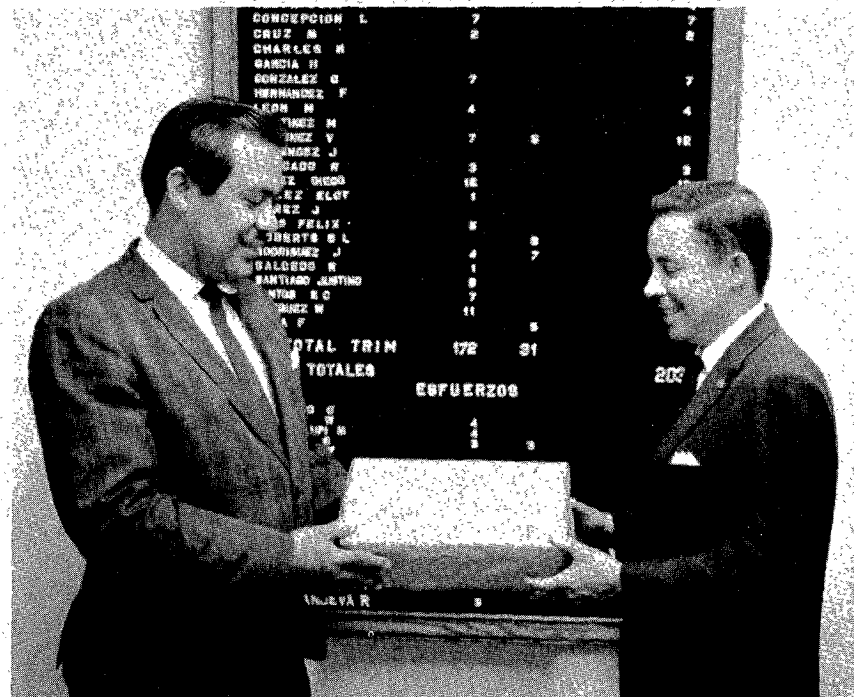


REVIEW and Herald

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A Modern Miracle in Puerto Rico

By J. H. FIGUEROA, JR.
President
Puerto Rico Conference



Jose H. Figueroa, Jr. (right), the president of the Puerto Rico Conference, hands the shoe box containing \$48,802 to Hector J. Brignoni, conference secretary-treasurer.

A MODERN miracle happened in San Juan, Puerto Rico, on Tuesday, April 18. We at the conference office were not prepared for the surprise that awaited us when we opened a package that arrived in the mail that morning. Books are sometimes returned to the Book and Bible House, and at first we took this to be a package of books. It was not insured, nor was it registered. But when we

opened the package we found it full of ten-, twenty-, fifty-, and hundred-dollar bills amounting to a total of \$48,802.

There was also a handwritten letter that began: "I am sending \$48,802. This is all that I have available now. When I began to save this money I thought about building a house, because the one I have is not very good. But
(To page 5)

CHRI^ST declared: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Certainly if God is the source and sustainer of all life, then a true knowledge of Him and fellowship with Him are vital to meaningful living. If God is the source of all life, then we must be in contact with that Life. But if God be a hard, even vengeful, being, as some people picture Him, how can we have fellowship?

Again, the Scriptures declare that we should seek to be like unto God in our ideals and ways of life, that, indeed, two cannot walk together unless they be agreed. Hence, if likeness to God is the goal of life, we must have a correct idea of the nature of God. If God be conceived of as gross, then how devastating the effect on the children of men who use that grossness as the measure and justification of their living.

The long record of sinful man is a record of conflict between God's endeavor to reveal Himself in His true light, and Satan's endeavor to caricature Him. The conflict began in the Garden of Eden, where the serpent sought to insinuate that God was selfishly holding back something from man. So successful was the devil soon to become in turning men away from God, that we find in the sorrowful record in the first chapter of Romans how rapidly men deteriorated as they turned from Him. They "changed the glory of the uncorruptible God into an image made like to corruptible man." From that they sank to the still lower level of picturing God as like unto "birds, and fourfooted beasts, and creeping things." The result was that they "worshipped and served the creature more than the Creator" (Rom. 1:23, 25).

The degradation that followed this was also plainly marked out. Wrote Paul: "For this cause God gave them up unto vile affections" (verse 26). Their depravity was accompanied, finally, by a complete repudiation of God, for Paul adds these fateful words: "They did not like to retain God in their knowledge" (verse 28). Depravity, polytheism, and virtual atheism—that is the picture of man in antediluvian days, so that every imagination of his heart was only evil continually.

Nor were conditions any better after the Flood. The story of man from the

The Inclination to Forget God

By FRANCIS D. NICHOL

time of the Flood until the time of our Lord may well be compassed in Isaiah's words that darkness covers the earth and "gross darkness the people." The most notable thing, perhaps, concerning the very people whom God chose to be His own during those long centuries was the fact that they so frequently "forgot God," and turned to idols, even to the point of becoming worse than the heathen round about them.

God brought Israel into the Promised Land, whose inhabitants were so depraved that the land spewed them out. Yet, instead of driving out the vile inhabitants, Israel copied their ways, raised altars to Baal and Ashteroth and to other of the degraded gods of the heathen. Too often Jehovah seemed to them nothing but one more god in a pantheon and a fierce, vengeful god at that, tainted in the same vile ways that marked the heathen gods. The Hebrew prophets cried out for reform, particularly for holiness and sanctification, but to a people

steeped in idolatry those words were meaningless.

When we come to the Christian Era we find Christ setting forth as one of the main reasons for His coming to earth His desire to show unto us the Father in His qualities of compassion, mercy, holiness. But the Christian religion had hardly been launched when the apostles faced a strange heresy known as Gnosticism. It was a weird mixture of Greek and other Eastern speculative philosophical ideas about God and the universe. At the heart of the speculation was this idea, that matter is inherently evil. In other words, the very ground under our feet, the earth which God had made, is essentially evil. There followed logically from this the view that the Being who made this earth was not the true, ultimate God, but some inferior being called a demiurge. Hence to look upon the handiwork of the great and ultimate God, but only on the baleful labors of some secondary, mali-

ONE YEAR ago this Thursday—June 2, 1966—the late editor in chief of the REVIEW AND HERALD brought a long and abundantly fruitful ministry to the Advent people to a close, and the following day fell asleep in the blessed hope of our Lord's soon return. The accompanying article is the first in a series of editorials he had prepared on the significance of the Sabbath today which was awaiting publication at the time of his death.

cious god who sought, not to benefit, but to damage mankind.

This great heresy spread rapidly over the church, tainting it in endless ways. One great historian, Adolf von Harnack, well observed that in Catholicism, Gnosticism gained half a victory. Probably we never will know the extent to which Christianity was affected by this prime heresy that involved the very nature of Him who is the Creator of this earth.

Modern Science and Skepticism

But let us move quickly on through the Dark Ages when various evil forces worked to obscure the light of God, and come down to the sixteenth century. We think of that century as the time of the great spiritual revolution, the Reformation. What we often forget is that that century was also the time of the great scientific revolution, which was to have a tremendous effect upon religion. Living at the same time as Martin Luther was a man named Copernicus, an astronomer who was forever to change the picture of the universe that had dominated men's minds for long ages, a picture of this little world of ours as the center, and all the other stars around it simply as ornaments, with only heaven itself as greater.

Copernicus proved that the earth is only one of a number of planets, with all of them simply whirling about the sun, which in turn is only a small object in a very vast universe. The devil was quick to take hold of this new knowledge to tempt men to reason, "If the universe is so vast how could God ever care for it? Indeed, how could He ever have created all of it?" Copernicus led men to enlarge their view of the greatness of the universe, while the devil led many to keep their view of God small and limited, as it had formerly been. The result was that to many God seemed to become lost and meaningless in the vast depths of interstellar space. Of course, it was not only sixteenth-century men who were tempted to take that wrong view. Multitudes today lose God in the greatness of space.

Universe a Great Machine

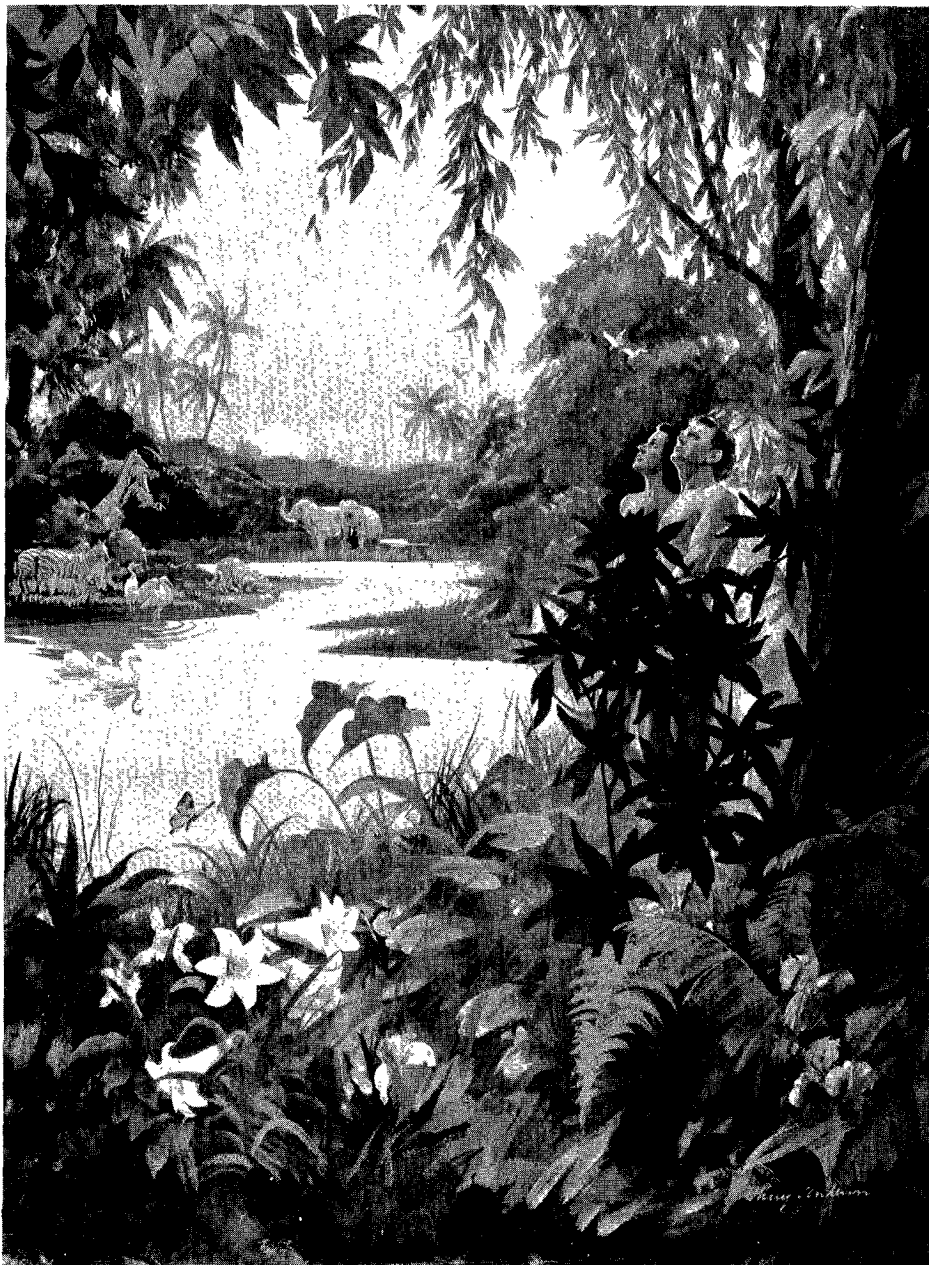
The work that Copernicus did, revolutionary though it was, was only the beginning. The century that followed was to witness an ever-increasing study of the vastness of the starry heavens, until a great man like Sir Isaac Newton was to write out for us the laws that rigidly govern the course of all the stars. The devil was now provided a much enlarged opportunity to turn men completely away from God. The kind of universe that Sir Isaac and other great men pictured found its simplest analogy in the intricate cogs

of a great machine, each interlocked, and each moving in unison with all the rest. Thus it was easy for skeptical men to focus simply on the machine and hurry to the conclusion that the whole universe is merely a mechanical device that runs of itself.

There were those who, refusing to go the whole distance to stark atheism, adopted a view known as deism, which held that though God made the universe, He did no more than that. Their view was that He made it, wound it up, as it were, and then retired into the vastness of space, leaving the universe to run on its own. The net result of all this was that to a great majority of intellectuals God either was farther removed than ever from the affairs of men, and unconcerned about them, or else that there was no God at all.

The Theory of Inevitable Progress

At the same time there began to flourish a wide-sweeping theory, though only a philosophical theory, that a certain law controls the whole universe, the law of inevitable progress, as though the whole universe were on some kind of cosmic escalator that inevitably lifts everything ever upward to higher levels. It was a pleasing theory, not at all difficult to accept. Somehow it was companion to the false idea of the irrelevance of God in the universe. Why do we need God if the universe is controlled by a law that steadily lifts all things onward and upward? Our ultimate destiny is assured, the future is ours. Who needs to trouble about an end to the world, with its judgment bar and a holy God seated there? The idea of progress is a contradiction of the idea of an end



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HARRY ANDERSON, ARTIST

to the world, with all that belongs to that solemn view. Indeed, this new, pleasing theory would enable men to revise an ancient pagan phrase and declare: Let us eat and drink, for tomorrow we make further progress upward. And all the while the hard rule was operating, namely, to the extent that God seems unnecessary, to that extent God disappears from the minds of men.

Come on now to mid-nineteenth century and look upon another scientific man who was to become one of the most notable, Charles Darwin. What he really did to the thinking of men was not to create a theory of progress and of all things evolving upward; that theory was already well established. What he did was to allege that there is scientific support for the theory, hence transforming a rosy bit of speculation into an apparently well-fortified scientific theory. Herein lies the true import of Darwin's work. He captured the minds of scientists, philosophers, and intellectuals in general, to say nothing of presenting the most pleasing theory for any mind not dominated by the scriptural view.

Atheists First to Accept

Atheists were the first to accept Darwin's "evidence." They rejoiced that it could now be scientifically "proved" that man simply evolved from primeval slime through various categories of animals on up to his present exalted state. That disposed of the creation, fall, and redemption of man all in one stroke. Other intellectuals rapidly took hold of the theory, though not always to the extent of seeing in it a proof for atheism.

Some took the position that we simply cannot know any longer just what are the facts about religion and God's relation to us. That was known as the agnostic position. The very word was coined at that time by a defender of Darwin named Huxley. It is significant in the extreme that it was the Darwinian theory that finally caused certain learned men to adopt the mood of mind that we cannot hope to know with certainty about God and His relation to man.

While all this was going on, scientific men in general, no matter what their branch of learning, were acquiring increasing stature in the intellectual realm. Nigh unto miraculous were the things they were discovering, inventing, producing on every side. It soon became unpopular—a mark of intellectual retardation—to question the conclusions and even the theories of scientists. The result was that the clergy finally began to give

An Amazing Book

Most books die within five years. A few live on awhile longer. Books that are translated into several languages must contain material of more or less universal value. What about the Bible? It is the Book that lives, the enduring Word of God. It is the world's oldest book in common use. It is still the world's best-seller. Its record is amazing, indeed the most amazing thing in all publishing history!

The American Bible Society, celebrating its 150th anniversary during 1966, recently issued the statement that the Bible has now been translated, either entire or in portions, into 1,250 languages and dialects, now making it possible for 98 per cent of the world's population to have access to the Book of life! What an amazing achievement! The breakdown of the list follows:

Whole Bible	237
Whole Testament	297
A complete Gospel or other book	716
	<hr/>
	1,250

This is man's greatest single achievement, and accomplished with the aid of divine power. What a privilege and honor it is to assist in the publication of the everliving Book of life, and to aid in its distribution among the peoples of the world! "Go ye therefore, and teach all nations."

ERNEST LLOYD

increasing weight to Darwin's views, which, let us repeat, were an alleged scientific proof of the whole theory of progress. By the end of the first quarter of the twentieth century the great majority of the theological seminaries and churches were heavily tainted, if not saturated, with evolutionary thought, which affected the whole record of Genesis, the fall of man, and the redemption of man.

Evolution Affects Whole Bible

Indeed, when one takes the premises of evolution, there is no way of stopping the theological changes until you have gone through the whole Bible, for the Bible does not paint a picture of any cosmic law of progress, of man constantly rising to higher levels through slow, uniformly operating laws of nature. The Bible record is definitely the reverse of this. If evolution be true, the word *sin*, for example, must logically be redefined as the remnants of man's animal ancestry from which he has not yet fully evolved. There is no Fall, as Genesis pictures it. Thus Christ's sacrifice for man loses its real point and meaning.

According to evolutionists, Christ's

death on the cross was simply a beautiful example of sacrifice and devotion. But the Bible presents a picture not only of sacrifice but of substitution where the innocent dies for the guilty. Equally significant, if evolution be true, the Bible, which is surcharged with miracles, must now be purged of them, for miracles cannot be mentioned in the same breath with slow-moving laws of nature. If man is the product of one, he cannot be the product of the other. The Bible pictures Creation as a miracle. Further, if there be no miracles then there was no virgin birth and there can be no literal resurrection.

Most important, how did the prime doctrine of God fare in this tremendous intellectual upheaval? We can perhaps introduce the answer by asking a question: If evolution be viewed as a universal law that exempts no part of the vast universe—which is the true evolutionary view—then what happens to God and heaven, as we have always thought of them? What happens to the transcendent God, as we describe the God of the Bible, who transcends all things that He has made, standing above and beyond all that He at first created and now sustains? Remember, it is a transcendent God who is presented to us by all Bible writers. It is only to such a God that prayer is meaningful. We must believe that God is ruler of all, guide of the stars, and guide of our faltering feet, if we are to feel that He is able to do anything for us.

Ideas About God Change

Yes, what happens to the idea of a transcendent God if the full force of the evolutionary idea is permitted to operate? The answer seems inevitable. The transcendent God disappears. There are those, of course, who fervently declare that they are Christians and at the same time evolutionists, that they view evolution as simply God's way of creating the world. Now, they are entitled to think as they desire. Nor do we challenge their contention that they can hold both the idea of evolution and the idea of God. It is possible to do so, provided—and note well the proviso—they readjust their idea of God, readjust it in a major way.

Obviously the transcendent God of the Hebrew prophets was embarrassingly in the way of the operation of the evolutionary theory, and so what did learned theologians begin to do? They adapted their idea of God to the evolutionary theory and began to speak of an immanent God. What is an immanent God? The very oppo-

site of a transcendent God. We do not have to become complicated in our speech or our thoughts in order to compass this idea. An immanent God is one who is present in all things. He does not stand far off on the elevation of heaven. He is close at hand, and pervasively so, in all creation.

Someone may say that this sounds like pantheism. It does. The believers in an immanent God are embarrassed by this fact and labor hard to prove that they are not believers in a pantheistic God. But despite all their protests, and their subtle distinctions, they are still unable to show any practical difference between their immanent God and the pantheistic God of certain airy philosophers, to say nothing of certain primitive tribal peoples.

In thus painting a picture of revolutionary changes in theology as a result of the acceptance of the evolutionary theory, we are not exaggerating. Joseph LeConte well observed, in his classic apology for evolution, that it "is literally one half of all science. Therefore, its truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought realm. On the contrary, it affects profoundly the foundations of philosophy, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God."—*Evolution and Its Relation to Religious Thought*, pp. 3, 4.

(To be continued)

A MODERN MIRACLE IN PUERTO RICO

(Continued from page 1)

then I decided to give it to the Lord."

