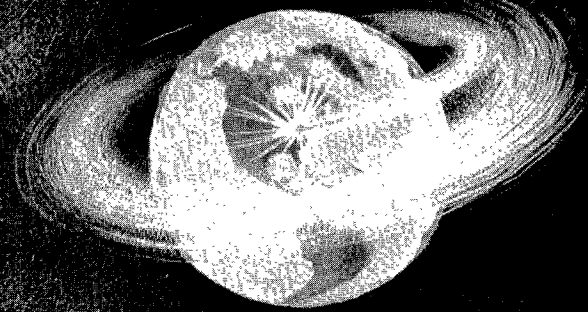


# REVIEW and Herald



June 8, 1967



© 1949 BY REVIEW AND HERALD

HARRY ANDERSON, ARTIST

*By evidences that have stood the test of time, God confirmed the presence of the prophetic gift in the remnant church, in the person of Ellen G. White.*

[Elder White, as a guest instructor at Andrews University, in his course Prophetic Guidance devotes some time to the testing of the claims of prophets, true and false, and in so doing frequently refers to experiences in our own history. At our request he has drawn this material together for Review readers. This will appear in a series of four articles.—Editor.]

**S**EVENTH-DAY ADVENTISTS believe in spiritual gifts. They believe in the continuing presence of the Holy Spirit in the church. They believe that the church today may expect the Spirit to manifest Himself even as in apostolic times and in the days of ancient Israel.

Spiritual gifts are of many varieties. The apostle Paul lists some of them in 1 Corinthians 12:28: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

One of the spiritual gifts is the gift of prophecy. From ancient times, prophets have been an important medium of communication between God and man (Heb. 1:1).

*Prophets, True and False—1*

## A People Sensitive to God's Special Leading

By ARTHUR L. WHITE

*Secretary, Ellen G. White Estate*

These dedicated instruments "spoke as they were moved by the Holy Ghost" (2 Peter 1:21).

Since our beginning days, we as Seventh-day Adventists have been particularly sensitive to God's special leadings. We have believed that God may speak through selected messengers today. Indeed, we believe there is convincing evidence that He has done so in these days through Ellen G. White, "by the testimonies of His Spirit" (*Testimonies*, vol. 5, p. 661).

George I. Butler, president of the General Conference, once wrote:

We firmly believe the visions of Mrs. White are a genuine manifestation of spiritual gifts. . . . When we have heeded them, we have prospered; when we have slighted them, we have suffered a great loss. —*Review and Herald* Supplement, Aug. 14, 1883, pp. 11, 12.

As the recurring November birthdays added years to Ellen White's life and it became clear that she would probably rest in the grave before the Lord should come, our people wondered—What of the future? There had not been a time when Seventh-day Adventists had not had a prophet in their midst. Would God lay His Spirit on another as He had on Ellen White? Or would the church be left without a living prophet in its midst? When asked, she would at times (To page 4)

*Time and erosion have not  
erased from the earth's crust many*

# Evidences of the GENESIS FLOOD

By HAROLD G. COFFIN  
*Research Associate, Geoscience Institute*



***These well-preserved fossil fish illustrate the rapidity of burial.***

**I**N THE seventh and eighth chapters of the book of Genesis, Moses records the destruction of the ancient world by a flood. Although the details are few, one gathers from these chapters and from the book *Patriarchs and Prophets*, by Ellen G. White, that this catastrophe did not consist solely of a relatively gentle rise and fall of water. In addition to mountainous waves and fierce winds, seismic disturbances broke up the crust of the earth and volcanic upheavals burst forth in various locations. It was a disaster of dimensions not equaled at any other time. The protection afforded the ark was nothing less than miraculous. Satan himself feared for his life.<sup>1</sup>

The very magnitude of the event makes it difficult for us to understand the action or to interpret the results. Certainly the surface of the earth was completely changed. Topographical features that existed before the Flood would be expected to vanish under its onslaught. It is virtually certain that present seas do not bear any resemblance to pre-Flood seas, either in position or extent.

If such a great catastrophe as Scripture describes actually did occur, much evidence of the event should remain. The earth's geological structure is complex, and many things have occurred since that event that partly obscure the evidence. Erosion and deposition by wind and water, the action of glaciers, volcanic eruptions, post-Flood movements of the crust of the earth, all have had their effect.

Despite these natural changes, however, there are many indications of a major flooding of the world by water. Any serious study of geological literature or personal observations in the field will turn up facts that are difficult to interpret in any other way. At the same time it is sometimes

difficult to say definitely regarding a particular feature, "This was caused by the Genesis flood." More than one interpretation is usually possible. However, general types of evidence for extensive and rapid water action are worthy of study.

## **Great Sedimentary Deposits**

Sedimentary rocks constitute about 75 per cent of the rocks exposed on the surface of the earth. Only in recent years has the extent of subsurface sedimentation in certain areas been shown by drillings or soundings. In North America some of the most extensive and deep sediments are found in the Midwest plains, the Colorado Plateau, the California coastal plains, the Gulf of Mexico coast, and the northern Rocky Mountains. Other areas of the world have similarly deep and numerous sedimentary deposits. India has what may be the deepest of all—60,000 feet or more.

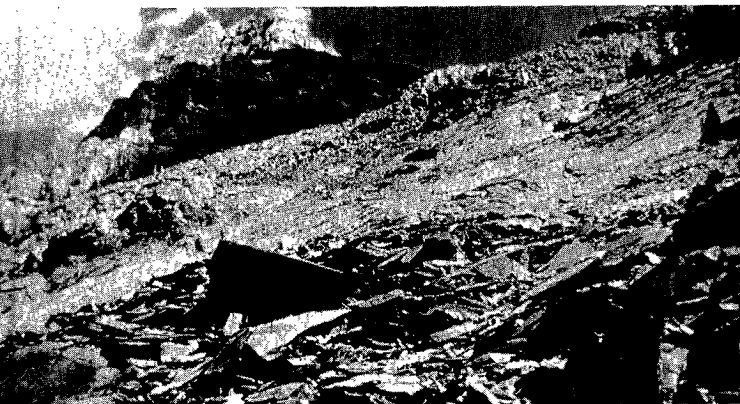
Many of these deposits are so deep that one of the most difficult problems facing the geologist is that of determining their source. Gradual submergences, slow accumulations of sediments by erosion, et cetera, seem inadequate to account for the great quantities of water- and wind-

deposited materials. Adjacent areas do not provide sufficient materials for deposition on such a scale. If one postulates a flood of sufficient extent to cover all land, and a storm of great violence accompanied by extensive wave action that stirred "roiled water or soft mud"<sup>2</sup> he can account for the transport of sediments from great distances and the filling in of depressions, regardless of the heights or expanses of the adjacent landscape. Wrinkling of the earth's crust created basins into which flood-washed muds and sands collected.

From the Appalachian Mountains westward to Lake Erie and Ohio; from New York to Alabama, great beds of sand are found below the surface. One of these, called



**The Ramparts in Jasper National Park, Canada, where more than 4,000 vertical feet of fossil-bearing Cambrian sediments are seen.**



**Burgess Shale on the slopes of Mount Stephen, Yoho National Park.**

the Tuscarora Sandstone, averages 500 feet thick over all this area. It often consists of nearly pure quartz sand without any fossils. Above the Tuscarora Sandstone is the similar Pocono formation, which has almost equal dimensions. Great sheets of water-laid sand that change only slightly in thickness and texture, miles after mile, cannot be observed forming anywhere in the world today. Flowing rivers, meandering streams, and trickling rivulets could not have produced these great deposits of sand. Forces generated during the Genesis flood, or during more localized adjustments of the shattered crust of the earth, which must have followed for years after Noah left the ark, were probably responsible.

Examples such as this one are seen the world over. The majestic mountains of the northern Rockies have exposures of more than 4,000 feet of sedimentary rock, some

of which give clear evidence of having been deposited rapidly. The well-preserved ripple marks, the excellent preservation of even delicate fossils, the burial of vast numbers of trilobites and other invertebrates which frequently show no sign of decay or disintegration, are some observations that indicate that many of these sediments did not form by gradual accumulations over millions of years.

One interesting sedimentary deposit (the Morrison formation) covering a wide area that includes parts of Colorado, Utah, Wyoming, Montana, New Mexico, and Arizona contains within it many remains of antediluvian reptiles. In the Colorado Plateau region, where this formation is frequently exposed, dinosaur remains show up among the colorful sandstones, clays, and shales. The museum at Dinosaur National Monument exhibits a profusion of dinosaur bones in an excavated section. The Morrison formation is relatively consistent in fossil remains, color, and rock type over most of its range, and the mass burial, the jumbled condition and the torn-apart state of most specimens indicate the method of burial. The bed is up to 300 feet thick in places, and contains fossils of fish and a few mammals.

This is but one example from among many that might be chosen to indicate the magnitude of sedimentary deposition. One certainly must be careful, however, not to assign the depositing of all sedimentary strata to one event. Nevertheless, no cause or event could equal a universal flood as an explanation for many of the great sedimentary deposits, which cover vast areas of the earth.

#### Mass Burial

The burial of vast numbers of animals quickly and without noticeable decay has occurred frequently in the past. It constitutes another remarkable evidence of rapid water movements and flooding.

One of the first formations to be described in detail, the Old Red Sandstone, contains vast quantities of fish.<sup>3</sup> These Devonian rocks, which cover 10,000 square miles or more in England, are filled with a staggering number of fish. The fish themselves bear striking testimony to sudden burial. Miller's remarks on this point are of considerable interest:

"At this period of our history, some terrible catastrophe involved in sudden destruction the fish of an area at least a hundred miles from boundary to boundary, perhaps much more. The same platform in Orkney as at Cromarty is strewn thick with remains, which exhibit unequivocally the marks of violent death. The figures are contorted, contracted, curved; the tail in many instances is bent round to the head; the spines stick out; the fins are spread to the full, as in fish that die in convulsions."

The finding of fossil fish with open mouths has been frequent, and probably indicates quick suffocation rather than normal death.

About 7,500 feet above sea level, on a shoulder of Mount Stephen in the Rocky Mountains of British Columbia, countless numbers of trilobites lie buried in fine-grained Burgess Shale. Trilobites are considered by evolutionists to be among the oldest organisms that are found in the fossil record. For this reason, Burgess Shale is regularly



**Parts of three trilobites that were found in Burgess Shale of Mount Stephen.**

classified as Cambrian. At this site I have collected specimens several times, and have been impressed each time with the vast numbers and the good state of preservation. Frequently a thin film of carbonaceous material is seen covering the impression of the animal on a freshly exposed slab.

Many other sea animals have been found in Burgess Shale. The fine grain of the shale is ideal for preserving the details. Even soft bodies and internal organs have left their impressions. Perhaps most notable is the delicate impression of a jellyfish. Obviously, animals such as this would require sudden covering to prevent disintegration. Sediments on the floors of modern oceans are thoroughly reworked by burrowing worms, shells, et cetera. An impression on the sea bottom would be completely obliterated long before sedimentation under present conditions could cover it. Burial must have been quick, and it must have killed all organisms that would stir up the mud and obliterate impressions.

#### Delicate Preservation

The delicate points and ribs of sea shells, tiny bones of fish, small appendages of crustaceans, textured details of echinoderms, et cetera, are so frequently seen among fossils that one must conclude that there was no opportunity for abrasion by sand and there was no time for decay and disintegration. Francis gives this description of the remarkable Geiseltal lignite deposits in Germany: "Here also is a complete mixture of plants, insects, and animals from all the climatic zones of the earth that are capable of supporting life. In some cases leaves have been deposited and preserved in a fresh condition, the chlorophyll being still green, so that the 'green layer' is used as a marker during excavations. Among the insects present are beautifully colored tropical beetles, with soft parts of the body, including the contents of the intestines, preserved intact. Normally such materials decay or change in color within a few hours of death, so that preservation by inclusion in an aseptic medium must have been sudden and complete."<sup>4</sup>

The veins of the leaves, butterfly wings, caterpillars, even the hairs and bristles on the caterpillars, are all perfectly preserved. In certain areas of these deposits, bones and coprolites, in huge collections, give the impression of a burial ground.

The beautiful and detailed preservation of fossils is becoming more apparent as techniques are perfected. Wetzel describes microfossils in Cre-

taceous flints.<sup>5</sup> A number of kinds of one-celled organisms are represented, including forms without hard body coverings. One specimen illustrated in Wetzel's paper still shows the hair-like flagellum. It is a member of the class Mastigophora (Flagellata), genus *Ophiobolus*, and is only about 30 microns long. The necessity for speedy preservation of such a specimen is obvious. Other delicate fossil protozoan specimens in astonishing detail are described.

According to Newell, G. Arthur Cooper of the U.S. National Museum has been able to obtain, by working with dilute acids, great numbers of delicately preserved fossils from the Glass Mountains of Texas: "From 30 tons of Permian limestone . . . he [Cooper] has extracted three million individual invertebrate fossils, almost all of which are exquisitely preserved. . . . A single control block of limestone weighing one hundred and eighty-six pounds yielded ten thousand excellent specimens of invertebrates, including Foraminifera, brachiopods, bryozoans, gastropods, and pelecypods."<sup>6</sup>

A good illustration of the rapid burial necessary to preserve delicate structure is provided by research done recently by Zangerl and Richardson.<sup>7</sup> In attempting to evaluate the rate of burial of fish and other organisms now present as fossils in the Pennsylvanian black shales of Indiana, they placed dead fish in wire cages and dropped them into the black muds at the bottom of several Louisiana lagoons or bayous. These black muds are thought to resemble the sediments from which the dark shales were derived. To the

great surprise of the investigators, fish weighing from one-half to three-fourths pound were found to have all the soft parts reduced and all the bones completely unattached in six and one-half days! Decay to the state of complete dismemberment apparently occurs at great speed; perhaps in less time than indicated above, since none were checked before six and one-half days. Delicate fossil fish showing every minute ray and bone in position are common and must represent a burial within hours of death, if this experiment is a valid indication.

The most reasonable explanation for the features of sediments and fossils listed in this article is one based on catastrophism. The Genesis flood is the most obvious cause of catastrophe. Believers in a literal universal flood as recorded in Genesis may support their beliefs with information certainly no less scientific than that used by most geologists to uphold the theory of uniformity. Next week the great coal deposits of the world will be examined for evidences of a flooding of the world by water.

(Concluded next week)

#### REFERENCES

- <sup>1</sup> *Patriarchs and Prophets*, p. 99.
- <sup>2</sup> *Spiritual Gifts*, vol. 3, p. 77.
- <sup>3</sup> H. Miller, *The Old Red Sandstone*, 1860, p. 221.
- <sup>4</sup> Wilfrid Francis, *Coal, Its Formation and Composition*, 2d ed., 1961, p. 18.
- <sup>5</sup> Otto Wetzel, "Résumé of Microfossils From Upper Cretaceous Flints and Chalks of Europe," *Journal of Paleontology*, 27:800-804.
- <sup>6</sup> N. D. Newell, "The Nature of the Fossil Record," *Proceedings of the American Philosophical Society*, 103 (2):264-285.
- <sup>7</sup> Rainer Zangerl and Eugene S. Richardson, Jr., "The Paleogeological History of Two Pennsylvanian Black Shales," *Piedmont: Geology Memoirs*, vol. 4, p. 169.

## SENSITIVE TO GOD'S LEADING

(Continued from page 1)

pick up her Bible and some of her books and declare, "Here is light which will take the people through to the kingdom." To one of our workers in 1907 she wrote:

Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.—*Selected Messages*, book 1, p. 55.

But what the future held in store with respect to a prophet in our midst was not revealed to Mrs. White.

When in 1905 a Seventh-day Adventist sister in an overseas field laid claim to having had visions that led

her to give directions to various individuals, Ellen White wrote:

The word given me by the Lord during the past night is that God does not direct His people to look to this sister for counsel. If we should encourage this sister in the work she thinks she is called to do and in the message she bears, much confusion would be caused. . . .

The light given me regarding this case is that should this sister be encouraged to think that she has been given messages for others, the result would be disastrous, and the sister would be in danger of losing her own soul.

My message to this sister is, Walk humbly with God, and look to Him for yourself. God has not given you the work of pointing out the duty of others; but you can be a helper if you are a sincere Christian, seeking to encourage others, and not claiming supernatural revelations.—*Ibid.*, book 2, pp. 97, 98.

Doubtless Mrs. White's mind went

back a decade to the experience of Anna Phillips, an unmarried woman in our midst at Battle Creek at a time when Ellen White was in Australia. Anna Phillips claimed that visions were given to her and that she had the gift of prophecy. "Testimonies" were written to various church members in Battle Creek, some of these touching on the personal experience of husbands and wives. There was an earnest call for purity of life, with teachings that went beyond the Bible and the Spirit of Prophecy. Some messages were directed to the leaders of the church. Elder A. T. Jones fully accepted her claims and assumed the responsibility of presenting her messages to the church.

In these messages she related what she "saw," often using the term as she described the views that passed before her. In some instances she told of how the "angel caused her to look," and she described what she saw.

Her first message called attention to the shortness of time and the need of a thorough preparation for the coming of Jesus. A large work was to be done quickly.

In warning testimonies sent by Ellen G. White to Elder Jones and others in Battle Creek—one of which was so providentially timed that it carried convincing evidences—the true nature of the work of Anna Phillips was unmasked. The counsel of Ellen White helped Elder Jones to see his mistake and led Anna Phillips to examine her experience. She repudiated the "visions," brought her life into harmony with the teachings of God's Word and the Spirit of Prophecy counsels, and became a trusted, fruitful Bible instructor.

Much of the counsel given by Ellen White in this case may be read in *Selected Messages*, book 2, pages 85-95.

Certain facts stand out as beacons to alert us to the genuineness of the experience of others who may claim to have visions:

### Much in Harmony With the Message but Just a Little Error

I know that we are living very near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is by many least expected.

