were involved in foreign-mission endeavor at the Catholic pace, we would have only 102 North Americans in overseas service (instead of 1,353), or only one-thirteenth as many as they do.

In summary, Seventh-day Adventists are 13 times as missionary-minded as Roman Catholics, and 17 times more so than Southern Baptists, the most missionary-minded of the major Protestant denominations. We commend our fellow Christians of every faith for their zeal in taking the gospel commission seriously. It would be false and unworthy of us to boast of what we have done. All credit for what has been accomplished belongs to the Lord Jesus Christ. The spirit of triumphalism and false pride is utterly repugnant to our thinking.

Nevertheless, these figures do provide a tangible index to the reality of our belief in the message we proclaim, to our conviction that Christ wills this message to be given in all the world, and to our willingness as a people to give and to go everywhere in order to proclaim it. The Advent hope burns brightly in our own hearts, and we earnestly desire that many others may experience the same holy joy and transformation of heart and life that it brings to us. Past accomplishments provide us with no cause to relax our effort, for so much remains to be done.

May this brief backward glance inspire us with even greater dedication and zeal for the future—to give as Christ bids us, and to go wherever He calls us. May Heaven's abundant blessing be and abide with all who are faithfully doing their part as God gives them opportunity.

Do you have 20/20 world vision?

R. F. C.

LITTLE LOSSES FOR BIG GAINS

With the dawn of the first mild weekend in spring, homeowners and gardeners begin to clean up their yards and prepare for the growing season. In our subdivision, where the streets are lined with crab apple trees, one of the first jobs is pruning.

We prune these ornamental trees to remove ungainly shoots that produce no blossoms. Other kinds of trees we prune to strengthen the plant, to train it to a desired shape, to remove parts that are in the way, or to produce more fruit.

All living things benefit by pruning, even people and organizations. Our church—a growing, dynamic organization—is strengthened and beautified when offshoots are severed, when fruitless projects are pruned, and when dead wood is removed. Occasional trimming is beneficial.

Let us be careful, though, lest we assume that all the pruning necessary may be done to the organization, not to its members. We must not be blind to the pruning required in our own lives. Bad habits and rough personality traits, as well as obvious sin in all its forms, must yield to the pruning shears. Seeing the scraggly branches in our lives is not enough. We must desire God's pruning. We must submit. The pain may be intense, but the experience helps fit us for heaven.

We should not fear that we will be ruined or killed by the pruning hand of God. He is an expert. He knows the proper season and the correct method. Even pruning at the rude hand of circumstance, if accepted submissively, can be beneficial in the long run. Horticulturists tell us that "plants are not easily killed by faulty pruning—a fact that allows for considerable latitude in practice." This is but another way of saying that "all things work together for good."

When blossoms appear and fruit begins to form, we

are pleased. Our lives are healthier, more attractive to the eye, and more fruitful. In addition, the low-hanging branches and shoots so annoying to passers-by are gone.

F. D. Y.

SECULAR SOURCES AND BROKEN CISTERNS

Through the prophet Jeremiah, God declared: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

We thought of this text recently as we read a report in *Time* magazine (March 10) entitled "Secular Sermons." Said the report: "More and more ministers are . . . turning to secular sources as an inspiration for sermons." A minister is "as likely to use a passage from Camus or Albee as a [Bible] parable to bring home to his congregation an aspect of God's message." "These days, a sermon is likely to start off with anything from a reference to *Peanuts* to a Bob Dylan song to a passage from Hugh Hefner's interminable *Playboy* philosophy." A minister in the Washington, D.C., area based his recent Easter sermon on Edward Albee's *Who's Afraid of Virginia Woolf?*

The *Time* report continued: "Ministers also use some surprising visual aids to get across a point in contemporary terms. One Sunday, the . . . Methodist chaplain at Emory University projected illustrations from *Playboy* onto the chapel wall. His theme was that Christians should not treat other human beings in the *Playboy* manner, as disposable consumer products. . . . Some ministers occasionally substitute movies, plays or poetry readings for conventional sermons. St. Clement's Episcopal Church, on the fringe of Broadway in Manhattan, frequently presents dramatic readings and even short plays in place of sermons by its vicar."

It is a sad moment in the life of the Christian church when those who have been called to preach the Word to sinful men lay aside the Divine Book in favor of secular sources for sermons. How true are God's words, "They have . . . hewed them out cisterns, broken cisterns, that can hold no water."

One hundred and twenty-three years ago—in the summer of 1844—the ministers connected with the Millerite movement began to preach the second angel's message, "Babylon is fallen, is fallen" (Rev. 14:8). Compared with conditions in 1967, it would seem that the Millerites preached this message on the basis of slender evidence. The popular churches had shown indifference to the doctrine of the Second Advent, true, but they still adhered to the major lines of truth. Ministers took their sermons directly from the Bible and made earnest appeals for repentance and conversion.

Not Mistaken

But the Millerite preachers were not mistaken in the message they bore. They recognized that the first steps away from the truth are the ones that count most. They saw that rejection of light, even on minor points, leads to the rejection of greater light. They saw that wrong trends, unless reversed, lead to ruin.

This is a point that we must not overlook today. Changes come gradually, both in organizations and in individuals. Doctrines, which form the very foundation of belief, usually become diluted and distorted only over a long period of time. Churches change so slowly that the transformation may be scarcely noticed for years.

This is true also in one's personal life. Change is slow. But "with every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until

they are entrenched in an infidel hardihood."—*The Great Controversy*, p. 603.

In love and sadness God said anciently, "My people . . . have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Today those who have received the Spirit of Christ will share His anxiety and concern as they see those whom they love following a course that will inevitably lead to disaster. In giving the message "Babylon is fallen," they feel no pride in their own accomplishments, nor do they feel judgmental toward those who are drifting farther and farther away from truth. They preach God's message pointedly and fully because they hope thereby to check apostasy. They long to help those within Babylon who are walking in all the light they have, those who are distressed by the corruption they cannot help seeing in the religious world, those who yearn for the type of fellowship with Christ that can be obtained only by full surrender to all of God's commandments. "God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they 'partake not of her sins, and receive not of her plagues.'"—*Ibid.*, p. 604.

In Revelation 18 John the beloved writes, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird" (verses 1, 2). "This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been enter-

ing the various organizations that constitute Babylon, since that message was first given, in the summer of 1844."—*Ibid.*, p. 603.

The Call to Come Out

As we look about us in the religious world and note that even some ministers are turning away from the Bible as the source of their sermons; as we note that many of the cardinal doctrines, long held by the Christian church, are being repudiated; as we note that "Christian atheism" is gathering strength in many quarters, we cannot help wondering whether the apostasy described in Revelation 18 has not almost reached full flower. Has not the time come when the Saviour's loving appeal, "Come out of her, my people" (Rev. 18:4), should be presented with all the earnestness at our command?

Of one thing we are certain: Seventh-day Adventists must not forsake the "fountain of living waters" and hew out "cisterns, broken cisterns, that can hold no water." Seventh-day Adventists must resist the ever-present danger of being influenced by dangerous trends in both the secular and the religious world. They must be on the alert for forces that, like termites, are working unobserved and slowly in an endeavor to undermine the temple of truth.

When others are "turning to secular sources as an inspiration for sermons" (*Time's* expression), Adventists as never before must turn to the Word of God. They must make clear the responsibility of each soul to follow truth, no matter what the cost, so that those who are now wandering in the wilderness of false doctrines shall respond to the call to come out of Babylon. To do less is to fail their friends and neighbors who are in despair over their broken cisterns and who long to satisfy their thirst at the fountain of living waters.

K. H. W.

LETTERS



From Readers

HOLIDAY WASTE

EDITORS: The letter written by Erich Krueger, of Mountain View, California (Feb. 23, REVIEW), set me to thinking. How right he is concerning the holiday season and the time and money spent foolishly, which could be used to finish God's work.

MRS. M. C. BOWERS, JR.

Elmira, New York

SCHOOL UNIFORMS

EDITORS: How glad I was to see Roselyn Edwards' comments in the March 30 REVIEW concerning uniforms for the children and young folks attending our school. I am all for it, although it will be at least two and a half to three years before my own son starts church school.

What a striking example it would be to see our Adventist youth and children really dressed simply and neatly. I am not saying they do not do so now, but we do fall short sometimes. We are living in a fashion-conscious world, and some of this influence is creeping into our own schools.

Much time could be put to good use instead of worrying about what to wear to school tomorrow or will I be dressed as nicely as so-and-so who sits next to me.

Our Pathfinders have uniforms and so do

our Dorcas ladies. Why not our children and young folks in our schools?

With the rising costs in education today, we would do well to pursue the idea of uniforms for our schools. I am behind Mrs. Edwards one hundred per cent.

PRISCILLA M. GARNER

Seattle, Washington

EDITORS: This letter concerns a suggestion by one of your readers that our church school children should wear uniforms. I am appalled that she would hold up the other parochial schools as an example for us to follow. When she sees those children flowing along to school in an ocean of sameness, does she stop to think that underneath that checkered jumper or the little maroon necktie beats a heart that yearns for individualism? Are the teenage girls learning to choose becoming clothes? Can they be proud in a cute blouse that grandma sent for their birthday?

We have adopted six children and five of them are in church school. We have found that the greatest expense in clothing them is in buying underwear, socks, and shoes. These would have no bearing on whether a child wore a uniform. Our children, understandably, are all very different in their appearance and personality. I have tried to cultivate this difference. When I shop for their clothes I know that on one child a light blue color makes her look anemic, on another, the light blue works miracles with the blue eyes and blond curly hair. I make it a point to buy fewer things with good looks and lasting style rather than to fall for some of the "fad" junk that can be found on sale in the large

discount stores. The permanent-press materials require a minimum of care and wool has been a superb material since the world began.

I hope we never have to step down to having our children wear uniforms to church school.

May I add that my husband has been wearing the uniform of an army officer for nine years and proudly so. Yet, he is looking forward to that time when he can step out some morning in an outfit that he has chosen to better reflect his own taste in dress.

MARY W. HUNT

San Francisco, California

PROPHETIC FAITH COURSE

EDITORS: Thank you so much for the article on the Ellen G. White Estate. I'm afraid many of our people take Sister White's writings too lightly. They do not realize we will need all the light we can get to go through the trying days ahead of us.

