



THE PRIVILEGE OF PRAYER

By WILLIAM A. FAGAL
Director, Faith for Today

IT WAS a beautiful Sunday afternoon in England. After six weeks of intensive European filming, my wife and I finally arrived at the downtown London air terminal from which we expected to leave for the airport and home. Though the past weeks had been anything but easy, we felt rewarded as we reflected on our 40 rolls of exposed movie film that we planned to use on future Faith for Today telecasts.

Of our seven pieces of luggage, four were our photographic equipment, two contained our personal effects, and one was an oversized (To page 11)



Right: Twenty-four young men of the "generation that was not supposed to be," coached by their teacher, Noah, drill with precision, singing as they march. Below: One of the canoes that came to meet us.



The Generation That Was Not Supposed to Be—2

THERE WAS great excitement at Kavieng, headquarters for the New Ireland Mission in the South Pacific. Roy Harrison, mission president and veteran missionary to the islands, was bustling about before daybreak to get everything ready for our

trip to Mussau on the mission launch *Malalangi*. There were five in our visiting party, plus the ship's native crew.

The *Malalangi*, which means "light," was a 28-foot mission boat that would take from 12 to 16 hours to make the voyage from Kavieng to Mussau, depending upon the weather. If we had had a mission plane the trip could have been made in 45 minutes! At present, however, the only Seventh-day Adventist mission planes in the Australasian Division are flying in New Guinea.

July 25, 1967, was one of those rare days when the sea is like glass. Flying fish skipped on either side of our little vessel, and schools of porpoises and whales played on our starboard. On this placid turquoise sea we made exceptionally good time. In just 12 hours we had passed Emirau and were ready to drop anchor for the night near Mussau. The *Malalangi* was not exactly a *Queen Mary*, but Pastor Harrison served us some tasty meals from the ship's kitchen, and we slept soundly on the double bunks.

I shall not soon forget our evening and morning worships with the crew. As they sang, I wondered whether this singing wasn't somewhat like that heard on board the *Veilomani I* on that eventful afternoon in 1931 when Captain McLaren anchored off the then-unfriendly island of Mussau. Perhaps one of the major differences was

that now my piano-accordion added to the sound of native voices.

We weighed anchor early on the morning of July 26 and steamed around a small island toward the harbor in front of our Boliu Central School on Mussau. Suddenly, out from a cove of another island appeared four 50-foot canoes, each with a crew of about 30 natives. The white, blue, and yellow canoes surrounded our mission vessel, and the canoemen began to shout with rhythmic cries. Thirty-six years ago canoes like these, filled with fierce warriors, had come to drive away the Adventist mission schooner. This time the canoes were filled with loyal Seventh-day Adventists whose purpose was to welcome us and guide our ship to the dock where hundreds of Mussau inhabitants were waiting.

What a dramatic moment it was for all of us as we looked into the faces of those 167 bright-eyed students from the Boliu school and of other Adventist people from the island. They stood there on the dock singing a welcome song to us. Then, as the *Malalangi* was being tied up to the dock, the students cut loose a toy wooden airplane, which they had suspended on a rope between a tree and a post on the dock. The little plane with a "Welcome to Boliu School" sign attached slid down the rope and stopped right in front of us over the heads of the young people.

It was a thrill to step off the *Malalangi* and shake hands with these wonderful believers on Mussau. With every handshake one could offer a thankful prayer to God for the power of the gospel. Here was the generation that according to government reports was not supposed to be. By 1950 the degenerate, deteriorating, diseased race on Mussau was supposed to have died out. These youth were never to have been born. But now I was seeing with my own eyes what the trans-

JESUS Set the Isle to SINGING

By JOHN H. HANCOCK

forming power of the gospel had done. Here was a miracle of the twentieth century. I was setting foot not on the "devil's paradise," but on an island where every one of the 1,800 adults is a healthy, loyal, and friendly Seventh-day Adventist.

Our stay on Mussau was to be brief, but Pastor Milton MacFarlane, the Mussau mission director for the past six years, and his native staff had planned a packed program for us. The morning events began with a pageant on the expansive lawn in front of the new school building. For our benefit some of the men dressed in war costumes to look the way they did back in 1930, before the gospel had come to

them. Spears in hand and with faces painted, they whirled and danced in a typical war ritual. Even though they were made up to look fierce, it was evident that they couldn't hide on their faces the fact that Jesus was now in their hearts.

As the pageant continued, the story of the coming of the government inspectors was enacted. Next came the visit of the *Veilomani I*, and then the arrival of Oti with a Picture Roll in hand. It was an impressive sight as these strong-muscled warriors were seen to accept Jesus and march by the native teacher to cast their heathen gods and charms in a pile at his feet.

The enactment of the past was interesting enough, but now came the most thrilling part of the pageant. Out marched the youth of today—the generation that was not supposed to be. Clad in glistening white shirts and dark blue short trousers, 32 young men took their places in front of the re-

viewing stand. Each had a six-foot pole in his hands. On one end of the pole was a white triangular flag, and on the other end was a red one. With amazing precision they began to drill and do calisthenics, waving and dipping these flags in unison. I have seen marching demonstrations all over the world, but this was one of the most beautiful displays of teamwork I have ever witnessed.

What made the demonstration even more impressive was the singing that accompanied their movements. I made a note of the sequence of the songs. "Wonderful Words of Life" was first. Next came "I Will Early Seek the Saviour." Among the other songs were "Bring Them In," "Loyalty to the Master, Loyalty to the King," "We Are Children of the King," and that song which opened up the work on Mussau 36 years ago, "Anywhere With Jesus I Can Safely Go." The marching was brought to an impressive finish with



Panda Kana Ragoso and wife, Jeannette, teach on Mussau. She is the choir director.

"Glory to God, He Is Coming Again."

As these young men marched and sang so beautifully, emotion almost overwhelmed me for a moment as I realized what a privilege was mine to be on Mussau to see these Missionary Volunteers who love the Lord and are preparing for His soon coming. How I wished that our young people around the world could have been there with me to see this pageant of triumph for the gospel.

When this outstanding drill was over, many youth streamed onto the field to take part in Pathfinder Fair events. How remarkable it was to see well-organized Pathfinder Clubs in operation in such a remote area of the world! These young people entered into the program with great seriousness, and their skills were commendable.

It took the boys two and one half minutes in the "Billy Boil" contest to make a fire by rubbing sticks together and to get their water boiling in the No. 10 cans. The girls did it in three minutes.

One Pathfinder event that was new to me was the coconut-tree climb. A tall, slim coconut tree on the edge of the school campus was the tree several boys climbed as fast as they could, using no ropes or artificial apparatus of any kind. Their bare hands and feet seemed to fairly fly up the light-colored bark. Mathias Sup Sup (pronounced *soup soup*) was the winner, with a climbing record of 17 seconds. Incidentally, Mathias Sup Sup's mother's name is Tin Cup.

Before we moved into the school chapel, where I had the privilege of speaking to the students, one choir after another assembled before us and sang in what might well be named, an island open-air choral festival. The Lolo Pana District School choir was led by a small boy. Malakata District School sang "Love Led Him to Calvary," and the Tasitel District School, the largest mission school in the New



The pupils of Boliu Central Adventist School on Mussau give a welcome ceremony at the dock. Boliu school offers grades 4, 5, and 6, and has an enrollment of 167 students.



Pathfinders on Mussau demonstrate for Elder Hancock the laying of different kinds of fires.

THIS BLESSED HOPE

By LOUISE C. KLEUSER

Not alone a day of glory,
Of deliverance from sin,
Was this hope God gave to Adam—
No, this hope included *Him!*
Him whom all the hosts of heaven
Worshiped as the world's true Light;
Him whom patriarchs and sages
Longed to see close sin's long night!

It is more than just a doctrine—
Oh, this blessed hope is *He!*
Ancient seers caught in vision
Truth for all eternity,

When they searched intent His Coming,
And the manner, and the time;
Oh, that blessed hope is Jesus—
Hope of ages—truth divine!

Truth is more than fact or teaching
Or an urge God's wrath to flee;
We'll see Jesus, King of glory,
Speeding forth to victory!
Jesus! Hope of ev'ry sinner!
Jesus! Comfort, guide, and stay!
Blessed hope of endless ages,
Mine to cherish day by day!

Ireland Mission, serenaded us with "Meet Me in the Homeland."

Several choirs from the Boliu Central School took part. Their girls' choral group sang "Jesus Set the World to Singing When He Came." How apt was this song, I thought, for when the *Veilomani I* anchored off Mussau harbor in 1931, these people couldn't sing a note. Now the harmony and pitch were perfect.

Second-generation Missionary

I was interested to learn the identity of the woman director who not only led the Boliu Girls' Choir but also directed the village choir from Palaku. She was Jeanette, the daughter of Pastor Salau, who had opened the work on Emirau in 1931. Now, as a second-generation missionary from the Western Solomons, she had come to teach the people of Mussau. Her husband, Panda Kana Ragoso, the son of the famous Adventist South Pacific Islands leader, Kata Ragoso, was also a teacher at the Boliu school.

The degree of musical ability that has been attained on Mussau was probably best demonstrated by the standard-six boys' choir, which performed Handel's "Hallelujah Chorus" from *The Messiah*. Many choirs sing this great music, but what made this presentation unusual and even outstanding was the fact that their director, Samuel Topuiua, led the group without any instrumental accompaniment. Try this feat sometime and you'll find how difficult it is, especially when you do as this school choir did, and observe all the rests that the singers must observe where the instruments are supposed to play.

The songs on the lips of these South Sea Islanders are symbolic of the happiness in Christ that they have in their

hearts. They are faithful Sabbath-keepers and look with anticipation for the coming of Jesus. Their church is the object of their affection, and they are faithful in their tithes and offerings. From their income last year, mostly from the sale of copra, the 1,800 members on Mussau returned to God a faithful tithe of more than \$5,500. They have also given scores of their youth as Christian workers to other islands.

All too soon my visit to Mussau came to an end, and it was time to return to Kavieng. As I walked down the winding trail that led from the MacFarlanes' mission home high atop the hill overlooking the dock, one more exciting episode was yet to come. The young men had promised to let me help paddle one of those 50-foot canoes.

I rolled up my trousers legs and slipped into a seat in the *Eastern Seas*, a sleek blue-and-white canoe from the Loaua village. Pastor John Lee, MV secretary for the Bismarck-Solomons Union Mission, took the seat just ahead of me, and then more than 20 strong youth with rippling muscles took their places in front of and behind us. We waited for a moment as the *Malalangi* weighed anchor and moved out through the harbor. Then, with paddles flashing in the tropical sunlight, we cut through the water to catch up with the mission launch.