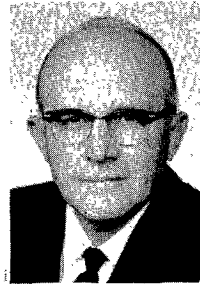
The handwriting was familiar. For a number of years we had been receiving donations of from \$500 to \$2,200 for various projects from an anonymous donor who always identified himself simply as "A Friend," or by a pseudonym. Who is he? We do not know. One thing we do know, however—he is a soul of great faith. Each of his letters carries the request, "Pray, pray for us," and in this letter he also suggests that we set apart a day of fasting and prayer for him and his family.

The workers at the office and some who were visiting with us knelt in prayer, thanking God for touching this brother's heart. Surely God is at work touching the hearts of many to take a more generous part in the onward progress of the work of God.

The angels of heaven also had their part in protecting this package until its safe arrival. Will you unite with us in prayer for this man, in whose heart God wrought a modern miracle?

A Personal Message From Your General Conference President

HEART to HEART



Dear Believers in the Advent Message:

Thomas Jefferson and his grandson were riding in a carriage one day. Along the dusty road trudged a weary slave. As the carriage drew near, the man doffed his hat to the President. Jefferson, as was his custom, raised his hat in return. The youth by his side paid no attention to the humble man's gesture.

"Thomas," the President spoke reproachfully, "do you permit a slave to be more of a gentleman than you are?"

"Christianity," the messenger of the Lord says, "will make a man a gentleman."—*The Ministry of Healing*, p. 489. How much the world and the church need the soothing oil of Christian courtesy. "Be courteous," the apostle Paul admonishes the followers of Christ. Some unknown author declares that "courtesy is the happy way of doing things."

Jesus is our great exemplar in courtesy. "Christ was courteous, even to His persecutors."—*Ibid.* "He was never rude."—*Steps to Christ*, p. 13. When Pilate threatened Him, the Saviour replied simply, "He that delivered me unto thee hath the greater sin" (John 19:11). Christ's courtesy was not without effect: "And from thenceforth Pilate sought to release him" (verse 12).

"He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression."—*The Desire of Ages*, p. 515.

"Show unqualified courtesy toward everybody," Paul admonished Titus (Titus 3:2).* "The heart where love reigns will be guided to a gentle, courteous, compassionate course of conduct toward others, whether they suit our fancy or not, whether they respect us or treat us ill."—*Testimonies*, vol. 5, pp. 123, 124.

We may exhibit courtesy in our lives by respecting the views of others. "Learn to see things from other people's point of view," Paul suggests (Phil. 2:4).† We may not always agree with the other person's position, but the courteous Christian respects the viewpoints of others. He can disagree without being disagreeable.

"The Christian is always courteous. And

by association with his fellow-workers, he becomes more and more refined. He learns to overlook little points of difference regarding questions that are of no vital consequence. . . . He will not hesitate to speak plainly and firmly when occasion demands; but his every word and act will be mingled with a courtesy so kindly, so Christlike, that no offense can be taken."—*Special Testimonies*, Series B., No. 11, pp. 13, 14.

How many misunderstandings and heartaches would be avoided in our homes if only we would manifest Christian courtesy toward husbands, wives, sons, daughters, fathers, or mothers. A more generous use of the words "please" and "thank you" will help pour the oil of love more freely upon jaded nerves and short tempers. Little acts of kindness and thoughtfulness will smooth the way in any home. "Christian courtesy is the golden clasp which unites the members of the family in bonds of love, becoming closer and stronger every day."—*My Life Today*, p. 200.

This happy way of doing things will break down barriers to human hearts and make us more effective soul winners! You have read this inspired statement before, I'm sure: "If we would humble ourselves before God, and be kind and courteous . . . there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

"A kind, courteous Christian is the most powerful argument than can be produced in favor of Christianity."—*Gospel Workers*, p. 122.

Not larger budgets nor more equipment—just a little more Christian courtesy on the part of every church member toward those around us. This will assure access to more hearts, inspire a spirit of inquiry, and win more souls.

Shall we not, all of us, endeavor to be more courteous to those about us and thus make the world a happier, more hope-filled place in which to live?

Sincerely yours in Him,

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

*Out of disappointment
you can make either*

A Cross or a Ladder

By RUTH JAEGER BUNTAIN

THIS article is about heartaches and disappointments, sorrows and misfortunes. You have them, and so do the 3 billion other people who share this planet with you.

Your face may be wreathed in smiles. Your words may be cheerful and courageous. But deep in your heart there is scar tissue—in your heart and everybody else's.

The scars are the inevitable consequence of being a member of the human family, the result of living in a world 6,000 years this side of Paradise lost. Perhaps the scar in your heart was caused by the loss of a loved one, by the crippling effects of an accident or illness, by a broken marriage or a child turned prodigal, by the loss of material possessions, or by a betrayal of friendship.

We are not concerned here with the causes of your heartaches, but with their effects and with what you can do about your personal tragedy. The misfortune was not of your choosing, but you alone can determine your response to it. That is the most important part of the experience.

You can respond as millions of others do and become bitter and resentful. It will be an understandable but unfortunate choice. Unfortunate, because you will never find peace by fighting the inevitable. If unchecked, your inner hostility will grow until it corrodes your personality. It will grow until it makes you suspicious of your fellow men and antagonistic toward God. It will isolate you and make you lonely. You will be on one side of the wall you erect, and your fellow men on the other.

There is a far better way to approach sorrow than the emotionally immature way of nurturing resentment, of shaking a fist at earth and at heaven. William James, the father of applied psychology, has suggested the first step: "Be willing to have it so"—to acknowledge that certain things are within your power and that others are not, and that there is wisdom in distinguishing between them. John Milton, blind at the age of 42, wrote: "It is not miserable to be blind. It is only miserable not to be able to endure blindness."

This thought is expressed in a

prayer composed by Reinhold Niebuhr, which is recited in unison at the weekly meetings of the New York branch of Narcotics Anonymous. It is worthy of repetition by all people:

"God grant me the serenity
To accept the things I cannot
change;
The courage to change the things I
can;
And the wisdom to know the differ-
ence."

After you have become "willing to have it so," there is a second step—to transcend yourself and sublimate your disappointment in some concrete service to humanity. This is what one husband and wife did, and in so doing they found peace. For seven years this school principal and his wife had waited for a child. At last the long-anticipated event took place, and a baby girl was born. The couple was well known and well liked, and many friends came with gifts and congratulations.

However, when they looked into the bassinet they did not see the kind of baby they had anticipated. It was not the kind they had expected. The infant sleeping beneath the satin coverlet was a Mongoloid.

It was a major tragedy to this fine, highly intelligent couple. But after the initial grief had subsided they realized the futility of fighting the inevitable. They acknowledged the necessity of accepting what was not within their power to change. They become "willing to have it so." They sought to make their sorrow purposeful and to transcend it. They found there was something they could

do, something that would unite them in a bond with others who likewise suffered.

They made contact with other people in their area who also had retarded children, and were among a pioneer group who founded a school for such children. The mother has devoted her teaching talents to this school, giving love and understanding to every child in an endeavor to help each reach his potential.

It was in the transcending and sharing of their misfortune that this couple found peace. Out of their cross they fashioned a ladder. Up that ladder have climbed hundreds of parents of retarded children, finding hope and encouragement where previously they had known only despair.

Many others have sublimated personal tragedies. A couple who lost their only son, a brilliant student in a university, offered rooms in their spacious home to impoverished students who attended the same school. In this way their son, though dead, contributed vicariously to the education of others.

Another woman, whose child was killed in an accident, adopted another who had been mistreated. Her love for the deceased, which might have atrophied into tears and self-pity, she transferred to a neglected and unwanted child.

To a large extent every person creates his own environment, and in his creation finds either heaven or hell. Napoleon possessed everything men seek desperately to achieve—riches, power, the homage of men. Yet at St. Helena, in a burst of morbid introspection, he said, "I have

Too Long a Prisoner

By MARTHA JEAN DUFFIE

Too long have I a prisoner been,
Confined within these walls!
All day a thousand tasks I've plied;
Now darkness falls.

Oh, I am tired of walls and tasks,
And of the ticking clock!
I must get out and away from these.
I must get out and walk!

I leave behind these prison walls
And slip into the night,
When, lo, the heavens unconfined
Spread out their glory bright.

A thousand worlds at once I see,
And my world expands
And grows. Here with wonder I recall
I am in God's hands.

never known six happy days in my life." Helen Keller, deprived of sight and hearing in infancy, said, "I have found life so beautiful."

Through suffering, man identifies with the human race. Albert Schweitzer expressed this thought when he said, "Whoever among us has through personal experience learned what pain and anxiety really are . . . belongs no more to himself alone; he is the brother of all who suffer."

Dr. Schweitzer conceived of a fellowship of those who bear the mark of pain, whose members, having suffered themselves, seek to eliminate it in the lives of others. He realized that human nature reaches fulfillment by centering its attention on the sorrows of others. When man concentrates on his own suffering, he becomes bitter and self-centered. When he projects his attention outward, he finds the sense of solidarity he is seeking and loses his feeling of estrangement.

Suffering can also serve a redemptive purpose. Without sorrow we would be satisfied to keep our eyes on things of earth. We would have little incentive to look heavenward.

Without suffering, many of the promises of the Bible would be meaningless. If we had never been heavy laden, there would be no incentive to accept the gracious invitation offered in Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

If you had never known care, there would be no reason to cast "all your care upon him; for he careth for you" (1 Peter 5:7).

If you have never experienced the sting of tears, the discomfort of pain, or the sadness of bereavement, you would find little meaning in such passages as Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The greatest comfort to those who sorrow should be the realization that they are not alone in their suffering. A man who walks in the shadows can be certain of one thing—divine companionship and understanding. God the Father knew the meaning of sorrow when He sent His only Son from a heaven of indescribable glory to a world that would reject Him. And Jesus, the Son, knew sorrow when He walked as a man among men, "despised and rejected . . . ; a man of sorrows, and acquainted with grief."

Even on the cross the Man of Sorrows identified Himself with the needs of humanity. There was a thief to the right of Him and another to

His left. He transcended His own pain and concerned Himself with the malefactors. And because of His dying ministry, the cross of one of the thieves became a ladder to eternity.

Yes, you have had disappointments and disillusionments, sorrows and misfortunes—you and the 3 bil-

lion other people who share this planet with you. Two responses are possible: You can accept the misfortune, transcend and sublimate it, or you can become resentful toward God and man. Which will you make of your disappointment—a cross or a ladder?

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

TONGUES WITH VEILS

PEOPLE usually think of veils in connection with hats or brides or, in the literary field, with expressions such as, "She gave them a veiled look." In each of the three cases the veil, real or figurative, covers something; not even that, really. What it actually does is to blur only slightly another object.

Therefore, in this context I'd like to suggest another object that all too often wears a veil. It's an unlikely object, no doubt of that, and I'm sure that getting a veil on it would pose a rather serious problem.

I'm referring to the tongue. When a veil is put on it the speaker takes cruel delight in making remarks that are blurred just enough so that he can, if necessary, claim complete innocence, while making his meaning unmistakably clear to his victim.

Perhaps some examples will help document this unchristian trait.

Example No. 1: Kathy and Joan meet. They've known each other in the past, but have been out of touch for some time. Kathy has had lots of heartaches in the intervening years, as Joan is aware. She's come close to emotional and spiritual shipwreck, but through the grace of God has righted herself and set a very difficult life goal, which she is pursuing single-mindedly. Joan knows all this, but when she hears how well things are going for her old friend (?) she exclaims, with a trilling little laugh, "Well, I guess miracles never cease! You're the last person in the world whom I'd have thought would be interested in a career of that sort."

She knows, and Kathy knows, that what she's *really* saying is, "My opinion of you never was high, never will be high, and besides, I hope you don't make the grade." But she's safe with that veil on her tongue. Of course she's caused a very dark cloud to pass across Kathy's sun; the latter can't help wondering whether *all* her friends feel this way, and for a moment all the old despair washes over her. But she gains command of herself and replies quietly, "But I *am* interested—in fact, I love it."

Example No. 2: Joe has worked very hard and saved his money; he's gone without many almost-necessary items so that he can realize his ambition—the down payment on a shiny new car. And the great day actually arrives. The car is *his*. He can't wait to show it to his buddies. Unfortunately, though, there's one in every group—a veiled tongue, that is.

Stan walks around the car, kicking each tire (this is a ritualistic kind of thing, apparently), then announces in a pseudo-cheerful tone, "Old Buddy, you're a lucky man. But I'm sure glad I don't have to pay for it!"

After an appropriate pause, during which Joe comes to the inescapable conclusion that he's probably a financial moron, Stan delivers his parting salvo, which slides beautifully off that veiled tongue:

"Hope you don't have any trouble with this model. Somebody was telling me the other day that the clutch—but I'm sure you investigated carefully before you bought it."

Joe, stricken, gets the point—the "veiled" point.

We could compile an endless list, such as the guest who, when being entertained in a friend's home, expounds glowingly on a previous entertainment in someone else's home. That carefully veiled tongue succeeds in making the hostess feel like even a very poor "second." Or the veiled tongue that purrs, "I hadn't ever thought of you as able to wear that color or style."

Perhaps I'm a lonely minority of one, but if someone wants to "get it off his chest," I'd rather have it "right between the eyes." Straightforward. No veils. It seems to me that Solomon must have felt the same way, since in Proverbs 15:4 he stated flatly: "A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit."

Miriam Hood

WE KNEW right from the beginning that it was going to be a prejudiced neighborhood. There were already two strikes against it. First of all, it was almost entirely Catholic. Second, it was part of that hard, cold megalopolis called Greater New York.

I did have brief recollections of the few months, many years before, I had spent as a teen-ager alone on Manhattan Island. Perhaps there is no loneliness like that of being a complete stranger in the midst of a great multitude.

As Thanksgiving Day drew near my loneliness seemed overwhelming. Then one of the young men I worked with invited me to his home for the holiday. I marveled at the warmth

old daughter began canvassing the block for playmates. They were overjoyed when they found in the Veneroso home a well-mannered duo, brother and sister, just their own ages. The friendship that budded that day is still in full bloom.

Only a day or so after the children became acquainted, my wife answered the doorbell to find a friendly, very attractive and personable lady with a warm welcome. It was Mrs. Veneroso. The following week she arranged a little "tea" at her home so that my wife could be introduced to a number of the women living nearby.

Up to this point things were strictly on a social basis. Then my son Craig decided to share his faith a bit with the Veneroso boy. The mother hap-

pened to be within hearing distance and had a few questions of her own. Craig explained that he couldn't answer all her questions, but he could bring her a book that would. The lady said that she would very much like to read a book telling what Seventy-day Adventists believe. The book was delivered.

Next came an invitation from the Venerosos to spend an evening at their home along with the Brashers. Like the Brashers, Mr. Veneroso is a member of the Catholic Church. His wife, although a very refined and gracious lady, has not joined any church. The other two couples wanted to talk about religious matters, and we were happy to comply. So interesting was the discussion that all were

RUSSELL HARLAN, ARTIST

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Second thoughts about living in

A Prejudiced Neighborhood

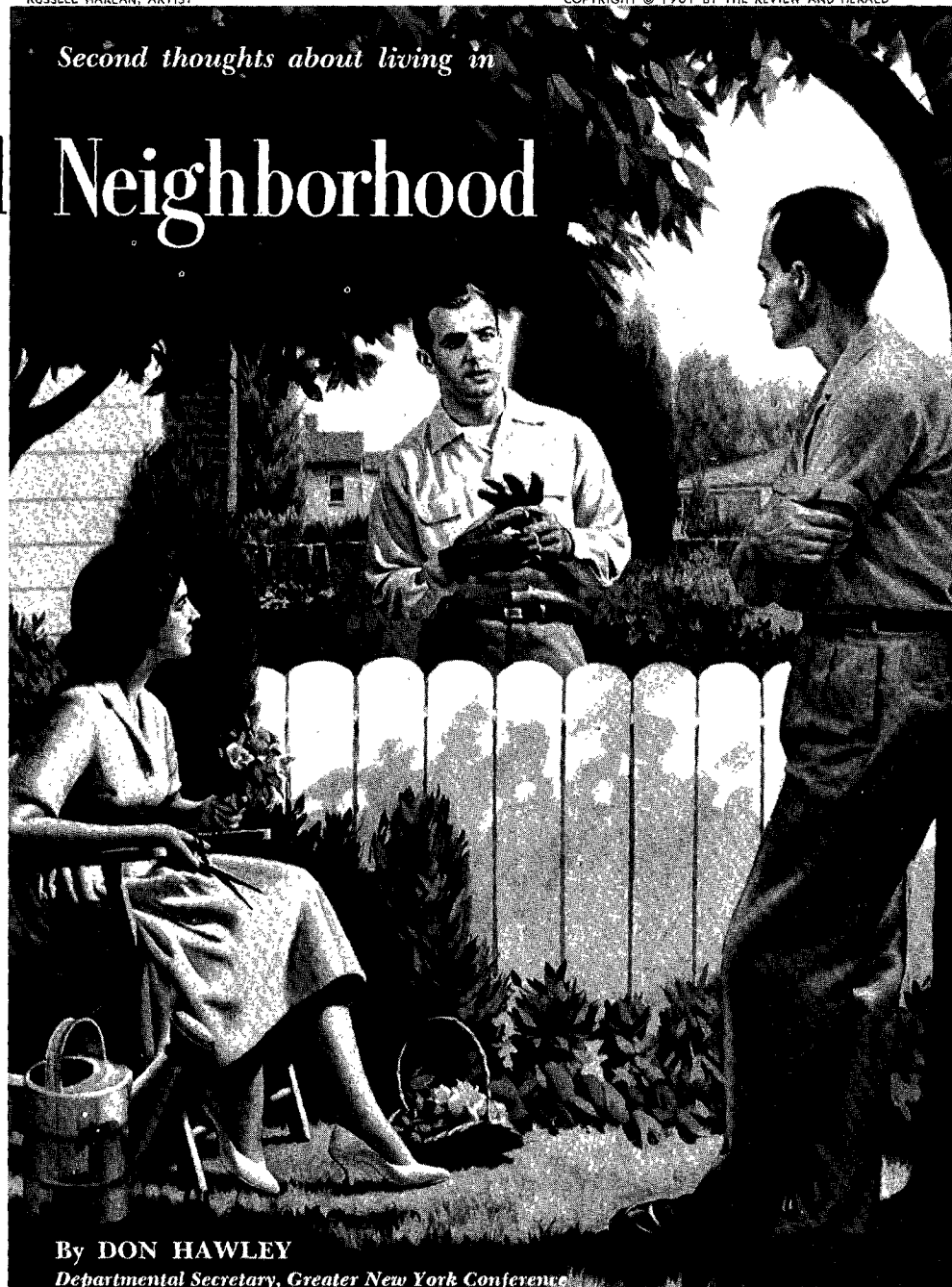
with which I was included. No Thanksgiving before or since has ever meant quite so much. Then there was Christmas, when I had the privilege of returning home. But another of my fellow workers had already asked me to become a part of his family for that joyful season. Cherished memories these, unusual occurrences in the impersonal, self-centered life of the big city.

Now we had to face up to the facts. There was no slipping in the back door either; the moving van that brought us proclaimed in foot-high letters, "Michigan Conference of Seventh-day Adventists." Nothing like broadcasting right off who one is and what he believes.

We were surprised to hear the doorbell ring before the van was even half unloaded. It turned out to be a friendly, personable man wearing work clothes. "I'm Tom Brasher," he announced. "We live next door. Welcome to the neighborhood. What can I do to help you get set up?"

Well, that jarred us a bit, but there has to be an exception to every rule. Tom was a Catholic, but he obviously wasn't running true to form. Or so we thought.

Of course, children don't understand the intricacies of prejudice, so my nine-year-old son and seven-year-



By **DON HAWLEY**

Departmental Secretary, Greater New York Conference

Jesus' Place in Our Lives

By DONALD F. HAYNES

Associate Minister, Glendale, California

loath to call a halt. But finally we insisted that we must go home. Then someone glanced at his watch and gasped—it was nearly 4:00 A.M.!