I was raised a Methodist. When about 17 I joined the Seventh-day Adventist Church in Chicago. Mrs. White came one day and preached. Her subject was Isaiah 58:1. I always respected Sister White as an inspired writer and speaker, but I never really appreciated her until I took the Prophetic Faith course offered by the Voice of Prophecy.

I wonder why this course isn't promoted more widely. I have never heard it mentioned from the pulpit or by any of our leaders. I think these lessons should be a must for our people, especially for new members in baptismal classes.

MRS. LUELLE GARY

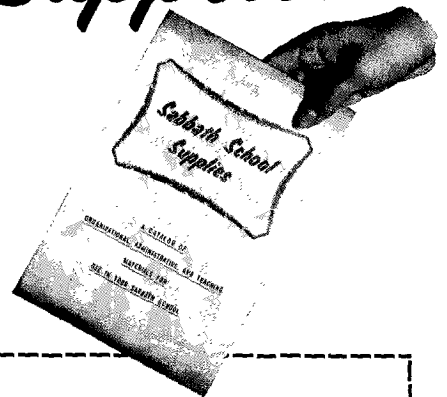
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Reports From Far and Near

Spring Meeting of General Conference Committee

By DAVID H. BAASCH
Associate Secretary, General Conference

The unification of Loma Linda University and La Sierra College, the report of a doubled Week of Sacrifice Offering, and the results of the 1966 call to revival and evangelism highlighted the discussions of the 1967 Spring Meeting of the General Conference Committee, which met April 4 to 6 in Takoma Park.

At this session three recently elected Seventh-day Adventist laymen met with the General Conference Committee for the first time. They are Ernest Ching, M.D., of Seattle, Washington; Harry Schrillo of Sepulveda, California; and L. A. Senseman, M.D., of Lincoln, Rhode Island.

Members of the General Conference staff who retired at the 1966 session have been invited to continue as members of the General Conference Committee during the current quadrennium. Nine of these veteran leaders also attended.

Because the agenda included several important financial items, the treasurers of unions in North America and the administrators of several of the larger institutions were present by special invitation.

Next to the Autumn Council held in October each year, Spring Meeting is the most important regular meeting of the General Conference Committee. This is true for several reasons. One is that by April the financial and statistical information for the preceding calendar year has been compiled, providing a clear evaluation of the previous year's advance. The official annual treasurer's report and the auditor's statement are presented, as well as the statistical report for the previous year.

Another reason for the importance of this meeting is that it is attended by all members of the General Conference Committee resident in North America. These include the ten union presidents in the North American Division and the heads of various General Conference institutions. Members of the General Conference headquarters staff who travel extensively endeavor to arrange their itineraries to be present for Spring Meeting.

I was impressed by the spiritual atmosphere in which the business of the meeting was conducted. Three powerful appeals came to us in the morning devotionals by Neal Wilson, E. E. Cleveland, and R. R. Bietz. God knew what was needed, and He spoke through His servants. Of course, a spiritual atmosphere is expected in devotional meetings. It is in the conducting of business that the greater test comes. Can business be conducted in a spiritual way? If so, can it also be practical? Yes, it can be both, and we believe that at this meeting it was.

Under the leadership of our General Conference president, Robert H. Pierson, and his associates, the business of the church was weighed in the spiritual balances given to us by the Lord. Much prayer ascended to heaven that God would endue His servants with wisdom and spiritual strength to conduct His work in the right way and meet the increasingly complex problems which face the church as the end approaches.

Here in condensed form are some of the items of outstanding interest that were considered by the 1967 Spring Meeting.

World Membership. The membership

of the Seventh-day Adventist Church on December 31, 1966, was 1,661,655. This represents a net gain of 83,151 for the year.

Evangelism. During 1966 131,240 individuals were added to the church by baptism or profession of faith. Inspiring reports were given which told of a heartening response from around the world to the call for revival and evangelism. Many of these reports have been appearing regularly in the REVIEW AND HERALD. The North American Division alone accepted a goal of 100,000 baptisms to be reached during the current quadrennium.

Week of Sacrifice. The General Conference treasurer reported that as a result of the appeal for sacrificial giving made at the 1966 Autumn Council, the Week of Sacrifice Offering more than doubled in the North American Division from \$310,772.38 to \$629,283.13. Although only a short time was available for promoting this offering among the churches in other divisions a 16 per cent increase was reported in those fields. The 1966 Week of Sacrifice Offering reached \$1,116,630.66. This remarkable response on the part of the workers and members around the world encouraged our leaders to propose a similar appeal for 1967. Workers and church members everywhere will be invited again to give a sacrificial offering. The first response to this appeal was immediate as the members of the General Conference Committee themselves stood in a voluntary pledge of sacrifice.

Autumn Council Location—1968 and 1969. Definite locations were selected for the Autumn Councils of 1968 and 1969. This most important yearly meeting of the General Conference Committee has never yet convened outside the United States. (The Spring Meeting has met twice in Europe: at Gland, Switzerland, in 1907, and at Hamburg, Germany, in 1908.) The international character of our church was affirmed by the decision to schedule the 1968 Autumn Council in Toronto, Canada. The 1969 meeting was voted to be held in Dallas, Texas.

Missions Orientation Program. The need for giving special training to those preparing for denominational service overseas was recognized in an action authorizing Andrews University to conduct a missions orientation course on a regular basis. Andrews University offered such a course for the first time in the summer of 1966. It now will become a regular university offering.

Unification of Loma Linda University

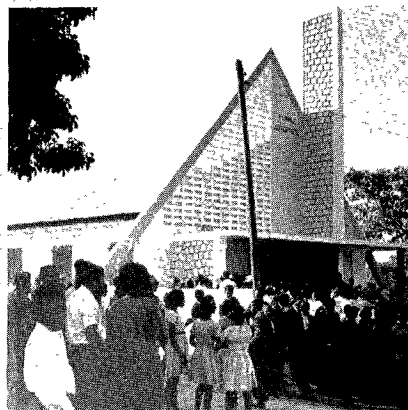
Dedication of Haiti Church

After many years of toil and sacrifice, members of the Salem church, on the edge of Port-au-Prince, Haiti, met together February 25 with a host of friends to dedicate their new church building. It seats 300.

Among those taking part in the service were J. G. Fulfer, N. F. Grunder, and A. H. Linzau of the Franco-Haitian Union; Abdouel Abel, Isaac Jean-Baptiste, and Michelet Cherenfant of the South Haiti Mission; and R. Hodney.

Inspirational music was provided by choirs from the Franco-Haitian Seminary and the Horeb and Salem churches.

J. G. FULFER



and La Sierra College. Loma Linda University is being required to offer a program of liberal arts in order to receive continued accreditation as a university. La Sierra College, only 20 miles distant, has an established liberal arts program leading to the Bachelor's and the Master's degree. A carefully studied proposal was presented to the Spring Meeting to unify the two institutions, and thus strengthen the programs of both schools and avoid the duplication of curriculum offerings that would otherwise be necessary. Favorable consideration was given by the Spring Meeting to this proposal, which was then referred for final action to the boards of the two institutions.

Nominations. W. M. Starks, formerly president of the Allegheny West Conference, was elected secretary of the General Conference Church Development Service. Euel Atchley, who has served as assistant Temperance Department secretary, was elected associate secretary of the same department.

This Spring Meeting looked back only briefly to measure the progress of the past in statistics and reports. The overall thrust of this meeting was forward. Forward—

- to fuller participation by the whole church in completing the task,
- to greater unity among all departments in doing the work,
- to increased efficiency in administering in business,
- to more direct commitment to a world mission,
- to greater sacrifice and commitment to the cause,
- to more powerful preaching of the Word,
- to deeper revival of the heart,
- to a time of increasing crises but also to more abundant opportunities. Finally

to the coming of our Lord. Adlai Esteb said it in his own way, and his lines were recorded in the official record of the Spring Meeting:

"The final scenes on the stage are set,
The *time* and the *task* and the *men* have met—

The *world* at its *worst* needs the *church*
at its *best*;

We're called for this hour—we must
stand the test."

Thirty Attend First Congo Women's Institute

By DANIEL GUTEKUNST
Principal
Seminaire Adventiste de
L'Afrique Centrale

They came from the beautiful mountains of Burundi (the Switzerland of Africa), some of them walking for 60 miles to attend the first women's institute ever held in the history of our work in the republics of Rwanda, Burundi, and Congo. Thirty women were present at the Seminaire Adventiste de L'Afrique Centrale, where the courses were given under the leadership of Mrs. E. Gutekunst.

Sixty per cent of these women had never touched a needle and never had



Women from the Congo, Rwanda, and Burundi attended the first women's institute held in Central Africa. Mrs. E. Gutekunst, wife of the author, demonstrates bathing a baby.

had a thread in their fingers, yet here they learned knitting and sewing. What a pleasure to teach them, for they were thirsty to know more. The program said "rest" after lunch, but none of them wanted to rest. All wanted to finish the work they had started, so they could show it to their relatives back home.

What an interest they showed when we taught them how to make bread! They made bread by themselves six times during the institute. Their oven was a tin of paraffin in a hole, with mud around and a place under the tin to burn wood. We gave them a fruit tin to replace a real loaf tin, which they could not afford to buy. What delicious bread they made!

They learned that guava leaves are good in cases of diarrhea, that eucalyptus leaves are beneficial in coughing and pneumonia cases, that orange leaves and citronnella leaves are to be used for fever—all prepared like tea. They were taught the parts of the human body and the functions of the brain, stomach, liver, intestines, and how to protect these organs from sicknesses. They learned to make vegetable soup with the vegetables they can grow in their villages, such as green beans, leeks, cabbage, carrots, and onions. They were shown how to plant, and they went home with vegetable seeds and flower seeds. They learned how to bathe a baby, how to clothe him, how to feed him, what kind of food is good for the young ones, and since most of them live far from hospitals and dispensaries, we showed them simple remedies such as hot and cold treatments.

We emphasized the education of the child and the spiritual side of its life: how to train a child, how to encourage him to have good habits, and how to conduct a Sabbath school, employing a demonstration Sabbath school with 40 children attending. The mothers enjoyed the new songs and all that was taught during the 12 days they were at Kivoga.

One of the last days we provided an exhibition with the food they had prepared, the posters we used to teach them, and the clothes they had made. We showed all this material to C. O. Franz, who was visiting from the General Conference, to A. H. Brandt, president of the Central African Union, and to some of the staff members of the union.