Do not belittle the work by mingling with it productions that you have no positive evidence are from the Lord of life and glory.

Do you not think I know something about these matters? All along our pathway, to the heavenly Canaan we see many souls that have made shipwreck of faith, and in their false movements have led others astray through the supposition that they were led of God in special revelations. I have had to write many, many pages to correct these errors.

I have been burdened and oppressed night

after night, unable to sleep because of the agony of my soul for God's heritage. His people, who are in danger of being misled. *Many things in these visions and dreams seem to be all straight, a repetition of that which has been in the field for many years; but soon they introduce a jot here, a tittle of error there, just a little seed which takes root and flourishes, and many are defiled therewith.*

Oh, I wish that we had far greater wisdom in all things than we now have! One thing every worker in the vineyard of the Lord must learn, that is, to practice the prayer of Christ, to move as one in Christ Jesus. Jesus prayed that His disciples might be one, as He is one with the Father. The enemy is at work, to divide, to scatter. Now as never before he will make determined efforts to scatter our forces.—*Ibid.*, pp. 85-87. (Italics supplied.)

### The "Mingling of the Sublime and the Ridiculous"

I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had; it has been a great injury to her—fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. *Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous.* While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls.

Various things will appear claiming to be revelations from God, but which flow from the imagination of a conceited and deceived mind. We had to meet these things in our early experience. There were youth and children as well as those of mature age who claimed to be led and taught of God, having a special message to declare. They were springing up on every side, having the truth on some points, and error upon other points. For years the message from God came to me, "Believe them not, for they lead into false paths. God hath not sent them."—*Ibid.*, pp. 89, 90. (Italics supplied.)

### Teachings Which Lead to Extremes and Wrong Actions

As the report has been quite widely circulated that Sister White has endorsed what has been written and circulated as revelations from God to Miss Anna Phillips, I feel that it is my duty to speak. I have not endorsed these productions. Warnings have been given to me in reference to them, that they will most certainly mislead. Woven in them will be statements that will lead to extremes, and to wrong actions on the part of those who accept them. It would be well for our brethren and sisters to move more cautiously, in accordance with the light given them. They should test these so-called visions before accepting them, and presenting them in connection with the light God has given me.—*Ibid.*, p. 90.

One significant point made by Ellen White was that the fact that nothing objectionable had been discovered in the teachings of Anna Phillips did not constitute a sound basis for accepting them:

*The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and sent*

forth with the power of influence which gives them their force? . . .

You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent in that which has been written; you have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God, to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings? . . .

Do not spread abroad writings of this character without more consideration and deep insight as to the after consequences of your course of action. . . .

Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect.—*Ibid.*, pp. 94, 95. (Italics supplied.)

### Others Claiming Special Illumination

Again and again in the later years of her life, Ellen White recounted the many times the great adversary had attempted to mislead the Seventh-day Adventist Church through spurious visions and fanatical excitement. Some of these statements will be found in *Selected Messages*, book 2, pages 41-100.

When in 1908 an Adventist couple, Mr. and Mrs. Ralph Makin, called on Mrs. White to solicit her support in their unusual experiences, she carefully listened. "They seemed to be honesthearted people," she commented, but "as this brother and his wife outlined their experiences, which they claim have come to them as the result of receiving the Holy Ghost with apostolic power, it seemed to be a facsimile of that which we were called to meet and correct in our early experience."—*Ibid.*, pp. 41, 42.

When Brother Makin volunteered the possibility of a demonstration which might enable Ellen White to determine the genuineness of their experiences she told them that to this she could not consent "because I have been instructed that when one offers to exhibit these peculiar manifestations, this is a decided evidence that it is not the work of God."

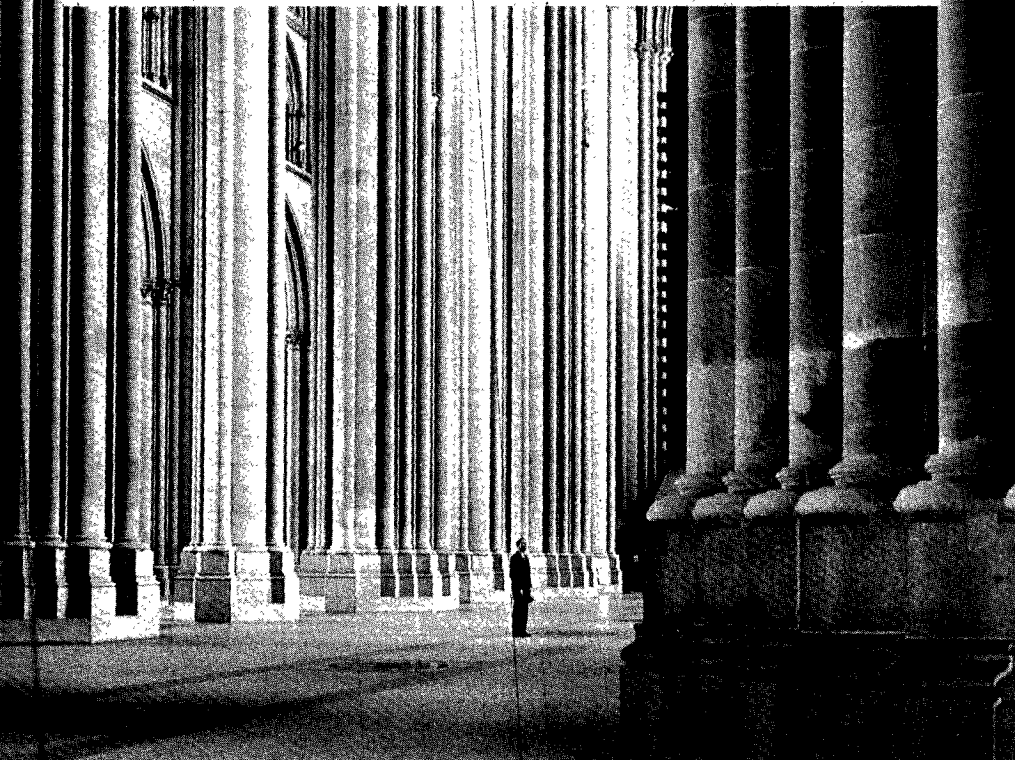
The various experiences through which the messenger of the Lord passed relating to claims to special enlightenment through vision or the special leading of the Spirit of God, and the many counsels given in meeting these situations are of very practical value to the church today. Ellen G. White in 1905 sounded this warning:

There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America.—*Ibid.*, p. 72.

(Continued next week)

# Modernism's New Concept of God

By FRANCIS D. NICHOL



EWING GALLOWAY

[Our study last week of the changing attitudes of men toward God brought us to the fact that as the evolutionary theory gained ground with religious people there was immediate need for a new view of God. The Bible pictures God as transcendent, that is, as standing above and apart from His created universe. Only thus can He be superior to His creation, and in control of it. But those evolutionists who are churchmen declare that they believe in an immanent God, that is, a God who is everywhere and in everything. This idea is painfully like pantheism. The issue is clearly drawn between the Bible picture of God and the evolutionary one.]

**E**ITHER we have a transcendent God or we do not. True, the transcendent God of the Scriptures is present by His Spirit through all the universe. The Bible maintains a delicate balance here. But not for a moment does it surrender the thought of a transcendent, personal God, standing above and beyond His whole creation, superintending, directing, and judging.

This transcendent God of the Bible simply cannot fit into the evolutionary theory. One writer, discussing this point, observed:

"As ever new forces were discovered in nature, and phenomenon after phenomenon formerly traced to divine

activity was given a natural explanation, there seemed less and less place left for God and less and less reason to believe in him. Unless a revolution occurred in the prevalent idea of God and new ways of looking at him were found, the growing skepticism of the age must in course of time become universal. That it did not was due in no small part to the conception of divine immanence which has done much to make continued faith in God possible to intelligent men of modern times."

—A. C. MCGIFFERT, *The Rise of Modern Religious Ideas*, p. 188 (quoted in *Current Christian Thinking*, p. 128).

Now, men do not feel it necessary to make ready to meet an immanent God face to face, or to stand before the judgment bar of an immanent God. In fact, they do not think of an immanent God seated on a judgment throne. They do not plan to go to dwell with an immanent God. Certainly they do not expect an immanent God to produce any sudden mi-

raculous act that would bring an end to this evil world and create for us a new heaven and a new earth. Nor do men pray to an immanent God. That is, not if they genuinely believe that God is simply immanent. Prayer calls for personal communion, fellowship, something that simply does not fit into the idea of an immanent God.

## Loosing Sight of God

Indeed, as one accepts the evolutionary theory God is rapidly lost in the very gradualness of the natural processes. Nothing is done in haste. Nothing is done miraculously. Everything occurs by a slow process that takes ages to accomplish. And if, as already remarked, ultimate progress is of the very nature of the universe why should we ever think of God as actively concerned to bring in a better world, or why should we proclaim that such a world is soon to come?

But the matter goes even deeper than this, if that were possible. An immanent God cannot be conceived of as standing on Mount Sinai giving forth an infallible moral law to govern men for all time. The natural result is that moral laws are now generally regarded as merely the best thinking of civilized people through the ages, thinking that may change and indeed will change as conditions change from time to time.

If our reasoning be correct up to this point, we should conclude that something has happened that is dreadfully damaging to the faith of men in both God and the supernatural. There is an abundance of evidence that just this did happen. In 1931, by which time evolution had largely taken over the churches, a writer in a well-known modernist publication declared:

"A generation ago the focus of controversy was the defense of Genesis against an encroaching 'Darwinism.' Today it is the defense of some kind of God against 'materialism, atheism, and humanism.'"—*Christian Century*, Nov. 11, 1931.

## Men Simply Forget God

The trouble is not so much that men are openly blatant, militant atheists, fighting against the idea of God; they simply ignore Him as irrelevant and meaningless. Why not? He cannot supersede natural laws; He is their servant. He does not stand above all creation; He is involved in it. In other words, God becomes rather unnecessary and useless. Most men go on with their work quite unconcerned as to whether God is or is not. Even the devils do not make so great a mistake as this. They believe in God in a very real sense of the word—they believe and tremble.

But not so with modern man who

has become wise in his own conceit and sure that the God of the Hebrew prophets no longer exists. He goes on with his secular pursuits, his business of the day, his material interests. That is why the writer just quoted said that the great fight is not simply against atheism but also against materialism, and that is more true now than when he wrote in 1931. Men are concerned only with material interests.

A book published in 1948 reported a conference held on the subject of secularism. As the name implies, secularism is a mood of mind where only secular interests and earthly, material concerns are dominant. This symposium begins with a statement to the effect that secularism is today everywhere present, pervasive like the air about us, and then adds: "Secularism is practical atheism."—J. RICHARD SPANN (ed.), *The Christian Faith and Secularism*, p. 11.

What else could we expect but secularism when God has become unreal, and thus irrelevant, to modern man? Here is but the flowering of a condition of mind and spirit described by one modernist writer as existing in the 1920's, when evolution had largely taken over the churches. Said this writer, Gerald Birney Smith, in a book published by the University of Chicago in 1928: "The religious man will, under modern conditions, have many a doubt concerning the objective reality of what the theologians call God. He may, for a time, seek to find satisfaction in purely humanistic aspiration."—*Current Christian Thinking*, p. 169.

### Moral Standards Weakened

And if the true God be gone there goes with Him, as earlier remarked, the idea of an absolute moral standard as the code that governs the great judgment day. It all disappears together. And then what happens? If our reasoning be correct many disastrous things must happen, such as a breakdown in moral standards and a great increase in crime. Indeed, many eminent men have frankly confessed that this would perhaps follow, in some instances, at least. Take the words of Henry Fairfield Osborn, a leading scientist of a generation ago, who in 1925 wrote a popular book in support of evolution. He admitted:

"It may be said without scientific or religious prejudice that the world-wide loss of the older religious and Biblical foundation of morals has been one of the chief causes of human decadence in conduct, in literature, and in art."—*The Earth Speaks to Bryan*, p. 63.

Men who unblushingly make admissions like this in the quiet setting of their scientific offices would declare

that we simply must build up some new code and some new standards and values to replace the old. But no one has succeeded in doing that. That is why we have witnessed increasingly in this last generation an upward surge of crime, particularly juvenile delinquency. Today we have the phenomenon of the largest church mem-

bership the United States has ever known, yet at the same time the highest crime rate. These two facts simply could not exist together if our brand of Christianity were what it ought to be—if the God of twentieth-century Christians were indeed the true God of the Bible prophets.

(Continued next week)



## Dresses for Rita and Lois

By HELEN KELLY

LOIS AND RITA were staying with Aunt Carrie in her three-room apartment for a week. Aunt Carrie was working nights in a factory, and she needed someone to watch her three-year-old daughter, Melinda, while she rested during the day. Uncle Matt was home at night.

The two girls didn't mind being at the small apartment, for their own house was somewhat crowded. Rita was the oldest of seven children, and Lois was next.

On Saturday morning Aunt Carrie said, "We're going to church today."

"Today?" Rita looked up in surprise. "It's not Sunday."

"I know," replied Aunt Carrie, pulling a dress over Melinda's head, "but we're going to the Seventh-day Adventist church with the Blakes. Mrs. Blake has been so nice to me. She has given us clothes and bedding. I've told her many times that I'd go to church with her, but I have gone only once. I enjoyed the service that time. Melinda liked the Sabbath school too."

Rita and Lois remembered meeting Mrs. Blake last Thursday when she stopped by to see Aunt Carrie for a few minutes. They recalled that she had invited them and their aunt to church.

Lois looked down at her dress. It was soiled. A button was missing. "I can't go, Aunt Carrie. Look at my dress."

Rita nodded her head. "I would be embarrassed to go this way. I don't want to go." She pointed to her scuffed shoes. She had no socks.

Aunt Carrie started brushing Melinda's hair. They could see their words hadn't changed her mind.

"Well, girls, I do want to go," she said. "So does Melinda. We'd be disappointed if we didn't go."

"But how can we go to church in these clothes? They're all we have." Lois couldn't keep the tears back.

Rita wiped her eyes and sniffed.

Just then there was a knock at the door. Aunt Carrie opened it. There was Mrs. Blake.

Aunt Carrie stood in the doorway and spoke to Mrs. Blake in a quiet voice as

she glanced toward the sisters. They knew she was talking about them.

Aunt Carrie came back to them. "Let's go, girls. The Blakes are waiting for us. I can't leave you here alone."

Lois rubbed her fist across her eyes. Rita sniffed again.

The two girls remained close to Aunt Carrie all through Sabbath school and church. They were relieved when church was over. The girls they had seen wore clean, pretty clothes.

On the way home they listened to Mrs. Blake talking to Aunt Carrie in the front seat. "I'll see what I can find for the girls in the Dorcas room," she said. "I believe I've seen some girls' clothes that would be their sizes."

The very next Thursday there was a knock on the apartment door. It was Mrs. Blake with a large carton in her arms.

After greeting Rita and Lois, she said, "You wouldn't mind trying on some clothes, would you? I know some of these won't fit you exactly. I have brought some pins so that I can fit them to you. Just slip them on over your dresses."

She opened the box and handed a blue dress to Rita. "This should fit you."

She gave a skirt to Lois. The skirt was just right in the waist, but too long. Mrs. Blake turned up the hem and pinned it.

Soon there were four piles of clothes: One pile for Rita; one pile for Lois; one pile that needed altering; and the last, a very small one, for clothes that were too small for either girl. At the bottom of the carton were shoes.

During the time Lois and Rita had been putting on clothes and taking them off, little Melinda watched wide-eyed. She peered into the box and saw there were no more clothes in it.

"Where are mine?" she asked.

Mrs. Blake and Aunt Carrie laughed. "You had your surprises last time, Melinda. Remember?" Mrs. Blake patted the girl's dark hair. "But I may have something for you another time."

Mrs. Blake placed the clothes that didn't fit back in the box. "I'll fix these and bring them back soon. Some of them you can save for school this fall."

The sisters' faces wore smiles as they looked at the clothes lying on the chair and table. Now each had skirts, blouses, dresses, and even a ruffled petticoat. They had shoes too. They were glad that some girls they didn't even know had shared with them.

Later that summer when Mrs. Blake invited Rita and Lois to Vacation Bible School, they were happy to go with her. They brought some of their friends with them too. At the close of the program each received a pennant for perfect attendance.

*What attitude shall we take toward the fact that the Saviour has not come as soon as we expected?*

# Does Jesus Delay His Coming?

By R. L. KLINGBEIL

Minister, Southeastern California Conference



**T**HROUGHOUT the ages sincere believers have asked times without number, "How long, O Lord?" How long will it be until Christ returns? Ever since the days of the early church God has intended that His people should keep alive the hope of His coming. "I will come on thee as a thief"; "Behold, I come quickly"; "For yet a little while, and he that shall come will come." These and many other inspired reminders served to keep the believers alert.

Who can doubt that these words of admonition were written first of all for the great hosts of Christians who would *not* live to see Christ come but who needed the warning to keep them alert and ready? Early believers expected Christ because they trusted His word. We believe in His coming largely because we see the predicted signs. But what can we say of those who deny His imminent return? If trust in the promise and faith in the revealed signs both die out, what point is left to being a Christian?

The startling fact is that today, two thirds of the way through the twentieth century, the literal, personal, glorious descent of the Master awaits only the fulfillment of the task He has given us. If some have lost faith in the promises of an imminent return, it is because they have personally failed to finish the work of individual preparation and have not performed their part of the task for the world outside. Spiritual neglect robs us of faith, vision, and expectancy. He who spreads the doleful news that Jesus will not come, simply announces that he is personally responsible for the delay in Christ's return.

Let us be very plain on this impor-

tant matter. Jesus was not to come before the supreme court of the universe should convene, and that cosmic event took place in 1844. That fateful year stands as the great, final chronological milepost. But since 1844 it has been a different story. Said the Lord's messenger: "If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power

of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people."—*The Great Controversy*, p. 458.