When the holiday season rolled around, the Johnson family across the street invited us, along with several other families on the block, to a Christmas party. What a warm and pleasant evening it was, filled with worth-while conversation. As we left, Mrs. Brasher said to us quietly, "I did enjoy visiting with you folks tonight. Somehow I guess I thought Adventists were rather strange." And then half to herself, "You know, I guess I must have been prejudiced."

The McCaffreys, whom we had met at the Christmas party, asked us to join them along with the Venerosos in seeing the New Year in. We had a delightful time and an opportunity to become better acquainted.

Now it was our turn to be hospitable, and we invited several of the couples to our home for an evening. Later, because of their stated interest in the "meats that weren't really meat" their children had enjoyed at our home, we were happy to have them join us for a vegetarian meal.

And so the friendships deepen. We have already had two Bible studies with the McCaffreys, and more are scheduled. Two of the other families are reading our books. The Veneroso children enjoyed attending Sabbath school with our youngsters, and are looking forward to going again. We don't know where all this will lead, but my wife and I are certain of one thing—this is the friendliest neighborhood we have ever lived in.

By the way, do you live in a "prejudiced" neighborhood? Better check it out in more detail. You might be surprised.

The heart and core of Christianity is Jesus. Without Him it has neither meaning nor power.

Each doctrine is a window through which His light flows, to find expression in the believer's heart and life.

For example, a study of the Sabbath shows it to be His personal day for remembrance of Him and celebration of the soul's union with Him.

The Creation window reveals Jesus as the head of all, and the great provider.

In the study of the nature of man, He stands forth as the resurrection, the life.

In worship, we join in adoring Him, and thus we share His kindly favor.

In the atonement, there stands Jesus, Saviour from our sins.

In the law He is the lawgiver who is able to save.

In the 2300 days Jesus points to the time of the end, when His return can be expected.

In the laws of health He shows us how to take care of our bodies.

This is our Jesus, calling us higher, to see and know and love Him—because He is our Jesus.

was a public park; other people wanted to enjoy them too.

After a while they all walked back to the car and climbed in. Soon they came to a stream that flowed through the park. As they stood by the bank, Miss Pearl noticed a small bird that looked as though its head and breast had been dipped in gold, leaving its wings blue-gray.

"Look!" she whispered excitedly. "There's a warbler."

The bird alighted on a branch overhanging the water, on the opposite side.

"It is probably building its nest," daddy said as the feathered bit of sunshine darted among the leaves.

"Could you possibly be what I hope you are?" Miss Pearl spoke as if she were talking to the bird, which of course paid no attention to her.

Daddy passed her the binoculars. "Yes, you are," she declared. "You are a prothonotary warbler. You're the first one I've seen, and I've wanted to see one of you for a long time."

Mother was already looking up the warbler's description in the bird book. "It breeds in swamps near rivers," she read.

Jo Ann and May watched the yellow bird fly back and forth, taking time out

now and then to trill its cheery song, to the delight of its audience.

Tufted titmice and bluejays called above them, while bright cardinals whistled. The girls laughed at a bluebird that kept hopping in and out of his house—a hole in a tree—as though he couldn't make up his mind which place he'd rather be.

Soon the shadows began to grow longer across their path, and the six of them turned back to the car. Before she got in, Miss Florence looked again at the landscape, radiant in its new spring garments.

"God has given us so much to show His love." Her voice was low and quiet. "One can only wonder what heaven will be like."

Before going to bed that evening Jo Ann thought about the enjoyable afternoon they had spent and about all the things they had seen and heard. She thought she knew why it had been so pleasant a day.

"It's nice to have people along who know so many interesting things, isn't it, Mommy?" she asked.

Mother smiled and nodded her head. "That's very true, little one."

(Concluded)

A Story FOR THE YOUNGER SET

A Special Sabbath Afternoon—2

By HELEN KELLY

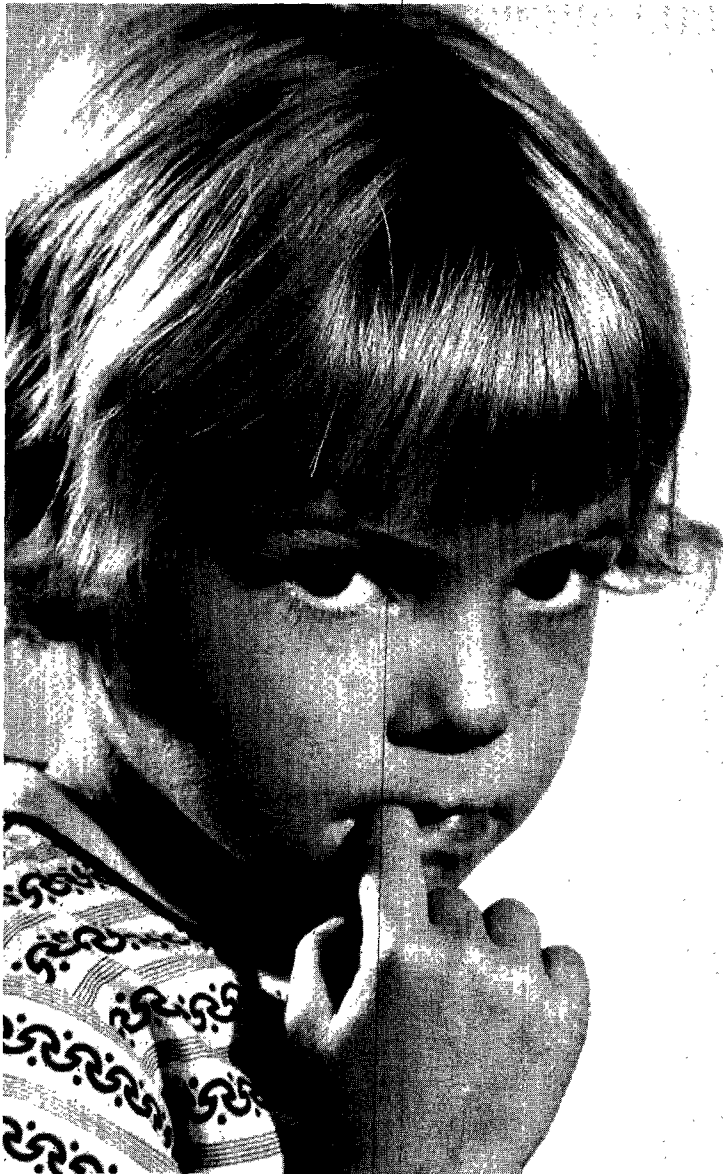
MISS FLORENCE, Miss Pearl, mother, daddy, Jo Ann, and May walked slowly down the road, admiring the springtime beauty. Yellow and white violets dotted the hillside like stars in a green sky.

"There's a jack-in-the-pulpit." Daddy showed them the "preacher," perched under his leaflike canopy of green and purple.

Jo Ann and May would have liked to pick some of the wild plants, but they knew that they were not supposed to. This

"It's nice
to have people
along who
know
so many
interesting
things,"
Jo Ann
told mother.





DE WYS INC.

TENDER PLANTS

By BETTY ELDRIDGE O'FFILL

Little children are tender plants the Lord wishes to be transplanted to His garden in heaven.

I CRUSHED two flowers yesterday. It's true that they were not very large or showy, and I hadn't noticed them in time. At least, I tried not to notice them. I was too busy or too tired to stop just then to admire their delicate beauty and fragrance. So I just crushed them carelessly and hurried on my way.

I am sorry about it now, of course. They could have been beautiful blossoms that might have lasted forever. Even as the petals were being thoughtlessly crumpled, their faint perfume reached my senses. I almost stopped to take notice, but I was too proud.

That was yesterday. The slighted plant looks about the same today, I think. Probably only the two of us will ever know about the severed blossoms. But I know, and I care, and I'm sorry. I earnestly pray that the Lord of harvest will allow those flowers to grow back somehow and give me another chance to cultivate and nourish them.

As a matter of fact I have three plants about my table (Ps. 128:3). The injured plant was my six-year-old daughter, who seems at times to be sending out shoots in all directions at once. You see, yesterday she had been running in and out of the house too often for one afternoon, and the sand she tracked onto the rug gave ample evidence of the traffic. I told her to remain outside until supper.

Mrs. O'Ffill was a young pastor's wife in Ohio when she started writing for the Home Department of the REVIEW. Since then the O'Ffills have accepted a call to Pakistan, where they are connected with the educational work. Part of a recent letter from O. W. Lange, president of the Pakistan Union, will be of interest to those who read this thought-provoking article from Mrs. O'Ffill's pen:

"The O'Ffills are a young couple who have recently joined our Pakistan Union School. This is their first experience in mission work, but Principal Hutchinson says they are worth their weight in gold. We are extremely pleased with this family. We had called him to be chaplain for the Karachi Hospital, but because of a visa problem we gave up hope of getting the family into Pakistan. When I was in America on furlough about a week before Autumn Council I received a cable from Pakistan stating that the O'Ffills' visa was being granted. By that time we had another man on the way to the hospital, and all our budgets were used. I de-

cidated not to say or do anything about this good news of the O'Ffills' visa until I had had a chance to talk things over with our division president, R. S. Lowry, and some of the General Conference leaders.

"You will remember the Sabbath afternoon at the Autumn Council when we received the distressing news that Pastor Robert Reynolds had been shot by a robber. After counseling with Dr. Lowry, I called Pastor O'Ffill on the telephone and asked him if he would head the theology department at our junior college. His ringing reply was thrilling to me. Though he had longed for direct evangelism, his ready response was, 'Brother Lange, there is no need for delay regarding our decision. I accept this as a call from the Lord.'

"The O'Ffills have been with us now about two and a half months, and already they are fitting in like old-timers and pulling their full load. We thank God for earnest, consecrated young people who are accepting heavy responsibilities in God's work."—Editors.

When the screen door banged once again a little while later, I felt that an explanation was in order and that it had better be a good one. I found the little girl in her room, busily if not frantically searching through the toys in the toy box.

"Why are you inside again, and what are you looking for?" I asked impatiently.

She paused for just a moment and raised her head. I tried not to see her flushed, excited face or her dancing eyes. This situation called for parental firmness, I thought.

"Oh, Mommy," she blurted, cocking her head sympathetically, "the little boy outside who was playing has hurt his head, and I'm going to give him one of brother's trucks to make him happy again." The little bud of unselfishness and thoughtfulness was beginning to open.

A quick mental recollection of the toy inventory at the moment told me there were no trucks—or other toys, for that matter—to spare on such childish sentimentality. Neither was this a sufficient excuse for disobeying by coming into the house.

"You will do no such thing," I countered. "Now run along outside." Her bright smile faded, and with a chastised look she retreated through the door. The sense of wrong I felt as I watched her leave almost caused me to call her back, but she was soon out of sight and I could not bring myself to call after her.

That was crushed flower number one. Thoughtfulness, unselfishness, kindness, and sympathy are most delicate blooms, and must be encouraged and nourished for best results. They are easily bruised, and if repeatedly injured in their early stages they are often dwarfed or completely missing at maturity."

"One of the characteristics that should be especially cherished and cultivated in every child is that self-forgetfulness which imparts to the life such an unconscious 'grace.'"—*Child Guidance*; p. 133.

By some coincidence (or perhaps satanic design), flower number two began to show its petals very late that same night. The blooming season for this particularly lovely flower is often at its height during inopportune moments. Many times the unexpected and spontaneous flowers that are the most beautiful if only the beholder will pause a moment to observe and appreciate.

During the night we experienced a dust storm. I awoke to the howling of the wind and was soon hurrying around the house closing doors and windows. When I reached the children's room I found the little ones sitting in bed, staring wide-eyed out

of the windows at the flying sand and swaying trees. This was their first experience with such a storm, and they were clearly frightened. After closing their rattling windows, I paused a moment to explain what it was and that, as the house was sturdily constructed, there was nothing to fear. I thought that would be the end of it. But they still looked worried as I laid them down again and pulled up the covers.

I left the room to begin a last-minute check on the house before returning to bed. As a last stop, I peeked into the children's room again and found my daughter out of bed. This is a frequent prank of hers, but I was in no mood for play. She seemed to be getting up from her knees, but I hardly noticed, except that she looked a little embarrassed at my finding her thus. As I tucked her into bed again I told her briskly that there was really nothing to be afraid of, and no need for this foolishness. I kept thinking that I must show confidence and strength at a time like this. I may have succeeded too well, for as she fell asleep there was a trace of smugness and self-assurance on her once trusting and innocent face.

Oh, what had I done to that beautiful little flower of prayer and dependence! I recognized new meaning in Isaiah 17:10, 11: "Because thou hast forgotten the God of thy

salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."

"Teach the young tendrils to entwine about God for support. . . . Teach the tendrils to cling to Jesus. . . . Teach them to ask the Lord to help them in the little things of life."—*Child Guidance*, p. 31.

That was flower number two. But thank God today is another growing day. My plant is still sending out shoots, and several buds are about to open. I'm going to watch for them this time and take good care of them. I had to learn the hard way.

It takes time and care to tend a growing plant. It takes hard work to dig around it and prune the straggling branches. It takes patience to nip off the wild, imperfect buds, and watchfulness to catch them when they first appear.

But the time of harvest is coming. The exciting moment is coming when the mists of night will lift and the purple shadows fall behind, when the glorious sun will burst forth upon the dewy plant heavy with fragrant blooms. These are the tender plants the Lord wishes to transplant to His garden in heaven.

The Best Sermon

By CARROL SHEWMAKE

WE HAVE books of sermons at our house. Some of them are by such great preachers as Moody, Graham, Marshall, Vandeman, and Detamore. Then, too, my husband has a file full of his own sermons, sermons that I have especially liked, squirmed, or wept over. But one of the sermons I remember best I heard at home one Friday afternoon.

I had put the children to work the minute they arrived home from school. The three boys were mowing the lawn, raking it, and sweeping the walks. Our daughter Julie and our foster daughter Martha were polishing furniture in the living room. We use the kind of polish you apply with a damp cloth and then rub to a shine with a dry one. The furniture was unusually dusty this Friday, and the polish really made a difference.

"You know," mused Martha, "this dust is like Satan and we are the furniture."

"Yes," said Julie, "and the polishing cloth is Jesus, come to clean us up."

Martha's blue eyes were sparkling as she rubbed with all her might.

"Look how Jesus has shined up my heart!" she exclaimed.

I went on with my work but could still hear the two little polishers in the living room. Soon I heard two more voices as Virginia and Debbie, little friends who had come to play, joined my girls in their work.

I heard Martha and Julie explain to their friends how like Satan is the dust, and like Jesus the polish. Two little neighbors not only heard a sermon but helped apply it in daily life!

No great evangelist or noted author composed the words of this simple sermon, but it somehow touched my heart nonetheless. How I need Jesus to keep my life clean! It is true we can feel God's presence and hear His voice as we go about our daily tasks.

From the Editors



FROM SUNDAY TO SATURDAY

For many years Sunday "sacredness" in the United States has been fighting a losing battle. One of the greatest evidences of this is the fact that today church members in increasing numbers spend Sunday in secular pursuits—lawn mowing, golfing, house painting, ball playing, beach going, car washing, sports watching. Many Protestants, torn between conscience and their desire for recreation or relaxation, have settled the issue by staying away from Sunday services. Dwindling audiences has been the result. Catholics have attended early-early morning mass in order to have most of the day free.

In recent years an increasing number of Catholics have shown resentment against the necessity of attending mass at all on Sunday. They have argued that the church law which requires this is both needless and anachronistic in today's busy and mobile world. They have suggested that this law should be rescinded, as was the one that forbade eating meat on Friday.

In asking for this change, U.S. Catholics have good precedent. Papal permission has already been granted to some dioceses in Europe and Latin America allowing them to hold the obligatory weekly mass on Saturday instead of Sunday.

Recently 230 bishops, meeting in Chicago in the capacity of the National Conference of Catholic Bishops, decided that American dioceses may, without objection, ask Rome for a similar dispensation. Wherever papal permission is secured, Saturday mass will be obligatory, instead of mass on Sunday.

Troubled People

Faithful Catholics, already more than a little troubled by various changes in church liturgy and regulations, doubtless will feel further upset by this latest move. While many have known that the specialness of Sunday was always merely church created, they may not agree that the church should switch compulsory mass from Sunday to Saturday merely because a growing number of indifferent members want to appropriate "holy" time for themselves. Surely some at least, already questioning the "infallible" edicts of the church, will wonder how important to salvation are church laws when they can be shifted at will.

We sympathize with these good people. In a world where certainty and permanence are in short supply, it can be almost traumatic to have the church abandon or alter requirements that have been part of the basic structure of one's religious life.

Fortunately, however, Rome is at this same time encouraging its people to study the Bible. This study may well accomplish two things: it may awaken a deep conviction that God's Word possesses an authority above that of the church, and it may lead to the discovery of the seventh-day Sabbath as the true Lord's day.

Why Sunday Laws

Recent efforts to move the compulsory weekly mass for Catholics from Sunday to Saturday provide further evidence that Sunday is rapidly becoming merely a day on which to seek one's own pleasure. It is a day for family recreation. Even the best-organized, best-promoted efforts

will not succeed in making the day "holy." Sunday laws will be enacted and enforced, not because of a rising tide of piety on the part of legislators and populace, but because of increasing wickedness and indifference to God. Religious leaders will "put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called 'Christian sabbath,' and that the enforcement of Sunday observance would greatly improve the morals of society."—*The Great Controversy*, p. 587. (Italics supplied.) Apparently regard for Sunday will continue to slump until state aid will be called upon to help reverse the trend.

The current agitation over Saturday masses points up anew the fact that today's religious climate is "open" and in a state of change. This openness is highly favorable for the presentation of the three angels' messages. It offers a wonderful opportunity for Adventists to set forth the binding claims of the fourth commandment as well as other eternal truths. This opportunity should be used to the fullest advantage. It may continue only a short time.

K. H. W.

SECOND-MILE CHRISTIANS—1

"If one of the occupation troops forces you to carry his pack one mile, carry it another mile" (Matt. 5:41, *Good News for Modern Man: The New Testament in Today's English*).

Roman military law required any able-bodied subject of an occupied country to carry a soldier's equipment for a thousand paces—the Roman mile—upon demand. This burdensome requirement and bitter reminder of subjection to a foreign power was, of course, deeply resented. But, said Jesus, accept the onerous duty gracefully, and by the magic of a generous spirit transform it into a voluntary act of kindness, graciously conferred. The lightest burden is heavy when it is borne reluctantly, because it cannot be avoided; the heaviest load is light if it is carried willingly, out of free choice impelled by love. It is the motive that makes the difference, not the load. In the first instance a man is a slave to circumstances; in the second he is their master, arbiter of his own destiny, and a free man in Christ.

One recent Sabbath morning we were on our way with a fellow minister to conduct the morning service at an outlying church in the district of which he is pastor. On the way we discussed various matters of mutual interest and concern, and during the course of our conversation reached the second-mile principle of Christian living. Usually we think of the "second mile" as a principle of conduct governing relations with our fellow men. This Sabbath morning, however, we applied it to our relation as Seventh-day Adventist Christians to God, in such things as healthful living, dress, recreation, human relations, Christian service, and giving to advance the cause of God on earth.

God and the church make certain minimum requirements of a person who chooses to be known as a Christian and a member of the church. There are certain things he must believe, and certain things he must do or refrain from doing. For instance, he must believe and accept by faith the vicarious sacrifice of Christ; he must observe

the seventh-day Sabbath; he must refrain from the use of tobacco and liquor. This category of minimum requirements belongs to the first mile of Christian experience. A person is not a Seventh-day Adventist Christian unless he complies with these basic requirements, even if his name appears on the roster of church members. A person who complies with these basic requirements, God accepts as His son or daughter, and the church accepts him as a member in good and regular standing.