The day came when the women had to leave. Each of the mothers proudly packed a girl's dress, shorts for a little boy, and knitted pants for a young child. They were thrilled to return home with so many new things to show to their friends and relatives, and they also went with new fervor and zeal to care for their families.

Jungle Flower

By DANIEL R. GUILD
President, Southeast Asia Union

At Bunga village on the island of Borneo, I found something more beautiful than the most beautiful flower. The godly characters of the young men and the young women of Bunga, which in Dyak means "flower," far surpass in beauty the most beautiful flower.

Take Pauline, for instance. Though now barely 14, this student at our nearby Ayer Manis School has been coming weekly to Bunga to teach a class of junior youth for the past three years.

From the depths of heathen spirit worship, God has rescued Pauline and many other beautiful flowers in Bunga village.

Do missions pay? The transformed villagers of Bunga give eloquent testimony that they do.

Does Christian education pay? Pauline's beautiful character gives radiant testimony that it does.

Victory Ahead in Venezuela

By J. G. NIKKELS
Departmental Secretary, Colombia-Venezuela Union

"What is the trouble, Maria; why do you look so sad?" Isabel Peña asked her downcast friend when she met her some time ago on the streets of Barquisimeto, Venezuela.

"I just feel so lonesome! Besides, somebody is constantly stealing my belongings in the place where I am staying. I just don't know what to do!"

Sister Peña had known Maria for about ten years and felt so sorry for her that she decided to share her little two-room apartment. So Maria Mercedes Bello came in close contact with the Adventist Church.

Sister Peña had little to share, but she was willing to share her greatest treasure: her knowledge of a soon-coming Saviour. How happy she was that Maria consented to accompany her to church on Sabbath.

However, something strange happened. Maria was thrown off her bench by some unseen power! Yet stranger things began to occur when Maria continued going to church and expressed her desire to attend the baptismal classes. Her hostess hardly slept at all at night because of the unusual noises in the room. Finally she discovered that Maria was possessed by evil spirits.

Maria reported that one day when she was five years old, she was bathing in a pool when a little figure—similar to that of a dwarf—arose from the water and took possession of her. When she grew up she communed regularly with the spirits and became a medium. Many came to her for medical consultations. Yet she was not content!

The study of God's Word brought her the happiness she longed for, but at the same time the wrath of the spirits, which had dominated her life so far, descended upon her. On one occasion she was lifted up and then thrown down so violently that she vomited. She was seriously ill for several weeks, unable to leave her bed.

One day while attending to Maria, Sister Peña seemed to hear a strange voice which said, "I am going to carry her away from here, because you are trying to take her away from me!" Our faithful member retorted: "Not I, but Christ!" Thereafter things seemed to grow worse.

Maria's case was made the subject of fervent prayer during last year's annual Week of Prayer. One evening a group of sisters prayed with her when the spirit attacked her again. At the same time they heard a masculine voice saying, "You want to baptize her, but I will not permit this!"

As it seemed that poor Maria was hurt, they carried her to the Adventist dispensary, adjacent to the church. Her body was in convulsions. When the pastor entered, her eyes and lips were closed. Suddenly a superhuman voice spoke, "Let me go, I don't want you!" Immediately the pastor began to pray, and the convulsions

stopped. While she lay quietly on the bed, the minister turned to the church hymnal and found the song, "Jesus Is Tenderly Calling." When those gathered, finished singing these words of comfort, Maria opened her eyes and smiled. The demon had left her.

A few days later she was baptized, and not once since has she been molested by the evil spirits. At present she is a faithful member of the Central church of Barquisimeto.

The Beginnings of the Work

This experience is an apt illustration of what is happening today in Venezuela. The devil's hold on the population has been unusually strong, and for years our work has crawled along at a snail's pace. Now the Spirit of God seems to be gaining the victory.

The first rays of Adventism penetrated the spiritual darkness of this vast country in 1907. B. E. Connerly, a minister, distributed many publications in the city of Caracas, capital of Venezuela. Several years passed before others could follow in his footsteps. In 1911 F. G. Lane and Richard Greenidge, a self-supporting medical missionary from the West Indies, led 11 persons into baptism.

Rafael Lopez Miranda, of Puerto Rico, who arrived in Venezuela in 1918, made a valuable contribution. After working for nearly two years he contracted malaria and was forced to leave. Friends tried to persuade him to stay at home; nevertheless, soon after his recovery he returned. When asked why he had left

his wife and seven children, he answered, "How can I neglect these people? I felt that I must return to the work here, even at the cost of my life!" It seems that his premonition came true, because soon opposition stiffened and many were forced to burn the books they had bought from this soldier of the cross.

On May 15, 1922, while riding his mule down a lonely road in the Andes, Brother Lopez was ambushed. Nine bullets struck him and he fell dead to the ground. That the motive was *not* robbery is proved by the fact that his friends found his body with \$400 in his coat pockets. Thus died the first Adventist martyr in Venezuela.

Although the work had progressed far enough by 1919 to be organized into a mission, the general advance was much slower than in other Latin American countries. Venezuela, with a population of about 9 million inhabitants, composed of 90 nationalities, has always known a high degree of prosperity. Oil, the black gold, has given the country so many material advantages that its spiritual treasures have declined. For years the great majority have been indifferent to the claims of religion.

Yet undaunted by either persecution or the spirit of indifference, our workers and laymen continued their sacrificial labors. In 1938 Ernestina Moreno left Caracas and opened up a church school in Botucaro, in the Venezuelan llanos. At night she gave Bible studies to the neighbors and parents of the school children. When she became ill with malaria she had her bed pushed into the schoolroom and continued teaching the children during the daytime and the adults at night. One day when she asked one of her students, Haydee de Soto, to go to the next room to get a book for her, a snake crawled out from under the straw-thatched roof and bit the little girl. No serum was available, and poor Haydee

First- and second-graders at Barquisimeto prepare for the annual Ingathering campaign.



was doomed to death. Still they tried to carry her to a neighboring village where some serum was available. In spite of the lapse of time, she felt no ill effects; she was healed. Today Haydee de Soto is an active schoolteacher, thus fulfilling a promise made to Sister Moreno on that day. Several other students from this little country school are active workers in God's cause.

In 1950 the mission was divided into the East Venezuela Mission, with headquarters in Caracas, and the West Venezuela Mission, with headquarters in Barquisimeto. The combined membership was less than 1,000.

New School Established

The tide began to turn in the 1960's. The churches grew, and the youth needed a secondary school. Temporary provisions were made, but they were far from satisfactory. In faith the leaders launched a plan to construct a modern academy. Sacrificial giving by the constituents and the Thirteenth Sabbath Offering overflow converted this dream into reality. Last October the Vocational Training School of Nirgua opened its doors to 150 students. Already it is a light shining in a dark place. Every Sabbath afternoon the local radio station, Radio Horizonte, transmits free of charge a Voice of Youth program presented by a select group of academy students.

During the last biennial session the West Venezuelan Mission reported a record number of 345 baptisms for 1966. The membership of this mission alone is now approaching 3,000, distributed among 19 churches and more than 50 groups. The other mission has about 2,500 baptized members but 4,600 Sabbath school members! Four powerful radio stations carry the Message of Hope from week to week into many homes. A missionary launch plies the Orinoco River for several months of the year, and its captain works the rest of the time among the Davis Indians on the Venezuelan side.

Unusual reports indicate that the hour of God's power has come and men's hearts are being set afire. In a village in Táchira, 13 persons were reported studying the message without having ever come in contact with an Adventist.

In another place a youth was so filled with missionary zeal that he set out to distribute Bibles and magazines even before he was baptized. Immediately afterward he joined the ranks of the colporteurs.

A door-to-door evangelist of another faith came to a home and secured entrance. After a short discussion the man of the house remarked, "Listen, neither your religion nor mine is right. Read this!" With that he handed him a copy of *The Great Controversy*. The following week the itinerant church worker kept his first Sabbath and was baptized soon afterward.

At the beginning of this year I went to Caracas to help launch the My Bible Says plan. On the very day of my stay the local newspaper printed an article entitled *Biblias Para el Pueblo* ("Bibles for the People"). It was written by Father Antonio Alonso to promote a Bible dis-



Haydee de Soto, now a teacher, is a product of an early mission school in Venezuela.

tribution program very similar to ours. From his rather startling article I quote the following: "To read the Holy Writ is a serious obligation. Forgetting this is worse than neglecting other church precepts. . . . The home which pretends to be decent is no longer such if it does not honor and read the Word of God." Discussing the purpose of this project, he remarked: "This campaign—especially when accompanied simultaneously by a program of Biblical instruction—can and must have extraordinary repercussions." Immediately they launched the Bible evangelism plan, distributing at the same time 20,000 *Centinelas*.

Venezuela's future lies in its extensive Guianas, which stretch all the way from the Orinoco River to the Brazilian border. The region has a great variety of natural resources which complement one another—iron and other minerals, an abundance of potential hydroelectric power, and immense forests. To open up this rich territory the government founded in 1961 the fast-growing port of Santo Tomé de la Guyana near the Orinoco delta and just finished building South America's largest single-span bridge across the Orinoco near Ciudad Bolívar.

In both cities the work was established a few years ago, and it has kept pace with the general development. The members are enthusiastic believers in the branch Sabbath school plan, since they saw 14 persons baptized as the result of the organization of eight schools. They voted to double their membership in 1967 by organizing one branch school for each member of the Sabbath school. A large chapel is being built in Ciudad Bolívar in anticipation of the influx of new members.

However, more will have to be done in Santo Tomé, which grew in five years from 40,000 to 100,000 inhabitants. Within ten years it is expected to have at least one million. Yet we have only a rented room in an outlying district serving the 60 members of that church. Greater plans will have to be laid. A representative church building, centrally located, must be constructed. To serve the hinterland a medical clinic may be needed, which could serve at the same time as a base for the medical launch. Such facilities would indeed lead to growth and development in all lines of the work.

Philippine Sanitarium Receives Certification

By J. R. OBREGON
Departmental Secretary
Central Philippine Union Mission

The Miller Sanitarium and Hospital in Cebu City, Philippines, is now accredited by the Republic of the Philippines for hospital services. Only 20 other public and private hospitals throughout the country are so recognized. It also recently received certification from the Bureau of Medical Services, Department of Health, as a 100-bed hospital.

Both in its operation and in all its missionary activities 1966 was a banner year for the hospital. Its gross receipts for the year reached an all-time high of \$11,901.84; it also rendered charity service amounting to \$6,863.75. Its staff was able to treat 1,958 inpatients and 7,028 outpatients, a total of 8,986.