In the United States I had paddled canoes on rivers and lakes, but this was a new experience in paddling. The j-strokes were very short and rapid. Faster and faster we raced across the harbor, sometimes shouting together to help keep the rhythm. The native canoemen told me that we had attained a speed of about ten knots.

Soon we pulled alongside the *Malalangi*, and Roy Harrison helped me aboard. As we headed south for Kavieng, I waved good-bye to John Lee, who stayed behind on Mussau a few days to inspect the schools. I took one last look at the strong canoemen, one last look at the beautiful island of Mussau and the host of God's people still waving good-bye in the distance on the pier. Farewells are always so difficult.

Good-bye, Mussau! Good-bye, you wonderful saints of God! I probably will never see you again until we meet on those heavenly shores. There, you who are "the generation that was not supposed to be" will receive your crowns of life. There, with the redeemed of all ages, you shall be eternal witnesses to your Saviour, who can save to the uttermost. O God, hasten that day!

(Concluded)

Happiness in Giving

By DONALD W. MCKAY

GOD has everything; He does not need our gifts. However, we are the ones who become enriched when we give toward furthering God's cause on this earth. All of us are familiar with the Bible quotation "It is more blessed to give than to receive" (Acts 20:35).

But only a few people believe this text. Most of us would rather receive gifts. Often we give in order to court favors, to obtain material gain, or to better our position in life.

However, there are legacies greater than those of material value. All of us can give something, no matter how

small. A thoughtful deed, a kind sympathetic word, a visit to a sick friend or a shut-in are greater than monetary gifts.

The most generous and infinite gift was made when God gave His Son for you and me. Christ's sacrifice on Calvary made it possible for each of us to have eternal life.

Whenever we come to the aid of a fellow being we also contribute to our own happiness. Let us give of ourselves while we still have strength and resources. A man in his mid-fifties was dying of cancer. To his pastor at his bedside he said, "Ten years ago the

church asked me to teach a class of boys. I told them I was too busy. I was totally occupied with making money. And now, ten years later, here I am dying, with the greatest regret of my life that I did not accept that responsibility. If ten years ago I had taken time to teach that class of ten boys, by now perhaps 100 boys would have passed through my hands. I would have made an investment for time and eternity. But now I must go empty-handed before my Master."

"Every ray of light shed upon others," wrote Ellen G. White, "will be reflected upon our own hearts. . . . Every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. . . . The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health."—*Testimonies*, vol. 4, p. 56.

God has provided us with the bounties of this earth. Therefore, we should return a part to Him. "But," you say, "my income is so small, I barely have enough to make ends meet."

Granted. Nevertheless, God has devised a plan whereby rich and poor alike may share and obtain equal happiness in giving. "And all the tithe [tenth] of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lord's: it is holy unto the Lord" (Lev. 27:30).

In the Garden of Eden, God had given Adam everything for his use except the tree of the knowledge of good and evil. But Adam overreached, and took that which was not his. He broke the commandment "Thou shalt not steal" (Ex. 20:15).

We too are guilty of breaking this commandment if we fail to pay tithe.

One of the Old Testament prophets wrote, "Can a man cheat God? And yet you are cheating me. "How have we cheated thee?" you ask. By your tithes and offerings'" (Mal 3:8, Moffatt).*

When we exercise love and self-denial in our giving, God will pour out more blessings than we require (Mal. 3:10, 11).

Whatever we do in the name of Jesus Christ in service will stand for all eternity.

And after we have learned to give of ourselves, we will truly gain happiness in sharing. Then, and only then, will we believe the words of Jesus, "It is more blessed to give than to receive."

A Personal Message From Your General Conference President

HEART to HEART



Suva, Fiji Islands

Dear Friends in the Faith:

I am writing today from way out in the Southwest Pacific—in the beautiful Fiji Islands. The last two months have been thrilling ones, indeed, visiting our work throughout the fabulous Far East and the awesome Australasian divisions. I wish that each of you could be with Pastor Kozel and me as we witness again the mighty workings of the Spirit of God upon the hearts and lives of men and women. Now, for instance, take—but I've gotten ahead of my story!

Last night we listened to the reports of progress throughout this great ten-million-square-mile Central Pacific Union Mission. The stories of advance were interest packed. But let me share a little nonprogress report with you.

Elder D. E. G. Mitchell was visiting with a mission leader of another faith on one of these Pacific atolls. Their discussion moved around to the ecumenical movement and its impact upon churches of today. Elder Mitchell asked his new friend's evaluation of the trend toward church togetherness.

"I think it is fine!" the mission leader replied.

"Why do you think it is a healthy development?" our pastor pressed.

The other missionary paused a moment, then continued. "Well, you see, as a church we have served our usefulness. We have no further contribution to make. In fact, *we are a dying cause* and have nothing to lose. It is best that we get together and try to survive!"

"*We are a dying cause*"—the words burned their way into my thinking like a flaming shaft. I thought of my own beloved church. Again I was thankful to be a part of a *heaven-born, worldwide movement!* The Christian ethic is no expiring evangel! It is "the power of God unto salvation," and when it embraces the urgency of the imminent Advent it will shake the world rather than peter out in a corner.

The message of a crucified, risen, and soon-coming Lord is no dismal dirge of defeat. It is power packed! In our day it still arrests men and women in their ways of sin and starts them on the upward way. "Believe on the Lord Jesus Christ, and thou shalt be saved" is present truth in 1968 as it was the day Paul

spoke these words of assurance to the Philippian jailer.

I am glad to be numbered among a people who still believe in the dynamics of the gospel—who are still childlike enough to believe the fundamentals of God's Word. I am glad I belong to a people headed for triumph—not oblivion. We are part and parcel of a *living cause*, a growing, expanding, God-led movement, not a spent, dying body that has served its day. Your work and mine will go on until our last breath is drawn or until we see our Lord face to face in the clouds of heaven. This movement was heaven born, it has been Heaven blessed, and thank God, it is heaven bound!

But you and I dare not glory in the mere mechanics of our movement. Our trust must be in the God who is leading this movement. Our only hope, as a people, is in the Christ of the movement. Our thinking must not become swollen by statistics, nor can we be too proud of progress—rather, we should be deeply and eternally grateful for a Saviour's matchless and unailing love and grace that reached low to save each one of us. "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). Our cause is a living cause only because *He is a living Saviour*. We have hope of triumph only *as our hope is firmly rooted in Him*. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Your future and mine depend wholly and solely upon our relationship with Him who died that we might live. Because He is a living Christ ours is a living cause—He makes it so!

In a spirit of consecrated humility and courageous confidence let us rededicate ourselves to the maintenance of a living, dynamic movement—one that will meet the approval of our God. Only such a movement can respond to the challenge of the awesome hour in which we live.

Yours for a Spirit-filled Movement,

* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

AS THEY met and prayed together before Pentecost, the disciples "did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day."—*The Desire of Ages*, p. 827.

So it will be again. "Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*Ibid.*

Mrs. White in "An Appeal to Laymen" vividly portrays the developments that will make possible this outpouring of the Holy Spirit:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Testimonies*, vol. 9, p. 126.

"Hundreds and thousands . . . visiting families and opening before them the word of God." During the latter part of 1963, an idea was born that, under the blessing of God, could become the means through which this prophecy in part, at least, could be fulfilled.

Eric C. Ward, pastor of the 31st Street church in San Diego, California, had been giving thought to the need for lay people to become more involved in personal evangelism. As he was studying and praying early one morning, his eyes fell upon Mark 5:19: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

"Go." "Go . . . and tell." Did this suggest a plan?

Elder Ward prepared a series of decision questions, and then suggested to his members that each seek to con-

Time to Seek the Lord—5

"GO... AND TELL"

By JOE ENGELKEMIER

tact five neighbors within a two-week period, after which he would follow through week by week, bringing in the lessons to be corrected at the church and taking out new lessons.

At the first graduation service more than 200 people were awarded a diploma and a new Bible. During the third graduation 575 nonmembers were present to receive their diplomas and Bibles. Evangelistic meetings have been used to bind off interests, and since January 1, 1964, Elder Ward has baptized 400 new members.

Early in 1965 Elder Don Gray, the Southeastern California Conference coordinator of evangelism, began to promote a modified Go Tell Gift Bible Evangelism program throughout southeastern California. The results have been most encouraging. Several churches in that conference have set as their goal the baptism of 100 new members during 1967. At the time of this writing Elder Gray indicated that it looks as if most of them will reach this goal.

Early last August I talked with one of the pastors who has been active in the Gift Bible Evangelism program, C. Lloyd Wyman, pastor of the Azure Hills church. During 1965 he baptized 100 new members, of whom about two thirds were Go Tell contacts. During 1966 he baptized 88 people, and again about two thirds were Go

Tell interests. The previous Sabbath had been a Go Tell Sabbath at his church, with his members taking home another 250 Bibles for use in this program.

Gift Bible Evangelism programs are beginning to bring in similar results in other fields also. A report given at the Central California camp meeting indicated that the Go Tell program in that conference had accounted for nearly 800 baptisms during the first seven months of 1967.

The simplicity of the plan makes it adaptable to teen-agers as well as to adult lay members. In most instances a person simply takes a new Bible and the first two study outlines, and presenting them to a neighbor or friend, starts him on a Bible study program that he pursues in his own home at his own pace. Each week, or at whatever interval is agreed upon, the lessons are picked up, and two more are left with the student. When the lessons are finished, the Bible belongs to the student.

Each topic is taught by a series of questions, with the student looking up the answers in the gift Bible. Occasional notes help clarify difficult points, but the answer involves the Bible speaking for itself. Page numbers as well as texts are given, to facilitate the finding of the answers by those who may be unfamiliar with the Scriptures.

Week by week the worker and the student become better acquainted. After a time the worker may grade the lesson in the student's home. In due time the student is invited to church or to evangelistic meetings.

The most fruitful contacts are those that involve a neighbor, an acquaintance, a referral from a colporteur or from a physician, or from similar contacts where there is already some interest. I met one southern California layman not long ago who was conducting 14 studies, all of them involving fellow employees.

In one conference, literature racks in doctors' offices have been bringing in Go Tell Bible course enrollment cards at a rate of more than 125 every two weeks. In another conference, spot commercials on television for Arthur Maxwell's *Bible Stories* include the offer of a free Bible and study guides. A one-minute commercial on a Bakersfield station not only led to the sale of \$5,535 worth of literature in one week but also led to 100 enrollments in the Go Tell program.

Door-to-door contacts, while generally less fruitful, also are being used. The students of San Gabriel Academy lined up scores of studies during the 1966-1967 school year just by going from door to door one night a week in the surrounding residential area.