But compliance with these basic requirements of belief and conduct does no more than place a man's feet inside the door of the church and on the pathway to heaven. An infinite opportunity for growth toward maturity in Christ and in relation to one's fellow men looms ahead. This is the second mile of Christian experience, along which a person does not ask, "Is this something I am required—or forbidden—to do?" but rather, "Is this something that will bring me closer to the ideal of maturity in Christ?"

The first category consists of basic requirements, the second of options. We might illustrate the difference between the two by the alternative that confronts a person when purchasing a new car—to take the basic car as it comes with standard equipment, or to add certain extras that will make it more comfortable, attractive, and safe. The first alternative provides a person with basic transportation; the second adds a plus to car ownership and use. Thus it is with the Christian life. Some Christians are content with basic religious transportation; they are willing just to barely squeeze into heaven by the skin of their teeth before the gate closes. Others prefer to have and to enjoy all the extras God offers those who are willing to pay the price for them—willingness to deny self and to order one's life by the principles of heaven. It is these extras that make the journey pleasant and safe.

Differentiating Between Requirements and Options

There seems to be a rather general failure to differentiate between the first-mile requirements with which Seventh-day Adventist Christians are expected to comply, and second-mile options that afford the plus values of the more abundant Adventist way of life. Some people would like to have every detail of life on the way to heaven spelled out in a simple list of requirements and prohibitions, mechanical compliance with which they assume will improve their standing with God and assure them of heaven. They hope thereby to avoid the sometimes difficult and painful responsibility of deciding for themselves how to apply the principles of Christian living to concrete life situations. Judaism in the time of Christ had largely deteriorated into such a religion of very detailed musts and must nots.

God might have so ordered affairs that man could work his way into heaven by such a rote compliance with a detailed code of conduct covering every possible situation that might confront him. But God did not do so, as the Scriptures make abundantly plain. The reason is simply that such a procedure does not develop character, which in God's sight is a jewel of infinite value. For character can be developed in no other way than by making choices in which a person applies universal principles to particular situations on the basis of personal desire and willingness to order his life by those principles because he recognizes that they are right and best—and not because he feels that he must comply with certain rules and regulations laid down by a higher authority.

Personal choice by which a created being voluntarily elects to cooperate with his Creator because he aspires to all that is good, is the key to character development. In conjunction with God's grace, it is also the key to eternal life in a perfect world. The inanimate universe, all forms

of plant life, and the lower forms of animal life all respond blindly and inexorably to the physical, chemical, and thermodynamic laws of nature. The higher forms of animal life respond in a similar fashion to instinct. But God created man a rational-moral being, a free moral agent, with power to choose for himself. As all of God's lesser created works operate under the laws of nature, so the rational-moral sphere of existence is governed by certain eternal principles. Sin consists in unwillingness to be guided by these principles.

Life in the intellectual-moral sphere of existence is infinitely more interesting, challenging, rewarding—and dangerous—than it is in the sphere of blind response to the laws of nature. In that higher sphere a man accepts responsibility for himself and for his choices. But because life in that higher sphere entails personal responsibility the hard and sometimes painful work of making decisions, and danger, many people would like to reap its rewards without accepting its responsibilities. It is easier to ride in a motorboat, with balance built in by the manufacturer, than on a pair of water skis that require an expert sense of balance coupled with automatic and instantaneous muscular control. This is the reason why many people prefer not to accept the responsibilities of life in the higher sphere of rational-moral being. They want the hundredfold in this life and life eternal handed to them on a silver platter.

Finally, there is a tendency to confuse first- and second-mile requirements. Let us remember that first-mile requirements are mandatory, while second-mile options are essentially voluntary. It is just as much a fallacy to make second-mile options mandatory as it would be to make first-mile requirements optional. The essential fallacy in the philosophy of present-day Christian liberalism is just that—it makes the first-mile requirements optional: a person can, presumably, have all this world offers and heaven too. At the other end of the religious spectrum are the legalists and the fanatics who presume to make the second-mile options of the Christian way of life mandatory.

Next week we shall endeavor to apply the second-mile principle to a few of the specific options that we as Seventh-day Adventist Christians encounter along the second mile of our Christian experience.

R. F. C.

(Continued next week)

TALL, TALL CHRISTIANS

An extensive cloud deck covered much of the Eastern part of the United States one day not long ago, as we flew to an appointment in Tennessee. Beneath it weather conditions were marginal for take-off and landings: visibility of less than one mile, low ceiling, scattered fog, and drizzle. But above the clouds, as always, the sun was shining brightly, enhancing the white blanket of cotton below.

As we descended for the approach to Knoxville, Tennessee, the pilot flew for a few minutes just a few hundred feet above the cloud deck. From the window we watched the glittering skyscape, when suddenly an object—yes, two objects—appeared protruding above the clouds. Two radio towers jutted up perhaps 30 feet, looking as though they were mounted on the clouds.

We had driven past those very towers many times, and we could imagine that raindrops clung to their sides and fog swirled about their feet. Yet they were tall enough to feel the smile of the sun that dismal day.

Like those towers, Christians live in two worlds. They have their feet in the world but their heads in the invigorating atmosphere of heaven. They are tall in spirit,

rising above pettiness and persecution as it swirls around them.

The immature Christian looks at his troubles from the ground up, where the visibility is low and things are dark. The mature Christian looks down upon the clouds of conflict and frustration from above, and what a difference that makes!

"You will ever find with the true Christian a marked cheerfulness, a holy, happy confidence in God, a submis-

sion to His providences, that is refreshing to the soul."—*Testimonies*, vol. 3, p. 377.

"A Christian is the highest type of man."—*Evangelism*, p. 641.

If we are still living below the clouds, we must have halted construction too soon, thinking our Christian experience was adequate. Let us build yet higher, until the light of heaven floods our minds, until no storm can hide us from the Sun of Righteousness. F. D. Y.

LETTERS

From Readers

"HAM STYLE DINNER"

EDITORS: The REVIEW seems to us like a logical and effective medium for advertising our fine books and papers—and our health foods. REVIEW ads have always had the dignity befitting the serious material being presented. But the Ham Style Dinner disturbs me. It seems out of place. Would a new convert be clear that the REVIEW was not advertising ham? I am not critical of our good REVIEW, but I just wonder. FRANCES VIELHAUER
Lebanon, Oregon

EDITORS: I appreciate your advertisements for vegetarian food products. The full-color ads are most impressive and appealing. However, I am in favor of your continuing the references to "chicken style," "beef style," "ham style," et cetera.

My feelings on this are prompted by my own experience. My family have been Adventists for just a little over three years, and the similarity of various vegetarian products to the animal products we had been using all of our lives made it a simple matter for us to make an adjustment to the new foods. I feel it is definitely helpful to new members to have these things pointed out.

Naturally it is impossible for me to speak for those who have never tasted flesh foods, but I am sure they would not object to allowing a practice that can help new members as it has helped us.

It is true that a person who has never tasted chicken cannot take much meaning from the term "chicken style," and might even be offended by it; but for those who do understand the meaning and are trying to make an adjustment, the use of such references is definitely helpful and encouraging.

MRS. ELLEN CLARK

Virginia Beach, Virginia

SAME SABBATH SCHOOL LESSONS

EDITORS: In the March 23, 1967, issue of the REVIEW there was a letter concerning a suggestion from Mrs. C. Hallock, of Rockland, Wisconsin, that I fully agree with. Yes, it is hard to study several different lessons each week with one's family.

When my children were small and growing up I sometimes had several lessons—kindergarten, primary, and junior, besides my own, to study. It kept me going; I can tell you. There were many times when I was too tired to study the senior lessons at all.

Yes, I agree with Sister Hallock. I believe a general lesson could be adapted for the whole family. Nothing would be "above their heads," if the same lesson theme were developed. I hope others besides Sister Hallock and Flora Scott and me feel this way. It would encourage "togetherness."

SHIRLEE HOWARD

Binghamton, New York

EDITORS: We so much enjoy the REVIEW. My husband especially enjoys it, for he is new in the truth. We are interested in having all the Sabbath school lessons on the same theme. We can see great good coming from this plan. For instance, if new believers do not understand the lesson they can just turn back to a more simple form until it is plain to them. They needn't be embarrassed at all. For those who teach, it would be a real blessing, for they would have a wealth of material to use, no matter what the age and education of the members of their class were.

MR. AND MRS. H. E. BECKWITH

Ocotillo, California

EDITORS: There must be hundreds of parents who would favor one Sabbath school lesson for all children's divisions at least; and maybe all divisions, as Flora Scott (March 23) suggested. With three different lessons among our four children, my junior-age child began reading his own lesson. It seems children would get more from the lesson when studied with an adult. This is so in our family. Maybe this is why our church has so few adults studying their lesson each day—too many separate lessons in each family.

MRS. J. ULLATH

Westmont, Illinois

ARTICLE ON OBEDIENCE

EDITORS: I was greatly impressed by the article entitled "The Miracle of Obedience," by John A. Kroncke, in the REVIEW of March 16. I have read this fine discourse several times. Am wondering if you would make reprints available. I believe people of all denominations would benefit by reading it. "Whatever he saith unto you, do it."

ELIZABETH C. SNOW

Oneida, New York

► No reprints contemplated. Sorry.

UGLINESS IS NOT PIETY

EDITORS: I appreciate the good articles by John Kroncke and Taylor G. Bunch, in the March 16 issue of the REVIEW. I also have read with interest the various letters regarding the matter of women's dress, and the two editorials on the subject.

God has set forth the principle of mod-

esty, mostly without "specifics," because He recognizes the changing times and customs. There are some of our dear people who do not understand this clearly. On the one hand are those who would have Adventist women a gazingstock by requiring them to dress after the fashion of Sister White's day. This would defeat modesty, for it would attract attention to the person so attired. On the other hand there are those who think it is of no concern to God or the church, and they follow the extremes, even bringing them into the sanctuary. This, too, is certainly less than modesty.

The Christian woman of good taste will dress in such a fashion that no undue attention will be called to her person or to her clothing. Particularly should her Sabbath attire be in keeping with dignity, beauty (quiet beauty), propriety, and the spirit of reverence. I admire the many women in our churches, both young and old, who adhere to this attractive principle, and whose grooming and attire are above reproach. Such represent our message. I regret those who regard untidiness and ugliness as evidences of piety; and I truly feel sorry for those who make themselves positively unattractive and awkward in their eagerness to follow the latest fashions. I realize that many of our women today do not sew for themselves or their daughters, and they are more or less at the mercy of fashion, but by careful searching and wise purchases, I believe they can avoid much that offends the sense of propriety.

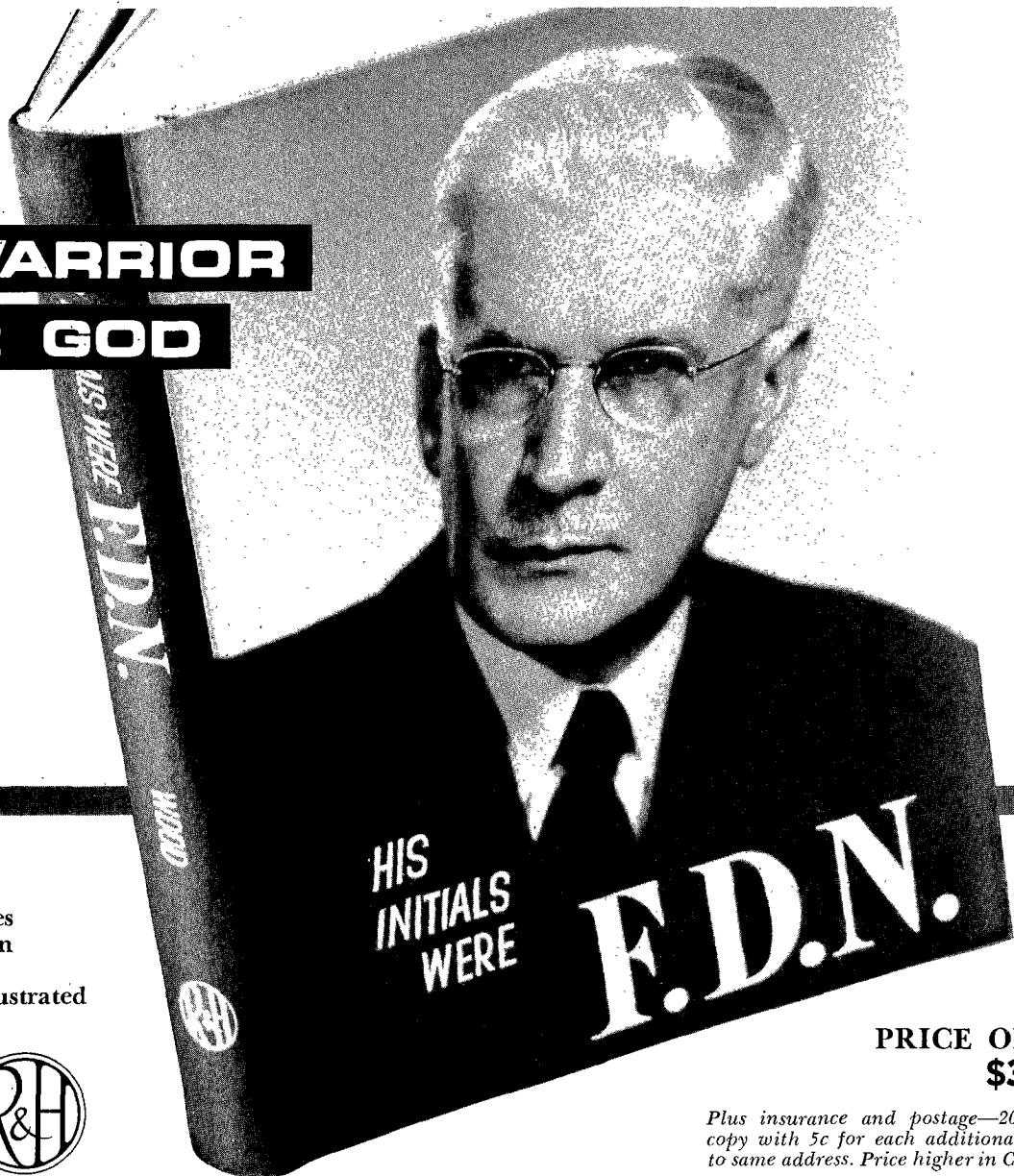
I am not ready to say, as some do, that all the evils in the world and in the church can be laid to the way women dress, though I do believe that dress is an indication of the spiritual level of both nation and church. We should learn to reason from cause to effect, and dress seems to me to fall in the category of "effect" rather than "cause." There are evils in the hearts of men and women, yes, even in the church, unseen by any but God, which are delaying the outpouring of God's Spirit—hypocrisy, religious pride, unholy desires and lusts, selfish ambition, jealousy, covetousness, evil-speaking, talebearing, close dealing in business transactions. Somehow, someway, God's people must be helped to catch a glimpse of what we must be in spirit and in practice in order to meet the mind of God. Criticizing one another's dress is not the answer, though I do appreciate the predicament of the leaders, and believe that they should speak out forthrightly, as they have, when the question is agitated.

Jesus, as the divine Example, is the only solution to the problems in the church. He must be lifted up in the lives of His people ere we can hope to see Him coming in the clouds of heaven.

CATHRYN ADAMS

Ramona, California

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Reports From Far and Near

Loma Linda and La Sierra Unite

By M. V. CAMPBELL

Chairman, Loma Linda University Board

The merger of La Sierra College with Loma Linda University, briefly reported on the back page of a recent REVIEW AND HERALD, will become effective July 1. Full integration will be accomplished during the ensuing 12 months.

Many details of the merger remain to be worked out. At this preliminary stage it is not possible to predict details of the unification on the various levels of the new university, but a few general concepts may be stated.

Instruction will continue on both the Loma Linda and La Sierra campuses. The basic merger plan adopted by the constituents of both schools and by both the Pacific Union Conference and the General Conference states that teaching programs in the liberal arts will be centered primarily at La Sierra, and programs in the health sciences and professional fields will be centered primarily at Loma Linda.

The present La Sierra College, which retains its name and administrative organization through the month of June, will become part of the single institution under the university name. It is tentatively scheduled to become the university's College of

Arts and Sciences, and its campus the La Sierra campus of Loma Linda University.

University administrative officers will include the president and vice-presidents for academic affairs, financial affairs, and public relations and development (all of whom have been appointed by the board to continuing terms). Teaching departments will be organized administratively on a vertical plan by subject, with a single chairman overseeing both graduate and undergraduate programs regardless of campus divisions.

The months ahead will be occupied with the business of integrating and relating courses of study offered on the two campuses. The merger agreement provides for later expansion of existing programs, and development of new curricula, as the need arises and funds become available.

As the REVIEW has reported previously, David J. Bieber, La Sierra College president, becomes president of the united educational complex beginning July 1. In accepting the trustees' invitation and becoming president-elect of Loma Linda University, Dr. Bieber prepares to succeed

the present university president, Godfrey T. Anderson.

President Bieber received his B.A. degree from Union College and his M.A. degree from the University of Minnesota. He has taken graduate work at Stanford University and at the University of California (Berkeley). He was president of his alma mater, Union College, from 1957 to 1964.

Dr. Anderson had announced earlier that he would not accept reappointment after the end of his present term, June 30. After 21 years as a college president, first at La Sierra and for the past 13 years at Loma Linda, President Anderson feels the need of a change of activity. It was with a deep sense of loss that the board accepted his decision.

A broadened constituency, including expanded representation from conferences and institutions in the Pacific Union Conference, was established. A new board of trustees was elected, numbering 45 instead of the previous 39 members; it also includes added representatives of the union conference and the college joining in the merger.

Loma Linda University will soon have two campuses, the present one at Loma Linda (left) and the La Sierra campus (right). These two campuses are only 20 miles apart by freeway. Key men in the merger were (from left) D. J. Bieber, M. V. Campbell, and G. T. Anderson.

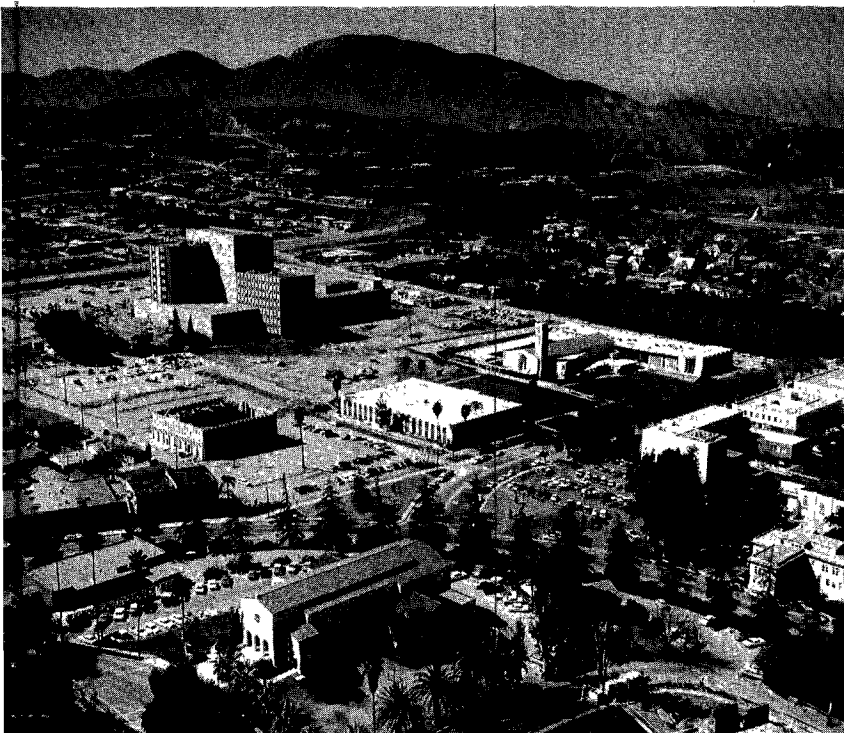


PHOTO BY BOB KREUZINGER

The newly constituted university trustees re-elected their chairman, and once again named as vice-chairman Reinhold R. Bietz, president of the Pacific Union Conference. In his capacities as union president, as vice-chairman of the former university trustees, and as chairman of the La Sierra College board, Elder Bietz was a key figure in the merger decision. The former trustee secretary, Kent W. Dickinson, also was re-elected.