Delay of His return far into the twentieth century was not a part of our Lord's will. He could have come many years ago. Are we therefore to conclude that prophecy has failed? Never! The fulfillment of prophecy is bound up with the work God has given us to do. The tragic fact is that we all share in the failure to do our appointed work. In unmistakable words Jesus promised that the end would come when the gospel of the kingdom shall have been proclaimed to all the earth. Why, then, do so many keep on wondering about the delay in prophetic fulfillment?

Long after the climactic years of the past century, Sister White wrote: "If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory."—Ellen G. WHITE, in *Review and Herald*, Oct. 6, 1896, p. 629.

Clearly, Christ could have come ere this had His church on earth proved faithful to its appointed task, the giving of the gospel to the world.

Dr. Luccock has described the state of spiritual illness in this way: "Multitudes of Christians no longer look for the coming of Christ in any such lit-

## *I Will Come Again*

By BLANCHE N. BACHELDER

"I will come again," the Master said—  
All down the weary years,  
His words have cheered believers' hearts  
And dried the martyrs' tears.

"I will come again," the Master said—  
How glad we are to know.  
In this sad world of sin and pain,  
He will not leave us so!

"I will come again," the Master said—  
The hour is growing late;  
Great multitudes are rising high,  
The nations fear and hate.

"I will come again," the Master said—  
The world grows darker still,  
Great multitudes are bending low  
Beneath a tyrant's will.

"I will come again," the Master said—  
We must repent and watch and pray,  
That when our Lord does come  
We will be ready for that day.



eral fashion. The result has been that they have allowed the buoyancy to drop out of their religion." He also said that man "looks for a world of wonders which science and industry will provide. He has exchanged his august faith in God's coming action for a faith in the kind of plastic heaven that comes out of a factory." Modern man has exchanged "heaven for earth, God for gadgets, the coming of Christ . . . for the coming of a salesman's paradise."—HALFORD E. LUGCOCK, in *Interpreter's Bible*, vol. 7, pp. 863, 864.

To what degree have we as Adventists used the wonders of science to hasten Christ's coming, or permitted them to delay His blessed return? We are wholly responsible for the seeming delay in Christ's return to earth. To talk about God's gracious delay without earnestly striving to end it, would be to charge God with the cause of it all. To accept this delay and to settle down complacently to enjoy it would serve only to extend it. Our task is to live with reference to the closeness of the end. It is so close that only the church's final task separates us from it.

I am deeply inspired as I read further from Sister White: "The dead are still in their graves. . . . But we have not lost faith, because the predicted hour has not yet arrived. We work on, trusting, and believing, and waiting, not taking one step backward; but obeying the orders of the Captain of our salvation, whose command to His people is, 'Go forward.'"—ELLEN G. WHITE, in *Review and Herald*, July 31, 1888, p. 482.

We believe there is a day beyond which God will not permit sin to go unpunished. If a very humble though effective illustration be permitted, the limits of the day of grace may be compared to the utmost limit of an elastic band. Ever since the early days, after our Lord entered into the Most Holy Place, the band has been stretched. Its tension has increased daily. Our worldliness and the consequent delay on the part of a merciful God are rapidly producing a state of tension beyond which it is impossible for God to go. When the world shall have reached the limits of its sin and also of God's mercy, when the band shall have been stretched to its utmost capacity, then execution of justice will inevitably follow.

Within these limits of divine appointment God's people are able to hasten or to delay His coming. Our God both yearns over the sinner and loathes the sin he commits. It is the existence of these two factors in God's nature that creates both haste and delay. Peter declares that "the Lord is . . . longsuffering . . . , not willing that

any should perish. . . . But the day of the Lord will come" (2 Peter 3:9, 10).

The greatest danger that can overtake an Advent believer is to presume upon the delay and to use it for self-gratification. This is precisely what the evil servant in one of our Lord's parables did. If we work carelessly or indifferently, if we eat carelessly, relax before the TV, and do not stretch every nerve to prepare ourselves and others—we are delaying the coming of the Lord.

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

### BIG BITES

HOW does one achieve success in life? Young people, particularly, are keenly interested in this subject, as they certainly ought to be. It's such a b-r-o-a-d question, though, I doubt that there's any quick and easy answer, any more than there's a quick and easy road to success.

Having gone through a period in my life when I was fascinated by "success" books, I'm grieved to tell you that my purchasing and perusing convinced me of one thing: success is achieved by that trite, that hackneyed, unpopular, denigrated, scorned, sneered-at, and nearly banished idea—work! That too is such a broad topic, it's hopeless to discuss it coherently in a few well-chosen (or ill-chosen!) words.

For that matter, what is success? We probably ought to define our term, at least to the extent of agreeing that success for each person is the achieving of his goals.

Please notice that I used an "on-going" form of the verb—the gerund "achieving." I don't think success is "achievement," not while you're alive, that is, for then you'd be static, finished. There's just never a time when you can be in that condition and feel successful. In the eyes of other people you may be classified as a success, but you'll find that you'll need to reaffirm this in your own eyes by setting a new goal promptly upon the attainment of an old one.

There is, however, one minuscule suggestion I'd like to offer, knowing, even as I do so, that it isn't particularly new. My little suggestion for success is simply that you involve yourself in projects rather vast, somewhat above your scope, and never try to think your way through all the details right at the beginning. Once you're into something and you're definitely past the "point of no return," there's nothing to do but go forward. The road back is every bit as hazardous as the

When the fig tree puts forth its leaves, we are certain that summer is near. Because of inclement weather and chilly breezes, however, there may be considerable delay in the sprouting and development of the leaves. The chill of our unbelief, or of plain indifference, has long retarded the putting forth of the foliage. Is it not high time that the warmth of our zeal for the Master in spreading the gospel remove all further inhibiting influences, so that the Saviour of men may appear?

road forward—and besides, there's your pride! Once you've bitten off a sizable chunk of your goal there's no solution but to masticate it somehow, and eventually swallow it.

My reason for suggesting that you ignore the details at the beginning is that otherwise you may be so frightened you'll not have the courage to push your boat off from shore. As you go along you'll solve the details one by one—or, if you're very lucky, you may find people who'll solve them for you, not because you're a shirker, but because most people get "caught up" rather quickly in inspiring, vital projects, and enjoy being a part of them. People seem to enjoy helping other people who are *doing* things.

In yourself you'll discover unexpected reservoirs of creativity, of resourcefulness, all unsuspected because they've never before been so desperately needed. And even if the project doesn't turn out to be something that will change the course of history, you'll have grown a great deal because you'll have been stretching your mental, intellectual, and, quite possibly, physical muscles.

You'll have to be willing—here we go again—to *work*; otherwise, attempting anything out of the strictly ordinary is a waste of time. Even then, there are many other factors.

However, taking "big bites" may be just the success formula you've been searching for. Try it.

*Minim Hood*

# God Still Leads the Sincere of Heart

By  
MARGUERITE WILLIAMSON

**T**HOUSANDS of people attended the evangelistic meetings at the big tabernacle. Night after night they came, husbands and wives, mothers and their children, and many young couples. The Bible workers (as they were then called) watched with keen interest as those who had signed cards for literature returned to hear the stirring Bible lectures and the presentation of Jesus' dying for lost souls.

All day long the workers visited in the homes of the people, and many inquiring, serious-minded seekers for truth were found. Near the close of the series, according to our custom, the evangelist divided his time among the workers, accompanying them to the homes of those who were in the valley of decision. Thus it was that on a Friday morning he and I, after making several calls, were driving north on Broadway. As we neared the large white apartment building owned by a woman whom we had visited the previous Friday morning, I abruptly exclaimed, "Stop! Stop here!"

In response, he quickly drew the car to the curb, and we crossed the street. "This woman is *not* on my list for today; she is not expecting us," I said as we ascended the stone steps and knocked on the door.

Presently the woman opened the door. Upon seeing us, she wore an astonished look, faltered a moment, and then taking my hand fairly pulled me into the house, and then did the same with the minister. She motioned us to the living room and chairs, still unable to conceal her astonishment.

This woman had attended most of the evening meetings. I had visited with her a number of times, and had found her in full harmony with all she had learned. But a bitter struggle was going on in her mind and heart. Should she give up the church in which she was a long-time member

and a deaconess, and take her stand on the plain statements of Scripture or continue in her present fellowship?

Finally she looked us in the eye, made a gesture with her hands, and exclaimed, "I prayed this morning that if you two came to see me today, I'd take my stand and become a Seventh-day Adventist!"

The struggle was over, the victory

won, and soon she was baptized. Later this woman became a deaconess in the church, and she remained faithful for years, until she fell asleep in Jesus to await His soon return.

Yes, God hears prayer and leads every wavering soul by the way that is best for him. God also directs His workers if they will listen intently when He speaks to them.

## LETTERS TO THE

# Fellowship of Prayer

### APPRECIATION FOR PRAYER

**EDITORS:** Please pray for my brother, who has wandered away from God. I too wandered far away, engrossed with the cares of life. I am glad that I became ill so that I had time to study God's Word. I've learned many precious truths I had never known before that are so necessary for salvation. Please pray for my recovery if it is God's will. I feel nourished and refreshed when I join the Fellowship of Prayer on Friday evenings. "With God all things are possible."

—A Member in California.

**EDITORS:** We have four children who are going to our schools, and we feel they are not converted. My wife and I are having financial problems. Our niece, who is a student in one of our schools, is keeping company with a man not of our faith. I want to be a true Christian witness where I am working. We would like these requests remembered in the Fellowship group.

Some time ago we requested prayer for my wife's mother. The request was answered. We do appreciate this prayer circle and this wonderful truth.

—Mr. N., of California.

### PARENTS THRILLED BY ANSWER

**EDITORS:** Two years ago we wrote requesting prayer for our children, and the prayers have been answered in a marvelous way. Our son is now a most devoted member, a deacon in the church. Our daughter-in-law, who had so opposed this message, has been baptized, and it thrills us to see her working so earnestly to take this message to others.

Another daughter who had backslidden is striving desperately to return. She has had a heartbreaking experience. Please pray that she will return to God and work for Him. We are most grateful to God for His great goodness. We thank you for your prayers.

—Mrs. M., of Missouri.

### A MOTHER REJOICES

**EDITORS:** After I requested prayer for my older daughter she was converted. That was quite a few years ago. She is now leader of

our Dorcas Society. Surely the Lord is with her and she is having good experiences. She is visiting former members. Please pray that she may win many precious souls.—Mrs. T., of Indiana.

### FRIENDSHIP NEEDED

**EDITORS:** I am unable to attend the church services because of illness. In the one and a half years I have been ill I cannot say that I have seen a church member or the pastor in my house. Sometimes I have the feeling that friendship and friendliness in our denomination begins and ends in the church building on Sabbaths. I wonder sometimes how much one has to know about our doctrines before he can believe and when he can transfer his faith into deeds. I fear I am losing ground. I want to persevere in asking for a whole body and soul. Will you pray for me fervently? I need your help now. Blessed be your band of prayer.

—Mr. V., of California.

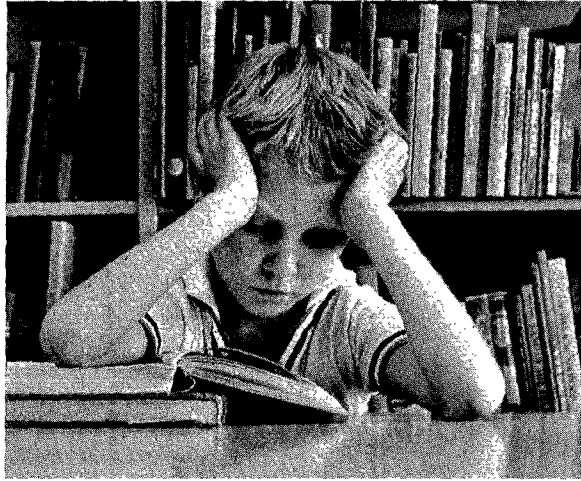
### MARVELOUS CONVERSIONS

**EDITORS:** Some years ago I wrote and requested that you pray for my husband, who was completely disinterested in religion, and for our elder son, who has slipped away from the church. I am glad to tell you that shortly after I wrote, my husband was baptized and is now as vitally interested in the church as he was at one time disinterested. God certainly answers prayer in a miraculous way! Thank you for your prayers.—Mrs. C., of Florida.

**EDITORS:** My son was lost from God for several years. Now I am certain that it was through the combined prayers of our people that he has been rescued from spiritual death. Thanks to God, so faithful to His word, and thanks to the members of this Fellowship.—Mrs. C., of California.

**EDITORS:** Some months ago I requested prayer for a family very close to my heart. One of these persons has been rebaptized, and we express our thanks to God and His people for their prayers.—Name withheld.

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



*A mutually satisfactory plan for study and play would give Freddie ample time to prepare his lessons.*

*Freddie's grades became*

# *A Family Problem*

By THELMA BEEM

OH, DEAR. Here comes old Mrs. Ferris up the walk. If she turns in our driveway, Freddie, just tell her mother is not home," said Mrs. Cook as she started toward the bedroom. Freddie looked relieved as Mrs. Ferris continued walking down the sidewalk, pausing only to wave to him through the picture window.

Freddie was puzzled. Why did mother tell him to tell Mrs. Ferris a lie and yet punish him for telling her one the other day? Is it all right to tell lies if you are older? he wondered. He also wondered why Miss Carter, the schoolteacher, complained to his mother that some of his stories at school were wild and unreasonable. Some of the family's favorite television programs were a real help in making up the stories he told the other children at school.

Miss Carter would not believe these stories, however, so he had to hold his audiences outside from time to time. He liked to take parts of several stories and weave them together. He realized, often, that they made no sense whatever, but usually there was someone around willing to listen.

Freddie found himself thinking of all these ridiculous tales more and more, even during school. More than once Miss Carter's ruler came down hard on the desk to bring him back to earth. It was a difficult adjustment—from Batman to multiplication tables. It rather shocked him at first when he began telling outright lies to

his friends about things he had seen and done, but soon it became easier. And, of course, the tales became wild indeed!

Mrs. Cook paid little or no attention to Freddie's problem unless it directly inconvenienced her. She had noticed the lessening of his interest in the Sabbath school lessons, and the Sabbath school teacher had complained that Freddie was becoming a discipline problem in Sabbath school. Mrs. Cook scolded him severely and threatened to take away his television privileges should this shameful thing occur again. Such a threat shook Freddie mightily. He didn't see how he could possibly survive without his television programs, so Freddie's conduct was more civil. But his imagination continued to run rampant.

It was when Freddie's grades began slipping that Mr. and Mrs. Cook sat up and took notice. A talk with the teacher confirmed what they already suspected—that a child who dwells in fantasyland cannot come to grips with such mundane things as spelling, verbs, and fractions. Miss Carter kindly but firmly told them that Freddie was an intelligent boy, but that he was doing only a small part of the work he was capable of doing. If the situation continued, she pointed out, it would become a serious matter indeed. She said Freddie was not dependable as before. He had been removed from his position of safety patrol officer at the school crossing. The children had begun to laugh at

him, instead of with him. To make up for his falling status, Freddie began to demand attention by foolish, crude conduct. It was clear that something had to be done at once.

It was a quiet ride home that night. Both parents were deep in thought. Neither one accused Miss Carter of not understanding their son. It was evident that she was intimately familiar with his case and was most concerned about it too. Presently Mr. Cook confessed that he had not been spending enough time with the boy. Mrs. Cook sighed that she too had lacked interest in Freddie's problems by being so concerned with housework, and even vital church work. Such a program just didn't make sense—working for the poor and needy while their own little boy's need had been so great for too long.

Mr. Cook suggested their home program might need some attention. There was no sense in that television set blaring from morning until night. Why didn't they pack a lunch and go to the lake as they used to? Worship time was being crowded out more and more frequently. No, Freddie was not entirely to blame. They could plainly see that.

Instead of Freddie's receiving a king-sized punishment that night, he was the recipient of love and attention. True, his parents required that he sit up and take notice during worship, and give attention to the Sabbath school lesson, and be in bed at bedtime, but it wasn't so bad when they

were doing it together, with a good mixture of love and happiness.

A mutually satisfactory plan for study and play was arranged for the family, so that Freddie's school lessons would be properly prepared and his grades start climbing. Much of the television schedule was canceled, and this proved to be of benefit to all. It wasn't even missed if Dad had time for a good game of catch, right after dinner. Mother drilled Freddie on his spelling words at least twice a week. It was good to be on the spelling honor roll again.

What a surprise when Freddie announced at dinner that he was elected hall monitor for the next period! Yes, their efforts were beginning to pay off.

Mr. and Mrs. Cook often had occasion to think and speak of how nicely Freddie was doing. They both recognized how differently it might have been, had decided and immediate action not been taken right in their own little mission field—home.

## Keeping House

IN JUNE



By CAROLYN E. KEELER

**M**AY with its soft, velvety green lawns and fresh green leaves on the trees, its dainty wild-flowers in the woods, the apple orchards in bloom, and the great masses of fragrant lilacs all over the country has now given place to June, the month of roses. When we lived in Maryland we had 20 rosebushes, most of them blossoming all summer. There was no Peace rose then. When we lived in Shinglehouse (Pa.) we had two Peace roses. Each bloom brought ecstasy to me, they were so very beautiful. Now on our own little place we have a Peace rose and several other favorites.

Another colorful rose that bloomed well was a President Hoover. One that brought a prize at the Potter County Fair was a climbing white Caledonia. We exhibited a bud just about to burst into bloom. It is such a stately flower.

Orin always gets me a basket of pansies, or he goes to a pansy garden and selects the colors I like. What a variety of colors pansies have now—red, bronze, and what have you—but none of the new shades give me more satisfaction than the deep dark-purple pansies or the glorious golden ones. White pansies and valley lilies would be exquisite in a bride's bouquet.