I Understand

By INEZ BRASIER

There is no word to speak,
No thought to bring
Solace to your torn heart,
To waken the mute chord.
O friend, lean hard,
Nor walk alone, apart.
I touch your hand.
I understand.

The youth pastor of the White Memorial church in Los Angeles, Larry Veverka, has involved his youth in a door-to-door plan that has worked exceptionally well. The contacts are made on Sabbath afternoon, using a religious survey. The questions cover four areas—world events, church attendance, the Scriptures, and Bible prophecy. At the conclusion of the survey the participant is offered a gift Bible and the first two study guides—with the stipulation, of course, that if the Bible is accepted, it should be used or else returned.

These youth have found that three out of four who are at home will take time to answer the survey, and that one out of four who do so will accept the Bible. During the summer the White Memorial church also sponsored four La Sierra college youth as ACT (Adventist Collegiate Taskforce) teams, with these young people devoting part of their time to community recreational programs, and part time to gift Bible evangelism. The youth of the White Memorial

church currently have 60 Bible studies going, and there are already people attending church as a result of the program begun last summer.

Another ACT group went into the Highland Park area of Los Angeles, and a third group into the Watts area. Much of their time was spent in community service activities, such as day camps and field trips for underprivileged children, but through evening visitation a number of gift Bible contacts were also established. And in correlation with the work that was done in the Watts area, James H. Melancon and several fellow pastors developed a plan that involved many of their members in Gift Bible Evangelism.

The plan includes a colorful and well-illustrated booklet entitled *Take Three Steps*. This booklet, written by Elder Melancon, was prepared specifically for distribution in the Watts area. The back cover had a tear-off enrollment card that offered a gift Bible and study guides. The middle of July a rally was held at the University

church, and the following Sabbath between 10,000 and 15,000 of these booklets were distributed in Watts. The following Monday morning 140 enrollment cards came in to the conference office, with the final total above 900.

Such illustrations could be multiplied. Though the approach varies, the end result is the same—people studying the Scriptures. Elder Gray emphasizes that the Gift Bible program is the sowing. Some kind of decision program is necessary in order to do the reaping. In his conference four evangelists assist in the program, holding short series of meetings in the various churches. And in one church of 300 members, which Elder Gray said is virtually certain to baptize 100 people this year, the pastor's Bible class is used as an effective reaping instrument.

But behind the pastors and evangelists are dedicated laymen, week by week out seeing the people. Motivating these laymen is a growing concern for others—a burden for souls.

The art of living

BY MIRIAM WOOD

when you're Young

ON INCONVENIENCE Everyone must cope with inconveniences every day. Notice that I'm not limiting the scope of this "psychological gadfly" to nearly every day, for to me it seems that no one day goes by without inconvenience of one sort or another intruding itself.

Sometimes the inconvenience is minute; sometimes it is massive. The dress or suit that you simply *had* to have, and that the dry-cleaning establishment promised faithfully that you *would* have, isn't ready. Rushing to meet an important appointment, you are greeted by a flat tire on the car, which is sitting innocently in the driveway, by its manner seeming to convey, as inanimate objects sometimes do, a definite air of smug triumph. The telephone rings just as you've settled into a warm, relaxing bath, and fearful that it may be an important call, you leap about, shivering and towel-clad, only to discover that a fretful, painfully-sensitive friend "has a problem."

When you've budgeted your precious vacation time down to the second, it snows, which immobilizes you in the house. A filling falls out of a tooth, causing you extreme discomfort, during a holiday weekend in the mountains, miles from any dentist. You knock your glasses off the desk, breaking a lens, just before exam time.

The list can be endless when one starts to enumerate inconveniences. How one relates to this inescapable facet of life is, I feel sure, one barometer of his *maturity*. After all, everyone knows how an infant relates to the inconvenience of his bottle's being five minutes late—his purple-face screams make his attitude rather clear. And many a piece of scuffed furniture bears mute testimony to the outraged kicks of maddened moppets who failed the "inconvenience test" rather dramatically.

It's been a long time since I kicked any furniture, but the necessity for truth compels me to admit that I've always found inconvenience a severe trial. I'm still groping about

for some absolutely successful "coping" formulas. I haven't, of course, found them—not in the "absolutely" sense, but I have evolved a few philosophies that help—sometimes!

First of all, if a person takes a couple of deep breaths, ridding his lungs of "stale" air, two benefits will accrue: (1) He'll have a supply of fresh, vital oxygen in his system, and (2) he won't be so likely to launch into a verbal extravaganza, since it's a bit difficult to breathe deeply and talk continuously—both at the same time.

After the breaths are taken, a good mechanism is consciously to allow oneself to feel limp all over for a few seconds, rather like a strand of cooked spaghetti. There isn't much "fight" in this sort of stance; the rigidity caused by resentment drains off, leaving the inconvenienced one, if not *completely* relaxed, at least more free from tenseness.

Finally, a mental question that tends to put things in perspective is the following: What will this incident matter a few years from now? It's simply amazing how few things have *any* bearing at all on the course of history, or the universe, or—for that matter—even the events of the very next day. You can test this statement by mentally reviewing the inconveniences you've suffered during the past week (if you can remember them). I'll wager that your life hasn't been changed signally by any of them.

Actually, though, one of the greatest reasons for mastering inevitable inconveniences gracefully is that you owe this to the human beings in your orbit. Otherwise, they're in a pretty precarious position, never knowing when the slightest inconvenience will "set you off." Certainly no one wants to live too close to a volcano!

Certainly, also, no one has a right to expect that his family and friends will dedicate themselves to insulating him from inconvenience, in pure self-defense; they're having to cope with their own assortment of trials in this area. A person, though, who shatters like a piece of thin glass upon impact with any inconvenience, however minute, poses such a threat to the tranquillity of those around him that they may have to set everything else aside and just humor him.

Jesus suffered a great deal of inconvenience, graciously and with good humor. Divine power is available to enable us to be like Him.

Before the vision quoted at the beginning of this article can be fulfilled, thousands upon thousands of other laymen must become involved. The world lay activities report for the third quarter of 1967 revealed that during that quarter the average Seventh-day Adventist made 2.4 missionary contacts, gave out 5.1 pieces of literature, and gave 1.2 Bible studies. The report obviously does not reflect the various other methods that are being used to influence people toward Christ, but with the average church member giving only approximately one Bible study a quarter, don't we still have a long way to go before we equal the evangelistic fervor of the early believers?

As we expand our efforts, let's not

forget another fruitful field—that of securing enrollments to Bible correspondence schools. For example, during 1966 one out of every five non-Adventists who graduated from the Light of the World and Faith Bible courses at the Voice of Prophecy was baptized. Out of approximately 155,000 applications for these two courses, there were 11,093 who graduated, and 2,358 of these were baptized.

The law of harvest is simple—the more applications, the more graduates; the more graduates, the more baptisms. The 155,000 applications received from non-Adventists would have been more than doubled had every Seventh-day Adventist in North America enrolled just one person. The 155,000 received averaged less

than one-half of an application per member last year—and of these, many came from the broadcast itself, and from colporteurs. In the Pacific Union, for example, barely one fourth of the applications were the result of work done by lay members.

Couldn't We Do More?

Couldn't we do far more than we have been doing? And as we do, let us not forget the millions of non-Adventist children and youth. Their hearts are often highly susceptible to the gospel, as some of the letters that come in so vividly illustrate. A 12-year-old girl, for example, recently wrote to the Voice of Prophecy, with yet-to-be-perfected grammar, "I just got baptized because you advised me." She enclosed her allowance as an offering, and requested prayer for her mother, her father, and her brother.

Now is the time to press forward with all methods of evangelism. People have been deeply troubled by the crisis of recent months. "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

If they are "all over the world," are there not people like this in your community? And if we would pray each morning to be led to them, would not the Lord arrange providential contacts?

Even many who appear indifferent to spiritual things could be led to the Lord if we would take a personal interest in them. "Many have gone down to ruin who might have been saved if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town, where we live, there is work for us to do as missionaries for Christ."—*The Desire of Ages*, p. 141.

In the vision "hundreds and thousands were seen visiting families and opening before them the word of God."

This is the kind of involvement that will help prepare the way for the outpouring of the Holy Spirit. "When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Evangelism*, p. 699.

"Go . . . and tell," Christ urges. Why not begin now?

(Continued next week)

The Wayside Pulpit

By HARRY M. TIPPETT

"For no word from God shall be void of power." Luke 1:37, A.R.V.

When the angel assured barren Elisabeth that nothing is impossible with God, the birth of John the Baptist, the forerunner of Christ, was made certain. What in her case was a physiological marvel was in the case of Mary, the mother of Jesus, who had never known man, a divine miracle. Both were manifestations of supernatural power. Jesus consistently associated physical and spiritual healing as coming from the same divine source. Before He healed the palsied man of his physical infirmities, He said, "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2). Criticized by the churchmen for presuming to absolve a man from his sins, He commanded the sick man to take up his bed and go home. "Now," He said, in purport, "you tell me which is easier, physical or spiritual restoration." The point was that God's power was equal to all impotency of mind, body, or spirit, and His own claim to be the Saviour of men was not an idle one.

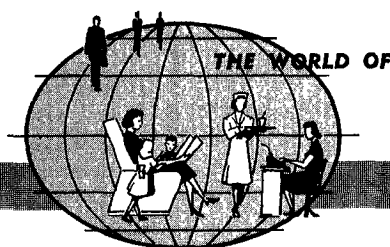
Angels walked and talked with Abraham as friend to friend. Indeed, because he believed, he was called the "Friend of God" (James 2:23). Yet when the Lord told him that he and Sarah would have a son through whom the divine covenant would be perpetuated, they looked at the calendar and laughed. The promise, despite their will to believe, was in truth biological nonsense. But the birth of Isaac vindicated the fact that God's power is arbiter of impossible situations.

Much later in Israel's history, when the nation was sore pressed with enemies, Gideon was called by God to be its deliv-

erer. He was astonished, for he admitted he was the least in his father's house. He had no credentials for the job, and was no doubt embarrassed to be found secretly threshing wheat in a wine press instead of boldly on the threshing floor in sight of his enemies. It suggested his unfitness for a military appointment. Yet the shout, "The sword of the Lord, and of Gideon," with which he vanquished the Midianites, has come down to us as one of the most triumphant of battle cries.

Can we find spiritual counsel for the burgeoning year from these examples? Is there quiescent potential in us waiting for the quickening spirit of God? Who of us has not felt sterile, unproductive, unfruitful? Have our best efforts been dogged by failure and collapse of cherished hopes? Do we look at our competitive world and laugh with derision at the thought of our obscure achievements ever making the headlines? Or, worldly success aside, do we bemoan our spiritless, barren witness for Christ? Do we contemn our small gifts and undistinguished talents and sigh for sainthood?