The merger of the two schools, with campuses about 20 miles apart by freeway, provides the university for the first time with a strong undergraduate liberal arts division. Erwin E. Cossentine, veteran church educational leader, recalled that merger of the neighboring educational institutions had been proposed as long as 30 years ago. He, a member of the university constituency, introduced the motion by which the merger proposal passed the final stage of adoption in the meeting at Loma Linda.

About 1,200 students are currently enrolled at Loma Linda University, and 1,700 at La Sierra College. The university has been offering programs in the basic sciences, health professions, and, to a limited extent, liberal arts fields, leading to Bachelor's, Master's, and doctoral degrees. At La Sierra, students are enrolled in liberal arts programs leading to Bachelor's and Master's degrees.

Financial support for operation of the new university will follow the pattern already set for the separate institutions, with the Pacific Union Conference contributing in accordance with its present level of support for La Sierra College, and the General Conference in accordance with its present pattern of support for the university. Increases from both church sources may be expected as the program grows and as expenses rise.

A feeling of optimism and enthusiasm is running high on both the Loma Linda and La Sierra campuses, even though much "give and take" on both sides lies ahead as internal reorganization is brought about.

In a news conference announcing the merger the morning after its final approval, President-elect Bieber paid tribute to Dr. Anderson as "a top-flight administrator" whose wise leadership has provided "a tremendous background for the important task of welding the two campuses together."

He said the conferences now under way between personnel on the two campuses will find the most effective ways of pooling the available educational resources. He foresees probable transporting of students from each campus to occasional classes on the other, with the transfer of teachers to waiting students on the opposite campus also likely. Joint faculty seminars may be expected, and other means of adding strength to the academic program, such as use of closed-circuit television and video-tape recording of lectures and demonstrations.

It is anticipated that all diplomas will be issued in the university name starting with the first graduates of 1968. Plans are being formulated for integration of the La Sierra alumni association with the five associations already organized at the university.



Dalat, Vietnam Vacation Bible School

In the mountain resort city of Dalat, a virtual paradise situated about three air hours north of Saigon, members of the Seventh-day Adventist church recently concluded a profitable Vacation Bible School. These happy youngsters show posters illustrating what they have learned.

V. L. BRETSCH
Departmental Secretary
Southeast Asia Union

Loma Linda University now becomes the church's largest educational institution, with about 3,000 students. It is the earnest hope of all the leaders participating in these decisions that the result may be a greatly strengthened educational program with unprecedented opportunities.

Indonesia Prisoners Respond to Gospel Call

By G. J. BERTOCHINI
Departmental Secretary
Far Eastern Division

When the Indonesian Government requested that the Christian churches teach political prisoners the principles of Christianity, Seventh-day Adventists were among the denominations chosen.

One prison involved in this program is at Tondano on the island of North Celebes. Andy Mambu, a Seventh-day Adventist, volunteered to be the prison barber. As he cut hair every week he talked to the prisoners about Christ. Soon he was visiting these men, who live in fear of execution, twice a week—once to cut hair and the second time to conduct Bible studies.

Not long ago as Edward Higgins, president of the Mount Klabat College, his wife, the district pastor, and I were traveling back from a Sabbath appointment at Watamea, the pastor invited us to visit this prison. We entered the building with its three large cells just as Mr. Mambu was about to begin the service.

After the prisoners sang a few memorial hymns, four rather rough-looking inmates stood and sang "We Know Not the Hour"—quite a pleasant surprise.

I must admit I was a bit startled when the layman then announced that I would be the speaker. What would God expect me to say to a group of rebels? The gospel of salvation, the redemption through Christ, and the hope of His soon return

was the message. The Holy Spirit impressed me to make an appeal to each war criminal to surrender to Christ Jesus. Every hand was lifted to God—the same hands that not long before were raised in rebellious anger to kill. We prayed earnestly for their forgiveness.

Next I pressed a bold invitation upon each one to confess before his cell mates that he would accept Jesus as a personal Saviour. We were thrilled when the first prisoner stepped forward and said that Christ had changed his life. His voice was mixed with emotion and true repentance. A marvelous miracle!

The man next to him stood and said, "We here in this cell [there were about 30 imprisoned there] want to express our love for Christ by song." Immediately they began to sing in perfect harmony, "I Want to Be Ready When Jesus Comes." The other two cell groups also expressed their appreciation to Jesus by song. These same lips that had cursed men and shouted above the noise of the mobs to overthrow the government were now singing praises to God!

We further witnessed the mighty power of God when we were about to close. The only Indonesian woman among us got up and announced, "I must give my testimony. I cannot express it in words of my own, but I will try to do it in song." She sang, "Have You Counted the Cost?" Her voice choked with emotion. Tears ran down her cheeks. She could continue no further but covered her face to hide her agony. Sobs could be heard from the cells. Not without tremendous effort did she finally finish the last stanza.

On the way back to Menado we learned why she had been there that Sabbath afternoon. Her son is a prisoner. He was a military commander. She is a Seventh-day Adventist.

Of the 90 prisoners, 18 have been baptized into the Seventh-day Adventist Church and 22 more are now preparing for baptism. A modern miracle of the power of God!

Faith for Today a Must for Liberian Viewers

By S. B. JOHANSEN
President, Liberian Mission

Faith for Today is now in its third year in Liberia, West Africa. It is thus the oldest continuous program of any kind on the Liberian television station.

Several other churches desired to get on television with their programs, but most of the time allotted for religious programs had already been contracted to Faith for Today.

Toward the end of 1966 we saw that our budget would not permit us to buy television time each Sunday, so we notified the station that we could take only two programs each month during 1967. We were told that this plan was acceptable. The station would then be able to give time to other churches that were pressing for air time.

As 1967 began with only two Faith for Today programs each month, listeners told us how they missed not receiving their favorite program every Sunday. We

could only reply that it was not in our power to have it differently.

Then toward the end of February we received a telephone call from the program manager of the station. His first question was: "Do you have enough Faith for Today films to go on the air every Sunday night?"

"Yes," we replied, "we have films, but not the money."

"Never mind the money," he said. "If you can provide the films we will televise them in your name every Sunday. You will pay only for the two programs for which contracts have been signed. We will give the rest free of charge."

When we asked the reason for this generosity, he replied: "People have been calling, writing, and coming to demand that we put Faith for Today back on a weekly schedule. Your program has a tremendous popularity among our viewers, and they are not satisfied with the other religious program we have been showing this year. We want to keep our viewers happy, so we must meet their request."

Peak viewing in Liberia is a little more than 25,000. Faith for Today is right at the top with almost 24,000 viewers.

New Sanitariums Lead Advance in Argentina

By JOHN B. YOUNGBERG
Departmental Secretary
Austral Union Conference

The foundations of a new monument to the right arm of the message are being carved out of solid rock in colorful Misiones Province of North Argentina. Some 3,000 cubic meters of rock have been excavated to make way for a modern sanitarium one-half mile from our North Argentine Academy.

Recently the minister of public health of Argentina, accompanied by a large caravan of officials and doctors, visited this site near Leandro Alem and expressed admiration for this project. Its name is Sanatorio Adventista del Noreste Argentina (Northeast Argentine Adventist Sanitarium). Its acrostic is SANA, which means "heals" in Spanish.

Meanwhile in the same mission, some

350 miles to the west, a namesake for the largest SDA institution is taking shape. South America's Loma Linda Sanitarium, located in Sáenz Peña, second largest city of Chaco Province, has gotten off to a flying start. After opening its doors in temporary rented quarters a few months ago, it now has more than 900 consultations per month. Patients have to reserve their turn seven to ten days in advance.

Recently Dr. Arturo Weiss, the medical director, attended a patient with lung cancer. When he was brought to the sanitarium this man cursed God and the devil and wanted nothing to do with Adventists. Before surgery the doctor hardly knew what to expect when he suggested that they have prayer, but the patient answered, "I'm not an Adventist, but I like Adventist prayers." He waited in reverence while the surgeon committed his case into the hands of the Great Physician and then crossed himself at the end of the prayer.

The North Argentine Mission also has 20 elementary schools with more than 60 teachers. In seven of these schools baptismal classes have been organized. One teacher was responsible for 15 baptisms last year. Another brought seven children to the Master. Humberto Cairus, president, and Edwin Mayer, MV and educational secretary of the mission, are mobilizing the teachers for the evangelism both of our own children and of the public. Many are pastor-teachers who attend the needs of the churches as well as their classrooms. In the entire mission there are only 21 children from Adventist homes who do not attend our own schools.

Laymen are rallying behind the ministers, teachers, and doctors in soul winning. Last year one pastor, Américo Quispe, baptized 150 in his extended district. This year the mission hopes to see more than 500 persons come to Christ.

On the northern border of the North Argentine Mission is Iguassú Falls. This great cataract has a potential of power that surpasses Niagara. However, its potential is not utilized for hydroelectric purposes. Yet in the North Argentine Mission a greater power is available and is even now beginning to be utilized as it is in other parts of the South American

Division. Our laymen and workers, with hearts charged with divine love, are hastening to break with the routine of the past and do mighty things for the Lord.

New Philippine Mission Reports on First Year

By T. C. CABALUNA
President
Northeastern Mindanao Mission

During the first year of the newly organized Northeastern Mindanao Mission we added 409 to our membership through baptism, and now have a ratio of one Adventist to every 830 persons in our territory. We have 35 churches and 57 companies. Present membership is about 3,900; population, 470,000.

Our mission territory comprises the provinces of Agusan, Surigao del Norte, Surigao del Sur, with Dinagat and Siargao islands and several other islets that lie off the northeastern coast of Mindanao, the largest southern island of the Philippines.

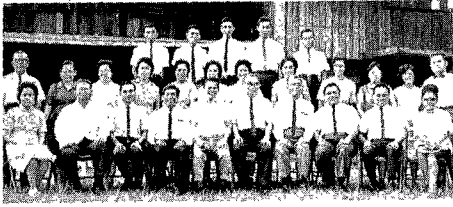
Division and union officials advised that the headquarters of our mission be situated in Agasun Province, in the city of Butuan. One of the main problems that confronted this baby mission was to find a suitable place for an office. After several weeks the Lord guided us to a spacious new building. After two months' stay we transferred to another building where there is a warehouse to accommodate our SAWS supplies and other materials. The building is beautiful and neat, with a very reasonable rental, yet we were not content to stay there, so we began to look for a more suitable place. Fortunately we were able to find an ideal lot and building for sale costing only ₱60,000.

We have 15 office and field workers to man the widely scattered churches of our mission territory. This year we are operating four church schools, with an enrollment of 140 pupils under six competent teachers. In the past years we have had only two church schools and two teachers. We still lack workers to man this wide territory.

During the past Ingathering campaign the members made a house-to-house visit



Left: Foundations are in for a new sanitarium in Misiones Province of northern Argentina. Inspecting the site are the builder (left), Austral Union president Elbio Pereyra, and manager Romualdo Kalbermatter. The building's 91 supporting columns are sunk 27½ inches in solid rock. Right: Two comfortable houses for doctors, like this one, have already been completed at the site of the new sanitarium.



Gathered behind their newly purchased mission headquarters are the workers of the year-old Northeastern Mindanao Mission.

in the cities, towns, and villages. We had almost one hundred per cent participation, so that in four days we were able to reach our goal of ₱13,000.

Carivassing work is the training ground by which our young people are fitted for the ministry. At the end of 1966 we had delivered books and magazines worth ₱60,000.

Soul winning in the new mission is not far behind. We in the office are working to the utmost in order to help our work in the field. From a long, intensive effort in Surigao we baptized 59. Pastors Aranguez and Demiar with their laymen reported 16 persons ready for baptism as a result of their 12-night spearhead meeting. In Agusan area, with no regular leader except the office workers, we have baptized 150 persons in four months. Although the departmental secretaries were busy with their work, they also led out in home visitation and spearhead meetings around Butuan City. The result—24 baptized.

During our visitation we found eight married brothers and sisters whose parents had died long ago. These children

told us that they once had a church and lot that had been donated to the mission. After their parents died, the church was destroyed.

Our meetings were beginning and we invited them to attend. The first night only the wives came. The second night all the husbands attended. After two weeks a Sabbath school was formed, and now 25 children and adults are attending. We have reclaimed missing members of the church, and we were able to reclaim some of the property that had been long forgotten. Not long from now a new building will be established at San Vincente, Butuan City.

Every department of this young mission is pushing forward in the proclamation of the gospel.

"Operation Send" Mails Literature Overseas

By HORACE SHAW
Director of Public Relations
Andrews University

A ton of *secondhand* literature, weighed on a set of scales rescued from a dump, was sent to save *firsthand* men and women. That is Operation Send as carried on by the Pioneer Memorial church, Berrien Springs, Michigan.

The story of Operation Send began several years ago when Raymond Hill (now assistant professor of agriculture, Andrews University), and his family were missionaries at Mountain View College in the Philippines. While there, they learned to appreciate the secondhand

literature that came spasmodically, and they put it to good use.

When they left, they promised to send literature to their friends. In 1963 the Hill family collected used literature from friends and mailed 2,000 pieces to the mission field. In 1964 the operation grew too large for their basement, and so Operation Send was born and moved to the greenhouse of Andrews University. That year 8,000 pieces were sent.

As more people heard about the project, they asked to be included. So helpers sorted, wrapped, and labeled the packages of literature. Then the packages were taken to the church, where people could pick them up and take them to mail. Some 30,000 pieces went out in 1965. By 1966 Operation Send had once more outgrown its home, so it was moved to the church basement. There 50,000 pieces were readied for mailing. That was the year the packages were placed in the post office so that church members could pick them up and put the postage on them right there.

Operation Send is still growing. Some church members mail one package of literature each week. Others work every Thursday night to prepare the packages. All the members bring their literature. What began as a family project has grown into a church at work, sending light into the darkness.

Wisconsin Camp Receives Two Miles of Dollars

By JOHN HANCOCK
Associate Secretary
GC MV Department

Nearly 1,000 persons assembled at Wisconsin Rapids on Sunday, April 16, to watch the "Two-Miles-of-Dollars for Camp Wahdoon" campaign come to a thrilling conclusion as 26,196 dollar bills were deposited in the big wire cage on the stage of the high school field house.

Eighty Wisconsin churches participated in this two-month campaign to gather two miles of dollars, or \$21,120, to winterize existing buildings and erect a new winter lodge at Wisconsin's new youth camp near Chetek.

The youth of each church brought their dollars in a two-hour procession that included money trees, milk cans full of dollars, balloons with dollar bills inside, marching boxes, and a live goose. The moment of victory was registered on a large goal device at the back of the stage, as Green Bay brought in a team of small children dressed like the Green Bay Packers football team and scored a "touchdown" with their \$1,905.

The all-day program featured addresses by Jack Olson, the lieutenant governor of Wisconsin, and John Hancock, a band concert by the Wisconsin Academy band, and music by the King's Heralds quartet.

Just two years ago the Wisconsin constituency brought in two and one-half million pennies in a similar campaign for Camp Wahdoon. Lester Rilea, MV secretary for Wisconsin, organized this Two-Miles-of-Dollars campaign and acted as master of ceremonies for the victory celebration.

Fifty-five Years of Service

By H. M. TIPPETT, Associate Book Editor
Review and Herald Publishing Association

Of good King Uzziah, who reigned 52 years in Jerusalem, it was said, "He did that which was right in the sight of the Lord." If doing right is the derivative for longevity in service, J. D. Snider, long-time book department manager of the Review and Herald, must have taken his cue from this illustrious king of Judah. His 55 years of varied responsibilities with our oldest publishing house received merited tribute at a special chapel assembly of the nearly 350 employees of the Review and Herald on April 26.

Brother Snider retired from service at the quadrennial constituency meeting of the Review and Herald held April 25, and Hugh Forquer, his associate, was nominated to succeed him. Mingled expressions of happy recall of the 30 years he has guided the annually expanding progress of the book department, and colorful comment on the quarter of a century of service, antedating those years, in the New York and Michigan branch houses made the chapel service a unique event in our institutional life.

Theodore Carcich, vice-president of the General Conference and chairman of the board of trustees, was an engaging master of ceremonies. The Review and Herald men's chorus provided appropriate music between reminiscences and tributes offered by Manager C. E. Palmer, Adlai A. Esteb, the chairman, and the writer. A gift of esteem from the hands of the treasurer, M. E. Dawson, was presented to the guest of honor, and a spray of roses given to Mrs. Snider, who for 50 years has provided a gracious background for the Snider family.

Brother Snider responded with his usual penetrating wit, accented with amusing asides. Everyone filed out to the work of the day heartened by the benedictory prayer offered by Don F. Neufeld, associate book editor, and humming the militant air of the stirring song by the men's chorus, "Stouthearted Men." Brother Snider's counsel will continue to be an asset to the men and women he has trained for key positions in the book department as he maintains contact with the work he loves. With a growth in sales from less than \$500,000 the first full year of his incumbency to the 1966 record of \$8,815,596, he yields his leadership for a contented and merited retirement.



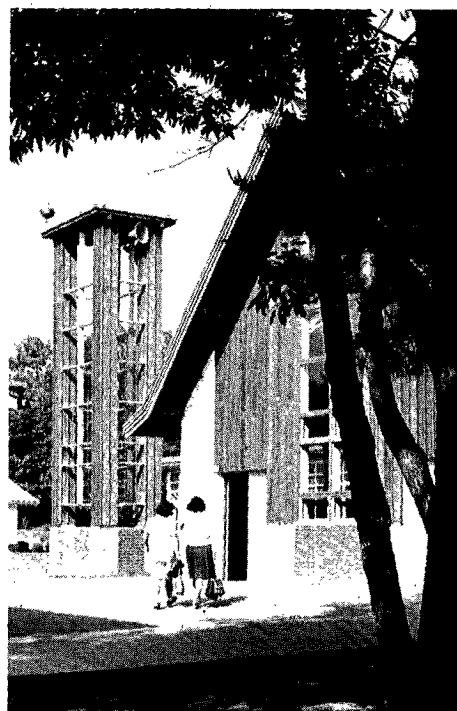
AGRICULTURE EDUCATION: Korean Union College became the first college in Korea to receive accreditation from the ministry of education to offer a curriculum in agriculture education. This program was granted the college in recognition of the pioneering work done in student labor training. The college is well known for its dairy and vegetable products. Pictured here is an agriculture student in the experimental area.

Glimpses of Korean Union College

By RUDY E. KLIMES
President, Korean Union College

CHURCH NEEDED: The present population of the college campus stands near the thousand mark, yet the college church has room for only 500. All major gatherings require two sessions or are out on the playground.

COOKING CLASS: Mrs. Im Chung Hyuk, chairman of the college's home economics department, demonstrates good culinary practices. She works year round; the winter vacation she spends teaching at the college midwinter session. In the summers she goes out with her students and conducts cooking classes in connection with evangelistic meetings. Mrs. Im's extension teaching has attracted many leading women to our evangelistic meetings.





Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Brattleboro, Vermont, church has entered into a program called Preparation Evangelism. Recently J. O. Tompkins, ministerial secretary and evangelist for the Northern New England Conference, began a two-week series of meetings designed to help the church members find interested neighbors for a major evangelistic series to be held in four to six months. According to Pastor Merle A. Tyler, one member has given out six Bibles and sets of lessons; another has given out so many Bibles and lessons the pastor has had to enlist other members to follow up the week-by-week visits with new lessons; and still another member is giving several Bible studies.