Orin always plants sweet peas for me too. One thing about pansies and sweet peas, the more you pick them the more they bloom for you.

Things that stand out in memory about the various places in which we have lived are the trees. In our first little place in Maryland we had a little woods, but by the house we had a mimosa tree. Such a dainty tree! By the lily pool was a graceful weeping willow. In the front yard was a mock orange bush as tall as a tree. We would put a blanket beneath it, and Patty would enjoy playing out there. In fact we had a whole row of mock orange bushes.

At our little place here are trees and trees. To the right of our driveway are three pines, and then lilac bushes. On the left are two rather old Bartlett pear trees that still produce delicious golden pears. Just beyond the pear trees are several young black walnut trees spaced evenly in a row. Two have already produced nuts. By the kitchen are two large black walnut trees. Out in front are two large maple trees and two Seckel pear trees.

We have an orchard full of Northern Spy trees and Baldwins, more Seckel pear trees in the pasture, and two butternut trees that have just begun to bear. We also have a little woods, in one corner of which are young pines and some aspen trees that shake their leaves joyously at you. There are some maple trees in the glen.

Orin has been fixing up the glen. He has made a little dam that forms a small pool and provides a little bridge to walk across the brook. We are thinking of planting some climbing myrtle or some periwinkle vines

on the sides of the glen. We have set out some mint there.

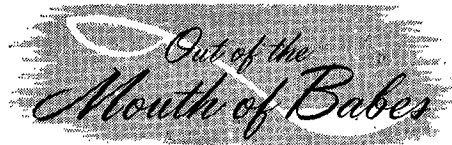
In May I went to the hospital again to have the left eye operated on, so I am still having to be careful about stooping and lifting. I have been fitted with thick-lens glasses.

It is such a happy occasion in a hospital when the nurse brings in the mail, even if you can't read it just then. It is pleasant to know you are remembered, and means a lot.

Have you tried the new Smoky Bits Gravy Quik? I'm sure you are going to like this. It makes a smooth gravy with tasty little smoke-flavored bits throughout. These Gravy Quik preparations are tasty, served on waffles and toast as well as on vegetables.

Loma Linda Foods also have a new product called Big Franks. These are slightly larger than Linketts, and come eight to the can. Excellent with pancakes, or in a casserole, or in a bun. Good with sauerkraut.

Little Carolyn Elizabeth spent a couple weeks with us in April. Eyes so blue and a smile so fetching, especially when she shows her cute little teeth. Pat bought her an Easter outfit of frilly white nylon, lace trimmed, and with a bright-red rose caught in the lace on the skirt. She was utterly charmed with this rose, couldn't keep from holding it up and looking at it, and even tasting it. She adores red. She keeps picking at the little red roses embroidered on her bedroom slippers. Red is a bright, gay color that adds excitement to everyday life. We can all perk up our perspective by adding a little color to daily living. It is one of the colors in the rainbow that surrounds the throne of God.



### As a Little Child

When our daughter was not quite five years old she reached the stage where she no longer called me when she got up in the night. She would find her way into the hallway before she turned on a light, probably because I had always turned on that particular light for her. Now that she had achieved this independence I did not get up when she did, but I always awakened when the light went on, and would lie awake until I was sure that she was safely in bed once more.

One night the hall light awakened me, but I was very tired and dozed again, only vaguely aware that the light had gone off. Presently a tearful little voice brought me to full consciousness. My foggy

brain reconstructed the words, "Dear Jesus, please help me find my . . . Amen." But the voice was low and I had failed to catch what it was she wished to find. Immediately I thought, "She can't find her toy dog. I guess I had better see what is wrong."

Seconds later the hall light revealed that our little girl was snuggled under her blankets with her toy dog in her arms. "What was the matter, honey?" I asked her. "What were you asking Jesus to help you find? Was your doggy lost?"

"No," she answered, "Jingle Bells was here. I just couldn't find my bed, so I knelt down and asked Jesus to help me."

She had turned the wrong way in the dark, and was confronted with a problem that seemed too big for her. So she called upon Jesus. He had heard and answered her prayer.

Perhaps this was what He had in mind for us when He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

ARDIS JAESCHKE KRANER

# From the Editors



## YOU OR THOU?

A reader asks: "Is it disrespectful to use *You* instead of *Thee* and *Thou* when addressing the Lord in prayer?" Inasmuch as this question has been asked by others, we assume that a brief discussion of the matter in these columns may be of general interest.

As a starting point, let us remind ourselves that God is infinitely holy and great. In heaven the angels veil their faces when they repeat His name. He is omnipotent. He is omniscient. He is glory personified. Moreover, He is our Creator, our Sustainer, our King. He is Ruler; we are subjects. The very thought of entering into the presence of One so great in authority, power, and majesty should solemnize our hearts and produce within our souls an attitude of reverence.

Second, we need to remember that prayer is not a mere verbal exercise; it is an audience with this Being. In prayer we commune with Him; we open our hearts to Him. What a privilege—not one to be entered into carelessly or with minimum reverence. If a solemn style of language is available, or if there is a more polite form than the usual familiar form of address for the second person, surely the sincere worshiper will wish to use it.

Some languages have two forms of the second-person pronoun—one for addressing intimates, the other for addressing acquaintances and dignitaries. But in modern English only one form is available: *you*. Formerly the forms *thee*, *thy*, and *thou* were used, but today few people other than Quakers retain these forms. And with the exception of the King James Version, few Bible translations use the solemn forms when equals are addressing one another, or in ordinary conversation between Christ, His disciples, and others.

### Solemn Form in Scripture

But—and we think this is both interesting and significant—*most* translations have preserved the solemn form in passages where God is being addressed. In the Lord's Prayer, for example, the overwhelming majority of translations that we have examined use *Thy* in the passage, "Hallowed be thy name." This seems to indicate that even translators whose avowed aim is to put the Bible in modern language have felt reluctant to do anything that might lessen reverence for God, anything that might encourage disrespect.

Now, we are well aware that some people consider *Thee*, *Thou*, *Thy*, and *Thine* merely as archaic forms. They consider them vestiges of a bygone era. They feel that if religion is to appear relevant to today's "beat" generation, the words *You* and *Your* must be used in addressing Deity.

We do not doubt the sincerity of these people. Nor do we deny that their arguments have some validity. We have no doubt that God hears and answers the prayers of those who with a contrite and humble heart address Him as *You*.

We think, however, that in a world where little distinction is made between the sacred and profane; in a world where proud man is reluctant to acknowledge God, much less humble himself before Him; in a world where reverence for God and holy things is fast disappearing; the use of the solemn form of addressing Deity has certain advantages. For one thing, it emphasizes the distinction between the worshiper and the One being worshiped. It

places God on a plane above ourselves. It suggests subtly that God is not to be treated merely as a human being, not as a mere equal. Further, it tends to encourage reverence merely by the fact that a special language is used in communing with God.

### Mixing the Forms

While we are discussing this topic, we should like to say a word about the practice of switching back and forth from the solemn form *Thou* to the common form *You*, during public prayer. It is understandable that people newly come to the faith, who have had little time to learn correct usage, might mix their *Thou's* and *You's*, but surely long-time Adventists—ministers especially—should be consistent and use one form exclusively in a public prayer. Mixing the forms is not only poor literary usage, it disturbs listeners. Each *You* after a *Thou* sounds harsh and irreverent. It derails the listener's train of thought, setting it off in the direction of problems relating to language usage, education, public speaking, et cetera.

We cannot cite chapter and verse in the Bible to support our position on the use of *Thou* versus *You*, but we reason as follows: earnest Christians will desire to show awe and reverence in their approach to God; the use of conservative language seems to aid this endeavor; hence its use is preferable to common, familiar forms. To us this argument is persuasive. To many others it is also.

K. H. W.

## SECOND-MILE CHRISTIANS—2

Last week we gave thought to the principle behind the second-mile options that add a generous plus to the Seventh-day Adventist way of Christian living. We refer to these as "options" because they are over and above the basic minimum requirements God and the church place upon those who aspire to be sons and daughters of His, and members of the church. Not for a moment do we mean to imply that these options are unimportant, that they may be ignored with impunity, or that they give a person a more favorable standing with God. Not at all. But they do have a beneficial reflex effect upon the person who exercises his option with respect to them, and they do contribute in a most important way to the formation of character—not least of all by virtue of the very fact that they are voluntary, or optional. It is these options that make the Adventist way of life more abundant, by far, than any other—physically, intellectually, spiritually, and socially. This week we purpose to apply the second-mile principle to two of the many aspects of Christian living—generous giving and healthful living.

### The Second Mile in Giving

As our first example, let us take tithes and offerings. The tithe belongs to the first mile of Christian living, because it is required. The amount—a tenth of one's increase—is specified, and the requirement is positive and without exception. In view of the fact that God requires the tithe, a person's faithfulness in this respect is, primarily at least, a matter between him and God. A person assents to the principle as one of the requirements for baptism, but the church does not thereafter look over his shoulder to see that he carries the principle out in prac-

tice. Tithing is not made a condition of continuing church membership.

In addition to the tithe, however, there are many opportunities for freewill giving. A person is free to give much or little, according to his capacity; to give *and his willingness to do so*. God, we are told, loves a cheerful giver (2 Cor. 9:7), for the reason that such giving comes from the heart—not as little as a person thinks he can get away with, because he feels compelled to give, but as much as he can because he wants to. To be sure, a person who gives willingly and gladly will usually give more than if he gave unwillingly, and the blessing he receives is proportionate to his willingness. We refer here to spiritual blessing, not to material rewards.

God takes note of the motive that prompts our gifts, for motive is the only thing that counts with Him. We do not mean to imply that generous, voluntary giving makes a person more righteous or more eligible for heaven than he would otherwise be. It is the reflex action on the giver himself that makes such giving so important, that makes it "more blessed to give than to receive" (Acts 20:35). Second-mile giving is Heaven's potent antidote for the venom of selfishness. It does not in the least alter God's attitude toward us, but it does vitally change our attitude toward God and our fellow men—which is all-important to our preparation for life in a perfect universe where there will be no taint of selfishness.

### The Second Mile of Healthful Living

Next, let us apply the second-mile principle to healthful living. God has seen fit to require certain minimum health practices as a condition for membership in His remnant church. Thus, prior to baptism, a person assents to the Bible principle that the human body is God's "temple," and to abstain from everything that would defile it (1 Cor. 6:19, 20; 10:31)—as, for instance, unclean flesh foods, alcoholic beverages, and tobacco. The person who does not order his life in harmony with these specific, minimum, first-mile requirements cannot claim to be a member of the church in good and regular standing, and persistent indulgence in them will eventually terminate membership.

But above and beyond these (and certain other) basic requirements there are countless facets of healthful living, each of which contributes to optimum health. For instance, balanced emotional attitudes, balanced exercise and rest, appropriate clothing, and a balanced diet. The types of food selected will be in harmony with the counsel Inspiration has given on the subject, and attention will be given to appropriate combinations, to regularity, and to quantity. Conformity to these counsels on healthful living does not make a person more righteous in God's sight, for "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

No, these second-mile options do not entitle a person to a more favored status before God than he would otherwise have, but they do have a beneficial reflex effect on his health, and thus on the mind, the spiritual experience, and the character as well. Much of this beneficial effect is lost, however, when compliance is of the letter-of-the-law variety, instead of being based on an intelligent and voluntary acceptance of the inspired counsels because of their inherent excellence. God does not require these second-mile options, and no man has a right to require what God has not required. But we are wise when we voluntarily choose the more excellent way of life to which God invites us.

Next week we will conclude this series of editorials with consideration of other areas in which the second-mile principle makes the Adventist way of Christian living eminently superior to all others.

R. F. C.

## IS TEACHING MORAL VALUES A LOST ART?

Are Adventist young people ever tempted to lie or steal? Do they ever show disrespect for their elders or for the institutions of the church? Have any of them ever acted "antisocial" or gotten mixed up with the law?

The answer undeniably is Yes.

Grownups often say that teen-agers are worse today than ever before. Even Adventist parents and teachers wonder whether the youth they love and serve are not more careless than the youth of generations past. Comparisons are difficult, so no one can say for sure. But we can readily see that conditions among our youth are far from ideal and that apparently things are getting no better.

Two aspects of our environment should cause us to be concerned about the attitudes and the destiny of our youth: (1) youth outside the church have grown up with almost no moral guidance, and (2) marginal Christians within the church pull our youth away from Christ.

We have no statistics to offer, but we suppose that the percentage of antagonistic, uncooperative young people in our midst is as small now as it ever was, but if the percentage has remained constant while membership has increased, we might expect to find a larger number of these spiritually negative youth in or near the church. Experience has shown that two unconverted youth, working together, have more than twice the influence of one; it may be four times as much. This does not mean that unsettled youth should be denied Christian fellowship. Far from it. It does mean that a potent influence exists that draws other young Adventists away from total commitment.

The presence of carelessness and indifference in their immediate environment is one enemy our youth face. In their larger environment the same enemy lurks: youth outside the church are growing up with almost no moral training; and they manifest an indifference to spiritual values that, like smog, is drifting into the very places where we have hoped to protect our youth from evil—our homes, our schools, and our churches.

The moral neutrality of American society follows two generations of permissiveness in child rearing, "progressive" education, and the neglect of God's law as the highest moral standard. The fruitage of these conditions is moral laxity in interpersonal relationships, dishonesty of employees, and antisocial behavior of all kinds.

We do not look for conditions to improve. As the parable of the Wheat and the Tares indicates, both moral and immoral persons will occupy the pews and the school desks until the final harvest. And the apostle Paul tells us that delinquency and impiety will prevail in the final age of earth's history.

How can we protect our own youth from the moral dangers that swirl about them? What anchor can we provide that will prevent them from drifting out of the harbor of God's love?

The answer is clear, and it comes from many places. Moral instruction must be provided by the family; there must be religion in the home.

Benjamin Fine, education editor for the North American Newspaper Alliance, has written: "Home is the key."

Look staff writer Thomas B. Morgan concluded an article on youth by saying: "It is old-fashioned to hold that parents have the ultimate responsibility for their children, but that is the weight of the evidence."

A U.S. Senate subcommittee, reporting on delinquency, said: "Better children can only come from better parents."

More recently Reed J. Irvine, in an article for the Washington *Sunday Star* (April 9, 1967) entitled "Why Not Try Teaching Moral Precepts Again?" wrote: "The

most important place for such education [character education] has long been known to be in the home. There is no lack of evidence that children are more influenced by the character of their mothers than by the incomes of their fathers."

Mr. Irvine shows how every other plan of modern society to cope with rising lawlessness has been frustrated. He concludes his article: "There is little sense in dismissing what has proven workable in other times and other places merely because it is old." The "other times and other places" referred to by this writer are prewar times in Japan and other Asiatic countries, as well as Bible times.

No society will ever conquer the problems of carelessness and delinquency unless the children are taught to "honour thy father and thy mother," and parents earnestly, prayerfully endeavor to "train up a child in the way he should go." Once we have brought children

into the world, we cannot escape this responsibility.

By and large, Adventist young people have homes where God is honored and selflessness is taught by example and word. But we parents all need to reclaim the lost art of teaching integrity, industry, kindness, justice, and the rights of others. There is no better way to do this than to tell and retell the stories of godly, noble men and women of all ages, persons whose lives illustrate the traits of character we want to see developed in our children.

The eternal security of our youth lies in the quality of our homes. Despite the setbacks we suffer at the hands of Satan, we may be sure that as we carry out the instruction given in *The Adventist Home* and *Child Guidance*, follow the counsel of Scripture, and depend heavily upon the power and grace of Jesus Christ, our children will develop a strength of character no other formula can supply.

F. D. Y.

## LETTERS

### From Readers

#### LOOK ALIKES: CG AND GC

EDITORS: On page 9 of the April 27 REVIEW is the following quotation: "We are to lay brick by brick, adding grace to grace, finding our weak points and correcting them in accordance with the directions given." The reference given is *The Great Controversy*, page 165, but this apparently is incorrect, as neither my friend nor I have been able to find the statement there. What book was it taken from?

ROSA N. FERGUSON

Galt, California

► *Child Guidance*. The abbreviation CG was mistaken for GC somewhere along the line, and was spelled out as *The Great Controversy*. A bouquet to Mrs. Ferguson and other readers who spotted this error.

#### THIS AND THAT

EDITORS: When we established our home we decided the REVIEW should be part of it. We are thankful for the time, effort, and money spent to produce such a magazine. Our preschooler gets the mail for us and always opens the REVIEW and looks for the picture that goes with the "Story for the Younger Set." He has been disappointed when there was no picture. Personally, I feel that if he looks forward to the REVIEW as a child, he will as a teen-ager and also as an adult. I don't see how a faithful reader of the REVIEW can go far astray.

We have enjoyed "Letters From Readers." One writer, I noticed, wanted the Sabbath school lessons to be of one subject for different-age children. Anything we can do to bring unity to a family is worth while, especially when there are so many things to divide homes. Also, this same writer mentioned that the youth shouldn't be separate, or should help in divisions. Personally, when I was a junior I helped in the cradle roll, and off and on I have helped in departments ever since. Right now I am leader of the primary division with 60 active children. Two of my teachers are youth. They seem to enjoy it, as

do their students. I don't think the same youth should teach in there for years and years; they need new experiences; but a person who has to study to teach something will be more firmly grounded than if he just sits and absorbs.

One last item—of late I have noticed much written on dress. Frankly, isn't the outward appearance just a symptom of the inner relationship with Christ? Shouldn't we spend more time and effort bringing ourselves closer to Jesus than laying down laws of lengths, et cetera?

ANITA ANDERSON

Fortuna, California

#### BOUQUETS

EDITORS: My wife and I enjoy the REVIEW. It is a must with us. With the REVIEW we can keep up with the rapid progress that the third angel's message is making in all the world. We liked the White Estate pictures in the February 9 REVIEW. We had the privilege of going through the Elmshaven home of Sister White in California in 1965; also we heard Sister White speak from her wheel chair at the Los Angeles camp meeting in 1912. Let us all be faithful, and meet in the very near future when Jesus comes to claim His own.