God's Word is filled with great promises of renewed strength, of mounting up on wings as eagles, of abounding in health, of vanquishing every weapon formed against us, of ability to do greater things than the believers of apostolic days. If the word of God could bring from sterile wombs such men as Isaac, Joseph, Samuel, Samson, and John the Baptist, what is to deter Him from bringing forth from our barren lives greater enrichment of spirit and a more abundant testimony to His grace? "Power from on high"—does it sound familiar? Jesus promised it to His church on meeting certain conditions (Luke 24:49). Isn't the miracle about due?



The Adventist Woman

Conducted by DOROTHY EMMERSON

Responsibility and IRISH MELODIES

By M. CAROL HETZELL

THE girl in the office across the hall was leaving. There wasn't enough challenge in her job, she said, not enough responsibility. She was weary with the routine office procedures of taking dictation, typing letters, filing, filling orders. She could make better use of her talents elsewhere.

When she informed me of her decision I simply nodded and said the polite things, wishing I had the courage to say more. But, I reflected, it wasn't really my place to point out that her boss had more than once been frantic because he couldn't get her to check her own letters for errors, couldn't depend on her to find things in the file when he needed them. Apparently she had cleverly hidden her talent for turning out a good job.

Maybe he was at fault for not speaking plainly to her about the misspellings, the transpositions. Could it be he had been shirking *his* responsibility for being a good taskmaster? At any rate I knew he was heaving a huge sigh of relief at her decision to leave. But I wondered about her. Would she ever really be appreciated?

How does one climb the ladder of responsibility? Isn't it by the care we take in performing seemingly insignificant tasks? If we're simply stuffing envelopes for a big mailing, the job is more quickly done if we dive into it with might and main, and sing our way through the heaps. If we're copying a manuscript, isn't the correctness of the copy just as important as the

original editing, for a poor copy, splattered with errors and poor erasures or one that has skipped lines can mar the most perfect manuscript. The physical appearance of a letter contributes to the good impression on the reader equally as much as the content.

Little things *are* important. One wrong number in an address can prevent the arrival of a document that might change the course of scores of lives. The value of producing an instructive publication is lost if it reaches its readers too late through neglect by a postal clerk somewhere along the line. Supplies are of little worth if they arrive at their destination too late for use. Someone probably let orders accumulate too long, rather than sending them as soon as received, thereby providing prompt and efficient service.

Certainly the stewardship text can be applied here to the world of business: "He that is faithful in that which is least is faithful also in much" (Luke 16:10).

But what about the one who is qualified to do more than the small details?

Many a young man or woman who, for example, has studied to enter the career of journalism, writing, or editing feels that a lesser assignment is beneath his dignity or disregards his years of specialized study. He feels that because graduation does not immediately open a door to a good editorial post, there is no place of such

responsibility available "in the cause." Unhappily, some who would otherwise be of real value to God's work settle instead for less challenge in a job outside the church.

What the would-be editor fails to realize is that, as great as the need for editorial skills may be in the denomination, there is yet something for him to learn through living, through association with experienced workers in that line, before he can be given great responsibility. If he is willing to accept a lesser post but one moving in the right direction, his career will be the richer because of it. And the years will bring him the responsibility, the joy of creativity, he is seeking.

In the meantime there rears up another hazard. The details of routine office procedure—even though contributory to the ultimate goal—may pall a bit. But to slip over them carelessly will establish work patterns that destroy and eventually abort success.

Challenge is the savor of living. And strangely enough, it comes most often from within us. Some people can live all their lives and never feel challenged. Others accept each small assignment as a jewel to be polished and skillfully cut. For such a one each day dawns with a promise of something wonderful to take place, some new Everest to be scaled.

I think I scaled my first Everest the second year I was in college. Since I came from a home of modest income, it was my privilege to work most of my way through college. That second year, when I returned to school in the fall, I had no employment in sight. I was there pretty much on faith that something would turn up.

It did. The business office assigned me to the laundry. I had never worked in a laundry before and was somewhat less than skilled help. The laundry supervisor wisely hesitated to trust me with those hot irons and those tender white shirts. In short order I found myself standing before a row of laundry bins with scrub brush and rags in hand. My instructions? Scrub down those seven laundry bins.

Now, this wasn't exactly the kind of activity I'd had in mind when I came to college. I'll admit it—I had been just a wee bit pampered.

For a long moment I stood there eyeing those seven big bins. Then I thought of what my family would have done if they had seen me there.

And I began to grin—with them. I thought of my dear old Irish grandmother, and I jumped into the first bin and went hard at it with suds and brush, singing one of her Irish melodies. In more time than it takes to tell, the bins were sparkling clean, and I was hardly the worse for wear, ready for new heights to climb.

Perhaps in the infinite universe of God our tiny tasks may appear as paper dolls and we as puny patients assigned to occupational therapy. But the significance of the task lies in the heart. When no task is too small to require our best, we have signed on the payroll of workmen who need not be ashamed. We *are* responsible, and God can use us for the bringing in of His kingdom.

Keeping House



By CAROLYN E. KEELER

HERE it is March. Only a few days ago, it seems, we were shivering in January's stormy weather, when the furnace devoured huge stocks of wood. After supper on those wintry nights we often sat at the kitchen table and played a game or two of Scrabble. My husband, Orin, would furnish the dessert at Scrabble time—a bowl of cracked walnuts and some Baldwin or Spy apples.

Well, one robin doesn't mean spring, neither does a flock of wild geese flying north. But they are hopeful signs. We always run outdoors whenever we hear the loud honking of the geese overhead. This lake country seems to be their route, and it ever thrills us to see them.

This is the time of the year when Orin taps the few maple trees we have and fires up the arch in the little sugar shanty he built in the side of the glen at the back of our property. Like the old soddies, it backs into the glen. He uses a vat and sets this on top of an old refrigerator, which serves as an arch. It takes a lot of boiling to make one gallon of syrup. When the liquid is about to the syrup stage he brings it to the house to finish boiling. And this is where you must watch it or you will hear the ominous sound of the syrup boiling over and making a gooey mess of your nice white gas stove. I know by sad experience; it happened three times last year.

Sometimes March is old winter howling and blowing and sending blinding snow. Then suddenly it is

balmy with the snow melting and the eaves dripping, and hope springs anew. There is a certain something in the air that makes you want to breathe deeply. If I could bottle it as perfume I would call it The Breath of Spring.

Another sign of spring at our house are the trays of seedlings on the plant stand by the south kitchen window. I had to move my plants, what few are left. The little African violets that I had grown from a leaf and my big one all died early in December when we were away for five days in Pennsylvania. We had left a little gas (bottled) heater burning, and when we came back the gas had gone out and the violets were a pitiful sight. I think I'll go back to my old love, geraniums. I ordered some geranium seeds, hoping to grow some new varieties and have some plants to sell for Sabbath school Investment. My gloxinia is in bloom, and we are feasting our eyes on the gorgeous red-with-white-ruffle blooms. I started this plant two years ago with a leaf. The amaryllis bulbs were harder than the violets, and they survived.

Of the seed catalogs the Harris Seeds (Rochester) was the first to arrive, and it became my wish book. I was intrigued by the hybrid white pansies, huge flowers of white with a small yellow eye. I didn't know whether I would take these or the Swiss giants with an array of favorite pansy colors—deep purple is one of my favorite colors in pansies. Don't they choose some clever names for flowers—tickled pink petunia, wild cherry zinnia? There are several new flowers I want to try this summer—stocks for instance. They grow in spikes like delphiniums, and they are described as having a rich spicy fragrance. Then I want to try poor-man's orchid. The soil doesn't have to be rich for these. The catalog describes them as having orchidlike blooms in lavender, purple, pink, and white shades and fine-cut fernlike leaves. Of course we must have our sweet peas.

Not so many summer squash this year, oh, no! We were flooded with them last year. We tried giving them away, and found one party who wanted to give us some. We did give a lot away, I canned some, and we served them at the table. I like them small and tender, cooked in a little water with some evaporated milk and butter.

Last year we started Spring Giant hybrid tomatoes in flats in the house. These turned out to be huge tomatoes, many weighing over one and a half pounds.

I must tell you about a neighbor of ours, a diabetic like myself. After en-

joying her Brussels sprouts during the summer, just before frost she put some soil and water and Brussels-sprouts plants into several five-gallon cans and set the cans in her cellar. In January when I last talked with her she was still getting little Brussels sprouts from them.

Like Tennyson's brook, I could go on forever when it comes to talking about gardens. I am like the woman who boasted about her garden, which her husband plowed and harrowed, in which he planted the seed, and which he weeded and cultivated, and whose vegetables he picked, but it was *her* garden. I hope to be able really to do some work in ours this spring. The cataract operation more than a year ago was successful, for which I am truly thankful.

WOMEN IN THE NEWS



Nothing Stops Great-Great Grandmother

At 88 Mrs. Harriet Vandeventer cares for herself, her house, and her garden, and devotes her "leisure" time to making quilt tops—hundreds of them!

During 1967 alone she made more than 100 quilts, which she gave to her church for welfare work and to her family as gifts. Her children, grandchildren, and great and great-great grandchildren number 81.

Mrs. Vandeventer spends Sabbath afternoons calling on the "old" and sick. She also believes in becoming acquainted with her neighbors and has a unique method of making herself a welcome guest. Although she has only herself for whom to cook, she makes bread and cans fruit and jelly; and with this homemade fare in hand she makes her calls.

Amazingly, she doesn't wear glasses even to thread a needle, and has found time to read her Bible through nine times during the past few years.

MARY BRANCH

THE PRIVILEGE OF PRAYER

(Continued from page 1)

pocketbook which contained, among other things, ten rolls of the precious film.

Spreading our luggage around us in the deserted air terminal, we did some necessary repacking, for we had filmed right up to the moment of our arrival. My wife selected a comfortable traveling dress and went to the ladies' room to change. Moments later I closed my suitcase and, putting it back with the rest, did what by this time had become second nature and counted our pieces of baggage.

Only six—there should be seven! But my consternation quickly subsided when I noted that the missing bag was the large pocketbook. Surely, my wife had taken it with her. Upon her return ten minutes later she instantly observed that her bag was not there, and the awful truth dawned on both of us.

Only one other person had been in the passenger area with us, a nicely dressed woman who had watched us curiously from nearby stairs. Though we recalled incredulously that she had passed behind our backs as we had repacked, we could not recall one identifying mark about her.