► LeRoy Peterson, instructor of music at Pioneer Valley Academy, New Braintree, Massachusetts, recently presented a benefit violin concert for the Bermuda Institute at the City Hall Theatre, Hamilton, Bermuda. He played to a capacity audience. He was accompanied by Mrs. Virginia Dee Hingley, a church member who is widely known as a concert pianist and teacher of voice and piano in Bermuda. A sacred concert was also presented at the Warwick church a few days later.

► The Bethel church, of Brooklyn, New York, recently commemorated its twenty-fifth anniversary at the Grand Avenue location. E. E. Cleveland, of the General Conference, conference officers, and ministers spoke during the week-long celebration. An evening of music climaxed the program. The church's progress over the past 25 years has been marked by the improvement of the building and an increase in membership. Some of the early pioneers include Elders Juman, J. K. Humphrey, U. S. Willis, and B. A. Ellis. Others who ministered at Bethel are J. Cox, W. Clark, H. W. Kibble, E. F. Carter, G. R. Earle, and E. Alexander. S. A. Hutchins, formerly of the Rochester church, and John T. Grayson are the present pastors.

► Eighty Atlantic Union College seniors receive baccalaureate degrees this spring. This is the largest number in the history of the college. R. R. Hegstad, editor of *Liberty*, is the speaker for Friday evening; W. A. Fagal, director of Faith for Today, for the Sabbath afternoon baccalaureate service; and William Loveless, minister of the Sligo church in Takoma Park, Maryland, for commencement on Sunday morning.

► V. W. Schoen, associate lay activities secretary of the General Conference, and H. W. Peterson, lay activities secretary of the Atlantic Union Conference, recently conducted a successful lay activities leadership training course in Bermuda. Eighty-four received leadership certificates and nine young people received the training

certificates. Now all five churches there are having revivals and are conducting the course for the rest of the laymen. The Gift Bible Evangelism plan is being followed with growing success, and large-scale plans are being made for strong public evangelism.

► The Middletown-Portland, Connecticut, church was dedicated April 8. F. R. Millard, president of the Atlantic Union Conference, presented the dedicatory sermon; Lowell Bock, conference president, offered the prayer of dedication; and Leo Poirier, pastor, gave the history of the church and led out in the Act of Dedication. A. E. Harms, conference secretary-treasurer, the first selectman of Portland, and the pastor of the local Lutheran church also participated in the service.



Closed-Circuit TV at New England Memorial Hospital

The closed-circuit television channel at New England Memorial Hospital, Stoneham, Massachusetts, is now broadcasting two hours a day on weekdays, reports Chaplain W. E. Kloss.

The installation of the system was completed in time to telecast the lectureship by J. Melvin Clemons, of Atlantic Union College, held in the hospital chapel. Patient response to the lectures on the book of Romans was favorable.

"A portable console and remotely controlled television camera enable us to telecast from any place in the hospital," says the chaplain. "The programs are broadcast to the patients' personal television sets at each bedside." Programs on the regular schedule are *It Is Written*, *Faith for Today*, and *Your Radio Doctor*.

Included in the equipment for the closed-circuit telecasting is an Ampex VR7000 video-tape recorder, which is used to record programs for future use.

Chaplain Kloss and Evelyn Bird, assistant chaplain, are pictured with the video-tape recorder, the remotely controlled television camera, and the portable console.

JOHN LEW

► D. A. Delafield, of the Ellen G. White Estate, was guest speaker at Northeastern Academy during the spring Week of Prayer. He spoke daily to the entire student body and held meetings with each of the four classes separately. Elder Delafield also held two meetings jointly with the elementary pupils.



Canadian Union

Reported by
Pearl Browning

► The Faith for Today evangelistic series conducted by Gordon F. Dalrymple in Halifax, Nova Scotia, six nights a week, February 26 through March 19, produced 50 written decisions for baptism. To date ten have been baptized, and the others are either attending church on Sabbath, coming to the decision series conducted by the pastor, F. G. Bell, or receiving Bible studies in their homes.

► On the closing night of a three-week series of evangelistic meetings held by W. M. Mercer in the Toronto East church, Ontario, four young men were baptized. A number of others are preparing for the next baptism.

► A former dancing instructor, Michael Drabik, of Montreal, Quebec, has expressed the desire to become a Seventh-day Adventist minister. Michael found a new way of life through the Hungarian lessons of the Voice of Prophecy and was baptized in Montreal a few weeks ago. He has had much opposition and once after being baptized was offered \$20,000 to return to dancing. He has applied to attend Kingsway College to prepare for the ministry.

► A number of churches in the Manitoba-Saskatchewan Conference are doing house-to-house work with the Bible in Your Hand plan. In one church two women distributed 40 Bibles to their friends and neighbors. This means 40 Bible studies every week. So far one family is coming to church and many others are interested. Each church participating reports excellent results.



Central Union

Reported by
Mrs. Clara Anderson

► R. H. Nightingale, Central Union Conference president, is holding a series of revival meetings in the Northside church in Lincoln, Nebraska. M. M. Voegelé is pastor of the church, one of five in the city.

► Twenty-four new members united with the Poplar Bluff, Coniphan, and Campbell churches in Missouri recently as the result of the Crowson-Bragg evangelistic meetings. Halle Crowson is the conference

evangelist and Peter N. Bragg is pastor of the district.

► The Wyoming Conference leads all conferences in North America in percentage of subscriptions for *Listen* magazine—125 per cent of the conference goal.

► Freeland N. Staley, a junior at Campion Academy, recently conducted a series of six talks with the film *Beyond a Reasonable Doubt* at the Steamboat Springs, Colorado, high school. Several teachers asked him to return for another series.

► Thirteen converts joined churches in one part of the Philippines during 1966 as the result of used quarterlies and church magazines sent by the Canon City, Colorado, church. Mrs. Bertha Gordon, who has been preparing the literature for shipment, received this news from Mariano B. Abuyme, local elder of the Loreto Central church in Surigao del Norte.

► A new \$670,000 industrial complex at Union College will house the laundry, college press, and Capital City Bookbindery and will give additional space to the College Furniture Manufacturers. Eventually the lower floor will provide space for the boiler plant and the power, maintenance, grounds, and custodial services.

► The youth of the Iola, Kansas, church held Youth for Christ meetings with the assistance of the pastor, A. V. Hyland, and the Pathfinder director, Mrs. Elwin Dick. Ronda Hershey directed the music, and Lorna Sigler accompanied at the piano.

► Excerpts from Slim Line, Smokers Dial, and Drinkers Dial at Porter Memorial Hospital were featured on Weekend Dimension, April 29, by the Columbia Broadcasting System and its 227 member radio stations throughout the United States.

► Dedication of the Grandview, Missouri, church was held the first part of April. It is an older church that has been remodeled and renovated. R. H. Nightingale, union president, gave the dedicatory sermon. A. V. McClure, conference president, led out in the Act of Dedication, and E. L. Moore, former treasurer of the conference and now auditor in the union, offered the dedicatory prayer. The group was organized in 1960 with 27 members and now has 120 members.



Columbia Union

Reported by
Morten Juberg

► The academy principals met in Washington May 3 to consider uniform student charges throughout the union and to study budget problems involved in new Federal and denominational wage formulas.

► The Chesapeake Conference has had a record of 149 baptisms already during the first four months of 1967.

► Big Week in the Columbia Union reached an all-time high of \$107,000 this year. One leader went over \$2,000, and several were over \$1,000 in deliveries. It was also a record week for both Potomac

Conference, with \$35,000, and West Virginia Conference, with \$13,000. Six persons were baptized through the work of one of the literature evangelists.

► The union publishing department held a training school for almost 75 literature evangelists at the Review and Herald.

► More than 150 young people were present recently at the Blue Mountain Academy for academy day.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Blaine Kenney, principal at Bristol Bay Mission School, has purchased two railway tank cars to be used for storing fuel oil at the school. Fuel can only be transported to Alaska during the summer months, when the river is not frozen.

► J. Van Roberts baptized ten young people at Aleknagik, Alaska, after the recent Week of Prayer conducted by Adam Rudy.

► The weekend of June 2-4 is providing a climactic close to the Diamond Anniversary Year at Walla Walla College. Friday afternoon, June 2, is the dedication of the Life Sciences Complex, WWC's largest Academic structure. Speaker for the event is Dr. Louis Bruno, superintendent of public instruction for the State of Washington. John E. Weaver, president of WWC from 1930 to 1933, is speaker for the senior consecration service Friday evening. William M. Landeen, WWC's president from 1933 to 1938, gives the baccalaureate message. P. W. Christian, president from 1955 to 1964, is the commencement speaker Sunday morning. Other past

Spanish Congress in Nebraska

The first congress for the Spanish members in Nebraska was held March 24 to 26 in Scottsbluff. Delegates from Colorado and Wyoming and the Latin American group of Union College were present. J. J. Aitken, Radio-TV secretary of the General Conference, was the special speaker.

Featured were a choir of Latin-American students from Union College, led by Mrs. Lena Escandón; the Scottsbluff choir, led by Erwin García (below); and the Denver choir, led by Daniel Escamilla.

F. O. SANDERS, President
Nebraska Conference



presidents participating in weekend events are W. I. Smith, president from 1917 to 1930, and G. W. Bowers, president from 1938 to 1955.

► A month-long evangelistic crusade in Salem, Oregon, by the Hiner-Lindfors-Reynolds team closed April 1. Total baptisms thus far are 66, with a third baptism scheduled for June 10. About 70 per cent of those baptized come from non-Adventist backgrounds.

► Lois A. Ritchie, M.D., daughter of Elder and Mrs. C. J. Ritchie, of the Oregon Conference, has been named one of the Outstanding Young Women of America for 1966 by a national committee headed by Mrs. Lyndon B. Johnson. Dr. Ritchie is a physician at the Port of Spain Hospital in Trinidad.

► Ronald Kegley, Jr., held a series of evangelistic meetings in the Lewiston church in the Upper Columbia Conference from January 22 to April 2. Ten have been baptized.

► The members of the Anchorage, Alaska, church recently purchased several buildings on the old State fairgrounds at Palmer. The lumber will be used to build cabins and a lodge at Camp Tukuskoya and also provide material for the new Anchorage church school.

► Alaska now has two Adventist women working in the public health service as nurses: Lorraine Krause, who serves the Bethel area from an office in Anchorage, and Mrs. Elaine Arrington, who is now stationed at Nome.

► Dorothea Van Gundy Jones, nutritionist-lecturer from the International Nutrition Research Foundation, of Riverside, California, held a nutrition and cooking school, May 8-11, in Portland, Oregon. She was assisted by Mrs. E. E. Rippey, of Portland, a dietitian. The school was sponsored by the Portland Sanitarium and Hospital.

► Seventeen people have been baptized in Longview, Washington, following the three-week effort by the pastor, Harold Kurtz, and church laymen.

► Grace Scheresky, R.N., Portland Sanitarium and Hospital's director of nursing service, is spending six weeks at the Port of Spain Community Hospital in Trinidad at the request of the Medical Department of the General Conference. She will act as a consultant in nursing service and help in other areas as needed.

► Two health and welfare centers in the Idaho Conference were dedicated recently, one at Burns and one at John Day, Oregon. Donations from local businesses included an automatic washer and dryer to the John Day center.



Northern Union

Reported by
L. H. Netteburg

► Bismarck, North Dakota, reports 180 Bibles in circulation in connection with the Bible in the Hand program. Nearly 1,700 Bible studies have been returned and two requests for baptism have come in.

► The Fargo, North Dakota, Seventh-day Adventist church inaugurated the world's first "Dial-a-Church," a new service to shut-ins. This is a plan whereby the Saturday church service is offered by telephone to anyone who wants to hear it.

► The new Sioux Falls, South Dakota, church school officially opened April 1. C. M. Willison, Northern Union educational secretary, was the guest speaker at the 11:00 o'clock hour. W. K. Mansker is the pastor.

► The Hot Springs, South Dakota, church has placed 108 copies of *The Marked Bible* in motels in the area.

► The Minnesota Health and Welfare warehouse recently received 4,450 pounds of clothing for shipment to the East Coast warehouse. These South Dakota churches supplied the clothing: Mitchell, Sioux Falls, Hurley, Pierre, Aberdeen, Bowdle, Tolstoy, Leola, Mobridge, Redfield, and Watertown.

► Belmond, scene of a disastrous tornado in which the Iowa Health and Welfare societies gave considerable help, was covered April 29 with the Bible Speaks enrollment leaflets by the Mason City district members.

► Tornadoes struck in Waseca and Albert Lea, Minnesota, on April 30. H. H. Voss, Minnesota lay activities director, took a truckload of supplies to the disaster area.

► Ben Trout, North Dakota Conference president, appeared on the radio program "Open Line" over station KNOX in Grand Forks recently. He was interviewed on Sunday-closing laws.

► A total of \$225.04 was raised for investment by the small Sabbath school at Litchfield, Minnesota. Consisting of only 12 members, the group raised a per capita of \$18.75.

► The reconstructed Gackle, North Dakota, church held anniversary services marking their sixty-third year during the weekend of May 12-14. L. H. Netteburg, secretary-treasurer of the Northern Union, and Ben Trout and Norman Harvey, of the North Dakota Conference, were speakers for the occasion. E. J. Kanna is pastor.

► Seven people joined the Maple Plain, Minnesota, church by baptism April 1, as a result of evangelistic meetings, Bible studies, and the influence of the church school. H. I. Jarnes is the pastor.

► A week of evangelistic meetings was held May 13-20 in Detroit Lakes, Minnesota, with J. L. Dittberner, union conference president, as the speaker. H. E. Darby is pastor.

► Northern and Central Union Bible House managers met in Minneapolis at the union conference office April 17-19 to study how to make gospel literature available to churches and individual members for personal use and missionary endeavors.

► An intensive crusade to enroll 50 families in the Bible in the Hand program in one month was launched May 7 in Minot, North Dakota. The ultimate goal is one Bible in the Hand sponsored by each of the 85 church families. This church is also conducting a neighborhood Bible class in

Rugby each Sabbath afternoon as a follow-up to the Sheyenne River Academy Bible in the Hand program.

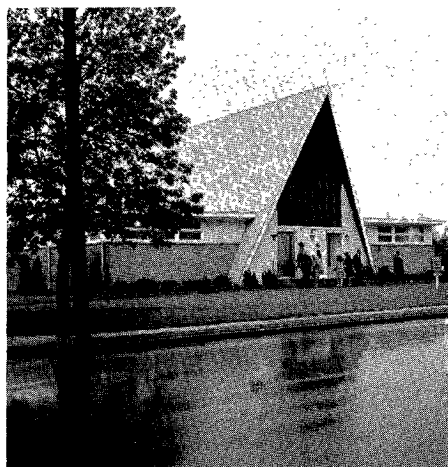


Pacific Union

Reported by
Mrs. Margaret Follett

► The Arizona Conference executive committee has called Walter D. Blehm, secretary of the Southeastern California Conference, to be the president of the Arizona Conference, succeeding Dan C. Butherus, who has been appointed to a special assignment in the Pacific Union Conference. At the same meeting Orville O. Butler, former secretary-treasurer of the Arizona Conference Association, was appointed conference secretary-treasurer. He replaces Herman Trout, who is now a field secretary for the Central California Conference Association.

► Claude Morgan has arrived in the Central California Conference, where he will assist Alvin L. Anderson with conference legal matters. Attorney Morgan is a graduate of Pacific Union College and the University of Denver, having received his degree from the latter in 1966.



Pottstown Dedication

Guests and friends joined the present membership of 65 on Sabbath, May 6, to dedicate the Pottstown SDA church.

This congregation began 27 years ago as a branch Sabbath school of the Orvilla, Pennsylvania, church, in the home of Mr. and Mrs. William T. Smith.

With 13 charter members, the congregation was organized in the community chapel, Manatawny Street, Glasgow, December 14, 1940. Under the leadership of the late Michael A. Maloney, pastor of the Orvilla church, the group remained in the community chapel for 12 years before moving to rented quarters in Saratoga, in 1951, where they stayed until moving to their present building in 1964.

Of the original 13 charter members, only Mrs. Kulp remains in Pottstown, where she has been a continuous member for 27 years.

LOUIS CANOSA
Departmental Secretary
Pennsylvania Conference

► Ralph Stathem, Eva Wilbur, and Tom Stathem, seniors at Armona Union Academy, Hanford, California, are to receive 37½ per cent of the California State scholarships awarded high school seniors in Kings County. The 25 seniors of Armona Academy are less than 3 per cent of the county's graduating seniors. All three will attend Pacific Union College this fall.



Southern Union

Reported by
Oscar L. Heinrich

► A Florida church-music workshop convenes at the Forest Lake church June 2-4. Hymnology, choral singing, instrumental music in the church service, are the topics being discussed.

► The Eustis, Florida, church recently sponsored a temperance booth at the Lake County Fair. During the fair's six days more than 2,000 people viewed the film *One in 20,000*. J. R. Hansen was in charge of the booth and extended invitations to all who saw the film to attend a forthcoming Five-Day Plan to Stop Smoking.

► Members of the Asheville, North Carolina, church have covered the city with 100,000 pieces of literature preparing the way for evangelistic meetings soon to be conducted by the pastor, H. V. Leggett.

► Attorneys in Wilson, North Carolina, approached Adventist church members asking for counsel in organizing opposition to a Sunday law recently passed for the city. A city referendum will be held in May to determine whether the law should stand.

► Eight young people of the Eustis, Florida, church school were recently baptized by their pastor, Vern Carner.

► Seventy-five laymen and pastors of the Kentucky-Tennessee Conference completed the four-day lay instructors' training school held this spring in the Nashville area. Laymen came from 35 churches. Guest lecturer was V. W. Schoen, of the General Conference. The program was coordinated by W. E. Peeke, local conference lay activities director.

► First services were held recently in the new Winter Garden, Florida, church. Thirty-six members and their pastor, C. W. Beach, erected the sanctuary and its educational wing.

► The \$637,000 Collegedale church at Collegedale, Tennessee, has been dedicated free of debt. The church has been occupied for about one and one-half years. In 1917 W. H. Branson held the first Week of Prayer at Southern Missionary College, and 50 young people dedicated their lives to the Master's service and became the charter members of the college church. Today there are 1,823 members. H. M. S. Richards gave the Friday evening and Sabbath morning addresses. H. H. Schmidt, Southern Union president, gave the dedicatory sermon on Sabbath afternoon.

► W. L. Mazat, lay activities director of the Southern Union, and Miss Maybelle Vandermark, associate lay activities secre-

tary of the General Conference, assisted in the Dorcas Federation meetings and health and welfare workshops conducted throughout the seven conferences in the Southern Union this spring.



Southwestern Union

Reported by
J. N. Morgan

► Darryl Holtz and Dianna Feidler, of Sandia View Academy, received top honors in the Southwestern Union Bible quiz and temperance oratorical contest. Contestants competing for the honors were from Chisholm Trail, Jefferson, Ozark, Sandia View, Southwestern Region, and Valley Grande academies.

► Ninety persons completed the Five-Day Plan to Stop Smoking course, held by Elder Lee Hadley in the Tulsa, Oklahoma, church during March.

► W. B. Moore, district superintendent of Monroe, Louisiana, reports 12 additions to the church by baptism as a result of revival meetings conducted by W. D. Welch, conference educational secretary.

► Construction plans for Camp Yorktown Bay, near Hot Springs, Arkansas, will double the present facilities and will include five new duplex cabins, an extension of the present dining hall, an additional bathhouse, and a new staff lodge. Estimated cost of the development is \$35,000.