The hospital staff conducted 20 branch Sabbath schools, ten Vacation Bible Schools, and six Bible-marking classes. They graduated 134 Voice of Prophecy students, and distributed 10,500 pieces of literature. They reached their Ingathering goal of \$2,500 in one and a half weeks' time, an unprecedented success.

This medical institution started as a clinic in a prewar building that survived the bombing of General MacArthur's forces. In 1954 the main building was constructed with funds from the Far Eastern Division and a donation from Dr. H. W. Miller, veteran missionary to the Orient. Because of the phenomenal growth of the institution, two wings were later constructed at a cost of \$64,219.

Later, the office of the East Visayan Mission was moved from the compound to give way for a much-needed maternity department of the hospital. Still later, a food factory was built behind the hospital. Miller Foods were in great demand among the elite of the city. Deliveries are made in an Austin van. Just recently a businessman of the city engaged the culinary department to cater vegetarian meals for the priests who were holding a conference in the city.

In the early part of 1967 a nurses' home was built costing \$10,282, raising the total investment for the physical plant of the hospital to \$119,737.85.

This medical institution has done a lot to remove prejudice in the city. We thank the Lord for the consecrated, conscientious members of its staff.

Distance and Time Impede Work in West New Guinea

By WENDELL L. WILCOX
President
West Indonesia Union

Much has been written about the progress of God's work in East, or Australian, New Guinea, but seldom do we hear what is happening in the vast western area of the island, Irian Barat (Indonesian New Guinea).

Just last August Ph. Legoh, lay activities and Sabbath school secretary of the West Irian Mission, went up the large Membramo River to visit a new territory. The Indonesian Government had asked the Adventist Church to open up this vicinity, since they are pleased with the work that is being done by our church in Irian Barat. No other church group or religion has yet penetrated this region of the Upper Membramo River. It took Elder Legoh 12 days to reach this area by boat.

The village people living in this part of Central New Guinea welcomed Elder Legoh and requested that the Adventists send a teacher to them. The people here are so far from "civilization" that they have not taken up the evil habits of chewing betel nut or the use of tobacco. Their teeth remain pure white. A house has already been made ready for the teacher, but so far we have not been able to send anyone there, mainly because of the difficult and dangerous journey involved.

Elder Legoh was almost drowned on two occasions when his boat capsized because of the swift currents in the river. It was only the hand of God that saved him. A plane can fly to this area in about an hour from Sukarnapura.

The nine-grade boarding school in West New Guinea was established 11 years ago by K. Tilstra and E. H. Vjisma. In November, 1957, it was transferred to its present location near Sukarnapura and has been developing rapidly ever since. Just this year two new teachers' homes were completed and a new men's dormitory was begun. Back in 1957 there were but eight students in our Dojo Baru Academy, but today the school has an enrollment of 231. This year for the first time a girls' dormitory was opened, and there are now 28 girls also receiving a Christian education.

Since the girls took over the old boys' dormitory, the facilities for the young men are very poor. An old World War II Quonset hut houses 150 boys. Although they have to use bamboo slats for their beds, they are grateful that they can receive a Christian education.

Several school industries provide work for the students and income for the academy. The poultry department is able to sell all the eggs it can produce. New chicks are being flown in so that this industry can produce even more eggs. The school garden not only grows most of the vegetables for the school but also sells some. A blacksmith shop that produces knives and other important items is another school industry.

Already many young people have gone out from this school to become workers. This part of the second largest island in the world stretches some 500 miles from east to west and has about 800,000 inhabitants scattered in the mountainous interior, along the northern beaches and in the swamps and lowlands of the southern coast.

There are no roads in this land except for 28 miles from Sukarnapura, the capital, to our school at Dojo Baru, and little stretches at a few other towns. Travel must be done by foot, boat, or plane. There are many airstrips that are usable

along the southern and northern coasts as well as in the interior. The West Indonesia Union is at present looking into the possibilities of operating a plane in this rugged unentered land. Distances that require our workers months to cover now, could be covered in a few hours by plane.

Chilion Waramori was sent up into one of the interior areas some time ago. At the school at Soar 22 young people from two tribes are now being taught the fundamentals of education along with the most important lessons from God's Word. Already a number have asked for baptism, but as yet no ordained minister

has been able to get back into this area. After reaching the end of the road, a person would have to walk 18 days to reach this school. However, by plane one can fly into this district in about 20 minutes. Mr. Waramori with the boys in his school has already prepared a usable airstrip, hoping that soon we will have a plane. We hope he will not be disappointed.

This Adventist worker is also esteemed by the government and has been requested to become a government teacher; however, he refuses to leave God's work.

This land is a tremendous challenge to

An Early Millerite Bible Is Found

[The following account of the travels of the Joshua V. Himes's Bible from New England to Alaska and finally to the Heritage Room of Andrews University was prepared by a worker in the North Pacific Union.—Eds.]

"God still loves you, and your human father still loves you." How poignant and eloquent the words, how comprehensive and extensive the feelings expressed.

These tender words were penned to his son by William Miller, one of the great Advent preachers in the 1844 movement. The letter is dated February, 1837, and post-marked Low Hampton, New York.

George Miller, the son, had evidently strayed away from his heavenly Father. William Miller, a concerned and loving human father, was pleading with his son to return to God and the church. This love letter, apparently precious to all involved, was safely tucked away in a Bible. Reviewing the history of that particular Bible leads us today to rejoice in the wonderful way God leads and directs. Even when an article or cause seems lost, there is the assurance that when the fullness of God's time is come, God's will shall always be revealed and accomplished.

Let us return briefly to 1839. Exeter, New Hampshire, was the site of a conference of Christian Connection ministers. Joshua Himes, an energetic, sincere, and brilliant Christian evangelist, met William Miller, who was in Exeter at that time holding a series of lectures. Himes was so impressed by Miller's answers to pointed or tricky Bible questions that he invited Miller to come to his own church in Boston. Miller accepted the invitation, and as these two ministers became fast friends they also became co-believers in the soon return of the Lord Jesus. They studied together and it is not impossible that the very Bible which later was to fall into the hands of the Seventh-day Adventist General Conference, through the great-great-granddaughter of William Miller, was the Bible they used to formulate many of the early Advent teachings.

These two men stood fast for the Word of God and their Bibles were their most brilliant defense as well as offense. Much as a stalwart soldier passes his trusted saber to his son, expecting him to carry it with honor, so Joshua Himes entrusted his Bible to the wife of his good friend William Miller. So in 1845, Mrs. Lucy Miller received the Bible, and we can be sure that it was treasured by the Miller family. A heart-warming and significant inscription on the flyleaf of the Bible tells us that the prodigal son, George, was given the Bible in 1852—15 years after his father had written that letter of appeal—and that he was then an elder of the Christian Advent church. Once again, we can be assured that God's love and will had won, and a wandering son had returned. But what about the wandering Bible?

We come to 1966; the place, Wrangell, Alaska. Warren Hockley was the Seventh-day Adventist minister and schoolteacher in this fishing and logging town. Life is slower and more casual here. People have time to talk and know their neighbors.

Mrs. Mollie Lawton knew Warren Hockley as the Seventh-day Adventist minister, and one day as he came into her service station they started to talk about his work. Mrs. Lawton revealed that she had a Bible that had come down through the family line from the wife of William Miller. She said that she knew William Miller had some connection with the Seventh-day Adventist Church, but she did not know what it might have been.

Together they got the Bible from the cedar chest and after some time and discussion, she agreed to let Pastor Hockley have the Bible for the Heritage Room of Andrews University Library, where it now rests.

God has many strange and very wonderful ways of leading. Who knows but what that silent witness may open the way for William Miller's descendants to hear and accept the final Advent message.



the church. Last year 208 were baptized in this territory, bringing the church membership to 732. The Sabbath school enrollment is growing rapidly until today there are more than 1,800 members. It must be said, however, that the membership is concentrated along the north coast. Little has been done to bring our message to the tens of thousands who live in the interior, and nothing has yet been attempted for the people along the 500 miles of the southern coast of New Guinea.

Moslem Says Adventists Give Practical Help

By **HERSCHEL C. LAMP, M.D.**
*Medical Secretary
Middle East Division*

As a graduate of Loma Linda University, I understood the intimate relationship between medicine and religion that should be taught in a medical school. Nevertheless, I was not prepared for what we found in the medical school of the University of Isfahan, where Hovik Sarraftan, the temperance secretary of Iran, and I conducted a Five-Day Plan to Stop Smoking.

The antismoking sessions were held in the well-appointed 250-seat Nafis Auditorium of the medical school in Isfahan, the second largest city in Iran. On all four walls framed texts from the Koran, the Moslems' holy book, and selected quotations from the revered Moslem leader Ali silently encouraged the students to spiritual and academic excellence.

We also felt the religious emphasis of the school as we talked with the faculty. The dean was more interested in my religious beliefs than in my professional qualifications. Repeatedly we were told that our program was welcome in the school and the city because Moslems believe in similar strict principles of temperance.

On the final night one of the medical professors began his remarks with a quotation from the Koran before forcefully pointing out to the predominantly Moslem audience that "these people have come to show us how to practice our religion. They have not indulged in mere talk or theory, but have given practical help, and we are grateful."

Two black-turbaned and black-bearded Moslem religious leaders attended all five of the sessions. During the second meeting both signified that they had stopped smoking, and one testified that the Five-Day Plan had given him the initiative to do what he had been unable to do in 18 years of smoking. The third night a third mullah joined the other two, and by the final night there were six of these Islamic leaders who greeted us with friendly handshakes at the door.

The Five-Day Plan is breaking the shackles of evil habit, but it is doing more. It is breaking down deep religious prejudice and misunderstanding, and is winning friends—friends who have seen from the Adventists' way of life that they hold high principles that distinguish them as true believers of God.

We Built a Church for \$215

By **WILLIAM E. SMITH**
Pastor-Evangelist, Sabah Mission

Beautiful Marudu Bay takes a bite 40 miles deep out of the northern tip of the great island of Borneo. Surrounding this bay are many thousands of people yet untouched with the message of Christianity. The workers are few and funds are meager, yet the area is rapidly being seeded with the Adventist message.

At the head of Marudu Bay is the kampong (village) of Goshen, so named by the many Adventists who moved into the area. Goshen has a thriving 150-student church school. From this hub the work radiates out into new, unentered areas.