The airline officials and the Scotland Yard representative whom they called were most considerate. Though our meager descriptions provided them with very little on which to work, they took our home address, promising to contact us should anything develop.

Two very dispirited and extremely discouraged passengers soon boarded the big jet for home minus a significant segment of the film for which we had worked so hard.

But as we crossed the Atlantic we earnestly and fervently prayed.

The next day in New York we shared our disappointment with our office workers, who joined us in praying earnestly about the matter. The thief, we agreed, looking only for cash and wishing to destroy any evidence, might well have dropped the pocketbook and its contents in the nearby Thames River. The police had quietly observed that searching for valuables in the great city of London was like seeking "a needle in a haystack."

About a week later at a church service a child approached me with the question "Did you get back the pocketbook yet?" When I replied in the negative, inquiring how she knew about it, she stated, "Our church school teacher told us, and each day all of us pray about it. I know you will get it back." Her simple faith increased my own immeasurably.

More than two weeks later as my wife entered the First National City Bank near our office, one of the officials gave her the startling news, "Mrs. Fagal, I have here the checks stolen from you in London." Sure enough, in her hands was a pad of our imprinted checks, as well as the traveler's checks from the ill-fated pocketbook. They had been found in Victoria Station, a train depot in downtown London.

Immediately writing to British Railways, my wife thanked them for the checks, but explained that our chief concern was for ten cartons of movie film in the same bag. Could it be, she inquired, that these also might have been found?

Remarkable Answer

For 12 days we heard nothing. Then we received instructions to go to New York's Kennedy Airport, Cargo Building 66, to identify a package.

There we found *the* pocketbook, its contents intact except for our little cash, an almost valueless watch, and the already-returned checks. Instead of discarding the bag in the river, the thief had left it in a busy railroad terminal. God's hand had been over our precious film in a marvelous manner.

Does God answer prayer today? How could we believe otherwise?

Long ago Tennyson affirmed,

"More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night
and day.
For what are men better than sheep
or goats
That nourish a blind life within
the brain,
If, knowing God, they lift not hands
of prayer
Both for themselves and those who
call them friend?"

Philips Brooks once stated, "Prayer is not conquering God's reluctance; but taking hold of God's willingness." This I confidently believe.

Prayer Is Beyond Logic

The matter of prayer can hardly be studied or presented in an ordinary way. Asked for his strongest argument for prayer, Samuel Johnson replied, "Sir, there is no argument for prayer." We are treading in sacred precincts here where logic is not nearly so relevant as experience.

Who would have wanted to argue with Abraham Lincoln, who confessed, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

Who would care to disagree with the bomber pilot who related, "When the

Ack-Ack hit us, both engines conked out, and we headed for the sea. I began to pray. Well, that was the last I knew until I came to in the water. I was in bad shape. My leg was gone below the knee, the water was red all around, and I knew I'd bleed to death in a few minutes. Then something nudged me. Believe it or not, it was a piece of plywood, with the plane's first-aid kit on it. I got the tourniquet out of it, and my co-pilot helped me get the thing on and stop the bleeding. Another plane came along and dropped a life raft, and four hours later we were picked up by a rescue launch. If you don't call that a miracle, I'd like to know what is. God had something to do with that, mister."

Would anyone care to attempt to dissuade Harold Dixon from his belief in prayer? One of three men who drifted a thousand miles in 34 days on an eight-by-four-foot rubber raft without food and water supplies, he said of their nightly prayer meetings, "There was comfort in passing our burden to Someone bigger than we in this empty vastness. Further, the common devotion drew us together, since it seemed we no longer depended entirely on each other, but could appeal simultaneously to a Fourth that we three held equally in reverence."

No one could have any heart to argue with author Boyd Barrett, who relates that as a boy in Ireland he and his brothers dubbed the place in their home where their mother regularly prayed the "Amen Corner." Years later he asked the occupants if he might go once more into his childhood home. He paused long at the "Amen Corner," viewing reverently the marks on the wall made by his mother's hairpins as she knelt in prayer.

Arguments have little worth in the face of human experience that has verified Jesus' promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

The Scriptures promise that "the prayer of faith shall save the sick" (James 5:15). God is called "a rewarder of them that diligently seek him" (Heb. 11:6). Many can testify to the reality of such promises.

The apostle Paul brings the assurance "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). The logic is irrefutable. If God did not shrink from giving His Son to die on a cross, then there is nothing He is unwilling to do for the salvation of His earthly children.

There are three important condi-

tions to answered prayer. The first is: "But let him ask in faith, nothing wavering" (James 1:6). Of a man who lacks faith, James warns, "Let not that man think that he shall receive any thing of the Lord" (verse 7).

The second condition is: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). One cannot cling to known sin if he would be heard by God.

The third is: "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). We must be willing to obey God and keep His commandments.

Also we must forgive those who have wronged us, even praying for enemies.

On one of Dwight L. Moody's journeys across the Atlantic a fire burst forth in the hold of the ship. Many passengers joined the crew, who stood in line passing buckets of water. A friend urged Moody, "Let us go to the other end of the ship and engage in prayer." To which the common-sense evangelist replied, "Not so, sir; we will stand right here and pass buckets and pray hard all the time we are doing so." That is a correct combining of faith and works.

Prayer even unlocked prison doors for Peter to the astonishment of those who had prayed.

When Elijah prayed for rain he expected an answer. After the seventh prayer his servant, going to the mountain's top to observe, saw a small cloud, which Elijah correctly judged to be the expected answer.

We need to couple prayer and good works as did Nehemiah (Neh. 4:9), remembering that "faith without works is dead."

But what about unanswered prayer? Someone has wisely observed, "I have lived to thank God that not all of my prayers have been answered."

Shakespeare wrote, "We, ignorant of ourselves, beg often our own harms, which the wise powers deny us for our good; so we find profit by losing our prayers."

At one time in her life a certain woman living in a small town frequently ordered things by mail from a distant city's largest store. At the bottom of their order forms were the words, "If we do not have in stock the article you order, may we substitute?" When once she replied in the affirmative, she received something worth double the price she paid. The store had made it a rule that if they could not supply the article ordered they would substitute another of superior quality. God is like that. Every time He substitutes He sends something better, "exceeding abundantly above all that we ask or think."

Then let us say, "Thy will be done," and mean it.

Do not view God as a celestial Santa Claus who awaits only your bidding. View Him rather as a loving Father who at times refuses His child's plea for matches and dynamite, giving him instead green pastures and peace.

Do you trust your heavenly Father? Daily, do you talk to Him in prayer? If not, begin now and discover the joy of communion with Him.

A Story FOR THE YOUNGER SET

"No Gifts, Please"

By LOIS C. RANDOLPH

NELL and Polly stood in a secret huddle on the playground. Subject? Nell's coming birthday party. Since Polly was Nell's best friend in the fourth grade, you can imagine Nell's surprise when her chum announced, "I can't come to your party this year, Nell. Too much sickness in our family this spring. We've no money to buy you a present. I couldn't go to a party without bringing one."

"This year my party is going to be different," Nell heard herself telling Polly. "Nobody is going to bring a present. Instead there will be prizes for everyone and small gifts."

"Whoever heard of that kind of party! How many are coming?"

"Maybe twenty. I'd feel just terrible if you stayed away—you're my best friend."

The bell for the close of recess rang. Polly asked, "Is it a secret?"

"So far it's a secret, but we'll tell the others before they come."

In the afternoon Nell asked mother, "Didn't you tell me that you have gone to some golden wedding celebrations where the couple put on the invitation, 'No gifts, please?'"

"Oh, yes. When a couple has been married 50 years, or even 25, they usually have all the things they need. They just want their friends to rejoice with them about the many happy years they have spent together. But you're not ready yet to celebrate your golden wedding," mother teased.

"You said I could have a birthday party. I want to put 'No gifts' on the invitations. It's for Polly's sake. May I invite everyone in our room?"

"If you invite everyone in your grade, no one can call you snobbish. How about having a snoop supper?"

Nell beamed. "Whatever is that, Mother? I've never heard of one."

"When I went to boarding school, snoop suppers were very popular. The faculty used to invite us students to snoop suppers at their homes. Glasses, plates, silverware, and napkins are set out on the drainboard or table. Everyone is invited to find his food in the refrigera-

tor, on the stove, in the hot oven, or in the cupboards. Usually the hostess arranges the dessert in a special place."

"I'd like such a party. Mother, could the boys and girls also wear old, funny clothes?"

Two weeks later everyone found on his desk at school a neat invitation.

Nell Murray invites you to her birthday party on April 17.
Time: 5:30 to 7:30 P.M.

Please wear old, funny clothes.

No gifts, please.

R.S.V.P.

Even the teacher received an invitation. Some of the children whispered to the teacher, "What is R.S.V.P.?"

"It means that Nell would like an answer," she explained. The next day or two there was a whole sheaf of little notes and letters on Nell's desk. Nineteen of the children decided to come, and the teacher also accepted.

When the guests arrived, Nell was at hand to take their wraps. She was pleased that there would be no gifts to unwrap. Soon the boys and girls with the teacher were escorted to the large kitchen. Nell said, "Before we explain what a snoop supper is, we'll ask George to return thanks." All bowed their heads.

Then Nell and her mother told the guests that there were hot dishes in the oven, some food in the refrigerator, and also in the cupboard. Each was to fill his plate and then eat on a TV tray in the living room. Soon the kitchen was ringing with laughter as some children found hot rolls, macaroni and cheese, and a VegeBurger roast in the oven. To avoid congestion others went first to the refrigerator, discovering stuffed celery, olives, and a jello salad. On the stove they found hot peas. Nell and her mother felt that the snoop supper was successful when they saw the visitors going back for seconds and thirds.

Mother noticed that Myron was eating none of the things she had prepared for the party. Instead he had a bowl of cereal and two bananas along with a carton of cream on his tray. "Myron, wouldn't you like some hot food?"

"We never have bananas at our house, and never any cream," he answered. "Do you mind? I found them as I looked around." Mother assured him that he had made no mistake. Truly it was a snoop supper.

When everyone had finished the main course, Nell's mother brought in the cake with ten candles. The meal over, the guests had time for several indoor games with prizes for the winners. Then as they sat in a circle near the close of the party, Nell asked, "Will those who won prizes raise their hands."

She noticed that ten did not raise their hands. Mother brought out in a box nicely wrapped presents for each of them.

"Please form a large circle, and I will give each of you something," was the next direction. Each child received a walnut; inside of each was a Bible verse to read aloud. After that the teacher offered a prayer for Nell and for them all.

"Your no-gifts snoop supper has been great," Lowell announced. "We mean it."