► John Weidner, about whom the book *Flee the Captor* has been written, will be a guest speaker at several of the camp meetings in the Southwestern Union during June.

► The Texas Legislature, after lengthy debate and discussion, finally passed House Bill 213, which repeals the emergency clause section of the Texas Saturday-Sunday Law. This section provided that certain items could be purchased on the weekend only if an emergency existed. During the discussion of this Sunday bill, Seventh-day Adventists have had opportunity to discuss religious freedom and the objectives of the church with most of the leaders of the State.



Dr. A. P. Salom, academic dean at Avondale College, formerly associate professor of religion, Walla Walla College.

Fay Welter, director, Seoul Sanitarium and Hospital Orphanage, Korea, from secretarial office, Far Eastern Division.

Dr. Jess Holm, medical director, Saigon Hospital, Vietnam, formerly medical director, Bandung Sanitarium and Hospital, Bandung, Indonesia.

E. E. Jensen, business manager, Penang Sanitarium and Hospital, Malaysia, formerly treasurer, Japan Union.

Ogden Aaby, business manager, Youngberg Memorial Hospital, Singapore, for-

merly business manager, Philippine Union College, Manila, Philippines.

Don Jacobsen, ministerial and radio-TV secretary, Southeast Asia Union Mission, from Bible Department, Andrews University.

Curtis King, business manager, Seoul Sanitarium and Hospital, Korea, formerly acting administrator, Loma Linda University Hospital.

H. R. Kehney, manager, Korean Publishing House, Seoul, Korea, formerly manager, print shop, Monterey Bay Academy, California.

L. R. Templeton, treasurer, East Indonesia Union Mission, formerly cashier, Far Eastern Division office.

Esther Feltus, dean of women, Bangkok Sanitarium and Hospital, from graduate study in the United States.

L. C. Hagele, principal, Far Eastern Island Academy, Guam, formerly teacher.

K. Yasui, secretary, Japan Union Mission, formerly secretary, lay activities department.

Willard G. Lowen, pastor, Ottumwa-Fairfield district (Iowa), from Missouri.

E. K. Councell, salesman, Capital City Bookbindery, Union College, from Forest Lake Academy (Florida).

Don McEune, publishing secretary (Arizona), from Southeastern California.

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Pastor and Mrs. H. M. Pascoe returned, following furlough, to Rakamanda, Wabag, New Guinea, but will immediately transfer to Moruma, Mount Hagen, where Pastor Pascoe will serve as district director.

Pastor and Mrs. Gordon Lee and their three children left Sydney for Fiji March 9, following a furlough. Pastor Lee's previous field of labor was the Cook Islands, where he served as president. He is the newly appointed president of the Central Pacific Union Mission and will locate in Suva.

Mr. and Mrs. A. E. Jones and one child left March 12 for Rabaul, New Guinea, where Mr. Jones will serve as secretary-treasurer of the Bismarck-Solomons Union Mission.

Pastor and Mrs. Rex Tindall and three children left the homeland March 13 to return to New Guinea. His new appointment is to the Kabiufa College at Goroka as Bible teacher.

Lorraine Morton, a qualified nursing sister, has been appointed to the staff of the Sopas Hospital, Wabag, New Guinea. Miss Morton took up her appointment March 15.

Mr. and Mrs. Wilfred Rieger and one child left Sydney on March 15 for Samoa, where Mr. Rieger will join the staff of the Apia Central School.

Mr. and Mrs. Laurie Evans and child transferred from the homeland to Suva, Fiji, March 16. Mr. Evans will be secretary-treasurer of the Fiji Mission.

Mr. and Mrs. Kevin Moore joined the

staff of the Fulton Missionary College in Fiji, March 16. Mr. Moore will serve as Bible teacher.

Mr. and Mrs. Owen Mason transferred from the homeland to service in the Coral Sea Union Mission office at Lae, New Guinea, March 22.

Mr. and Mrs. Peter Colquhoun will locate in Abemama in the Gilbert and Ellice Islands Mission, where Mr. Colquhoun will serve as district director. Later Mr. Colquhoun is to transfer to Tarawa, the administrative center of the Gilbert Islands, to conduct evangelistic campaigns in that area.

North American Division

Our attention has been called to a misstatement in the April 13 Review concerning missionaries sent out during 1966. We are informed that Dr. and Mrs. Kenneth J. McGill and family should have been listed as going from Canada to Singapore rather than from California.

R. J. Emerson Hillock (AU '58), Mrs. Hillock (AUC '45), and three children, returning to India after furlough, left San Francisco, California, April 25. Mrs. Hillock's name before marriage was Mable Eileen Davies. Elder Hillock serves as YPMV, public affairs, and religious liberty secretary of the Southern Asia Division.

Dr. Vernon Louis Curtis (LSC '49; LLU '53), Mrs. Curtis, and four children, of Kirkland, Washington, left Seattle, Washington, on April 27 for India. Before marriage, Mrs. Curtis' name was Mary Ruth Erickson. Dr. Curtis is to serve as radiology professor in the Vellore Christian Medical College.

Dr. Arthur A. Moores (LSC '49; LLU '53), Mrs. Moores (LLU School of Nursing '51), and three children, of Dartmouth, Nova Scotia, left Vancouver, British Columbia, April 30 for Hong Kong. The maiden name of Mrs. Moores was Verna Lavean Litke. Dr. Moores will serve as a physician and surgeon in the Tsuen Wan Hospital.

Vallee Saraggonndha, who was born in Thailand, took nurse's training in the Bangkok Sanitarium and Hospital, and completed a course in anesthesia at the Madison Hospital, Tennessee, left Los Angeles, California, May 1, returning to Thailand. She is to connect with the Bangkok Sanitarium and Hospital as a nurse and anesthetist.

Dennis Keith, Sr. (CUC '65), Mrs. Keith, and three children, of Nashville, Tennessee, sailed from New York City, May 5, on the M.S. *Tema*, for Sierra Leone. Mrs. Keith's maiden name was Dorothy Glenn. Mr. Keith will serve as secretary-treasurer of the Sierra Leone Mission.

Elder and Mrs. H. E. McClure, who have been connected with the Far Eastern Division, sailed from New York City on the S. S. *Mormaclake*, April 11, for Montevideo, Uruguay. Mrs. McClure's name before marriage was Ruth Carey. Elder McClure will serve as lay activities secretary in the South American Division.

Florence C. Moline left New York City, April 12, returning to Africa after furlough. She previously served as a teacher at Solusi College and upon return is to teach in the Rusangu Preparatory and Junior Secondary School at Monze, Zambia. W. R. BEACH

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—ROBERT H. PIERSON, *President, General Conference*



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—THEODORE CARCICH, *Vice-president General Conference*



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—NEAL C. WILSON, *Vice-president, General Conference North American Division*



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

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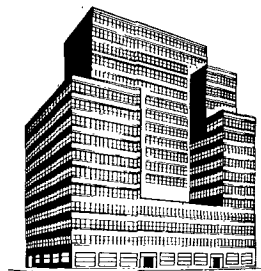
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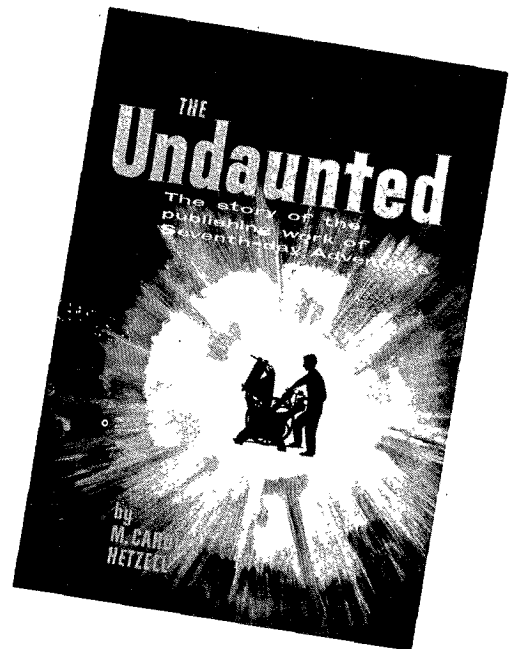
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In Remembrance

ALLEN.—Adretta Clementine Koger, Esteb Allen, born Feb. 28, 1876; died March 2, 1967, at Walla Walla, Wash. In 1891 she married Lemuel Albert Esteb, and to this union four sons were born, Fee Clifford, Lemuel Earl, Adlai Albert, and Fulton Ellis. After uniting with the Adventist Church, she served as a Bible worker in the Oregon Conference, and for a time assisted Elder C. T. Everson. Her first husband passed away before she became an Adventist. In 1946 she married John R. Allen. For nearly 20 years she worked with the prisoners in the Walla Walla penitentiary, and 42 of them were baptized. Survivors are three of her sons, Fulton, of College Place, Washington; Elder Adlai, of Washington, D.C.; and Fee, of San Bernardino, Calif.; a step-daughter, Anna Dawes, of College Place; eight grandchildren; 17 great-grandchildren.

ANDRUS.—Myrtle Andrus, born July 4, 1880, in Nebraska; died Feb. 9, 1967, at Sanitarium, Calif.

BEAKLEY.—Blanche Olive Noble Nicola Beakley, born Feb. 26, 1890, at Hinton, Iowa; died Feb. 28, 1967, at Glendale, Calif. In 1912 she graduated from Union College. Immediately thereafter she taught at Fountain Head, Tennessee. Later she took nurse's training at Madison Sanitarium, and she completed her M.D. course in the College of Medical Evangelists in 1924. She served on the staff of Madison Sanitarium until her marriage to Dr. Ben Nicola in 1930. After Dr. Nicola's death, she married Lee Beakley.

BENDER.—Gottfried Bender, born Dec. 16, 1871, in Holstein, Russia; died April 21, 1967, at Canadian, Tex.

BIRTH.—Nona E. Shampnoi Birth, born Oct. 17, 1888, at Eldon, Iowa; died in Oklahoma City, Okla., Dec. 10, 1966. Her husband, Roy, survives. [Obituary received April 11, 1967.—Eds.]

BOEHM.—Augusta Schneider Boehm, born Dec. 27, 1888, at Shaffer, Kans.; died April 12, 1967, in La Sierra, Calif. In 1908 she graduated from Union College, and the following year married John

Boehm. They did evangelistic work in California until 1912. In 1913 they went as missionaries to Brazil, and in 1915 they were asked to begin an educational institution in Brazil. After having founded Brazil College, they returned to evangelistic and administrative work. Her 40 years of mission service were spent in several localities in southern Brazil. They returned to the United States in 1952. Survivors are her husband; son Harley; two granddaughters; and a brother.

BOSWELL.—George Bert Boswell, born Nov. 12, 1880, in Missouri; died March 14, 1967, at Mena, Ark. His wife, Lora Beeman Boswell, survives.

BRUSCH.—Beatrice Brusch, born Nov. 7, 1922, at Dinuba, Calif.; died at Bakersfield, Calif., Nov. 12, 1966. Her husband, Leonard, survives. [Obituary received April 10, 1967.—Eds.]

BURSON.—Charles L. Burson, born at Wellington, Kans.; died March 25, 1967, at Topeka, Kans. His wife, Maude, survives.

COX.—James Marion Cox, born June 14, 1901, at Marble Falls, Tex.; died April 15, 1967, at Palatka, Fla. He took ministerial training at Southern Missionary College, and in 1933 began ministerial work in Florida. Following his ordination, he became lay activities secretary in the Carolina Conference. Later he accepted a similar post in the Georgia-Cumberland Conference. In 1943 he returned to pastoral work, serving in Alabama and in Florida. In 1949 he became public relations secretary for the Southern Union Conference. In 1951 he joined the staff of the Florida Sanitarium and Hospital and later held a position at the Putnam Memorial Hospital. Survivors are his wife, Clara; daughter, Marilyn Suzuki; two granddaughters; a sister, Mattie Thomas; and a half brother, George Reynolds.

CROMPTON.—Hala May Crompton, born Feb. 13, 1896, in Kentucky; died March 29, 1967, in Sacramento, Calif. Her husband, Garland, survives.

CUMMINGS.—Rowena Marguerite Reed Cummings, born in June, 1908, in Kennewick, Wash.; died March 16, 1967, at Glendale, Calif. Her husband, Dr. Walter, survives.

DOW.—Ordis A. Dow, born March 10, 1883, at Portland, Mich.; died March 5, 1967, in Rocky Ford, Colo. He retired from the ministry six years ago. Survivors are his widow, Vernie; two sisters, and a brother.

DYE.—Ella Cox Dye, born Jan. 15, 1879, at Middletown, Va.; died Oct. 1, 1966, at Missoula,

Mont. [Obituary received April 16, 1967.—Eds.]

FINDLEY.—Georgia Findley, born April 28, 1878, in Indiana; died March 16, 1967, at Rancho Cordova, Calif.

FLEISHER.—Mary Stella Fleisher, born Dec. 5, 1878, at Newport, Pa.; died April 10, 1967, at Burtonsville, Md. At the time of her baptism into the Adventist Church in 1915, she left a responsible position to connect with the General Conference office. Her service was first in the Sabbath School Department, and then in the treasury department with Elders W. T. Knox, J. L. Shaw, W. E. Nelson, and C. L. Torrey. She retired in 1954. One sister survives, Mrs. John A. Markle, of Silver Spring, Md.

GODBEHERE.—Lila Reed Godbehere, born Feb. 11, 1892, at Hot Springs, Ark.; died at Hot Springs, Feb. 2, 1967.

GRIGGS.—Donald Ezra Griggs, born Feb. 9, 1901, at South Lancaster, Mass.; died March 9, 1967. In 1922 he received his B.A. degree from Emmanuel Missionary College, and two years later he graduated as a doctor of medicine from the College of Medical Evangelists. In 1923 he married Loice Adamson. After his internship he went as a medical missionary to Shanghai, China. After training in cardiology at the National Heart Hospital in London and in internal medicine at the University of Vienna, he taught at the College of Medical Evangelists, beginning as an instructor in 1931, and advancing to clinical professor and department chairman. Survivors are his wife; son, Dr. Gordon P. Griggs; four grandchildren; and mother, Mabel Griggs.

GUINN.—Minnie Edna Guinn, born Nov. 24, 1892, at Edgerton, Mo.; died March 8, 1967, at Rockwell, N.C.

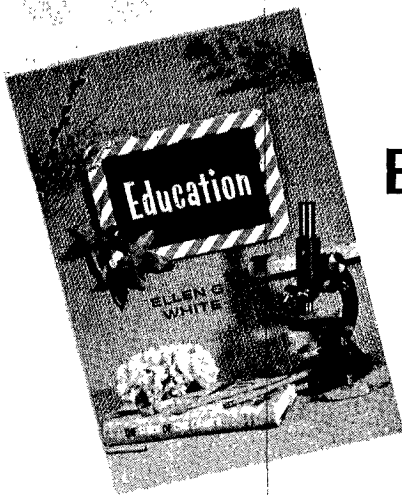
HEDGES.—Stella Anita Hedges, born April 28, 1880, at Kansas City, Mo.; died March 18, 1967, at St. Helena, Calif. Her husband, Grover, survives.

HILE.—Nellie May Hile, born Feb. 11, 1884, at Grass Creek, Ind.; died March 28, 1967, at Berrien Springs, Mich. Her husband, Ivan, survives.

HILL.—Mark Lyndon Hill, born Oct. 30, 1963, at Buchanan, Mich.; died April 17, 1967. His father, Kendall Hill, is an accountant at the business office of Andrews University. Other survivors are his mother, Marilyn Hill, and a sister, Merita Kay.

HOLDEN.—Sadie Marie Rittenhouse Holden, born Dec. 28, 1882, near Ostrander, Ohio. In 1906 she married William Holden. Soon they were called

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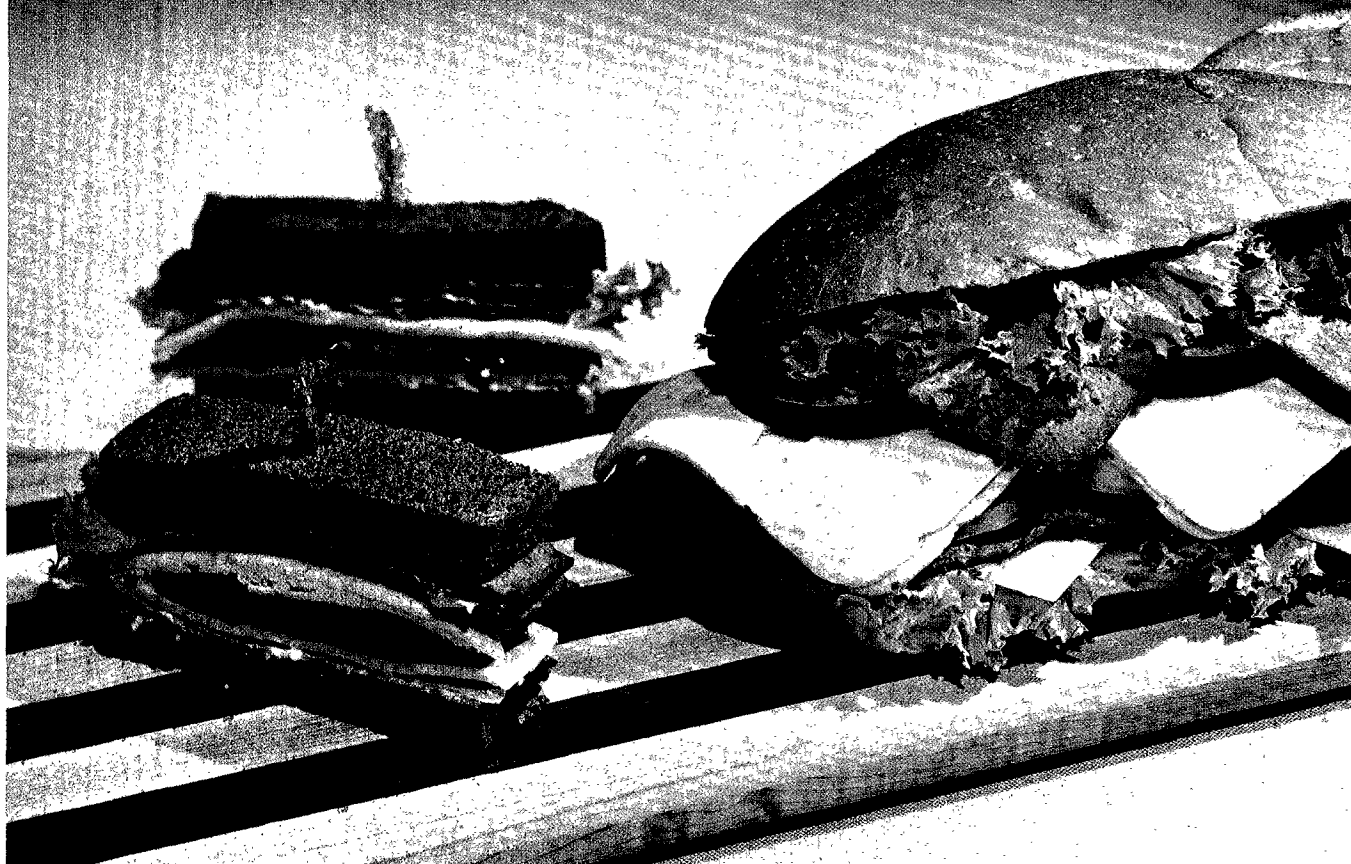
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to Walla Walla College, where he was preceptor, and she a church school teacher. Next they labored in Vermont, where she was conference Sabbath school secretary and MV secretary. From there they moved to New York State, where she served as a departmental secretary. In 1918 they transferred to the Southern Illinois Conference and later to the Michigan Conference. For nine years they served in the Lake Union Conference. Following this they labored in Wisconsin and other sections of the Lake Union. Survivors are her husband, Elder William H. Holden; a son, Dr. Herbert Holden; a granddaughter; a great-granddaughter; and a brother, Elder S. N. Rittenhouse.