Twenty miles north along the western side of Marudu Bay at Kampong Nangka the people have been waiting several years for a decent place of worship to be built. They had found a building site, cleared and leveled the ground, and then waited. Only recently has the mission been able to appropriate the \$215 needed to build the Nangka church.

The monsoon season delayed a trip to Nangka until February; then after a week of sunshine I decided to go. Pajun, a young Kadazan, went along as my translator and helper. I was to help erect the new church as well as to hold revival meetings in this remote village.

To reach Nangka we traveled all day by jeep and then by boat. After fording the large river that isolates Goshen, we headed north over a tortuous dirt road. We passed the footpath leading to Nangka and went on to Kudat, a small but busy trading center. There we met Madawai, a convert from the Rungus people and our Bible instructor.

It took us all day Monday to find the proper type of hardwood lumber, bargain for the lowest price, and transport the material to the beach. The tides were wrong for crossing the bay that evening, so we left Madawai to guard the precious cargo, and we went to the home of church members for the night.

The next morning we found that the little 30-foot riverboat could not take everything in one trip. In fact, we would have to make three trips. Our little craft wasn't meant for the sea, however, and waves two feet high were just about all we could take with such a load. Two hours and ten miles later we approached the Nangka River and promptly ran aground on a sand bar. The waves now hit the stalled boat broadside and threatened to upend us. We all went into the waist-high water, unloaded the lumber, and guided the boat a hundred feet to the deeper water of the river.

This river is normally a quiet stream that snakes its way through the narrow valley for some 20 miles. However, three weeks before we came, it had become a monster fed by a week of heavy monsoon rains. Its level rose 40 feet, the banks were swept clean of jungle growth, and 20 houses disappeared. A new government school was destroyed and several people drowned. Along the riverbanks we saw debris that told the story.

The river was now its calm self again, and we went overboard several times to get across the shallow rapids. Large black-faced monkeys stared at us from the trees. Giant lizards basked in the tropical sun.

At four in the afternoon we tied our

Servicemen Entertained in Saigon

Missionary families in Saigon, Vietnam, share a Sabbath meal with Adventist servicemen. Between 25 and 40 young men attend Sabbath services at the Saigon Seventh-day Adventist church and remain with the missionaries throughout the day.

V. L. BRETSCH
Departmental Secretary, Southeast Asia Union



boat to the riverbank at Nangka. Kampong Nangka consists of 40 thatched houses on stilts, each house being about the size of a single garage. The brown-skinned people of mixed Malay and Chinese ancestry eke out an existence by burning the jungle to clear land for planting corn and hill rice. Then, instead of cultivating their hard-won land, the next year they abandon it and burn more jungle.

In their heathen state the Rungus people, both men and women, wear only a simple black sarong (skirt) fastened at the waist. Their health is poor, and their life expectancy is short. The child mortality rate is high. In one family with 12 children only four lived to adulthood.

The mission has tried in vain to keep Madawai, the Bible instructor, supplied with medicine for malaria, worms, and other diseases. The people like to "eat" the medicine, so the supply is soon gone. Madawai does not have a boat, and recently, because he had no transportation or medicine, a member's son died. For only \$100 we can build a 25-foot hardwood-plank boat. We have placed this need high on our priority list.

The Rungus are a very friendly people. Though they have no vocal greeting, they all must shake hands wherever they meet and say "Bah" (no meaning). When we attend a Sabbath school, all shake hands both before and after the service, and even shake the hands of the babies in arms.

The place of worship in Nangka was a 10-by-14-foot thatch shelter. The recent storms had ravaged the thatch. The 60 persons who attended our meetings crowded inside and around the outside of the shelter to hear. During the rains, the people used umbrellas and large leaves to keep dry. Though only eight of the 60 have so far been baptized, all of them have "entered our religion."

We were to build a church 20 feet wide and 36 feet long with a metal roof held up by eight hardwood posts sunk in concrete footings. The walls and benches would be built of native bamboo. The dirt floor would have to suffice till more funds are available for cement. The church would be built on a ridge 100 feet above the river, so everything had to be carried uphill.

I was impressed with the eagerness of the local people to help in the hard work. One fellow climbed the hill with a full sack of crushed rock on his head, his hands swinging at his sides. Most of the men of the kampong came each day to help, observe, or exclaim over the factory-made tools. They continually forgot the guidelines, tripping over them and breaking the string. Their comical reactions became a humorous by-product of the building program.

By Friday afternoon we had raised the walls and rafters and were ready for the roofing.

Friday evening I learned of the serious illness of the local witch doctor, an old woman who would not accept our medicine or our prayers. She was failing fast in spite of her own medicine smeared over her chest and forehead. She probably had malaria, with intermittent high fever and chills. She lay on the floor of a small, dark,

and foul-smelling room with her followers crowded about her sobbing and wailing to frighten away the spirits.

That night the loud screaming and wailing among the heathen of the village broke up our meeting. All night the wailing, accompanied by weird music, continued. On Sabbath morning during breakfast the old witch doctor breathed her last. I will never forget the terrible, hysterical wailing of the mourners.

We were awakened Sunday morning by a heavy rain that lasted most of the day. The roof was not yet on the new church, but we were eager to be on our way home, so Pajun and I worked in the rain. The kampong men did not share our views and did not come out till enough roofing was in place to provide them shelter.

At sunset, having driven the last nail, we climbed down from the new roof, soaked, tired, but pleased to be done.

The people requested that we have a meeting in the new church that night. I was tired, but as we sat at supper on Madawai's porch, the long line of flashlights coming along the trail from the distant houses refreshed me. Here were these people so hungry for truth that they were willing to walk in darkness and rain along trails of deep mud. That night I spoke of the joys of our heavenly home and answered the many questions asked by these sincere people.

By Monday morning the heavy rains had gorged the river, making a trip out by foot impossible. The same boatman we hired to bring us in agreed to take us out even though the boat was having engine trouble. The water was rising rapidly. So swift was the current that it took three tries to turn the boat around. Then we were off and racing pell-mell downstream, with the churning water and floating debris swirling about us.

Out on the bay the wind kept our progress almost nil. Ten-foot waves nearly stood the narrow craft on end. At critical moments the engine would slip

out of gear, and my heart would skip a beat. We certainly needed the Lord's guiding hand through that storm.

When we reached Kudat we learned that rains had flooded the roads. No traffic had come through and landslides were expected. Sure enough, 35 miles from Kudat cars and people were lined up where a village had been flooded. The road was closed. A mile on we faced a veritable wall of mud, rocks, and trees that covered the road and had pushed one jeep halfway over the bank. We tried to help the distressed driver, but it would have taken a bulldozer to get him out. We settled down to an uncomfortable night in the jeep.

Finally, late the next day, by digging into the rocky part of the mud slide and by laying down planks, we got through. In another hour we were at the river within a half mile of home. The river was 200 feet wide at this spot, but is usually only running-board deep. Large rocks on both sides mark out a rocky ford across the river, but now the rocks were covered with water. The river was a raging, muddy torrent that defied us.

After an hour we saw on a marking stick that the river had receded somewhat. Just before sunset some church members appeared on the distant bank. They wanted to know if they could help. I asked them to take word to my family that I hoped to be home later that night. They warned us not to cross yet, and we could see that the water was chest high and far too swift for the jeep.

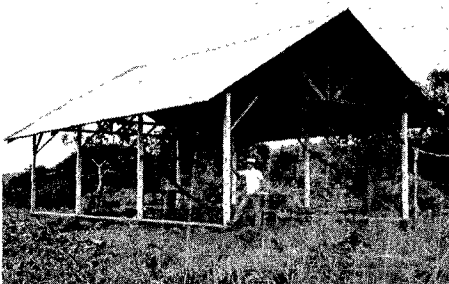
By half-past eight that evening the river had dropped a foot and we were ready for a try. We plunged in. In mid-stream the current pushed us downstream into the big rocks. One big bump and we were hung up. The engine kept gurgling and the headlights pointed out our distant objective. But we were stuck in the middle of an angry river.

"Pajun, you've got to go ask for a farm tractor to help us" was all I could manage to say.

Without a murmur Pajun was out the window and fighting his way across. His flashlight blinked on the shore to tell me he had made it. At the same time the river swept the jeep off the rock and I was on my way again, but just before reaching the shore, the jeep dropped into a deep hole. However, I was able to keep moving. Up on the bank I opened the jeep door, and the waist-high water spilled out!

I was home again. I thanked God for His care and guidance during the two days it had taken us to travel the 70 miles from Nangka back to our home. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).

With so many similar trips to make in the future, we look forward to the time when we may have a mission launch that will open the whole of Marudu Bay and its rivers to the reach of this last-day message. With such a launch we could travel to Nangka and these other villages in less than an hour by going directly across the bay. The time now spent in fighting the elements we can devote to teaching, preaching, and ministering to the needs of the people.



Recent storms have ravaged the thatch that sheltered the place of worship at Nangka in Borneo. Below: The \$215 church.