"Yes, yes. Thanks so much," chorused the children. "Every minute was fun."



CURRENT RELIGIOUS OUTLOOK

On January 15 the National Council of Churches published its *1968 Yearbook of American Churches*. The core of the *Yearbook* consists of up-to-date directories of interdenominational and denominational agencies, theological seminaries, and religious periodicals. Useful appendices provide other helpful material.

Since few of our readers have access to the *Yearbook*, we summarize some of the significant statistics and trends as provided for us by the department of information of the National Council of Churches. The Seventh-day Adventist Church is not a member of this council, but its statistics are given along with those of other American religious bodies.

Church membership in the United States is up just under 1 per cent over figures reported a year ago. The total given is 125,778,656 compared to 124,682,422 recorded a year ago. These figures are not all current but are the latest available. Definitions of membership vary from denomination to denomination as do fiscal or reporting years. A total of 241 religious bodies are listed for the United States and Canada.

For the second successive year church memberships lag behind the general population increase by two tenths of 1 per cent. While the population increased in 1965-1966 by 1.1 per cent, church membership registered an 0.9 per cent increase. Comparable figures for the previous year were 1.3 per cent for the general population increase as against 1.1 per cent for church memberships.

Quoting the 1967 edition of *The Official Catholic Directory*, the *Yearbook* reports that Catholics in the 50 States now number 46,864,910—including all families of the defense forces both at home and abroad, the diplomatic and other services overseas. The new total reflects an increase over 1965 of 618,735 or 1.3 per cent and just .2 per cent above the general population increase.

While the upward trend in Catholic college and university enrollments continued, the number of full-time pupils in Catholic elementary and high schools decreased. Catholic Sunday school enrollments are reported in third place with 6,155,742, while the Southern Baptist Convention reports 7,601,095 and the Methodist Church 6,758,905.

Contributions to their churches by members of 60 Protestant denominations in 1966 reached a total of \$3,266,533,260. The per capita figure of all-purpose giving rose from \$77.75 in 1965 to \$127.09 in 1966. However, it should be borne in mind that 20 additional denominations were included in these statistics for the first time.

Of the total, about one fifth, or \$676,420,421 was earmarked for benevolences such as home missions, foreign missions, and overseas relief. The Independent Baptist Church of America (membership about 70) showed a record proportion of 98.9 per cent for benevolences, or \$181 per member. This the *Yearbook* states is closely followed by Seventh-day Adventists with 72 per cent benevolence giving, or \$219.18 per member. (These figures apparently include the tithe.)

In one of the appendices are given the results of a poll taken by the American Institute of Public Opinion, Princeton, New Jersey, on church attendance. Figures rose from 41 per cent in 1939 to 44 per cent in 1966; a high point was recorded for 1949 when 49 per cent of

those interviewed said that they had attended church during the week preceding the interview. Citing the findings of George Gallup, the *Yearbook* states that in a span of just ten years the proportion of American adults who believe that religion is "losing its influence in American life" has jumped from 14 per cent to 57 per cent.

The American Bible Society reports in the *Yearbook* that parts of the Bible were translated into nine languages in 1966; six of these were Mexican tongues and one each a language used in Peru, Guatemala, and Ivory Coast.

These facts and figures reflect the religious world of which Seventh-day Adventists form a part. Our church faces problems similar to those of other denominations and is subject to many of the same pressures. What kind of course will it steer among the shoals of liberalism and a decreasing interest in religion?

The church must never forget its unique mission nor its unique message. These have been clearly set forth in the Scriptures and reiterated in the inspired messages that have come to the church in recent times. The message has not changed, but the messengers must make it relevant to twentieth century man. This will challenge their ingenuity. But the One who has sent them stands ready to aid.

D. F. N.

OTHER SIGNIFICANT DEVELOPMENTS— FINANCIAL PLANS OF THE CHURCH

The \$44 million budget voted by the 1967 Autumn Council, the funds given by laymen and received through Ingathering, and the adjustments made in the denominational wage scale are regarded as the significant financial developments on the Adventist scene in North America last year.

In past editorials we have reported the results of a recent poll, noting that evangelism, Loma Linda affairs, and church-state issues occupied a major place in the thinking of church officials and workers during the past year. Financial matters appear in the next rank of the year's significant events and developments.

Before we take a closer look at these financial matters, let us note the ranking of the items considered in this and previous editorials. The figures at the right show how the 35 respondents ranked the items from first to fifth. For example, if 10 respondents all listed evangelism as first in importance, it would have 50 points; if they all listed the wage scale as fifth, it would have 10 points.

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Notice how broad these areas of concern are. Evangelism represents the church's outreach to sinful hu-

manity, the upholding of Christ as the Saviour of the world. It is the spiritual concern of the church. The two items concerning Loma Linda University represent the institutional concerns of the church. The church-state problems represent the church's relationship to the society in which it exists. Finally, the items we will look at this week represent the financial affairs of the church. It seems a healthy sign that the most important news developments in our church during 1967 are not restricted to one or two facets of denominational concern, but are broad and truly significant.

Nine of the workers polled felt the voting of a record world budget (\$44 million) was "certainly significant." As one said, "It indicates the loyalty of God's people in giving and the careful planning on the part of the denominational leaders for progress in North America and around the world." Others also mentioned that this budget would not have been possible were it not for the "spirit of sacrifice of the workers and laity," "the faithfulness of our believers." One worker wrote, "To me this was an indication that there would be no retrenchment or standing still in our worldwide program."

Such a record budget represents growth, yet growth produces problems. Perplexity and concern were reflected in the comment of one worker regarding the distribution of funds indicated in the budget: He (or she) felt that "excessive amounts [were] going to single institutions . . . , thus crippling other institutions doing the same work."

Knowing that it is the policy of our leaders to distribute the church's funds fairly, we doubt that the words "excessive" and "crippling" are appropriate here. It is true in this budget as in others of the past that large sums are devoted to areas of need and rapid growth. When, for example, the medical school of Loma Linda University was united on one campus a few years ago, everyone observing this development knew that the establishment of a teaching hospital at Loma Linda and related expansion there would cost a great deal. Until the program undertaken has reached fulfillment, costs will continue high. We do not believe, however, that placing funds where development is in progress or where growth is rapid will have a crippling effect upon other aspects of the work. Those who sense a danger here should rally to the need, giving more than before and urging others to join them.

Three workers felt that the success of the Ingathering campaign was noteworthy. They pointed to the response of the public and the fact that goals in some fields were reached more quickly than previously.

The wage-scale provision elicited divided opinion

among the eight workers who commented on it. Some listed the development as important but did not evaluate it. Others apparently approved. They noted that women are to receive more nearly what men receive and that sustenance benefits may be adjusted to recognize the woman who qualifies in her own right. One worker summarized the new provisions as the "realistic approach." Another noted "strong attempts to maintain uniform wage policies in all segments of denominational work."

On the other side were those who detect "increasing pressure from within the church for moving away from the historic denominational plan of remuneration based on a living wage." This is evidence, they feel, of a "declining spirit of sacrifice." The concern among this group is that if we continue in this direction, it "possibly" may be "more difficult for the average denominational employee to maintain a Christian spirit in the area of sacrificial serving."

The messenger of the Lord says much about individual workers who demand high wages, but she also speaks clearly about the general living standard of those who are engaged in the work of God. We are certain that the section in *Gospel Workers* entitled "Proper Remuneration for Ministers" has been carefully studied and scrupulously followed by those who are making the wage-scale recommendations. One sentence is worth noting: "The minister should have a margin to work upon, for there are many calls made upon his financial resources." —Page 449.

We would deplore any indication that those who have become co-workers with Christ should lack the spirit of sacrifice that characterized our Saviour. The issue here hinges on whether the sacrifice should be enforced by the size of the monthly check or should be voluntary. We have noted with some amusement that an Adventist minister in the United States, with a family of four and only one wage earner, falls within the range of the U.S. poverty program.

We have been greatly inspired in recent months to read reports of the Week of Sacrifice giving on the part of workers in various parts of the world. As opportunities are given our workers to sacrifice, we have every confidence that they will respond, leading the laity with them. The increases in salary will give them more freedom to give liberally to the cause they love.

In a forthcoming editorial we will look at other events and programs that some thought qualified as "significant" for the church in 1967.

F. D. Y.

LETTERS



From Readers

STRANGE FIRE

EDITORS: I trust that I am not out of line when I urge our people (ministers and teachers included) to use pure language, especially when presenting the gospel. Jesus used illustrations, carefully chosen, mostly from nature, and we can safely follow the Pattern. But I wonder if the image is not marred and the thoughts carried far afield when expressions taken from popular sports and humorous stories are used. Is not this using strange fire?

Mrs. A. L. HALL

Battle Creek, Michigan

SABBATH HOSPITAL WORK

EDITORS: Referring to the editorial in the October 26 REVIEW regarding Sabbath work in non-Adventist hospitals, I would like to state my personal experience along this line.

I live in a small town 400 miles or so from an Adventist hospital. For two years I worked in a nursing home. When I was hired I asked to be relieved of work on Sabbath but specified that in an emergency I would work if only necessary chores would be expected of me. I worked the three to eleven shift, and this made a little difficulty, since the sun sets rather early in the winter. I could not expect the supervisor to keep track of the sunset for me, so I settled this by working Sunday through Thursday.

I was not called upon to work too many times on Sabbath, but one week as I was getting ready to go to church I was asked to come in. The nurse who was going to relieve me was unable to do so because her son had

been killed that morning on his way home from work. I had no feeling of Sabbath-breaking in saying that I would certainly work any shift that day. So I went to church, and at three o'clock I went to take care of my patients, many of whom needed treatments, shots, and other routine medical attention.

I know that the spirit of the Sabbath was no doubt missing in the institution, but I had patients with terminal illnesses who were in pain and needed help. How could I say, "I will not come; you can suffer until tomorrow because today is my Sabbath"?

However, I felt that the money I earned on the Sabbath was not mine to use for myself. Each time I had to work I sent the money to the Voice of Prophecy or Faith for Today. This was not to salve my conscience, but because I felt that the money did not belong to me.

The supervisor lived up to her agreement

not to ask unnecessary work from me, and I lived up to mine to go in in an emergency, and I still do not feel that I did wrong.

RUTH M. HANLON

Albion, New York

EDITORS: Re the letter by Louis C. Brand on Sabbath hospital work (Dec. 28 REVIEW): I think Mr. Brand has a very good point. The "little attractive brochure" he mentioned sounds like a good suggestion. I know that even on our school campuses part-time employment on the Sabbath is a problem. Unfortunately, it seems that very little guidance is given along this line; each person just decides for himself and then goes on worrying about whether it is right or whether he should donate all the earnings.