CLYDE M. STOVER

Coeur d'Alene, Idaho

EDITORS: For the 18 years that I have been an Adventist, I have subscribed to and enjoyed the REVIEW. I like this new column where we readers may express our thoughts. It has helped me to locate some friends whose addresses I had lost. In the REVIEW of February 16, I especially enjoyed "When Days Are Dark," by Elder G. R. Nash. After reading my REVIEWS, I always send them to one of my sons, who in turn passes them on to an elderly SDA in Omaha. But I did not want to part with this interesting and helpful article; so I typed a copy of it to keep so I may reread it a number of times. Of course, I read all of the REVIEW so I can profit from the good information presented therein.

LENORA G. RICHARDSON

Mansfield, Missouri

EDITORS: For more than 30 years now, we've enjoyed reading the REVIEW and have watched it expand both in size and in departments. But we have happily noted that in one phase there appears to have been no change. This welcome weekly still seems to be produced

by the same Spirit-filled folks, as was the first copy placed in our hands back in 1934. It would appear that the Holy Spirit controls the movements of every person connected with the REVIEW, from the typesetter, who seems never to make a mistake, to the editors and contributors who fill its pages with so many informative and encouraging articles that tend to strengthen our desire to be found faithful when Jesus comes. Another blessing the REVIEW brings to us from time to time, is the occasional reference to beloved friends who have graced our home with their presence, while on their way to some distant field in the cause of God. Among these dear ones are Elder and Mrs. G. M. Ellstrom with whom we were privileged to work while in Texas during the war; Elder and Mrs. Leonard Webb; Elder and Mrs. C. L. Powers; Elder and Mrs. Don Lee; Jerry and Nell Sabes; Bob and June Beckett; Dick and Lynn Shaw; Dan Purple and his good wife; and many others. We love all these wonderful folks, count it a great privilege to have known them, and pray that someday we may all come together again in the land of "forever more." We feel certain that the REVIEW will play a major role in every such reunion.

ED F. AND KATIE TRUMBLE

St. Helena, California

#### FISHERMAN READER

EDITORS: I am a deep-sea fisherman who plies the waters of the Pacific Ocean off the coast of British Columbia and I would like at this time to tell you how much I enjoy reading the REVIEW AND HERALD. When Sabbath comes I anchor up in some sheltered water and have my Sabbath school lesson and then with time on my hands I read the REVIEW. This draws me to the church and unites my heart with the brethren and the worldwide work of soul winning.

L. A. JACOBSEN

Courtenay, British Columbia

#### "GIFTS AND MOTHERS"

EDITORS: The ringing article "On Gifts and Mothers" in the April 20 REVIEW gets so much said, and so well said, that I am simply compelled to grab a sheet of paper and say Thank you, Thank you, Thank you.

Splendid (and why should I try to say more?). I am 86, and only the husband of a mother!

W. S. MEAD

Roanoke, Virginia

# Reports From Far and Near

## Reopening Our Work in Laos

By DANIEL R. GUILD  
President, Southeast Asia Union

The time has come at last to reopen our work in Laos, closed since 1963 because of the confused political situation. Recently Pastor Gilbert Gurusamy, secretary-treasurer of the Thailand Mission, and I flew into Vientiane, capital of Laos, to lay the groundwork for the return of our workers.

In 1957 Seventh-day Adventists first opened work in Nam Tha, a small town in the northern part of Laos. In 1963, pressures from the north caused the government forces to retreat south, and Nam Tha fell. At that time, R. C. Hall, now president of the Sarawak Mission, and Abel Pangan, now publishing secretary of the Thailand Mission, were forced to evacuate. Our work was closed. The Nam Tha church, our only church in Laos, was demolished by the bombings. Through the intervening years the political situation has remained unstable.

Last year two of Pastor Hall's converts from Nam Tha—who had evacuated with him and since that time have been trained in Thailand—returned to Laos to work with refugees from the Nam Tha area. Now we have called a Filipino to locate in Vientiane to provide a base

for opening the work throughout Laos. Since Vientiane has four Chinese families who are Adventists, we also hope to call a Chinese intern to work among the Chinese of Vientiane, who compose about 20 per cent of the population of that city.

Laos is a land of elephants, royal white parasols, and saffron-robed priests; land of mountains and rivers, of dusty flat plains; land of steamy jungles inhabited by lions, tigers, apes, and exotic jungle birds.

Bordered on the west by the mighty Mekong River, which separates it from Thailand, Laos is landlocked to the east by North and South Vietnam, to the south by Cambodia, and to the north by China. Its four million inhabitants are concentrated mostly along the rivers. These unsophisticated and gracious people are divided into three different tribes, each with its own language, culture, colorful costumes, and distinctive ornaments.

In Vientiane, the only really important city, more than a hundred temple complexes shelter untold thousands of Buddhist priests. At these temples devout worshippers light candles, burn joss sticks, or

place flowers before the images of Buddha, the central feature of each temple. Worship at the temples is chiefly limited to festivals, when dancing and laughter fill the courtyards of the brilliantly lighted temples.

Into this city Pastor Gurusamy and I came on a Friday afternoon expecting to make immediate contact with one of our members, but he had moved and left no forwarding address. Since the other members live in residential areas where there are no street addresses, we downheartedly concluded that we would probably not be able to contact them.

One of our pastors in Bangkok had given Pastor Gurusamy the name of a member's husband who, it was reported, works for the U.S. Embassy's AID section. Since it was nearing five o'clock, we rushed to the U.S. Embassy, only to be told that the AID section was across town. We were relieved to be told that it remained open until five-thirty. But we were racing with time, so we hired a samlo (a one-seat buggy pulled by a bicycle) and rushed to the AID headquarters. It was five-twenty-five when we arrived.



**Left:** A sidewalk cafe in Vientiane, the capital and principal city of Laos. **Above:** The parking lot at the city's market place. Every bicycle represents someone who has come to buy or sell, and each one who comes to market represents scores of inhabitants to whom the gospel message is strange. **Right:** Seventh-day Adventist believers in Vientiane, with the author at the left, back row. They now rejoice that a Chinese intern will reopen the work that closed four years ago.





After making several inquiries, we finally found Mr. Pan. Though not an Adventist, he was most gracious and offered to go to see the Adventists living in town and bring them to our hotel room at nine-thirty the next morning.

Even though our hotel room was crowded that Sabbath morning with all the adult Seventh-day Adventists, we wished the children had come too. All were delighted with the announcement that a worker was on call and that we had come to make the necessary arrangements.

For the Sabbath sermon I told them about the call to worldwide revival and evangelism and about the response to this call around the Southeast Asia Union and around the world. Even though Mr. Pan is not a member and has no Bible background, he kindly offered to translate since there was no one else.

After the service Mr. Pan responded, "I am glad you will have a church here. I hope I can be the first one to be baptized."

I hope so too! How providential that God had led us to his office the afternoon before.

Jesus promised the gospel to Laos when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We intend to fulfill that promise.

## Summer Fellowship Leads LLU Junior to Far East

By PHYLLIS PFEIFFER

William E. Ashby, a junior at Loma Linda University School of Medicine, has been awarded a \$1,364 fellowship from the Association of American Medical Colleges that will enable him to work for 11 weeks this summer at Bandung Mission Hospital in Indonesia.

Mr. Ashby and his wife, Linda, are on deferred medical missionary appointment to the Far East. En route to Indonesia they will stop to inspect Adventist medical facilities in Tokyo, Taipei, Hong Kong, Manila, Singapore, and Bangkok. "Our choice of Bandung Mission Hospital for the fellowship is the result of a fast friendship we formed with an Indonesian couple during college days," Mr. Ashby says. "Since then they have returned to Java. As a result of our wish to see them again, I wrote Dr. Thrasher inquiring whether an opening existed at Bandung Mission Hospital this summer. When he responded affirmatively, I applied for the fellowship." Dr. Neil R. Thrasher is acting medical director.

The hospital, with 150 beds and an outpatient clinic, is also responsible for the operation of ten widely scattered outlying clinics in all parts of the country. About 200 outpatients are seen daily at the hospital, and major surgical cases number about 1,200 a year. The hospital also operates a government-qualified school of nursing, with 75 students.

While at the hospital Mr. Ashby's duties will include the general care and treatment of patients as well as assisting in surgery and at the outlying clinics.



At the ordination of 19 workers in the Central African Union, A. H. Brandt, union president (center left), and M. L. Mills, Trans-Africa Division president (center right), officiated.

The fellowship money is to be used for Mr. Ashby's transportation and living expenses while there. Mrs. Ashby will pay for her transportation and living expenses. The hospital has agreed to provide living quarters.

Mr. Ashby is one of 31 American medical students selected to receive Smith Kline & French Laboratories Foreign Fellowships from the Association of American Medical Colleges. The fellowships are supported by a grant from the Philadelphia prescription drug firm. He is the third student from Loma Linda University School of Medicine to be awarded a fellowship.

## Bright Days Ahead in Central Africa

By MERLE L. MILLS  
President  
Trans-Africa Division

The great possibilities for God's work in Central Africa manifested themselves during recent workers' meetings, the union session, and the executive committee meetings.

The workers' meetings and union session were held at Gitwe Training School in an idyllic location in Rwanda, and the committee meetings were held at our union office in Bujumbura, Burundi. There were about 100 delegates in attendance at the session. We were saddened by the fact that two of our ministers who were to have been ordained were in prison through no fault of theirs.

In recent years some parts of this union have been subjected to great trials and difficulties, resulting in much suffering and even death. So it was a real joy and inspiration for our delegates, under the leadership of A. H. Brandt and his committee, to enjoy Christian fellowship and religious freedom. The meetings culminated in a consecration service, when all workers renewed their vows and their

commitment to the Lord. The high light of the session was the ordination of 19 young African workers.

The Central African Union comprises the two picturesque countries of Rwanda and Burundi. Lake Tanganyika, one of the largest of the African lakes, is contiguous to the western boundary of Burundi. It was on the northern shore of this lake, not far from our union headquarters in Bujumbura, where Stanley found Livingstone during the past century. The union covers 6 per cent of the territory of the Trans-Africa Division, but has 32 per cent of its membership. The South Rwanda Field has the distinction of being the largest local field in the world, with a membership of 29,877.

In presenting his quadrennial report, Elder Brandt revealed that there had been 29,000 baptisms, which had brought the membership of the union up to 69,786. It is the largest union mission in the world field. There are 805 workers in this union, and during the quadrennium 825 evangelistic campaigns were held. Two of these campaigns produced almost 725 baptisms. In addition to the two union secondary schools, at Gitwe and Kivogo, there are 515 other schools, with an enrollment of 23,799 pupils. The Ngoma Hospital, staffed with two physicians and three nursing sisters, and operating a school of nursing, is in this union and is accomplishing much good for our work in Rwanda.

The activities of our young people during the past four years were most remarkable. It was reported that the evangelistic efforts of our MV Societies resulted in 14,000 baptisms. What a remarkable achievement! They have set their goal for 12,000 decisions for Christ during 1967. It is exciting to speculate what would happen to the church if this spirit could be captured around the world.

Frank Unger, union secretary-treasurer, gave an encouraging report concerning the increase of tithes and offerings during the quadrennium. There was a gain of

89 per cent in tithes and 26 per cent in offerings. H. Matussek, secretary of the publishing department, and Max Church of the Voice of Prophecy Bible school and the department of education, reported upward trends in the work of their departments.

The Central African Union has had its share of frustrations and perplexities during the past few years. Economic uncertainty, persecution, and death at one time or another have challenged the fortitude and faith of our ministry and laity alike. But despite these problems the Lord's hand has been over His work, and the message has continued to make its way. Aggressive plans have been laid for the ensuing quadrennium. There is no note of pessimism or discouragement on the part of our leaders and workers as they look into the future. Rather, I observed confidence and courage, and I left that field with the feeling that notwithstanding past difficulties the future looks bright.

## Spicer Memorial College Obtains Recognition

By M. E. CHERIAN  
*President*

A new day has dawned in the history of Spicer Memorial College. The legal obstacle preventing Spicer graduates from taking up further education in the Poona University is now removed. Some details are still to be worked out, and the college program is to be further accelerated to make the achievement a strong and enduring one.

Spicer Memorial College is the senior Seventh-day Adventist educational institution for the Southern Asia Division, and for many years has served the constituency as a training school for workers and a college of higher learning. Like many other private institutions in various countries, it enjoyed no official recognition outside the denomination.

As early as 1956 our leaders investigated the possibility of recognition by a legally authorized degree-conferring educational agency in India. Since Spicer is located in the academic territorial jurisdiction of Poona University, negotiations were begun with this institution, and a plan of improving and strengthening the instructional program of Spicer College was introduced.

In 1963 the college was encouraged to strengthen the faculty and to provide improved teaching facilities and greater library and research opportunities. A complete seven-volume syllabus for the entire course offerings was prepared and submitted to Poona University early in 1964. In 1965 a formal request for recognition was presented, and thereupon the university appointed a commission to inspect Spicer College. The report was favorable, but the unexpected death of the vice-chancellor of the university brought events to a standstill.

In 1966 the new vice-chancellor, Dr. D. R. Gadgil, made a study of the educational system and practice of Spicer College, visiting the institution and opening the new agricultural building at the col-

lege farm. Soon afterward the university formally passed a resolution granting permission to Spicer Memorial College graduates to apply for admission for advanced studies, on an individual basis, beginning with the 1967-1968 academic year.

## Evangelistic First Succeeds in Honduras

By W. H. WALLER  
*President  
Honduras Mission*

In response to Robert H. Pierson's earnest appeal for a new worldwide evangelistic thrust, a campaign was launched not long ago in Santa Barbara, capital of the state of Santa Barbara, Honduras. From this city of about 7,000 people come some of the lawyers and more highly educated citizens who serve the country.

On the third day of the series a crisis arose. The largest of two diesel generators that provide electricity for the city broke down, leaving most of the city without lights. From then on every evening, during the next ten days that meetings were held, the workers were informed that there was no possible way to have lights. At each crisis they fell on their knees praying for divine aid. Each night the Lord heard and answered. Each night the lights were on in Cine Regis, the largest hall in town, and the people came. Through the dark streets they came; through inches of mud following the rain they came; from miles away on foot they came. The average attendance was approximately 300.

At the beginning Lyndon DeWitt, Chesapeake Conference evangelist on a two-week loan, joined with W. H. Waller, Honduras Mission president, and a number of mission workers and laymen to be-

gin a nine-day evangelistic campaign. At the close of this short effort, a baptismal service was conducted. The interest was so good that a second series of meetings was held by Roland Haylock, and after two weeks a second baptism occurred. The interest grew, and José Carpio continued with a third series, and after another two weeks a third baptism was held. Still there was a live interest, and Leslie Bräutigam Beer and Mario Muñoz continued for another two weeks and a fourth baptism was held. The interest continues, and the mission is planning to send other workers to conduct more meetings.

Although there was not a single Adventist in the city before the meetings began, the attendance was unusually large from the very first night. The second night the theater was packed and the aisles were filled with those unable to find seats.

The first Sabbath school held in Santa Barbara saw 90 adults and 50 children in attendance. Friday night, preceding the call for surrender and baptism, all those connected with the campaign joined together in an all-night season of prayer. When the call was given the next day and the following nights, 152 earnest people eagerly pressed to the front to sign decision cards and join the baptismal class.

Free Bibles were offered to each adult attending seven of the meetings. By the closing night 129 persons qualified. Regular coverage of the meetings was given by the larger of the two radio stations. Daily time was secured for the release of the Spanish Voice of Prophecy tapes. The friendliness of the workers and the good public relations that the workers maintained impressed the station director so much that he has offered to carry the Voice of Prophecy programs regularly free of cost.

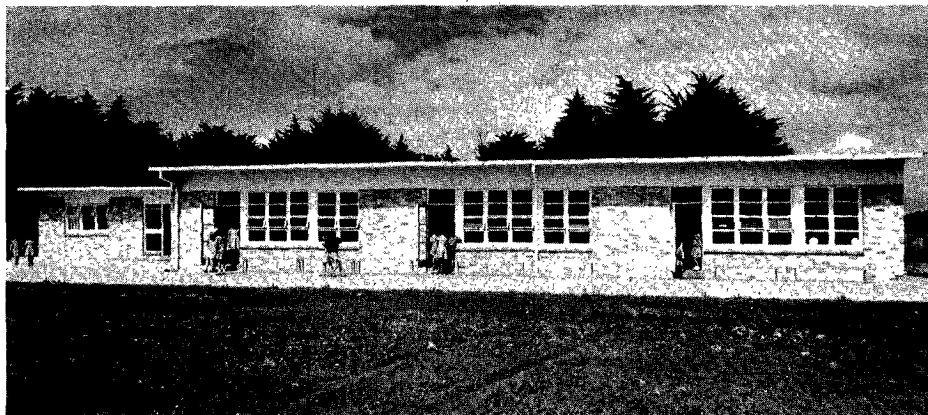
While he was at Santa Barbara, Elder DeWitt spoke daily to the workers, laying

## New School Building for New Zealand

The four South Auckland, New Zealand, churches of Otahuhu, Papatoetoe, Manurewa, and Papakura joined to build a three-classroom school, now completed. It stands on a three-acre site and includes a headmaster's office, staff room, library, and storeroom. The school will accommodate around 100 students. Modern equipment and wall-to-wall carpeting throughout make for an efficient program and a quiet atmosphere.

Present at the official opening were four mayors and two Members of Parliament. D. C. Oemcke is the headmaster; the two assistants are Miss O. A. Hayward and Miss B. Cernik. The total cost of the project was U.S.\$45,000.