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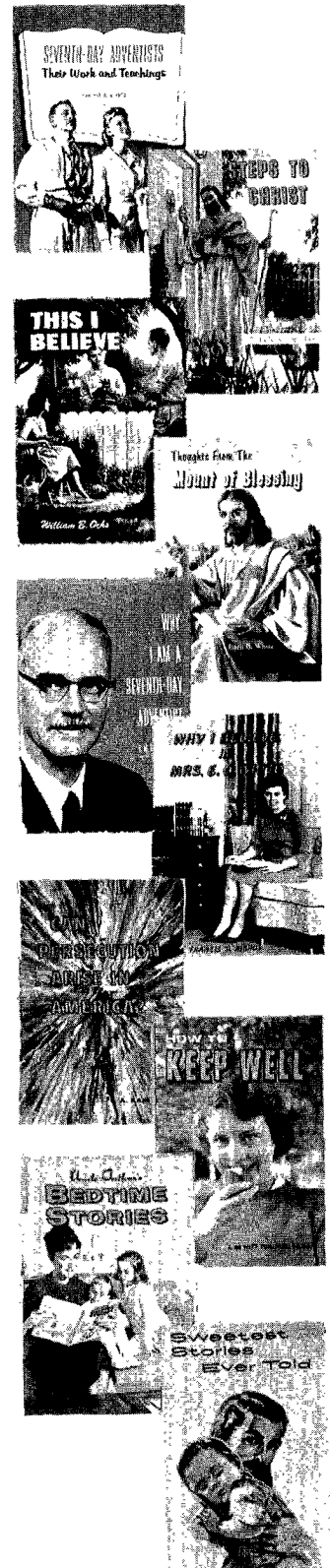
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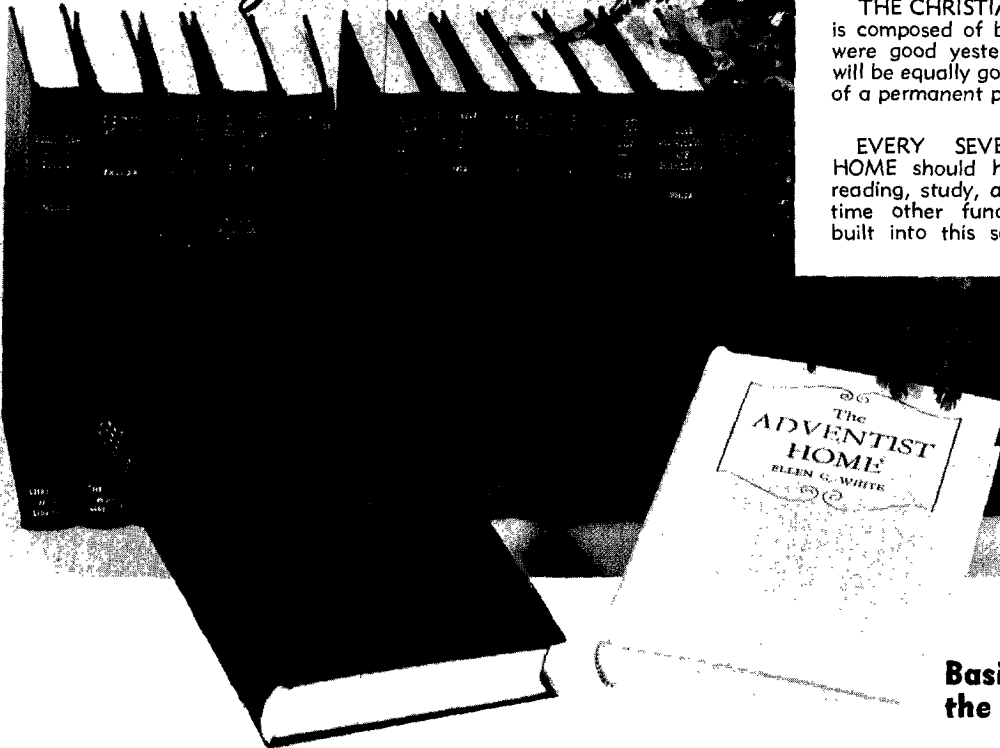
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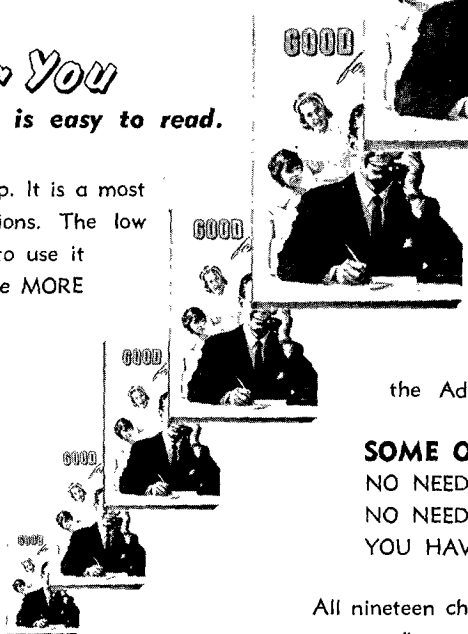
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—J. ERNEST EDWARDS, *Secretary, Lay Activities Dept. General Conference*



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► A William Randolph Hearst Foundation grant of \$2,000 was recently presented to Parkview Memorial Hospital, Brunswick, Maine. Robert W. Harris, the administrator, said that Parkview's grant will probably be used to purchase special coronary-care equipment.

► The Maine Hospital Credit Association has elected Vernon L. Small, administrative assistant of Parkview Memorial Hospital, as their 1967 secretary. The association represents the hospitals of Maine.

► The New England Memorial Hospital, Stoneham, Massachusetts, entertained the local Rotary at an international dinner, March 20. Nearly 100 Rotary and hospital staff members and their wives attended the buffet dinner of foods from all over the world. International students of nearby Atlantic Union College presented a program of color slides from Thailand and folk songs from Brazil, Thailand, and Canada. Dr. Russell Tyler, pathologist at the hospital, was master of ceremonies for the evening.

► Seventeen persons have been baptized as the result of an evangelistic campaign conducted March 12 to April 1 in Quinebaug, Connecticut. Others are being prepared to unite with the church. Russell Burrill, district pastor; James Gilley, Southern New England Conference evangelist; and David Peterson, singing evangelist, conducted the campaign. These workers and their wives make up a newly formed team that has completed five successful campaigns thus far and is scheduled for a full bill of evangelistic efforts throughout the conference during 1967.



Canadian Union

Reported by
Pearl Browning

► John Skoretz, of Edmonton, Alberta, delivered \$21,212.10 worth of gospel literature last year. He was Canada's leading literature evangelist during 1966.

► The 1966 student literature evangelist deliveries in the Canadian Union were \$42,226.32 over the previous year.

► The youth of the Manitoba-Saskatchewan Conference have pledged 14 baptisms for 1967.

► R. C. Burton, latest intern to join the working force in the British Columbia Conference, reports a baptism of four in Terrace. Three other persons, baptized March 18 by Keith Dearing and Derek Mustow, will join the British Columbia Conference church.

► White-Bible distribution is now ap-

proaching the 1,500 mark in British Columbia. Good interests are developing.

► Evangelist George Knowles, of the Oregon Conference, is conducting a short series of revival meetings in the Westminster church, British Columbia, during the first part of May this year.



Central Union

Reported by
Mrs. Clara Anderson

► W. S. Lee, president of the Central States Conference, announced that a new church of 40 members was recently organized in Charleston, Missouri—the city's first Negro Seventh-day Adventist church. This congregation is the result of an evangelistic effort in 1966 by S. T. Lewis. They are working diligently to raise money for a church building.

► Warren Fales, a professional cowboy turned successful literature evangelist in the Nebraska Conference, delivered \$400 worth of books in three and one-half hours one evening recently.

► R. W. Dunn, secretary-treasurer of the Missouri Conference, joined with V. L. Chase, pastor of the Joplin church, for an effort in the Jerico Springs, Missouri, church, during April.

► The Denver Adventist Youth (DAY), under the leadership of Ted Wick, the youth pastor of the Denver area, are branching out into new areas. One new facet of DAY work is the Mile High MV, which is a composite of the youth from the four main Denver churches. Another is Teen Dial, a recorded message for teenagers, written especially for them. Callers can leave a message asking for advice or help. These messages are answered by teen-agers in the Teen Dial Band on Sabbath afternoons.

► S. S. Will, Kansas Conference president, reports a successful Week of Prayer at Enterprise Academy. His wife assisted him and visited each girl in her room for counseling. Elder Will visited each young man during the week.

► A. V. McClure, Missouri Conference president, and R. W. Dunn, conference secretary-treasurer, attended the dedication services of the Grandview, Missouri, church April 1.



Columbia Union

Reported by
Morten Juberg

► The church schools in Akron, Dayton, Lakewood, Newark, and Toledo in the Ohio Conference are using educational television. Teachers have advance outlines and guides for each broadcast and thus

may select broadcasts that will fit into their own program.

► Dedication services have been held for a mobile disaster van operated by the New Jersey Conference. Dorcas representatives from throughout the conference attended the ceremonies held at Trenton. The large semitrailer carries a large supply of clothing and bedding and is equipped to be self-sufficient at a disaster scene.

► C. H. Lauda, president of the Potomac Conference, recently traveled through the Inter-American Division under the auspices of the General Conference.

► Ministerial district workshops are being resumed this year in the Potomac Conference. The first of them was held April 24-27.

► Pastor LeRoy Albers recently conducted a school of prayer in the Mount Vernon, Ohio, church. More than 200 members of the congregation attended classes which met six periods during the week.

► Dedication services for the Pennsylvania Avenue church, Southern and Pennsylvania avenues, Washington, D.C., were held on a recent Sabbath. Cree Sandefur, president of the Columbia Union Conference, delivered the address, and C. H. Lauda, president of the Potomac Conference, read the Act of Dedication. The children's choir from the H. J. Detwiler School sang "Bless This House."



Lake Union

Reported by
Mrs. Mildred Wade

► Elaine Wieland, a seventh-grader from the Peoria, Illinois, area, received first prize at the Riverview school in an essay contest. She was one of 85 contestants. She will read her essay, "Privileges and Responsibilities of Being a Citizen," at graduation exercises this spring.

► Groundbreaking ceremonies were held at Bauer, Michigan, April 2, for a new church building that will seat 190 people. The pastor, William Tol, and the conference president, R. D. Moon, were guest speakers. Present church membership is 55. The new building is to be enclosed by fall so it can be used next winter.

► Under the leadership of Mrs. Harold Schrader, the 90 members of the Galesburg, Illinois, Sabbath school raised \$1,262.46 for Investment during 1966. Their Investment offering the previous year was only about \$400.

► The Dowagiac, Michigan, congregation with a membership of 66, is planning to erect a \$100,000 church that will seat 235 people and provide ample space for Sabbath school and other rooms. The pastor of this growing church is E. F. Herzel. At the groundbreaking Mayor James Mosier

stated that the occasion marked "a good day" for the city and expressed appreciation for the witness of the church. R. D. Moon, conference president, remarked that "God cannot be found in a church of brick and stone but only in church members."

► A pack trip for young people 14 years and over is planned by the Michigan Conference MV Department. Beginning at Tawas on May 28, the group will ride horseback over many miles of hills, valleys, and bluffs, ending at Camp Au Sable on June 4. They will follow the banks of the Au Sable River, averaging about 15 miles a day. There will be outdoor camping, nature study, singing, swimming, and games. The climax will be a 17-mile canoe trip down the Au Sable River.

► Michigan's five academies celebrated Health Emphasis Week April 10-14. Ella May Stoneburner, R.N., of the General Conference, was the guest speaker. Physicians, nurses, dentists, optometrists, ministers, and others assisted with the program. Health Emphasis Week is to be a regular yearly program sponsored by the conference.