If more guidance could be given to the young people on this type of problem, it could be resolved before they have families of their own.

LARRY HALLOCK

Lincoln, Nebraska

NARROW PARENTS?

EDITORS: Recently my husband and I have seriously considered whether we are being so strict with our children that it is doing them more harm than good. We have always been against slumber parties. For young girls to spend time playing popular records, eating sweets all night, and talking about boys seems harmful and foolish to us. But when "everybody" else does it, it is extremely difficult, if not impossible, to make a 14-year-old girl believe we have her best interests at heart in refusing her.

If there are other parents who feel the way we do, we wish them courage and success in their struggle. If we are being too narrow, please, somebody, broaden us out!

NAMES WITHHELD

SPREAD OUT . . . TO WORK

EDITORS: We Seventh-day Adventists are probably more prosperous today than at any other time in our history. What happened in old Israel in its day of prosperity? Did not the people enjoy their prosperity, forget God, and become entangled with the nations round about them?

At present larger churches are not needed in retirement areas and institutional centers. One might wonder if our prosperity has not encouraged us to locate in these places to "just live" and enjoy the associations, entertainment, and advantages that these areas offer. Yet, we are instructed, "it is not the purpose of God that His people should cluster together and concentrate their influence in a special locality" (*Testimonies*, vol. 2, p. 633).

A teacher at one of our colleges was asked, "What percentage of the church members living near the school have no business being there?" "About half," was the reply.

There is an abundance of room in the smaller churches throughout the country for more members where their talents could be used to advantage. "We are called to service as long as life shall last" (*The Desire of Ages*, p. 329). Surely we all admire those of our membership who have chosen to remain in the outlying portions of the harvest field, such as the Orley Fords, who retired in their Latin American field and continued to spread the gospel. The late C. G. Bellah,

When God Comes Down

By HATTIE BLANTON

When God came down amid transcendent splendor,
His Holy Spirit moved upon the deep.
The word of God rang out across the chaos.
Came light, a heaven, an earth for man to keep.

He came again—for man had lost his Eden—
A helpless babe to share our woes and tears
And buy us back, announced by choir celestial,
Transcending all the music of the spheres.

Again He comes in clouds of angel glory,
With fire and tempest, quake and trumpet blare,
To wake His dead and change His living pilgrims,
Immortal, all will meet Him in the air.

Once more with entourage adorned bridal
The golden city and His saints in train,
He comes to cleanse with fire the world from evil
And to create His heaven and earth again.

And God Himself shall dwell with us forever,
And we shall see His face, nor seek to hide.
In rapturous joy, mid marvels never ending
With Him through timeless years we shall abide.

upon his return from the foreign mission field for retirement, did not go to a pleasant climate or an institutional center to "just live"; he went to a Missouri town where there were no Seventh-day Adventists. He raised up a congregation, erected a church building, established a church school, and attracted a Seventh-day Adventist physician to his town. Others both of the laity and of the clergy have remained in the outlying portions of the field to let their lights shine.

Several years ago in a letter a minister friend in a mountain State said, "Only two more years to retirement." He now has a southern California address. How many of our people go to these pleasant retirement areas and institutional centers to "just live"? Will it take persecution to scatter us? The churches in the outlying areas and not too pleasant climates are for the most part not overcrowded and need more talent as well as members to live the message and give it to their neighbors. Who will take the burden for these places on their hearts?

L. G. STECK, M.D.

Chehalis, Washington

MEDICAL MISSIONARY WORK

EDITORS: The December 14 REVIEW carried a report about home aid courses in the Greater New York Conference. Here in Greater New York we are endeavoring to conduct a medical missionary training program for all church members. The reason for our program is found in two statements: "We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, vol. 7, p. 62. "As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have op-

portunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere."—*Counsels on Health*, p. 506.

I want to be certain that readers of the REVIEW are aware of the reason we are training aids and why we include in our training course the subjects outlined in the Spirit of Prophecy—namely, physiology, Christ's methods of doing medical evangelism, and prevention of disease (which embodies health reform, cooking, personal hygiene, sanitation, and mental hygiene)—in addition to the procedure required for aiding public health nurses in the home as well as in hospitals.

We think it is important for our churches and hospitals to train real medical missionary workers rather than merely aids. The world can do a beautiful job on the latter, just as they can run hospitals, but what are our institutions doing about the program outlined for us by the servant of the Lord? Sister White has written: "True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind."—*Colporteur Ministry*, p. 131. "To take people right where they are, whatever their position, whatever their condition, and help them in every way possible, this is gospel ministry."—*Medical Ministry*, p. 238. This kind of ministry can be carried on by trained medical missionaries and it can be encouraged through Adventist nurses' registries. We are giving work to our well-trained aids through the Bates Hospital nurses' registry.

CARRIE N. CARBONE, R.N.

Yonkers, New York

Seven Endless Days of War in Our Front Yard

By BEATRICE SHORT NEALL

SAIGON lay quiet. The firecrackers of the Tet holidays had spent themselves. It was Wednesday, January 31.

Suddenly at 3:00 A.M. there were two tremendous explosions. I leaped out of bed and called for my husband to follow. "Maybe it's just sonic boom," he said. "You usually hear two like that." Just then there was a third blast. I saw sparks flying into the air across the street from us.

Convinced, Ralph jumped out of bed. "Let's go outside," he said. Taking our radio and tape recorder, we ran across the compound to the old mansion where Dr. J. C. Holm and other hospital personnel live. From the steps we could see the sky aglow over the downtown area of the city. In the distance we could hear the boom of many more explosions. Soon we were joined by C. P. Harris and his boy, Charles, Dr. and Mrs. J. C. Holm, and Artemio Elumir. Machine-gun fire opened up across the street. Shells whistled, M-16s ping-pinged in high staccato, tracer bullets streaked into the sky, some over the compound. We ducked by the hospital car.

"Wouldn't it be better inside? Or do you like to watch it?" Mrs. Holm asked from her living-room door.

"You're safer out here, unless soldiers start running across the compound," said Charles Harris, a slight quaver in his voice. We listened to the radio—first popular music, then five minutes of news from everywhere else in the world. Dr. Holm kept trying to telephone the hospital (about a kilometer away), but the system was out of order. Soon we saw headlights shining through the front gate. The guard opened up and a taxi drove in. Two nurses jumped out. "Two wounded Vietnamese police have been admitted to the hospital. Can you come over?"

"I'll be ready in a minute," the doctor replied. He and his wife ran inside to get dressed.

"There's a truck on fire in the alley across the street," one nurse said.

The taxi driver filled in more information. "I was driving an American downtown when I saw lots of explosions around the American embassy. The presidential palace also is being attacked."

"Get down, get down!" said the other nurse as we heard a fresh volley of machine-gun fire.

Jess and Juanita Holm came out, dressed and ready to leave. They and the two nurses got into the hospital microbus and drove resolutely out the gate. I hated to see them go out into the night, with fighting in the next block. A little later Dr. Carlyle Welch followed.

Soon helicopters swarmed overhead,

some dropping flares until the sky was lighted up; others fanning the ground with searchlights. We tried to return to bed but were disturbed by the shooting.

Around 6:00 A.M. I heard frantic guards in the American billets across the street shouting, "Di dil! Get out of here! Go on!" We learned later that a busload of infiltrators had landed in the area and were fighting there. The air crackled with tension.

As soon as it was day, I went over to Welches' house to see how Lora was doing with the two babies (her own Beth Ann and Vietnamese Donnie May). "They slept fine," she said. "Never woke up until seven o'clock. I think they got conditioned to the noise from all the firecrackers the night before." Through all the action that morning Lora never winced. She blithely hung out diapers while machine guns were firing all around.

Around 11:00 A.M. we saw something we had never seen before—the helicopters that always go chopping over our compound were making a deadly attack on some point a little north of us. One by one they circled, dived, blasted off rockets with a roar, and then strafed the

area with rapid machine-gun fire. Again and again they attacked. Soon a cloud of black smoke arose from the area and fires continued burning for hours. We watched in horrified fascination.

A little while later we were not so fascinated. As we sat down to eat dinner, I heard a terrible shriek. Looking out the window I saw a helicopter coming straight toward us, firing rockets.

"That's too close!" shouted Ralph. "Let's get out of here!"

We ran into the kitchen.

"Let's go to the back of the compound."

"I left my shoes behind," I wailed.

"Get them!"

Between blasts I scrambled under the dining room table and got them. We ran out the back door, through the garage, and part way across the compound. Then the attack stopped.

Later in the afternoon the helicopters attacked from right over our heads. In a mad dash for the house I fell hard on my knee, sprawling on the ground. I didn't stay there. Inside, the noise was still terrifying.

"Come on out and watch!" called Ralph.

I ran out.

"Here comes another one!" he said.

"They're shooting at us!"

"No they're not! Look!"

Then I took time to take an objective look. This helicopter was different from the usual Hueys—it was a Cobra, a light, narrow structure of steel framework carrying rockets underneath. Right over our heads it shuddered and blasted off its rockets. Smoke poured out before and

He Counted All Things

By J. F. COLTHEART

Northern European Division Evangelist

A man who played a significant role in preparing for the coronation of Queen Elizabeth II and who is recognized as an authority on the monarchy is now a dedicated Adventist layman, holding meetings and seeking to share his new faith with others at the Law Courts.

James A. Frere was baptized about a year ago in our campaign at the New Gallery Centre, London. Since that time he has developed into a strong Adventist and has spoken in our churches and at the New Gallery.

Formerly a Roman Catholic, he was a Knight of Malta. To qualify for this honor, a man must be able to trace his right to nobility back to pre-Reformation days with the family holding a coat of arms for that period. He must also be a practicing Roman Catholic, since this is a Roman Catholic order dating back to the twelfth century. Having become convinced of the truth of the Bible, Mr. Frere resigned from this position. He also resigned from the Regular Army Reserve of Officers, a position he had held since 1949.

Mr. Frere has held a unique position here in England; he was one of the 15 Heralds of the Realm. He closely assisted the Earl Marshall of England in the coronation ceremony of Queen Elizabeth. He is the author of the book *The British Monarchy at Home*.

Mr. Frere began his education at Eton and then went on to Cambridge where he studied law. He has done much work in the field of genealogy and heraldry, and to hear him describe his contacts and friendships with the nobility of the land is a thrilling experience.

I have always appealed much to the historical when presenting the truths of the Scriptures and have believed that I had a fair grasp of history, but I soon found when studying with this man that my knowledge only scratched the surface.