F. L. STOKES



before them the basic structure of Crisis Hour evangelism, which during 1966 netted 501 baptisms for the Chesapeake Conference. Mario Muñoz, theological student from Costa Rica's junior college, had gone into the city at the beginning of the vacation, six weeks before the effort began, to prepare the area for the meetings. During this time he had won the hearts of the people as he went from place to place visiting and giving Bible studies. Shortly before the meetings began, he saved the life of a man who was struck in the stomach and was slowly bleeding to death.

Some wondered if it would be possible to hold a crowd with the message delivered in another language. Mario translated Elder DeWitt's message from night to night with a fervor and enthusiasm that held the attention of the hundreds in attendance.

Among those who were captivated by the truth presented was a leading clergyman. This learned man, who holds three doctorates, came night after night to hear the simple truths of the Bible, taking careful notes on each message. He was cordial when workers visited him. His barber related to one of the workers that this man was impressed that our tactics did not include denunciations of his church as did those of other Protestant churches of the area. "Rather," he said, "the Adventists are simply preaching the love of God as revealed in the Holy Scriptures."

The second night the brother of the theater owner admitted that he had not come the previous night simply because he did not think anyone else would come. He had wondered why so much money was paid for rent when he was sure no one would come. After learning of the first-night attendance, he made great efforts to attend each night following, in order to qualify for a Bible.

Pastor Bräutigam Beer has been appointed pastor of the newly organized Santa Barbara company. Although housing is limited in the city, the Lord has wonderfully provided a meeting place on a yearly lease.

These are marvelous results from the first campaign of its kind in the history of the work in Honduras.

## Divine Protection of Our Literature

By ADRIAN KROGSTAD  
Pastor, East Norway Conference

Whether it was a literature evangelist who sold it or whether it was sent from our publishing house, I cannot tell. But in some mysterious way an Adventist book found its way into a public library on the Norwegian west coast. The librarian, however, did not like the idea of having an Adventist book on the shelves, so he put it up in the attic, there to suffer, for lack of readers, a not too violent death.

One day a teacher in the elementary school, rummaging through the attic, found that book in a box. He scanned the pages and found something that appealed to his heart. So he took it home. After he had finished reading it, he was

urged by an inner voice to share its thoughts with someone else.

One day the teacher, walking along with the book under his arm, went to see a former schoolmate who was now a farmer in an outlying area. The farmer's wife had been earnestly seeking for truth for a long time. She had read the Bible and especially the book of Revelation. Many times she had wondered about the mark of the beast, what it was and how those last chapters of the Bible could be explained. She had been to meetings in the church and the village chapel, but she had never heard a priest or a layman preach about those passages. She was really one of those who is "wistfully looking to heaven" for light. But years had passed without her receiving any further light on the Bible prophecies. Now the day had come when God was going to answer her prayers.

The teacher handed the book to his friend, the farmer, who was at that time busy erecting some new buildings. He had very little time for reading, so he handed the book to his wife, remarking that she had more time to read than he did.

She opened the book at random, and to her surprise, it fell open at a chapter headed, "What Is the Mark of the Beast?" This was just what she had been looking for for years. So she dropped into a chair and began to read. The explanation seemed reasonable to her, so she turned back to the first chapter. She read the 350-page book through five times. She was convinced.

In order to get more information she wrote a letter to a religious organization and asked them to tell her more about this wonderful message. She did not have the slightest idea what church had published the book, *Ved Tidehverv* ("At the Changing of an Era"), by T. S. Valen. The letter she received in reply was filled with prejudice and some misleading statements and contained an earnest admonition to beware of false teachings, for this was an Adventist book.

She did not pay any attention to the warnings, but the letter gave her the information she needed. She had learned the name of the denomination that issued the book. Immediately she wrote a letter to the pastor of the Adventist church in Stavanger.

This letter found me a few days after I arrived in town to open evangelistic meetings. As soon as my wife and I were settled in our new apartment, we went to see her. She was young, intelligent, and alert. She had never seen a Seventh-day Adventist as far as she knew.

In the days that followed she received plenty of warnings from her relatives and neighbors, especially from a brother-in-law, who was a clergyman in a prominent church. He tried several times to shake her beliefs.

One evening after she had been to a religious meeting she went home in company with two women from the neighborhood. They started to talk about the book and the doctrines in it. In every possible way her neighbors tried to convince her of her mistake in believing the "false doctrines" in the book. After they had bade her good night, and she

was walking the rest of the way alone, she felt most depressed. It was as though invisible beings were flying around her, as though unseen wings were cleaving the air. This mysterious feeling made her afraid, and it did not abate even after she went into the house. She collapsed in earnest prayer. The children and her husband were in bed upstairs. After she had prayed she felt relieved and went to bed.

Suddenly she seemed to be downstairs in the sitting room again, and there in front of her stood a most glorious being arrayed in light and great power. With authority he pointed to the book that was on the table. Then he departed and the light faded away. She found herself upstairs in bed. Every shadow of doubt left her. She decided to cherish the light brought to her in such a wonderful way.

I baptized her and one of her sisters, both led to the truth by a book nearly lost in a library attic. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6).

The one who provided that book for the library in the beginning will someday rejoice over the sheaves from this harvest.

## Philippine Tabernacle Fire Stopped by Rain

By A. A. VILLARIN  
President  
Davao Mission

The prayer of a ministerial intern in the Davao Mission (Philippines) stopped a fire and prevented the loss of a tabernacle where he was conducting meetings.

Severino Paypa, our intern in Asuncion, Davao, detected the fire at dawn February 9 and saw that one of the houses near the tabernacle was going to be lost. In fear he and his wife shouted for help. His interested listeners as well as members of other churches came to help, but the fire soon raged beyond their control, for there was no water nearby. Their calls for aid and their efforts seemed hopeless. Then the fire caught the tabernacle.

Realizing that the fire could not be controlled by any human power, Mr. Paypa prayed with a few fellow believers and fervently asked the Lord for immediate deliverance. The Lord answered them. Rain fell heavily that dawn for two minutes and stopped the fire instantly.

The following morning almost the same people who had witnessed the fire and the rain came and offered their assistance to repair the tabernacle. It did not take long for Mr. Paypa and the helpers to repair the part of the building that was damaged by the fire.

Severino Paypa had begun his effort in Asuncion, January 15. His tabernacle had always been full, but it was crowded after the tabernacle was miraculously saved from fire.

At present more than 30 have joined the Bible class and many more are receiving Bible studies in their homes.

# Ordinations Around the World Field



## Trans-Africa

John M. Stephenson, assistant treasurer of the Trans-Africa Division (left), and Colin K. Willmore (center), secretary-treasurer of the Rhodesia Conference, were ordained March 25 in Gwelo, Rhodesia. Greeting Pastor Willmore is J. D. Harcombe, president of the Rhodesia Conference. M. E. Lind (extreme right) is secretary of the Trans-Africa Division. Also shown are Mrs. Stephenson (left) and Mrs. Willmore.

J. D. HARCOTMBE  
President, Rhodesia Conference

## Chile

In the newly organized Chile Union the church recently recognized Christ's call to three men and ordained them to the gospel ministry.

On the left are Pastor and Mrs. M. N. Soto. Since graduating from La Sierra College, he has been in treasury work. At present he is the treasurer of the Chile Union.

In the center are Pastor and Mrs. Sergio Morales. After graduating from our college in Chillán, Chile, Señor Morales went directly into colporteur evangelism. His calling to the ministry was manifest by the Spirit-filled success of his work. He is presently the publishing secretary for the Chile Union.

At the right are Pastor and Mrs. Gilberto Velasquez. After graduating from Chile College, he served his internship in the Central Chile Conference. At present he is pastoring our church in Iquique, situated in Chile's North Mission.

FRANK KUNTZ  
Departmental Secretary



## Southern California

Five pastors of the Southern California Conference were ordained to the gospel ministry at the annual convocation at Long Beach, April 15. Those ordained were (from left) R. Keith Mulligan, pastor of the East Los Angeles church; Marvin L. Moore, associate pastor of the Inglewood church; Robert F. Tomlin, pastor of the San Pedro church; E. Stanley Chace, conference superintendent of education; and Edward G. Bartter, pastor of the San Fernando-Sylmar church.

S. A. YAKUSH  
Departmental Secretary



## Puerto Rico

W. R. Beach, secretary of the General Conference, spoke at the ordination service of six ministers of the Puerto Rico Conference (back row from left): Felix Rios, Vladimiro Martinez, Ronald Aguilera, Hector Brignoni, Diego Perez, and Abdiel Acosta. Participating in the ordination were (front row) Jose H. Figueroa, president of Puerto Rico Conference, W. R. Beach, C. L. Powers, president of Inter-American Division, and W. T. Collins, president of Antillian Union.

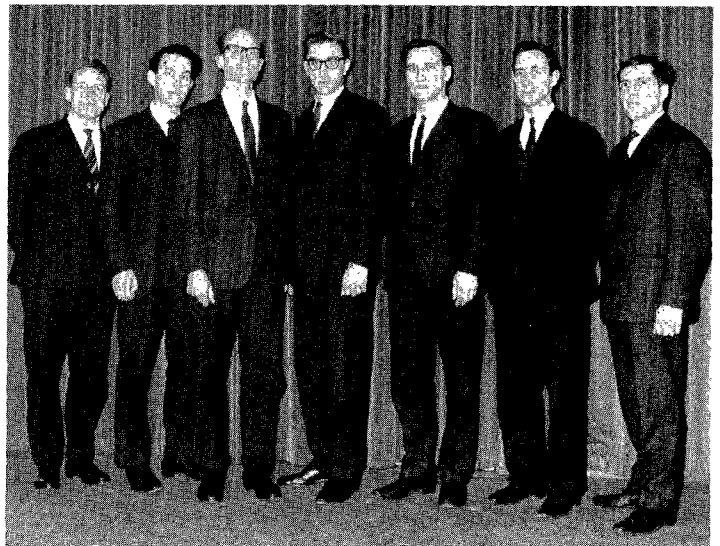
R. F. MATISON  
*Departmental Secretary*

## British Union

At the quadrennial session of the British Union Conference, held in March, seven young ministers were ordained to the gospel ministry. Theodore Carcich represented the General Conference, and W. Duncan Eva the Northern European Division, while J. A. McMillan and B. E. Seton were present as the retiring and the newly elected presidents of the British Union.

The seven ordained (shown left to right) were: Paul R. Smith, of Northern Ireland; John Shaw, youth pastor in the Greater London area; Ronald V. Edwards, of North England; John Arthur, newly elected union publishing secretary; James M. Huzzey, of Wales; S. D. Hensman, of Scotland; and Rex Riches, of South England.

BERNARD E. SETON  
*President*



## North Philippine Union

T. V. Barizo, president of the Southern Luzon Mission, greets Abraham Frias, evangelist, one of three workers (shown with their wives) ordained in that mission during the last biennial session. The others ordained were E. C. Lagabon, publishing secretary (third from left), and J. B. Villagomez, Naga View Academy Bible teacher (center). Some of the ministers who participated were (from left) T. B. Frias, C. A. Galang, P. G. Miller, T. C. Murdoch (union president), and Gottfried Oosterwal.

Newly ordained in the Central Luzon Mission is Principal J. M. Tawatao, of the Pasay City Academy, shown being greeted by B. A. Martin, mission president (lower left).

Evangelist M. L. Siaga, shown here with his wife, was recently ordained in the South-Central Luzon Mission (lower right).

B. B. ALSAYBAR  
*Departmental Secretary*

# Revival of Lay Evangelism

By H. O. BURDEN  
 Departmental Secretary  
 Lake Titicaca Mission

The largest school of lay evangelism ever held in the Lake Titicaca Mission and an all-time high in baptisms for 1966 indicate how earnestly and effectively laymen are working for Christ in this fabled land of Adventist missions.

At our oldest mission station, at Platería, Peru, 50 received training in April, 1966; by the end of the year they had won 100 converts. At Lake Titicaca Training School 150 were instructed in lay evangelism.

Outstanding among these laymen was Augustin Cusi, an 18-year-old itinerant revivalist who led more than 300 persons to make decisions for Christ and for baptism during the past year. The successes of others are told on this page.

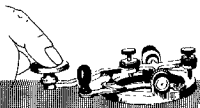


Left: These cowboys from the highlands of the Department of Cuzco are rounding up believers for the kingdom of heaven. Santiago Salcedo (center) recently had 35 candidates for Pastor Burden to baptize. Right: Celerino Bustamante (third from left) has helped prepare more than 200 persons for baptism. This hatmaker shows his notebook of candidates to another layman and to two mission workers.



Tomás Chara (far right) points to show the distance he traveled to bring Christ to these new converts. He befriended a weary traveler one night, and they talked about the Bible. Then for seven months Tomás traveled a day's journey each weekend to conduct a branch Sabbath school in his new friend's village. Result: 10 new Seventh-day Adventists.

Mario Yahaira shows Pastor Burden his "missionary ball," a unique evangelistic device. Mario invited his friends to play soccer with him but delayed the game to begin a Bible study, which he completed during the breaks. So far he has won 12 men this way.



# Brief News OF MEN AND EVENTS



## Southern Asia Division

Reported by  
I. Kanagarayan Moses

► Since the Five-Day Plan to Stop Smoking was introduced to the Western India Union 12 months ago, five clinics have been held. In recently pioneering our Seventh-day Adventist work in Goa, a former Portuguese territory, we launched a Five-Day Plan as the first public program by Adventists, preceding the first evangelistic meetings. Groundwork is now being laid for a Five-Day Plan to be held in Bombay, one of Asia's largest cities, where Dr. E. W. Witzell, of Loma Linda University, will lead out.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► The new church school at Hudson, Massachusetts, is nearing completion. The brick-and-block building, consisting of four classrooms and a gymnasium, will also serve as a temporary place of worship. The classroom facilities are built to accommodate 125 pupils, although the present enrollment of the three-teacher school is 43. Marion Kidder, district pastor, says the Hudson congregation will transfer its worship services to the school gymnasium by mid-July.

► At the New England Memorial Hospital, Stoneham, Massachusetts, a new 250,000-gallon water tower is under construction. Although the need for larger water-storage facilities has existed for a long time, new facilities are now imperative because the building project at the hospital is about to start.

► Mrs. Gertrude H. Gibson, professor of business and secretarial science at Atlantic Union College, successfully defended her dissertation at Boston University April 14. Her study involved interviewing data-processing managers in 103 firms.

► Six persons were united with the Portuguese-American church March 11. The baptismal service was conducted by Ellis R. Maas, professor of history at Atlantic Union College, assisted by Pastor Leonard Westphal.

► The senior youth of the Providence, Rhode Island, church engaged in a four-week series of evangelistic meetings entitled "Accent on Youth," April 23 to May 19. Five young people each presented a five-minute segment of a sermon on a given evangelistic topic each Sunday, Wednesday, and Friday night. The youth preachers were Miriam Carpenter, Robert Crabtree, Adele Jennings, Linda Goodwin, and Tonia Randall. George Digel, pastor of the church, reports that 80 was

the average attendance, ten of whom were nonmembers.

► A youth rally on April 15 brought 650 persons from Maine and eastern New Hampshire to the Portland, Maine, church. The Sabbath school was directed by Mrs. Gwen Armstrong, and members of the Auburn, Maine, church participated. Wayne Griffith, union MV secretary, presented the lesson study. L. M. Nelson, associate secretary of the General Conference MV Department, was the morning speaker. In the afternoon a sacred concert by the South Lancaster Academy Choralists was presented before the sermon by Elder Nelson. Elder Norman Frost from Brunswick, Maine, conducted the vesper service. The day's program ended with an evening talent program. Conference MV secretary is K. W. Hutchins.

► Classes in the Prophetic Guidance Course have been conducted by Mrs. Joan Page, treasurer of the St. Georges church in Bermuda. Two persons are planning to be baptized as a result.

► The White Plains, New York, church, where Owen Troy is pastor, is in the midst of a Go Tell campaign. The program was launched recently by James Hodgson, church lay activities leader, and his associate, Mrs. Linnett James. More than four hundred lessons were delivered throughout the area. So many lessons have been returned for correction that the pastor, lay activities leaders, and a small committee were overburdened with this work. The young people of the church, under the leadership of Edmund Randall, MV Society sponsor, are now also helping with the program of separating, grading, and classifying the lessons.



## Central Union

Reported by  
Mrs. Clara Anderson

► Under the direction of F. O. Sanders, conference president; L. F. Webb, secretary-treasurer; and G. E. Smith, association field secretary, a district stewardship council was held in McCook, Nebraska. The theme for the council was "God so loved—that He gave."

► Camp Arrowhead, youth camp for the Nebraska Conference, officially opened May 7. The flagpole, given to the camp by a 92-year-old Spanish American War veteran, E. H. Heppner, was dedicated.

► Norman Baker, Kansas Conference evangelist, and Verne Hyland report 12 baptized at the close of their meetings held in Chanute, Kansas.

► The junior choir of the Intermountain Junior Academy in Grand Junction, Colorado, joined five other church groups April 2 for a junior choir festival held at

Mesa College auditorium. Mrs. Joe Simpson, director of the church choir, was the festival chairman.

► Students and faculty members from the academies in the Northern and Central unions were on the Union College campus April 14-16 to attend a special science convocation. Dr. Hubert Aleya from Princeton University was guest lecturer. K. D. Spaulding, chairman of the physics department, presented demonstrations and discussed some aspects of physics involved in the operation of the laser, a radical new kind of "coherent" light.



## Columbia Union

Reported by  
Morten Juberg

► Worthington Foods, Inc., has been included in *The Heartland*, a literary-pictorial essay on some of America's Midwest States. Published by the editors of Time-Life Books, this 189-page book features one of Worthington's newer food products that is spun from protein-rich soybeans. The accompanying copy notes: "For the future, scientists look to new soybean-based foods to help alleviate the world's deepening food shortage."