► The Moon church in Wisconsin celebrated its seventy-fifth anniversary April 21 and 22. R. E. Finney, Jr., president of the conference, was the guest speaker. A Sabbath school was established there in 1889 in the home of William Sanders, and in 1892 a church was first organized, with nine charter members. Ronald Bissell is the present pastor.

► Seventeen new members have been added to the Van Dyke church at Warren, Michigan, in two baptismal services conducted by James A. Ward. Two non-Adventist young men, Mark and Daniel David, accepted the message after attending church school. The entire Darwin Webb family of seven were baptized together in the last service. They had attended the It Is Written program in Detroit in 1963, later attended Elder Ward's meetings, and have received Bible studies.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Forty-six college men and women from Walla Walla College have fanned out over the Northwest for practice teaching in elementary and secondary schools after completing two weeks of intensive training under Prof. Robert Wagner in methods and materials of instruction.

► The Gem State Academy faculty and staff entertained local businessmen of Caldwell, Idaho, on March 28 in recognition of the close relationship between the academy and the area's businessmen. Before the banquet faculty guides conducted guest tours. Featured attraction was the new industrial arts building. Guest speakers were Caldwell's mayor, Coley Smith, and Gordon S. Balharrie, dean of the school of theology, Walla Walla College.

► Lee Carter, president of the Wyoming Conference, was a recent weekend guest at Mount Ellis Academy, Bozeman, Montana, and addressed the students at vesper Friday evening, and at the church service and afternoon youth meeting on Sabbath.

► Mr. and Mrs. Bill Zehm, missionaries on furlough from Peru, where Mr. Zehm is farm manager of the Inca Union College, visited Mount Ellis Academy on March 29. Mrs. Zehm, formerly Corrine Pflugrad, was dean of women at Mount Ellis from 1951 to 1954.

► Twelve evangelistic campaigns were conducted in the Oregon Conference during the first quarter of 1967. Reports to date show 300 baptisms. The spirit of evangelism is evident everywhere throughout the conference. Ten series of meetings are in progress or scheduled to begin during the second quarter.

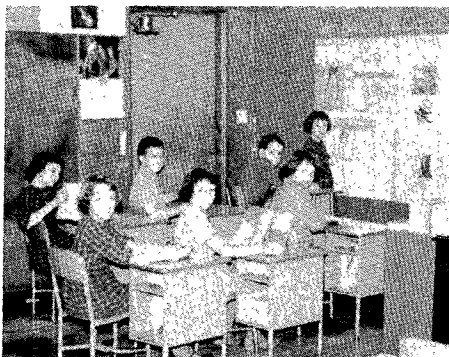
► The church in Deary, Idaho, was dedicated April 8, with E. S. Humann, union conference auditor, as guest speaker. Others taking part were L. W. Crooker, R. C. Remboldt, W. E. Wasenmiller, and R. J. Kegley, Sr. (a former pastor), as well as Alex R. Hall, present pastor, who began a nine-night series of meetings the following evening to follow up the interests developed by Gift Bible Evangelism.



Northern Union

Reported by
L. H. Netteburg

► Construction on the new camp meeting auditorium at Maplewood Academy, Hutchinson, Minnesota, is now well under



All Seven in Church School

Seven children of the Leslie Douglas family attend the Scappoose-St. Helens church school about 20 miles north of Portland, Oregon.

Their own church (St. Johns, Oregon) does not have a church school, so the children come 13 miles each day to school from their 500-acre farm near Portland. Their parents want them in church school despite the distance. They walk or ride their bicycles the first mile to catch a bus. They ride this bus about ten miles, and our bus picks them up and brings them the rest of the way. They are Marlyn, grade 1; twins Laurie and Annie, grade 2; Jody, grade 4; Becky, grade 5; Jeff, grade 6; and David, grade 7.

CHARLES A. ANDERSON

way and is scheduled for completion in time for the 1967 camp meeting starting June 23.

► A series of evangelistic meetings was begun Sunday night, April 23, at Bemidji, Minnesota, with J. Orville Iversen as speaker. The meetings are the culmination of a series of daily Voice of Prophecy broadcasts which have been on the air since October 31, 1966, and ended April 29. K. I. Foss is the pastor.



Pacific Union

Reported by
Mrs. Margaret Follett

► The winning oration at the twelfth annual Pacific Union temperance oratorical contest, held April 1 at San Pasqual Academy, was given by Steve Wallace, a junior at Pacific Union College Preparatory School. The other contestants were Allan Crandall, Thunderbird Academy; Reuben Platas, Fresno Union Academy; Kenneth Cox, Hawaiian Mission Academy; Scott Henrickson, San Gabriel Academy; and Sharon Wanamaker, San Pasqual Academy.

► Ten Navaho Indians were baptized at Monument Valley Mission on March 25, the result of years of Bible studies and church attendance.

► The Loma Linda Book Shop, a branch of the Southeastern California Book and Bible House, reports 1966 sales of about \$70,000. It serves students and faculty of Loma Linda University, and provides a convenient service for the 8,000 church members in the Loma Linda area. William M. Robinson is manager.



Southern Union

Reported by
Oscar L. Heinrich

► Nine senior academies participated with booths, orators, jingles, and essays in the annual academy temperance weekend at Forest Lake Academy, March 24.

► Dr. Loel Wurl of Hapeville, Georgia, was named president of the Dixie Chapter of National Association of Seventh-day Adventist Dentists (NASDAD) at its annual meeting recently in Atlanta, Georgia.

► Harold Walker, pastor of the Memphis Raleigh church, was ordained to the gospel ministry in the Nashville Bordeaux church, March 13. Participating in the service were the conference president, E. L. Marley; pastor of the Louisville, Kentucky, church, Robert Kachenmeister; and E. C. Banks of Andrews University.



Southwestern Union

Reported by
J. N. Morgan

► A unionwide Bible conference was held for Southwestern Union College and the conference academies, April 19-23. This meeting, under the direction of H. E. Haas, union Missionary Volunteer secre-

tary, emphasized Bible instruction in the coming crisis, Sabbath observance, prayer, signs of Christ's coming, and the Spirit of Prophecy. Instructors included H. T. Burr, G. C. Dart, John L. Hayward, D. W. Holbrook, B. E. Leach, L. M. Nelson, A. C. Rawson, V. L. Roberts, G. H. Rustad, A. L. White, E. F. Sherrill, and E. C. Wines.

► Three hundred delegates from the Southwest Region plan to attend camp meeting this year to receive instruction in laymen's activities. Conducting the lay leadership school will be V. W. Schoen of the General Conference Lay Activities Department.

► Pastor James Wray, from Indianapolis, Indiana, will begin his ministerial career in Alexandria, Louisiana.

► Curtis Barger, associate secretary of the General Conference Sabbath School Department, and George Schram, Southwestern Union Conference Sabbath school leader, united their efforts this spring conducting Vacation Bible School workshops and Sabbath school rallies throughout the Southwestern Union.

► With a per capita of \$24.14 the Southwestern Union Conference ranks first in North America in the 1967 Ingathering campaign.

► Spanish members of Albuquerque, New Mexico, received parent and home education training by Archa O. Dart, of the

General Conference, April 21 and 22. Problems confronting Adventist homes today comprised the major discussions.

► Leroy J. Leiske has assumed district responsibilities for the churches of Dalhart, Clayton, and Raton, in the Texico Conference.



Loma Linda University

Reported by
Sandra Craig

► The new Loma Linda Dairy, a branch of the La Sierra College Dairy, had its grand opening March 15. Pliny Webb is director.

► Ralph F. Waddell, M.D., secretary, General Conference Medical Department, has been named alumnus of the year by fellow graduates of the Loma Linda University School of Medicine. Dr. Waddell, class of 1936, served 25 years in the denomination's medical work in Thailand and Singapore before accepting his present post in 1966. More than 1,000 alumni and their wives and friends were present for the banquet at which Dr. Waddell was honored.

► Leon Russell, assistant chaplain of Portland Sanitarium, is attending a special three-month session for chaplains at Loma Linda University.

Edwin Kungel, pastor, Delta district (Colorado), from Kingsburg (Central California).

E. V. Schultz, pastor, Goldsboro, North Carolina, district (Carolina), from Nebraska.

Harold K. West, pastor, La Mesa church (Southeastern California), from Charleston, South Carolina (Carolina).

(Conference names appear in parentheses)

From Home Base to Front Line

North American Division

Dr. and Mrs. Loyd R. Zachary and three children, of Sacramento, California, left San Francisco, California, April 10 for Ethiopia. The maiden name of Mrs. Zachary was Miriam Rae Haines. Dr. Zachary has accepted appointment to serve in the Gimbie Hospital.

Abraham W. Okoro, returning to his homeland after study in the United States, left Detroit, Michigan, April 16 for Nigeria. He is to teach in the Adventist Secondary School at Ihie, via Nbawsi, East Nigeria.

Elder and Mrs. H. M. Baldwin left Washington, D.C., April 5 for Hong Kong. They are returning after furlough. The maiden name of Mrs. Baldwin was Rose Marie Fellabaum. Their previous location was Manila, Philippines, where Elder Baldwin was secretary-treasurer of the North Philippine Union Mission. He is now to be transportation and purchasing agent for the Far Eastern Division, located in Hong Kong. C. O. FRANZ

NOTICES

Price Correction

The price of *Crusader for Creation* by Harold W. Clark, reviewed in "Avenues to Reading Pleasure" in the April 20 issue, should be \$1.50, not \$1. It is one of the Destiny paperbacks published by Pacific Press.

Correction

In the April 13, 1967, issue of the REVIEW AND HERALD, an error occurred in the listing of missionaries sent from the Northern European Division. The names of Mr. and Mrs. Edgar Arthur Warren were given as having gone from the United States to West Africa. This should have read—from Britain.

ANSWERS TO

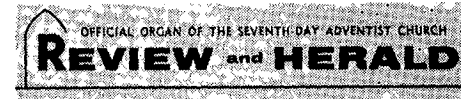
Your Denominational IQ

(Page 7)

Answers: 1-b; 2-d; 3-a; 4-c.

Church Calendar

Spirit of Prophecy Day	May 20
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



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

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

REVIEW AND HERALD, May 18, 1967



Delmer T. Burke, pastor, Estey-Edenville-Gladwin district (Michigan), from Council Bluffs, Iowa.

Frances Clark, elementary supervisor (Michigan), from Maryland.