JOHNSON.—Lawrence R. Johnson, born Sept. 8, 1918, in Louisville, Ky.; died at Takoma Park, Md. April 20, 1967. Survivors are his wife, Tressa Bernice Clouse Johnson; his son, Johnny Lawrence Johnson; and a sister, Eleanor Mable Bennett.

JONES.—Nola Gibson Jones, born Sept. 14, 1885, at Vassar, Mich.; died Aug. 13, 1966, at Madison, Tenn. In 1915 she married Walter Jones, and she taught church school in Daylight, Tenn. In 1921 she entered nurse's training at the Orlando Sanitarium and Hospital, in Florida. After receiving her R.N. she taught and supervised there for about 25 years. Survivors are two stepdaughters, Lucinda McCabe and Nan Sears, and a stepson, Edward. [Obituary received April 23, 1967.—Eps.]

KELLEY.—Helen Marie Kelley, born Oct. 28, 1911, at Albion, Nebr.; died Nov. 27, 1966, at West Covina, Calif. Her husband, Robert, survives. [Obituary received April 3, 1967.—Eps.]

KILGORE.—Nancy Alexander Kilgore, born Dec. 19, 1884, at Tazewell, Va.; died March 7, 1967, at Fletcher, N.C.

LEEPER.—Lizzie Amanda Smith Leeper, born Jan. 30, 1873, near Jefferson City, Mo.; died April 14, 1967, at Otterville, Mo. Among the survivors is a daughter, Louise Leeper, formerly a missionary to Africa, and now at the Boulder Memorial Hospital, in Colorado.

LOCKWOOD.—Mark A. Lockwood, born Dec. 6, 1914, in Michigan; died at Glendale, Calif., April 16, 1967. His wife, Madelyn, survives.

LORENSEN.—Rose E. Lorensen, born Sept. 29, 1880, at Le Mars, Iowa; died at Oklahoma City, Okla., Jan. 27, 1967.

MARSH.—J. O. Marsh, born June 7, 1898, in Cook County, Nebr.; died Feb. 22, 1967, at Madison, Tenn. He took ministerial training at Emmanuel Missionary College, and in 1923 married Esther Kirschner. Two girls joined this home, Mrs. John England, Jr. of Morganton, N.C. and Mrs. Cary LeCompte, of Riverside, Calif. A life of service in Wisconsin, Indiana, Iowa, North and South Carolina, Kentucky, Tennessee, and Georgia followed. After his first wife's death, he married Gertrude Hopper, who survives. Other survivors are his two daughters; seven grandchildren; three brothers; and four sisters.

MC ALISTER.—Samuel Allen McAlister, born Dec. 17, 1893, at Marion, Ind.; died Feb. 18, 1967, at Pasadena, Calif. His wife, Eva, survives.

MC LEAN.—George Washington McLean, born July 24, 1876, at Sand Beach, Mich.; died March 25, 1967, at Glendale, Calif.

MC PHERSON.—Georgianna Palmer McPherson, born May 27, 1876, at Wilmington, Ohio; died March 14, 1967, at St. Helena, Calif. In addition to her two daughters, Edith and Mildred, she is survived by two granddaughters, one of them being Mrs. Fred B. Moor, Jr., a missionary in Nicaragua.

MEEKER.—Kathryn L. Foster Meeker, born Oct. 3, 1879, at Normal, Ill.; died March 7, 1967, at Elizabeth City, N.C. She was the daughter of Elder and Mrs. Charles Foster and the wife of the late Byron Meeker. She served with her husband in the mission fields of China, the Bahamas, and Jamaica for 28 years.

MONSTED.—Amanda Monsted, born March 16, 1882, at Copenhagen, Denmark; died Sept. 16, 1966, at Glendale, Calif. [Obituary received April 3, 1967.—Eps.]

NELSON.—Milo A. Nelson, born April 11, 1907, at Hartford, Kans.; died March 19, 1967, at Hutchinson, Kans. His wife, Elma, survives.

OLCOTT.—Clarence E. Olcott, born Feb. 7, 1885, at York, Nebr.; died Feb. 16, 1967, in Portland, Ore. In 1903 he connected with the Pacific Press and later with the California Conference. In 1908 he married Anna M. Swanson, and in 1911 he was called to be secretary-treasurer of the Oregon Conference. Later he was lay activities secretary. His wife survives.

PEDLER.—May Pedler, born April 17, 1888, at London, Ont., Canada; died Dec. 10, 1966, at Stoneham, Mass. [Obituary received March 31, 1967.—Eps.]

PURDEY.—Arthur James Purdey, born Feb. 23, 1907, at Auburn, Wash.; died April 4, 1967, at Exeter, Calif. He attended Walla Walla College, and in 1931 married Esther Woodruff. To this union were born two sons and a daughter: Teddy Lee, of Baltimore, Md., Elder Lorie Purdey, an evangelist in the Upper Columbia Conference, and Lyndine, a registered nurse at Loma Linda, Calif. He graduated from Pacific Union College in 1941 and labored as a

pastor and evangelist in Oregon, Arizona, New Hampshire, Maryland, New York, and Connecticut, and for the past two years was pastor of the Exeter-Lindsay district in California. In addition to his wife and three children, other survivors are two brothers and three sisters.

RODGERS.—Allan Burdette Rodgers, born Oct. 28, 1944; died at Takoma Park, Md., Feb. 25, 1967. He graduated from Shenandoah Valley Academy in 1964. For the past several years he had been employed at the Washington Sanitarium and Hospital. Survivors are his parents, Mr. and Mrs. Calvin G. Rodgers, of Hollywood, Fla.; a brother, Elder Ronald B. Rodgers, of Salem, N.J.; and his maternal grandparents, Mr. and Mrs. W. Roy Steward, of Avon Park, Fla.

SCHIERMAN.—Daniel William Schierman, born July 7, 1895, at Endicott, Wash.; died March 12, 1967, at Glendale, Calif. Among the survivors are his wife, Florence Beatty, and a brother, Elder David Schierman.

SHULL.—Florence Elsie Shull, born May 17, 1888, at Beldenville, Wis.; died March 22, 1967, at Angwin, Calif. In 1914 she went as a missionary to China. She served as secretary to Elder A. G. Daniels. Later she completed nurse's training at St.

Helena, and labored as a Bible instructor in San Francisco. Her three nephews, Robert, Douglas, and Harold Shull, survive.

SMITH.—Laura May Smith, born May 11, 1873; died March 9, 1967.

SMITH.—Lillie Mae Smith, born Dec. 11, 1887, at Glenelg, Md.; died at Takoma Park, Md., March 25, 1967. In 1916 she married Archie H. Patten. After his death in 1924 she came to Takoma Park, where from 1925 to 1932 she was employed by the Review and Herald Publishing Association. In 1932 she married William L. Smith.

SMITH.—Madeline Smith, born June 18, 1901, in Oklahoma; died March 18, 1967.

STANTON.—Maud Stanton, born Feb. 15, 1878; died Dec. 7, 1966. [Obituary received April 21, 1967.—Eps.]

VAN METER.—Albert Van Meter, born Feb. 12, 1882, at Streeter, Ill.; died March 14, 1967, at Covina, Calif. His wife, Vera, survives.

VON POHLE.—Edgar Allan von Pohle, born May 4, 1884, in Baltimore, Md.; died at St. Helena, Calif., March 14, 1967. He graduated from Emmanuel Missionary College and received his Master's degree at

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Oklahoma University. In 1909 he married Mabel Lucas, and two sons were born to this union. After his wife's death in 1939 he married Estelle Broome. In 1919 he was ordained to the ministry. He was principal of our academies at Holly, Michigan; Beechwood, Indiana; Walderly, Wisconsin; Laurelwood, Oregon; and San Fernando, California. For 20 years he was educational secretary of the Southwestern and Atlantic unions. He did pastoral work in Nebraska, Wyoming, Colorado, and California, making a total of 48 years of denominational service. Survivors are his wife, Estelle; two sons, Clinton, a teacher at Mountain View Union Academy, California, and Dr. Kenneth, of Houston, Tex.; three grandchildren; and three great-grandchildren.

VORE.—Sarah Edna Gates Vore, born Oct. 14, 1887, at Lawrence, Nebr.; died March 22, 1967, at Brighton, Colo. In 1911 she married Elder George T. Vore. After attending Pacific Union College, they entered the work in Central California Conference. Later they worked in Cuba. They have spent many years working for the Spanish-speaking people of the United States. Her husband survives.

WHITE.—Georgia Anna Stevenson White, born Dec. 4, 1893, near Archie, Mo.; died April 13, 1967. Her husband, Lawrence D. White, survives.

WILCOX.—Loucille Tuttle Wilcox, born Dec. 7, 1899, at Kansas City, Mo.; died April 1, 1967, at Modesto, Calif. In 1920 she married Coston C. Wilcox, and soon after their move to California in 1944, she joined the Voice of Prophecy staff, where she served until her retirement in 1965. Survivors are her husband; two daughters, Marjorie Bungard and Marianne Johnson; four sons, Dr. Lester L., Dr. Marvin R., Kenneth E., and Howard A.; 17 grandchildren; and two sisters.

WILLIAMS.—Emma McFarland Williams, born May 24, 1880, in Missouri; died at Bell, Calif., March 9, 1967.

WOLFE.—Bertha A. Zeigler Wolfe, born Feb. 4, 1890, in Kirksville, Mo.; died Jan. 26, 1967, at Guthrie, Okla. Her husband, Charles, survives.

WOLFE.—Pearl Nelson Wolfe, born May 8, 1893, at Salina, Kans.; died March 7, 1967. Her husband survives.

WOODRUFF.—Margaret Lowther Woodruff, born Aug. 6, 1882, in Durham County, England; died March 22, 1967, at Sanitarium, Calif. She studied nursing in England and at the Portland Sanitarium and Hospital, Portland, Oreg. She gave some 50 years of service as a nurse. Her husband, Randal Woodruff, survives.

WYMAN.—Nellie Adell Cooper Wyman, born Jan. 2, 1888, at Inkster, N.D.; died March 11, 1967, at Sequim, Wash. She graduated from nurse's training at Portland Sanitarium in 1908. In 1911 she married Frank Allen Wyman, and two years later sailed for Burma, where they served in various capacities for nearly 30 years. They served then in California and in the Washington Conference. Survivors are her husband; daughters, Ruth Elliott, of Auburn, Wash., and Carol Nelson, of Vancouver, Wash.; sons, Elder Frank C., of Sequim, Wash., and Elder C. Lloyd, of Colton, Calif.; ten grandchildren; one great-grandchild; and two brothers.

NOTICES

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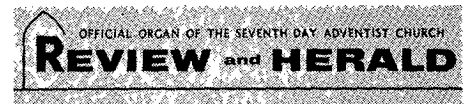
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Home-Foreign Challenge	June 3
Church Missionary Offering	June 3
Special Offering for New York City	
Evangelism	June 10
Thirteenth Sabbath Offering	
(Northern European Division)	June 24
Medical Missionary Day	July 1
Church Missionary Offering	July 1
Midsummer Service and Offering	July 8
Pioneer Evangelism	August 5
Church Missionary Offering	August 5
Oakwood College Offering	August 12
Educational Day	
and Elementary School Offering	August 19



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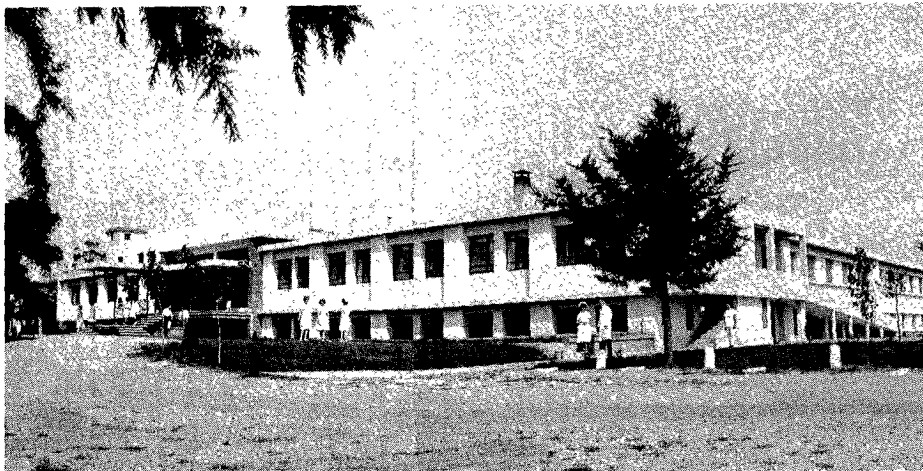
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Argentine Hospital Opens New Wing

A new addition to the Sanatorio Adventista del Plata in Puiggari, Entre Ríos, Argentina, opened recently. The new section includes ten modern suites for doctors, each with an office, two examination rooms, and a separate waiting area; a medical records department; dentist offices; spacious and well-equipped anatomical and clinical laboratory, including quarters for research; an X-ray department with three machines; an emergency department; nursing education offices and classrooms; auditorium; administrative and business offices; a spacious waiting room, including information desk and admitting office; and a new main entrance to the institution. Dr. M. A. Hammerly is medical director.

E. E. BIETZ, Administrator

Young Missionary Succumbs in Northeast New Guinea

"One of our young missionaries, Keith Ballard, passed away in New Guinea last Tuesday evening [March 28], as a result of a septic condition which came about from a mere scratch while he was on patrol," writes F. T. Maberly, secretary of the Australasian Division. "He and his wife, Marilyn, who is a trained nurse, had been in the mission field only a couple of months and they were married only some 15 months ago. Keith was in the Wewak Hospital for about ten days and then was transferred to the Lae Hospital because of the seriousness of his condition, but all attempts to save his life were in vain."

During my recent tour of the Australasian Division I met Keith Ballard, a recent graduate of Avondale College, along with his wife, a graduate of Sydney Sanitarium and Hospital school of nursing. I saw them accept the call to the mission field. This young couple radiated joy and dedication as they responded to the invitation to serve in New Guinea. Our hearts are saddened by the tragic news of Pastor Ballard's death.

F. L. BLAND

Indonesian Government Gives Land for Adventist Hospital

The Indonesian Government has signed over to the West Indonesian Union Mission of Seventh-day Adventists a 3.4-hectare (8.4-acre) plot of land on the main street of Djakarta for the site of a new hospital.

Wendell Wilcox, president of the West Indonesia Union Mission, reports that the legal papers were signed May 1 and the land is now in our hands. It is across the street from the Asian Games Complex, the cultural and sports center of the Indonesian capital.

Announcement of the transfer was made by the Indonesian radio and TV stations and released to the newspapers. Pastor Wilcox writes, "This is really an amazing development." D. A. ROTH

Sabbath School Investment Gains \$221,000 in 1966

Sabbath school investment for the world field during 1966 amounted to \$1,636,399.37, a gain of nearly \$221,700 over 1965.

The following conferences or missions in North America averaged \$5 or more per capita during 1966:

	Per Capita	Total
Alaska	\$13.64	\$ 9,752.55
Idaho	6.72	20,251.89
Hawaii	6.40	16,083.86
Chesapeake	6.33	23,589.96
North Dakota	6.19	17,034.24
Upper Columbia	6.16	69,721.58
Potomac	6.02	66,051.08

Nebraska	5.89	31,335.99
Oregon	5.86	102,550.39
Wyoming	5.64	7,639.01
Alberta	5.48	18,652.35
Iowa	5.33	18,918.80
British Columbia	5.10	20,755.26
Arizona	5.06	17,305.91
New Jersey	5.04	16,265.48
South Dakota	5.02	8,825.83

The following conferences averaged \$4 or more:

Maritime	\$4.98
Minnesota	4.95
Montana	4.94
Central California	4.73
New York	4.70
Wisconsin	4.66
Missouri	4.65
Bermuda	4.63
Northern California	4.62
Colorado	4.61
Michigan	4.60
Nevada-Utah	4.54
Washington	4.36
Illinois	4.29
Pennsylvania	4.11

Conferences that contributed the largest totals are as follows:

Oregon	\$5.86	\$102,550.39
Northern California	4.62	97,072.32
Michigan	4.60	82,066.84
Central California	4.73	73,075.10
Upper Columbia	6.16	69,721.58
Southeastern California	3.17	67,899.70
Potomac	6.02	66,051.08
Southern California	2.20	53,302.24

The North Pacific Union and the Northern Union led the unions in per capita. The North Pacific Union raised \$250,614.76 with a per capita of \$5.79, and the Northern Union raised \$68,095.76 with a per capita of \$5.33.

The Pacific Union raised the largest total, \$332,364.63, with a per capita of \$3.71. The Central Union had a per capita of \$4.47, and the Lake Union had a per capita of \$4.

Reaching the \$2 million figure will be possible in 1967 if each member provides \$6 for investment. G. R. NASH

South Korea Now Has Full Voice of Prophecy Coverage

South Korea is now fully covered with the Voice of Prophecy radio broadcast. A new contract with the MBC network brings the total stations to seven.

"On March 9, 1967," writes R. H. Roderick, Korean Union Mission treasurer, "we signed the contract with the network to put our Voice of Prophecy program on stations in Seoul, Pusan, Taigu, Kwangju, Chunjuo, and Taichun. We also signed a contract with another station in Seoul, and this will give us seven radio broadcasts in South Korea for 1967. This will blanket all of South Korea.

"We are printing a new Bible correspondence course lesson in preparation for the large influx of applications that will come in."

In addition, the General Conference Radio-Television Department has just approached the Washington, D.C., office of Radio Free Asia for possible use of our religious programs over their powerful transmitter in Seoul, Korea, reaching nearly one billion people.

JAMES J. AITKEN

Medical Cadet Training Camp Union-wide Youth Congress

Camp Doss, the National Medical Cadet Corps training camp, will be held at Grand Ledge, Michigan, from June 6 to 18. Those who face probable induction through the draft within the next year and who have no other plan to obtain this training should avail themselves of the training to be given at this camp if at all possible, even if no reservation has been turned in. Full details are available from local conference MV departments.

CLARK SMITH

Educational Secretary Chosen for Inter-America

Charles R. Taylor has been elected educational secretary of the Inter-American Division.

Mr. Taylor, who spent some 24 years in educational work there, has been on leave from his position as president of the Antillian College to complete work on his doctoral degree at the University of Maryland. He will be filling the post left vacant by Walton Brown, who recently accepted a call to the General Conference Department of Education.

CHARLES B. HIRSCH

Union-wide Youth Congress Brings 4,500 to Minneapolis

The Northern Union Youth Congress, April 20-27, drew an enthusiastic crowd of more than 4,500 to the Minneapolis, Minnesota, armory.

Mayor Arthur Naftalin welcomed our youth Thursday evening, and the keynote message was given by J. L. Dittberner, Northern Union Conference president. This congress was the first major venture directed by Clark Willison in his new work as union MV secretary. E. E. Cleveland, Theodore Lucas, J. J. Aitken, and C. M. Maxwell presented challenging sermons.

Featured guests at the congress included missionary pilot Dale Collins, of Montemorelos, Mexico, and Sp/5 Curtis Reed, twice winner of the Bronze Star Award in Vietnam. Medical Cadets from participating academies paid tribute to Adventist servicemen killed in action.

Physical fitness demonstrations and Pathfinder activities were presented Friday afternoon. During the Saturday night program 99 academy students received Silver Award medallions for physical and cultural excellence, and 100 Master Guides were invested. C. D. MARTIN

1967 Church Manual Ready

The 1967 edition of the *Church Manual* is now available. This important volume has recently been reprinted and can be secured through Book and Bible Houses. All amendments authorized at the 1966 session of the General Conference have been incorporated in the new *Manual*.

R. R. FRAME