## Lake Union

Reported by  
Mrs. Mildred Wade

► Mrs. Elaine Gunderson of Wautoma, Wisconsin, has placed a copy of *Your Bible and You* in each room of a motel in the city. Inside the cover is her address and explanation that if the reader sends her \$2 he may keep the book. She has averaged a letter a week.

► The branch Sabbath school operated by the Capitol Avenue church of the Lake Region Conference in Indianapolis, Indiana, which began with 13 children, now has more than 100 faithfully attending. Nearly a dozen pupils and their parents have been baptized and others are studying. Some of the active workers in this effort are Mr. and Mrs. Clifford Kerley, Minnie Jones, Eugene and Francis Hughes, Henry Sherrod, and Helenia Hollister.

► The youth of the Wisconsin Conference recently completed a successful mile-of-dollars campaign to raise funds for Camp Wahdoon, receiving \$26,352.17. This 280-acre camp has been in operation only two years, and thus far 509 campers have attended. Twenty-two have been baptized, and 54 have made their commitment to Christ.

► When union president Jere D. Smith attended a recent workers' meeting in Indiana, he participated in dedicating a

new Book and Bible House bookmobile. Racks will be built in it to carry books to and from camp meeting, and also for book sales throughout the State. Last year, the manager, Ralph Trecartin, and his assistant, Dale Anderson, conducted 45 such sales in the various churches by transporting the books in a trailer.

## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Sixteen persons were baptized on Baptism Day, May 6, in the Idaho Conference: eight in Salmon by Dean McDaniel; five in John Day by Harold Hall; three in Gooding by F. S. Fowler and J. D. Nichols.

► The Grande Ronde church in the Oregon Conference was destroyed by fire Sabbath morning, May 6. Several pews were the only items saved. The loss was covered by insurance.

► The "Hour of Truth Revealed Through Youth" series of evangelistic meetings of the Ballard church in Seattle, climaxed with the baptism of six on April 22. The youth group joined their pastor, Don Kindig, in conducting four meetings a week for six weeks.

► The Pleasant Hill church was organized April 1 with 120 members. Most of these were from the church in Springfield, Oregon. The new church is holding services in an "upper room" of the Pleasant Hill Junior Academy with William W. Ring pastoring both congregations.

► James McNeil, a ninth-grader at Tualatin Valley Junior Academy (Oregon), won third prize in the Washington County Law Day editorial contest with "Freedom Is Obedience to the Law."

► In recent weeks two more service centers for health and welfare work have opened in the Upper Columbia Conference: at Milton-Freewater, with Mrs. Clyde Skiller the director; and at Clarkston, with Paul Wickward the director.

► The 130 members of the Renton, Washington, church witnessed groundbreaking ceremonies for their new church building on April 2. Robert C. Skinner is pastor.

► Two baptisms have been conducted in Yakima, Washington, since the close of an evangelistic crusade by H. F. Hannah, with 25 people added to the church so far.

► E. J. Bergman, C. J. Ritchie, and George E. Knowles represented the Oregon Conference at the Sabbath school, lay activities, and radio-television quadrennial session in Banff, Alberta, last month.

## Pacific Union

Reported by  
Mrs. Margaret Follett

► Of 235 seniors in the five academies of Central California, 20 qualified for California State scholarships totaling \$12,700, and several others received smaller grants.

# Before We All Die

A piercing, high-pitched scream shattered the night air. Inside the grass hut a mother, half awake, groveled on the earthen floor, searching for the child that had slept by her side. As consciousness returned she realized what had happened, and sprang toward the glow of the dying fire to snatch her first-born from the searing coals.

The mother cradled the suffering baby in her arms, and gradually the screaming subsided to sobbing and the sobbing to a moan. All through the night the primitive mother squatted near the fire, gently rocking her baby.

At last the new day dawned, but it brought no added hope, for in this remote valley in the central highlands of New Guinea there was no medical help. The father stirred among the leaves where he slept and rose to build up the fire. Then he pulled down the timber that blocked the doorway. In the light that filtered into the dark hut he peered at the burned child in its mother's arms. All one side of its head was badly burned.

Without a word he crept out through the low door. How he had hoped the first-born would be a boy! He had consoled himself, however, with the thought that at least he could look forward to receiving a bride price later on. Now that hope too was gone. No one would pay a good price for a girl whose head was disfigured with such extensive burns! Anyway, the child might not even live. Ax in hand, he strode off to the bush.

All through the day the mother held the child, never once laying her down. After hours of moaning the child slept fitfully for a short time, only to wake and whimper again. No medication was applied—there was none. Somehow the little life lingered on and gradually began to recover strength. Infection took hold, but the natural body processes combated and overcame it. Slowly the wound healed, leaving a huge area of scar tissue. The right ear was completely gone, and the right eye no longer had sight, but the little girl was alive. A miracle of nature!

Years later the Seventh-day Adventist mission came to the Kandep Valley too late to give medical aid to this unfortunate one but willing to heed Christ's injunction to "call the poor, the maimed, the lame, the blind." This girl, along with other needy ones, received aid—the first garment she had ever owned!

One and a half million primitive leaf-tail-wearing people, hair matted, pig grease smeared on their bodies, need help. They suffer from tropical ulcers, malaria, scabies; one out of ten has leprosy. They plead for the "clean mission," for the "seven day mission." They cry, "Come, before we all die!"

More than 25,000 of these former cannibals have become Seventh-day Adventists, declaring, "No pig, no tobacco, follow talk of Bible, one fellow Mary [one wife], now me fellow like baptize."

Five hundred villages call for "teacher boys and doctor boys." We must move the Adventist frontiers inland!

E. A. RAETHEL

President, Western Highlands Mission, New Guinea

► When the Modesto, California, *Bee* announced awards of \$4,000 for its ten top newsboys, four of them turned out to be students of Modesto Union Academy. They are: Marion S. Blum, John Holm, Robert M. Ricker, and Bert E. Williams.



## Southern Union

Reported by  
Oscar L. Heinrich

► An outdoor chapel was dedicated as the Robert Roblyer Memorial at Bass Memorial Academy, Lumberton, Mississippi, at the Sabbath evening vesper service on alumni weekend. A marker was unveiled at the close of the service in honor of Robert, class of '63. A ministerial student at Southern Missionary College at the time of death, Robert was killed in an auto accident after attending the alumni weekend at Bass Memorial Academy in the spring of 1964. Pastor W. G. Zima of Mobile, Alabama, led out in the ceremonies.

► Of the 4,180 calls received by the recently installed code-a-phone in Birmingham, Alabama, 670 persons have left their name and address to have the Bible course sent to them by the School of Bible Prophecy in Atlanta, Georgia.

► The Missionary Volunteer Society of

the Jacksonville, Florida, church is sponsoring the placement of *Your Bible and You* in the 250 units of the Heart of Jacksonville Motel.

► A professional and businessmen's foundation has been organized in the Georgia-Cumberland Conference. First project of the organization is providing funds for the construction of a new church at Wallaceville, Georgia. Officers of the foundation include, O. D. McKee, president; Charles Fleming, Jr., vice-president; Glen T. McColpin, secretary; Donald West, treasurer.

► The Rainey Hooper-Ben Glanzer evangelistic team closed a spring public evangelistic crusade in Ashland, Kentucky, with a baptism of 15.

► A successful spring Bible conference was conducted at the Indian Creek camp in Kentucky-Tennessee under the direction of Don Holland, youth director of the conference. Delegates attended from both senior academies and from each of the junior academies in the conference.

► The Sheffield, Alabama, Seventh-day Adventist church celebrates its first homecoming on the weekend of June 24. The opening service will be on Friday night. F. A. Mote, former general field secretary of the General Conference, will be the Sabbath morning speaker. An afternoon service is also planned.



# 1967 BOOK CLUBS

## Missionary



## Volunteer

### THE BOOK AND THE QUEST

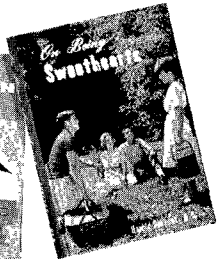
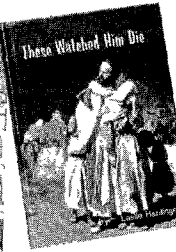
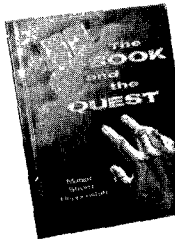
by Margit Strom Héppenstall

A tender love story of a young Bulgarian couple and how the Bible changed their lives. Price \$2.95

### DIAMONDOLA

by Mildred Olson

A lively and dramatic account of the beginnings of Adventist evangelism in Greece, Turkey, and Armenia. Price \$4.95



## SENIOR

### THESE WATCHED HIM DIE

by Leslie Hardinge

Provocative personal sketches of those who watched the Saviour die. Price \$3.95

### THE ROMAN

by Gwynne Dalrymple

A delightfully conceived and entertaining book of a boy's changing outlook on life as the result of academy experiences. Price \$3.95

### ON BEING SWEETHEARTS

by Harold Shryock, M.D.

This is a treasure trove of wisdom for young people who would make their choice of a life companion with intelligence, self-control, and Christian consecration. Price \$4.95

**TOTAL PRICE \$20.75**  
**SPECIAL CLUB PRICE \$16.60**



## JUNIOR

### SASA RORE—"LITTLE WARRIOR"

by Ursula M. Hedges

An account of the seemingly charmed life of a jungle orphan and how he became an eloquent evangelist. Price \$3.50

### UP FROM THE SIDEWALK

by Elsie Lewis Rawson

The place—India. The person—a ragged beggar boy. The story—the miraculous change wrought by Christianity and education. Price \$3.50

### A NEW FRIEND FOR KELLY

by Lois M. Parker

A happy little story of an unusual kind of pet—Jenny, a mother burro, and Jack, her newborn son. Price \$2.25

### SKIPPER COON'S SECURITY

by Betty Nickless

The tale of a baby raccoon and his antics as a family pet. Price \$2.95

### A LITTLE CHILD SHALL LEAD

by Bertha Crow

Molly's faith bears fruit—you will find out all about it in this story of a pioneer family. Price \$3.95

### MY BIBLE FRIENDS, NO. 8

by Etta B. Degering

Noah and the prophet Elisha are featured in this latest volume. A full-color book for the little folk. Price \$3.95

### CHAMPIONS ALL

by Leroy Brown

22 thumbnail biographies of men and women who carved their names high on the world's record of courageous and memorable careers. Price \$3.50

### THE RESTLESS MISSIONARY

by Virgil Robinson

From Judaism, to Catholicism, to Protestantism, to Adventism—the amazing life of Joseph Wolff and his powerful preaching. Price \$3.50

### STEVE'S NIGHT OF SILENCE AND OTHER STORIES

by Ernie Holyer

20 stories that every junior boy and girl will read over and over again. Price \$3.95

**TOTAL PRICE \$17.95**  
**SPECIAL CLUB PRICE \$14.35**



## PRIMARY

### WONDER TALES OF THE BIBLE, VOL. 4

by Arthur W. Spalding

The life of Christ as only this master of Bible narrative can tell it. Beautifully illustrated. Price \$3.75

**TOTAL PRICE \$16.85**  
**SPECIAL CLUB PRICE \$12.30**

**ORDER FROM YOUR BOOK AND BIBLE HOUSE IN COMPLETE SETS**

The special club prices shown save you 20%—double the camp meeting and holiday discount.

The leaders of the Seventh-day Adventist Church have thrown out a challenge for  
**A GREATER FORWARD THRUST IN SOUL WINNING.**

# Good News for You

## 1967 - Again a Full-Color

# \$1.00

## MISSIONARY SPECIAL

Of all the interest-compelling books by **Elder Arthur S. Maxwell** this is indisputably his best!

*Good News for You* has a message

- FOR YOU
- FOR THOSE YOU LOVE
- FOR THE STRANGER WITHIN YOUR GATE

*Good News for You* is easy to read.

Its teachings are easy to grasp. It is a most attractive gift for all occasions. The low \$1.00 price will enable you to use it by the scores in 1967 and see MORE SOULS WON FOR CHRIST.

**POSTAGE FREE** on orders of 24 or more copies to one address.

Postage—less than 24 volumes, add 20c first volume, 5c each additional volume same address. Add 12c each book postage and insurance Canada and foreign.

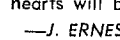
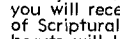
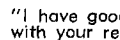
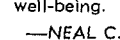
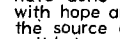
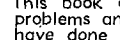
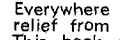
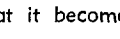
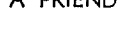
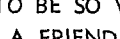
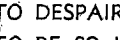
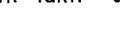
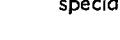
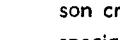
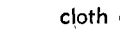
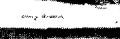
**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

**GOOD NEWS**  
for You

ARTHUR S. MAXWELL



**GOOD**



**NEW LARGER SIZE**

256 pages — 17 full-page, full-color illustrations. The striking cloth cover is a new painting by Harry Anderson created especially for this 1967 missionary special.

## Good News for You

presents the great truths of

the Advent faith "all wrapped up in the love of God!"

**SOME OF THE FASCINATING CHAPTERS ARE—**

- NO NEED TO DESPAIR (The state of the dead)
- NO NEED TO BE SO WEARY (The true Sabbath)
- YOU HAVE A FRIEND IN COURT (The judgment)

All nineteen chapters make Advent truth so reasonable, so attractive, so appealing—that it becomes irresistible.

### WHAT YOUR GENERAL CONFERENCE LEADERS SAY—



This book presents Bible truths Seventh-day Adventists cherish and believe, in easy-to-understand, modern-day speech, and under titles that answer questions about which people of our day are concerned. I recommend this book filled with "good news" to you for your personal reading and for sharing with your non-Adventist friends.

—ROBERT H. PIERSON, President, General Conference



Everywhere men and women . . . are desperately seeking relief from apparently insoluble and frustrating problems. This book offers satisfying solutions to these universal problems and concerns. Those who read this volume as I have done will discover more than simply a book filled with hope and enjoyment. They will find the way to Christ, the source of all happiness, true fulfillment, and eternal well-being.

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



Here is a book that answers the questions people are asking. The author treats timeless truths in his usual interesting style and with language that grips and commands attention. I predict a record circulation.

—THEODORE CARCICH, Vice-president General Conference



"I have good news for you!" When you use this approach with your relatives, friends, and neighbors what a welcome you will receive. As they read this appealing book, brimful of Scriptural good news, their minds will be satisfied, their hearts will be stirred, and their lives changed.

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

# The Perfect Gift for Every Occasion

## The Pocket-sized Bible-Hymnal Set



This is the *Church Hymnal* with full-reference concordance Bible to match. The size is convenient and handy—easily carried in pocket or purse, yet the print is exceptionally readable.

The *Hymnal* is less than  $\frac{1}{2}$ " while the Bible is only  $\frac{5}{8}$ " thick—each measures only  $4\frac{1}{4}$ " x  $5\frac{1}{4}$ ".

The set is printed on India paper and weighs a total of only 17 ounces. 20,000 sets sold the first eight months following publication date. Ideal for everyone, especially those who travel.

### YOUR CHOICE of TWO LOVELY and DURABLE BINDINGS

Each with 23-carat gold edges,  
silk marker, and headbands

#### LEVANT MOROCCO

in black, red, blue; or  
brilliant white leather  
all-leather lined

Price each \$12.00

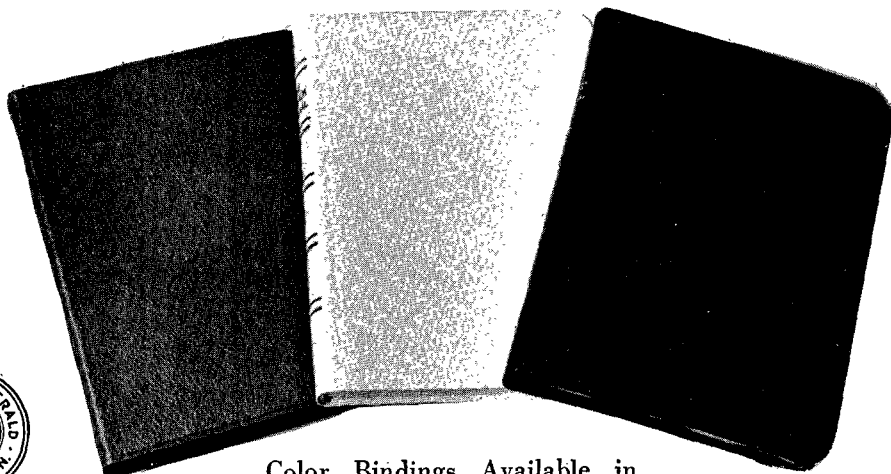
*Special Set Price*     **\$21.95**

#### ARISTON MOROCCOETTE

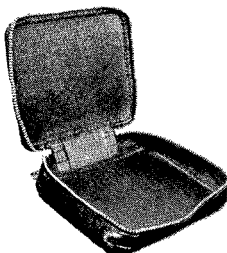
in black only  
Ariston lined

Price each \$5.95

*Special Set Price*     **\$11.25**



Color Bindings Available in  
Sets Only



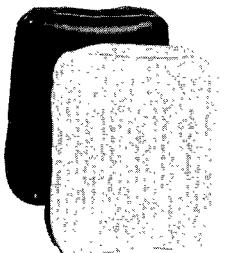
### CUSTOM ZIPPER CASES

Built especially for this petite set.

#### LEATHER

Genuine Spanish morocco—leather lined,  
black

Price \$3.75



#### PLASTIC

Soft-textured plastic, in black or off-white.

Price \$3.25

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**



A. DEVANEY

# Extra-curricular Activity

Vacation days are passing rapidly and another school year, with its financial pressure, will soon be here. We will help you meet the high cost of acquiring an education by appointing you as a sales representative for LIFE AND HEALTH. Many students have solved their financial problems through the single-copy or subscription sale of LIFE AND HEALTH. The procedure is simple. Sell single copies in the stores, on the streets, or house to house. Subscriptions may be solicited personally or may be secured by writing to friends and relatives. Commission rates are high, and extra bonuses can be earned under certain conditions.