Glenn H. Hill, assistant pastor, Battle Creek Tabernacle (Michigan), from Indiana.

Leo Herber, M.D., medical secretary (Northern Union).

Paul Barcenas, teacher, Maplewood Academy (Minnesota), from Perham public high school.

W. J. Neptune, pastor (North Dakota), formerly district pastor (Potomac).

W. P. Thurber, superintendent of education (Southwestern Union), formerly principal, Valley Grande Academy (Texas).

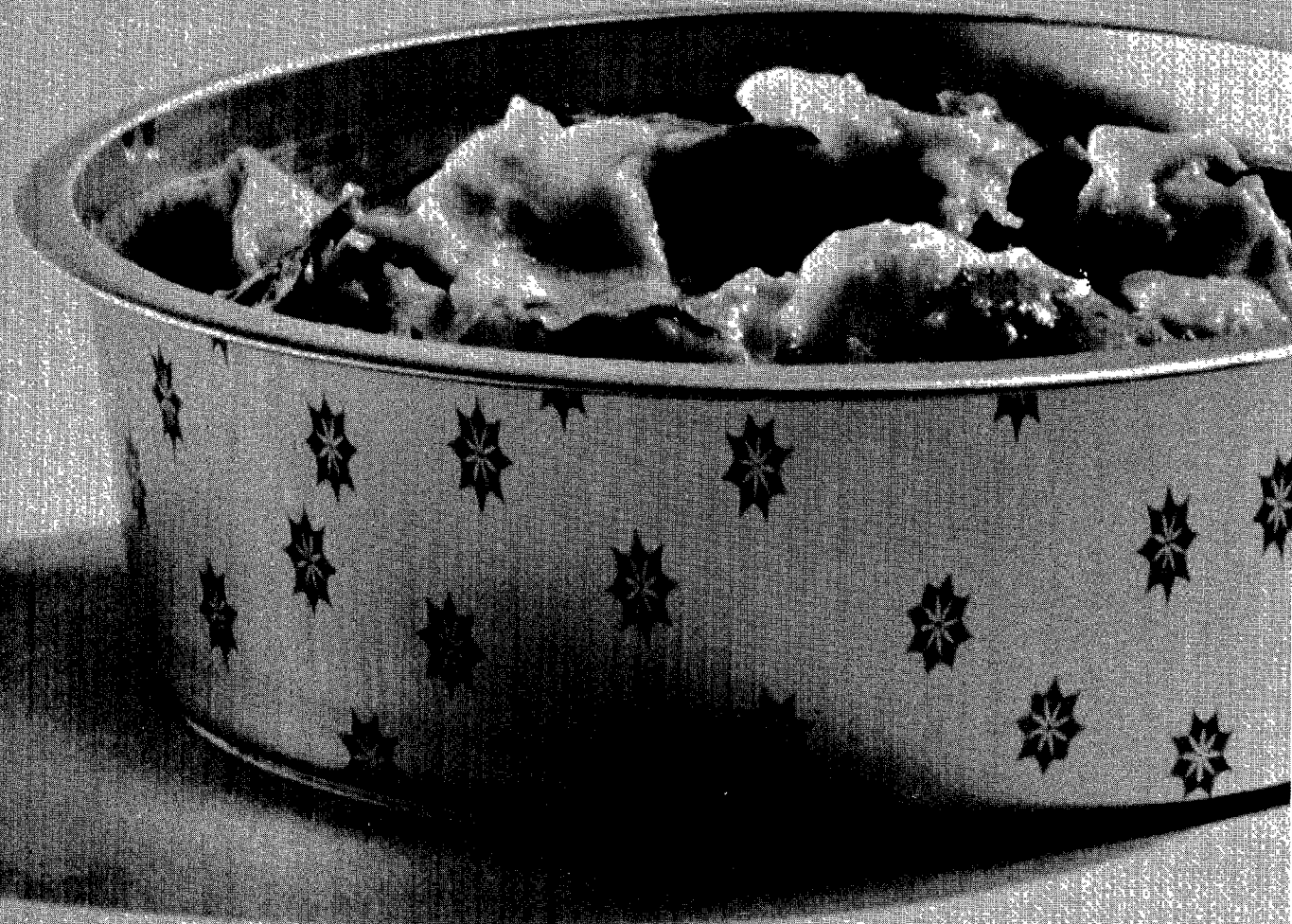
W. J. Griffin, publishing secretary and manager of the Home Health Education Service (Southwestern Union), formerly associate publishing secretary (Central Union).

E. K. Walter, secretary, ministerial department (Southwestern Union), currently holding evangelistic meetings in Oklahoma.

Melvin Smith, salesman, Loma Linda Foods, formerly salesman for Sunnydale Academy (Missouri).

W. Carl Whitten, publishing secretary (Southern California).

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Academic Deans Appointed

Frank Knittel, vice-president for Student Affairs and professor of English at Andrews University, has accepted the position of academic dean of Southern Missionary College. He fills the vacancy left by J. W. Cassell, who has been called to serve as the academic dean at Pacific Union College. CHARLES B. HIRSCH

Lake Union Re-elects Officers and Staff Members

Delegates to the twelfth quadrennial Lake Union session re-elected J. D. Smith as president and W. F. Miller as secretary-treasurer at their meeting in Milwaukee, May 1 and 2.

Others returned to office were the auditor, E. J. Gregg, and his associate, Arthur Opp, and the full departmental staff: education, G. E. Hutches; lay activities and Sabbath school, A. W. Bauer; medical, temperance, and ASI, J. P. Winston, associates, J. R. Brillhart, M.D., and Robert Sundin, D.D.S.; public relations, radio-TV, and religious liberty, Gordon Engen; publishing, J. W. Proctor; MV and NSO, Fred Beavon.

The Lake Union Conference was organ-

ized in 1901 with a membership of 15,379. At the close of 1966 the union membership stood at 43,466. The publishing work in this field is notable, since Michigan holds the world sales record of \$801,449.45 in 1966. W. P. BRADLEY

Death of Leo B. Halliwell

Leo B. Halliwell, who devoted most of his adult life to medical-launch work on the Amazon River, died April 19, having given 38 years to the gospel ministry. His home was in Vista, California.

Elder Halliwell entered the work as a Bible instructor in the Iowa Conference in 1920, but within 18 months he and his wife, Jessie, had responded to a call to Brazil. He labored in the South American Division until 1958, at one time serving as union president.

From the decks of the *Luzeiro* and its successors he dispensed healing and the truths of the gospel to isolated villages along the banks of the world's greatest waterway. When he retired from launch work the Brazilian Government awarded both him and his wife the Brazilian Cross in appreciation for their work.

Elder Halliwell is survived by his second wife, Mrs. Eleanor Bailey Halliwell.

Midwest Tornadoes Miss Adventist Buildings

When vicious tornadoes twisted their way across northern Illinois Friday evening, April 21, scores of people lost their lives, and property damage ran into the millions.

Although the fury of one of the funnels spent itself on the south Chicago suburb of Oak Lawn, it continued to leave a path of destruction as it swept to the east across south Chicago.

Directly in its path lay the Lake Region Conference office. On one side of the conference office the storm took off a roof. On the other side it smashed windows. On the next street numerous houses were demolished. The only damage detected at the Lake Region office was roofing material loosened. Adventists on the south side of Chicago have reported only scattered light damage.

Near Rockford, Illinois, an Adventist mother was driving a public school bus loaded with youngsters. The tornado flipped the bus into the ditch wheels up. Other than one child with possible back injuries, the children and driver escaped unharmed.

In Grand Rapids, Michigan, a twister just missed our church school, com-

pletely demolishing a church within half a block of it. The roof of one member's home was blown away, and several other homes received minor damage. One Adventist family in a car on the highway near Grand Rapids had the windows sucked out of their car as the wind pinned it against a stone wall.

V. W. Esquilla, lay activities secretary of Illinois, reports that the Oak Lawn Red Cross was well organized but requested money. Our local church and conference responded to this request.

In Belvedere, close to Rockford, which was badly hit by the tornado, the Red Cross was not so well prepared for disaster and called for food and blankets and for volunteers to care for the victims. The next morning the first 12 who came to help were Adventists, and they were put in charge of dispensing materials. GORDON ENGEN

In the Waseca-Albert Lea, Minnesota, tornadoes, we know of no death, injury, or excessive damage to any Adventist. At Albert Lea our welfare workers gave out clothing and food.

L. H. NETTEBURG

As we walk the streets and ride the subways and bus lines of the cities of the United States and Canada, we hear many languages. Sometimes it is Spanish, sometimes Italian, or one of the Slavic tongues, or the staccato of an Oriental language, or perhaps it may be Yiddish.

These voices remind us of the large groups of people in our midst whose chief language is not English. The question comes to us with striking impact, How will the message of the third angel reach these people, many of whom are searching for truth?

One means of communication likely to succeed in reaching their hearts and minds is the printed word in their own language. Therefore, the General Conference is making special efforts to provide gospel literature and suitable Bible courses in the foreign languages used by these larger groups in the North American Division.

Let us then respond with liberal hearts and substantial contributions to the opportunity which will come to us on Sabbath, May 20. In this work we may truly have a part in the "gift of tongues."

W. L. PASCOE

Review Editors Encourage Broader Flow of News

In order to encourage a greater flow of news from the field and to provide more complete coverage for our readers, the REVIEW is announcing a new policy on reporting. Beginning at once, we invite workers in North America to submit news items regardless of whether they also are sent to other publications.

Reports need not be rewritten, although reslanting for a world readership is always desirable. They may be submitted directly to the REVIEW by any worker (and, please as soon after the event as possible). They may be of any length, from one sentence to three manuscript pages. Writers should make it clear whether the material submitted is exclusive to the REVIEW.

Pictures are always welcome, but they should be different from those sent to other magazines.

Address all news reports to:

The Editor
Review and Herald
Takoma Park
Washington, D.C. 20012

South America Adds 21,546; Sets 1967 Goal of 26,000

The South American Division reports that 21,228 persons were baptized into the Seventh-day Adventist Church last year. With the 318 who were received into the church on profession of faith, this gives a grand total of 21,546 souls won during 1966.

"This is by far the largest number ever attained in the history of the South American Division," reports M. S. Nigri, division secretary. At the close of 1966 there were 183,026 members in the 818 churches of the division. The soul-winning goal for 1967 is 26,000.

D. H. BAASCH