## LIFE and HEALTH BENEFITS

### To the Student

- Gives satisfying soul-winning experience . . .
- Provides invaluable practical training . . .
- Produces much-needed ready cash . . .
- Solves school-expense problems . . .

### To the Reader

- Has universal appeal . . .
- Breaks down prejudice . . .
- Makes friends for the message . . .
- Wins souls . . .



**LIFE and HEALTH**

Washington, D.C. 20012

Contact your local conference publishing department secretary for territory and selling aids.

# Better meals for better living

Families everywhere now enjoy the many flavorful ways that Loma Linda VegeBurger can add zest and hearty appeal to daily menus. So delicious and easy to prepare.

Calorie for calorie VegeBurger actually has more protein, iron, calcium, niacin, and vitamins

B<sub>1</sub> and B<sub>2</sub> than many popular protein foods. Better yet, VegeBurger has no animal fat, therefore tends to keep blood cholesterol levels low.

Loma Linda VegeBurger ready cooked makes quick "burger" sandwiches, patties, and baked dishes.

Try serving this easy stuffed tomato recipe and watch your family pass their plates for more!

You'll find VegeBurger and a variety of Loma Linda

vegetable protein foods at your food store.

Additional recipes on the label. Write Loma Linda Foods, Arlington, California, or Mount Vernon, Ohio, for descriptive folder and recipe leaflet.



## STUFFED TOMATOES

½ cup Loma Linda  
VegeBurger  
7 medium size tomatoes  
(green peppers or  
onions may be used)  
3 Tbsp. chopped onion  
½ tsp. salt

1½ cups cooked  
brown rice  
1 cup tomato pulp  
(use tomato sauce  
with peppers)  
1 Tbsp. melted butter  
or margarine

Scoop out tomatoes and drain thoroughly (chop and use for tomato pulp). Mix ingredients and fill tomatoes. Bake in moderate oven (350 F.) for 30 minutes.



## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

The entertainment world marveled at the imaginative genius of Walt Disney. Queried as to the source of his many-faceted ideas he said, "Your imagination may be creaky or timid or frozen at the joints, but the right kind of reading can serve as a gymnasium for its training."

There are books that help us understand our thinking and the phenomena of thought processes. A book that provides all the answers, that makes the reader only a listener or a spectator, does little to stimulate creative thinking. Much fiction is like that—the reader is not challenged with new ideas, and the mind is only a sieve for the passing drama. No life values are discernible. On the other hand, books that encourage participation in the thought development of the writer provide a rich source of creative challenge.

The movies, sports, the radio and TV, are all secondhand experiences less rich in providing food for thought than is reading, for they require no particular mental effort. Reading requires more

concentration than dramatic events. Reading packs the memory and thus enriches our power of association, the active element of creative thinking.

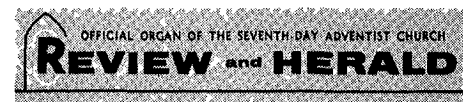
All this prologue offers introduction to a book off the presses of the Southern Publishing Association by George E. Shankel, under the title *God and Man in History*. After 30 years of history teaching, the author felt that to understand history, its factual record must be examined under the illumination of Christian philosophy. Although many books of interpretative history have appeared since World War II, this treatise, presenting God's involvement in the annals of nations, is really a trail blazer. There is a sincere attempt, which is commendably successful, to show the correlation of the human and the divine. Other books in this field are written often only for historians, but this is slanted toward the Christian student who would like to do some creative thinking. Sweep the fluff from your brain with these winsome arguments. 268 pages, \$4.95.

Then here comes the *Review and Herald* with a book for the teacher of earl- teens and older youth, *Tomorrow in Your Hand* by R. Curtis Barger. It is an argosy of ideas and methods for creative instruction, supported by a wealth of illustrative situations. The various facets of teaching

—guidance, training, counseling—are presented with persuasive charm. "The youth leader must have a sense of mission." Nice phrase, but what does it mean? He must have enthusiasm—how do you develop it? How to activate interest and participation—that's here too. "Applying Faith to Life," a whole chapter on it. "Making It Live"—here's a pictorial chapter worth the price of the book, \$3.95. A generous 176 pages.

## Church Calendar

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	August 19
and Elementary School Offering	August 19
Literature Evangelism Rally Day	September 2
Church Missionary Offering	September 2
Missions Extension Day Offering	September 9
<i>Review and Herald</i> Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7



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

Editor:	KENNETH H. WOOD
Associate Editors:	RAYMOND F. COTTRELL F. DONALD YOST
Consulting Editors:	ROBERT H. PIERSON, F. L. BLAND M. V. CAMPBELL, THEO. CARGICH R. S. WATTS, NEAL C. WILSON
Editorial Secretaries:	PROMISE JOY SHERMAN IDAMAE MELENDY
Layout Artist:	RAYMOND C. HILL
Special Contributors:	W. R. BEACH, K. H. EMMERSON R. R. FIGUHR, FREDERICK LEE PRESIDENTS OF WORLD DIVISIONS
Circulation Manager:	SHERMAN L. CLARK
Field Representatives:	C. M. WILLIS CLIFFORD OKUNG

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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

## Condensed News

### Medical Missionary Evangelism Succeeds in Brisbane, Australia

Acting on plans suggested by Ellen G. White to do medical missionary work in conjunction with conventional evangelism, Pastor R. J. King and his team launched into a city mission (evangelistic program) in Brisbane, Australia.

This "mission with a difference" attracted more than 800 people to the city hall. Later the lectures were transferred to the lecture room of the Women's Christian Temperance Union for six further sessions of health lectures. On each occasion the lectures emphasized the vital relationship of nutrition to mental health.

Then followed a well-planned transition lecture showing that mental health is dependent upon conformity to the laws of the universe, the laws of our beings, God's laws. The first lecture, "A Pattern for Peace of Mind," was exceptionally well received, almost all present requesting a copy of the address.

Subsequent lectures further unrolled an intriguing doctrinal and prophetic scroll, as indicated in the titles: "Key to Happiness," "Facing the Future With Confidence," and "Fear (Psychosis of Daniel 2)." This series continued for 20 weeks, during the last ten of which special Bible-marking classes were conducted. The immediate fruitage of the mission is no less than 45 baptized mem-

bers, only two of whom came from Adventist homes. Others will undoubtedly join the church. Many professional people, such as teachers, engineers, draftsmen, and others, were won to Christ through this health approach.

M. M. STEWART  
Director, Health Education Service  
Queensland Conference

### SDA Hospital Businessmen Attend Accounting Institute

An institute on fund accounting was held on the campus of Porter Memorial Hospital in Denver, Colorado, April 10 and 11, to instruct hospital administrators, controllers, head accountants, and auditors in the new system of accounting.

The advent of Medicare in the United States has extended the services of our hospitals to uncounted thousands, but it has also complicated accounting. The volume of detail and paper work has multiplied like the flies of Egypt.

Purpose of the institute was to increase efficiency of operation, ensure reasonable uniformity in procedures, and further safeguard the funds of the church dedicated to medical ministry. There were 110 leaders present from 40 hospitals in the United States.

To assist in efficiently meeting the increasing complexity of hospital accounting, the Auditing Department of the General Conference, under the direction of R. J. Radcliffe, joined with the Medical Department in preparing a manual for fund accounting for Seventh-day Adventist hospitals.

H. E. RICE

# Games for Family Enjoyment



*...families  
that  
play  
together  
stay  
together*

Highly entertaining games for all age groups. The happiest families are the ones that have regular periods of recreation. Provide your family with the best.



## Select several from this list:

- |   |        |
|---|--------|
| <b>BIBLE BOOKS</b> —Primary or older. Any number of players.  | \$1.50 |
| <b>BIBLE CHARACTERS</b> —Youth and adults. Family circle or church group.                             | 1.50   |
| <b>BIBLE GEMS</b> —Juniors or older. Two to 4 players.  | 3.00   |
| <b>BIBLE GEOGRAPHY</b> —Juniors or older. Any number.   | 1.50   |
| <b>BIBLE GROUPS and JOHN AND JUDAS GAME</b> (2 in 1)—Young people of all ages.                        | 1.50   |
| <b>BIBLE HINT-A-WORD GAME</b> —Children 10 years and older. Two to 20 players.                        | 2.00   |
| <b>BIBLE JOURNEYS NO. 1</b> —Egypt to Canaan. All ages. Two to 6 players.                             | 3.00   |
| <b>BIBLE JOURNEYS NO. 2</b> —Life of Christ. All ages. Two to 6 players.                              | 3.00   |
| <b>BIBLE SEEK</b> —Juniors or older. Any number up to 20.   | 2.00   |
| <b>BIBLE 7 GAME</b> —Any number of players, youth or adult. Utilizes entire Bible.                    | 3.00   |
| <b>BIBLE STORY GAME</b> —Based on Arthur Maxwell's 10-volume Bible Story series. Two or more players. | 3.50   |
| <b>BIBLE TRUTH</b> —Juniors or older. Two or more.  | 1.50   |
| <b>BIRDS OF THE WORLD</b> —Three or more players. Youth or adult.                                     | 2.50   |
| <b>BLACKOUT</b> —Primary or older. Two to 8 players.  | 2.00   |
| <b>DENOMINATIONAL HISTORY</b> —Juniors and seniors. Any number of players.                            | 2.00   |
| <b>FLOWERS OF THE WORLD</b> —Three or more players. Youth or adult.                                   | 2.50   |
| <b>FOUR DUZIT</b> —Approximately 10 or older. One to 6 or 7 players.                                  | 1.50   |
| <b>I HAVE A BIBLE SECRET</b> —Juniors or older. Two or more.  | 2.00   |
| <b>LARGE WILD ANIMALS OF THE WORLD</b> —Three or more players. Youth or adult.                        | 2.50   |
| <b>MUSICAL FUN</b> —Age 10 or older. Three to 18 players.   | 3.00   |
| <b>P-A-M</b> —Ages 3 to 7. One or more.   | 2.50   |
| <b>SPACE FUN</b> —Juniors or older. Two or more.  | 2.00   |
| <b>SPELLING GAME</b> —Juniors and younger. Any number.  | 1.50   |
| <b>TREES OF THE WORLD</b> —Three or more players. Youth or adult.                                     | 2.50   |
| <b>VERSE-O-GRAM</b> —Two to 8 players, any age. A Bible verse game.                                   | 3.00   |

"Let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view."

—Testimonies, vol. 1, p. 514.



## YET TO COME—4 new games:

- Answers Game
- Bookmates Game
- Benefit Game
- Minerals Game

## ORDER FROM YOUR BOOK AND BIBLE HOUSE

Please send the following games:

Quantity	Name of Game	Price
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
Total enclosed		.....

Name .....  
Street .....  
City ..... State ..... Zip .....

Prices slightly higher in Canada. Add sales tax where necessary.

# News of Note

## Australasia Brings in 5,433; Northern Europe Reports

Each conference and church in Australasia is actively supporting the 1966 Autumn Council recommendations on revival and evangelism. L. C. Naden, division president, writes:

"Our baptisms for 1966 were the best since our record figure for 1960, when we were celebrating our jubilee. In that year we baptized 5,600 people, but last year we baptized 5,307 and added a further 126 by profession of faith. This gives us a good start for the present quadrennium, and if we can keep this up we will easily attain our objective of 20,000 baptisms for the period."

And from W. Duncan Eva, president of the Northern European Division, comes this word:

"We received good news from the schools in Sweden and Norway this week. Twenty-seven were baptized at Ekebyholm and 25 at Tyrifjord. This response from young people means a great deal. J. P. Sundquist, division MV secretary, is taking a keen interest in making our Weeks of Prayer in the schools as productive as possible."

THEODORE CARCICH

## Administrative Changes Occur in Columbia Union

Because of increasing work, the Columbia Union Conference committee voted to divide the work of secretary and treasurer. After prayerful consideration A. B. Butler, president of the New Jersey Conference, was elected as secretary of the union. The former secretary-treasurer, T. R. Gardner, continues as treasurer.

To serve as president of the New Jersey Conference, the committee there chose W. B. Quigley, pastor of the Tabernacle church of Battle Creek, Michigan.

D. W. HUNTER

## Twelve Adventist Chaplains Serve Military Personnel

As more of our young men are called into military service, the need of providing them with spiritual help grows. The church now has 12 ordained ministers serving as military chaplains.

One chaplain is serving in Vietnam, one is on active duty between Vietnam and Japan, another will soon be going to the Far East, two are located in Europe, and the others are stationed in the United States.

Parents, relatives, and friends of servicemen are encouraged to note their addresses:

### Air Force:

CH (MAJ) William S. Hall  
Office of Chaplain  
Lackland AFB  
San Antonio, Texas 78200

CH (MAJ) Wayne C. Hill  
Hq Sheppard Tech. Trng. Ctr. (ATC)  
Sheppard AFB, Texas 77371  
CH (CAPT) James J. North, Jr.  
Center Chaplains Office  
Amarillo Tech. Trng. Center  
Amarillo AFB, Texas 79111

### Army:

CH (MAJ) Glenn I. Bowen  
Hesse District  
Kassel Sub-District  
APO New York 09171  
CH (LTC) John E. Keplinger  
85th Evac. Hosp.  
APO San Francisco 96238  
CH (MAJ) Joseph T. Powell  
Office of the Chaplain, USAG  
Fort Ord, California 93940  
CH (MAJ) Richard Sessums  
Headquarters USAMTC  
Fort Sam Houston, Texas 78203  
CH (CAPT) Gary D. Strunk  
401-A Craig Drive  
Fort Benning, Georgia 31905  
CH (CAPT) Ralph C. Workman  
3d Bde, 4th Ad  
APO New York 09139 (After June 15)

### Navy:

LT Norman Goodwin, CHC, USNR  
c/o Commander Mine Force US Pacific Flt.  
U.S. Naval Station  
Long Beach, California 90802  
CDR Robert L. Mole, CHC, USN  
Ch. Corp., Planning Group  
Washington Navy Yard  
Washington, D.C. 20390  
LCDR Davis A. Thomas, CHC, USN  
Group Chaplain Office  
Marine Aircraft Group-15 (REIN)  
9th Marine Amphibious Brigade  
FPO San Francisco 96602 (Until August 31)  
(After August 31)  
Chaplain's Office  
Marine Corps Recruit Depot  
Parris Island, South Carolina 29905

C. D. MARTIN

## Spicer College Reports Record Ingathering Day

A new record of Ingathering contributions is reported by staff and students of Spicer Memorial College in India. The total of Rs. 27,226.61 (U.S. \$3,679.27) was largely received on one concerted field day in the Poona area. This amount exceeds any previous total received and is more than double the goal of Rs. 13,000 set by the union.

M. E. Cherian, college president, led his staff members in organizing the program. Commenting on the workers' enthusiasm on this important day, the report says, "They went out in two's, in three's, in ten's, on foot, on cycles, in carloads, in truck loads, and in bus loads."

M. E. KEMMERER

## SDA First Foreigner to Pass Japan Dental Examinations

Adventist dentistry has scored a first. A radiogram just received from R. W. Burdard, manager of the Tokyo Sanitarium-Hospital, states that Douglas A. Bixel, D.D.S., has successfully passed the Japanese Dental Board examinations. Dr. Bixel is the first-known foreign dentist to qualify through oral and written examinations taken in Japanese. He is a graduate of the Loma Linda University School of Dentis-

try, class of 1963, now on the staff of Tokyo Sanitarium-Hospital.

Adventist dental missionaries are making a most significant contribution to health evangelism in many parts of the world today. Many of our overseas medical institutions have found their patient-care programs greatly enhanced by the services of missionary dentists. Dental clinics are being conducted as separate units, as well, and are effective in establishing Adventist influence.

RALPH F. WADDELL, M.D.

## South America Honors First MV Silver Award Winners

Four young men who received the MV Silver Award in February at the Austral Union Bible Congress were the first Missionary Volunteers in South America to earn this award for physical and cultural excellence.

John Youngberg, MV secretary for the Austral Union, presented the medallion to Rogelio Sand, Omar Quintana, Ivan Lust, and Roberto Biaggi.

JOHN H. HANCOCK

## Two Baptisms Bring in 142 in South Philippine Series

Sixty-two new believers were baptized March 24 by evangelist C. S. Rosco and his associates in General Santos, a city in the South Philippine Union Mission. Again on April 24, 80 believers were baptized, bringing to 142 the total to date from this series of meetings in a wooden tabernacle on the busy main street of this city of 50,000.

D. A. Roth, of the Far Eastern Division, recently spent a day with our workers there and reports crowds of up to 800 persons. Three hundred are attending regularly.

DUANE S. JOHNSON

## Canadian Union Delegates Re-elect Officers and Staff

Delegates to the eighth quadrennial session of the Canadian Union Conference re-elected the entire staff: president, J. W. Bothe; secretary-treasurer and auditor, C. Klam; and assistant treasurer, Mrs. Evelyn Bowles. Departmental responsibilities are as follows: education, temperance, YPMV, F. B. Wells; lay activities and Sabbath school, radio-TV and public relations, W. E. Kuester; medical, E. A. Crawford, M.D.; religious liberty, D. L. Michael; publishing, O. A. Botimer; ASI, J. W. Bothe.

The session also elected to two-year terms the presidents of the two missions within the union: Newfoundland, A. N. How; and St. Lawrence, R. M. Devins.

Reports rendered at the session show that the church is making good progress. Tithe increased 34 per cent over the previous quadrennium, and per capita Sabbath school giving rose from 37.8 cents to 46.5 cents. Membership on December 31, 1966, stood at 16,581.

The session was held in the Vancouver, British Columbia, Adventist church, May 16 and 17.

W. P. BRADLEY