Despite his interesting background, Mr. Frere is like all others who enter the way of life—he is teachable and eager to dedicate himself to the Lord's use.

behind and streaks of light went out to the target beyond us. Then there was the ugly growl of the machine guns, and the craft was gone.

Once during the day when Ralph returned to the living-room sofa where he had been reading, he found a bullet on the cushion. "Who put that there?" he asked. No one knew anything about it. I examined the screen wall of our living room and found a hole at an oblique angle. Later our servant found metal pellets and bullets in the back yard. I had heard them showering down from the roof. Young Charles later picked up a ten-inch piece of twisted metal in our yard—perhaps part of a rocket.

Fighting Near Hospital

In the evening we drove over to the hospital. Soldiers were lying on benches in the waiting room, blood oozing from bullet wounds in their legs and feet. We climbed to the roof, about four stories high. Down on the street we saw soldiers crouching behind their jeeps, pointing guns toward an elusive enemy. Overseas soldiers in the corner gas station were creeping around every corner until they finally dared to come out onto the street in front of a row of shop houses, one of which belongs to our Pastor Thien. We ducked as we heard shooting. It seemed fantastic that familiar scenes should become a battleground. But no damage was done to our buildings.

Soon our attention was drawn from the sniping on the ground to the sky where nine Cobras were swooping in for an attack. Once again we watched them blast their rockets and guns, while pieces of roofing shot into the air about a half mile away. Soon we saw refugees come down the street—women with bundles and babies. Incredibly some smiled. A group of refugees stayed in our church for several nights. I invited them to our home, but they felt safer in the church.

I longed for a little quiet that night—I ached all over from tension and lack of sleep—so I asked David and Leona Gouge if we could sleep at their house. At that time there was less activity where they lived. They kindly opened their house to all who wanted to come. Harris decided to come over, also George Kirby, a friend in government employ. We woke up several times in the night, but the shooting sounded farther away than usual. The next morning we all awoke greatly refreshed.

The days following have been somewhat quieter, with most of the activity farther away. Occasionally it comes closer. Thursday night Ralph and I were having worship in the bedroom when we heard bullets whistle and crash nearby. I leaped for the hall—and banged my other knee. "You're getting more injuries from running away than you are from the war!" Ralph joked.

Friday afternoon two jeeploads of MP's with machine guns roared into the compound as if they meant business. Several got out and sneaked along the walls. I strolled over to talk to them. "We got word that there are snipers behind the

USAID building," they said. "A man came out on a motorbike and told us."

By this time Ralph had pedaled up on his bicycle. "Probably it was David Gouge," he said. "I'll go over and ask him what he knows."

"Don't go alone!" insisted the MP. "We'll cover you!" So Ralph rode his bicycle down the dirt road, while the jeep stayed close behind, weapons aimed toward the USAID building. Ralph soon returned with the information that a guard on the building had notified David about the presence of snipers. While we watched from Juanita Holm's living-room window, the jeeps drove across the compound again, racing through the open areas as if afraid of being hit. Suddenly behind their backs some explosions went off. After cautious investigating, the MP's found firecrackers on the ground. Someone had a perverted sense of humor!

Sabbath morning we had a wonderful church service in the Phu Nhuan, Saigon, church. About 150 people came—and how glad everyone was to see that everyone was still alive! A regular preaching service didn't seem appropriate. So Le Cong Giao read three comforting psalms—34, 46, and 91. The words had new meaning: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The angel of the Lord encampeth . . ." "God is our refuge and strength." "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." "Because he hath set his love upon me, therefore will I deliver him."

"A Very Present Help"

Then Elder Neall called for testimonies. Huynh Ngoc Le, a former servant of Dr. Edwin Brooks, strode up to the platform. A gray-haired man, dressed in the old-style Vietnamese manner, he spoke eloquently of the events of the past few days. "All I have left is my Bible," he said, holding it high, "my long gown, and my hat. These are my heritage from the Lord. With these I will serve Him."

Working for Americans as a cook, Brother Le had grown careless in his observance of the Sabbath. Yet he had felt a desire to come back to the Lord. Before he had made a definite decision, the attack had come. Mr. Le's house was opposite the gate of a large military camp. A bus load of infiltrators had unloaded right in front of his home. When the fighting began, he was caught in the crossfire between the two sides. (This was the area of heavy fighting a block from our compound.) He crawled under his bed and lay there for many hours while shells whistled and household goods crashed and broke about him. He thought his time had come. "Lord, if Thou wilt save my life, I will serve Thee as long as I live," he vowed. "I will no longer work just for high wages."

When things finally quieted down, he crawled out of the debris. His bed was the only article in his room that had not been destroyed. He walked upstairs to the



Ordination in Puerto Rico

A high light of the annual meeting of the Antillian Union in Puerto Rico was the ordination December 9 of union secretary-treasurer T. G. Sample and college dean S. E. Cole. The setting was the auditorium at the MV campsite.

Seated (from left): Pastors Cole and Sample. Standing: A. R. Norcliffe, treasurer, Inter-American Division; C. L. Powers, president, Inter-American Division; E. W. Pedersen, field secretary, General Conference; and B. L. Archbold, division secretary.

Others present were R. H. Howlett, president, Antillian Union College, and W. T. Collins, president, Antillian Union.



Three Ordained in Jamaica

Three young ministers of the West Jamaican Conference were ordained to the gospel ministry November 25 in the Montego Bay Temple church.

The sermon was preached by E. W. Pedersen, and the ordination prayer was offered by W. M. Starks, both of the General Conference. West Indies Union President W. U. Campbell gave the charge and S. M. Reid, local conference president, extended the welcome. The ordination certificates were presented by M. G. Nembhard, union secretary. More than 500 persons witnessed the ceremony.

The picture shows the candidates and their wives in the front row (from left): Mr. and Mrs. Claude Plummer, Mr. and Mrs. Cleveland Holness, and Mr. and Mrs. Kenneth C. Henry. Back row (from left): W. U. Campbell, E. W. Pedersen, M. G. Nembhard, and S. M. Reid.

E. W. PEDERSEN
GC Field Secretary

room where his boss lived. The man was still crouched in a corner. "God saved our lives," he said. Then he crossed the street to visit his son. When he returned a little later, he found his things had been looted. Food and money were gone—but he still had his precious Bible and his determination to serve the Lord.

Tran Thuong got to his feet next. He lives a little beyond the hospital, where the fighting has been heavy. He had brought his wife and family to the church for safety, and was going back to his house to get some things he needed. A band of men halted him. "Get off your scooter!" they commanded. He complied. "Park it by the curb!" He did what he was told. Just then another helmeted man rode up on his motorbike. "You are a government soldier!" the men accused.

"No, I'm not! I'm just an ordinary working man!"

"Take off your helmet so we can see you better!"

The man was able to persuade them he was not a government soldier, and they let him go. Immediately afterward they began shooting at everyone who came along. Some were killed. Brother Thuong thanked God for sparing his life.

After several other testimonies of profound gratitude, Pastor Thien stepped to the pulpit and recalled God's deliverances of the past. "The experiences this week were not as terrible as we endured more than 20 years ago," he said. He recalled the fighting right after World War II, when people were slaughtered at the slightest provocation.

"We have nothing to fear for the future, except as we forget the way God has led us in the past," Pastor Thien declared.

I am writing these lines a week after the attack of January 31. The conflict is not yet ended. The house just now shook from several blasts. The Vietnamese post office is not functioning, so we have not been able to send out telegrams or receive word from other parts of the country. We did not learn until yesterday that Pastor Wong Yew Seng and the members of the Cholon church are all safe. But all the news we do have has been good. While our people have been close to the action, their lives have been spared. Surely we can look forward to the future with courage and confidence in our great God.

Worker and Budget Now Available for Zanzibar

By P. G. WERNER
Former President, Tanzania Union

For many years the island of Zanzibar—off the coast of Tanzania, East Africa—has been listed as unentered territory. At last the day has come for the Advent message to enter this tropical island.

In the nineteenth century all the great European explorers who penetrated East and Middle Africa used it as a gateway to the continent. It became also widely known as the spice island, because it produces a major part of the world's clove

harvest. Four years ago Zanzibar was joined to the United Republic of Tanzania, and thus became a charge and a challenge to the recently established Tanzania Union of Seventh-day Adventists.

In the mid-fifties several literature evangelists from the Pare Hills in Tanzania began to work in Zanzibar and gathered a handful of believers. J. N. Hunt, then publishing secretary of the Trans-Africa Division, baptized two of these persons in 1958. Student literature evangelists also went to the island, but no permanent work could be established at that time, and it is unknown at present what happened to these isolated believers. In 1966 an attempt was made again to send one of the missionary literature evangelists to this island, but the political situation had changed and this time the literature worker could not obtain permission to sell his books. He had to leave the island.

More recently we have been in touch

with a Seventh-day Adventist woman whose husband is stationed on Zanzibar as a policeman. She is the daughter of one of our long-time teachers, who was one of my pupils at Ikizu Training School. Upon our request, this woman declared herself willing to begin branch Sabbath school work on the island among her neighbors and friends. We supplied her with all suitable material and hope in time for a good report.

At the Tanzania Union year-end committee in December, 1967, funds finally could be made available to send a ministerial worker into Zanzibar. As soon as replacement can be found for our pastoral worker at Dar es Salaam, the capital of Tanzania, this worker, who has had contact with the coastal and Mohammedan population, will move to Zanzibar and gather the Advent believers. We hope this will be but the beginning of growth and advance for the gospel on the spice island.

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

WHEELS WITHIN WHEELS Briefly sketched, the Seventh-day Adventist Church provides for the following levels of organization, moving from the more immediate to the more general:

1. Baptized adherents are organized into a local church, which is largely self-governing, within the church polity.

2. Churches in a State or province, several States, or a part of a State, are joined together in a conference, which is the organized expression of the objective of the churches to extend the message to all peoples within the conference's territory. There are 60 such conferences (and missions) in the North American Division, and 383 in the world field.

3. Several conferences are joined into a union conference or union mission, which is an administrative unit providing supervision of the local conferences and usually carrying the responsibility of operating larger institutions.

4. The union conferences and union missions are the units that make up the General Conference, our highest organizational body. There are ten unions in the North American Division, 77 in the world. There are 12 divisions of the General Conference in the world field. These are not another level of organization, but operate as the General Conference in their respective territories. Their presidents are vice-presidents of the General Conference.

To anyone who wishes to trace these lines of organization more in detail I wish to recommend the *Seventh-day Adventist Encyclopedia*, volume 10 of the

Commentary Reference Series. This comprehensive volume of 1,454 pages is a *sine qua non* for all who want information of any kind on the Adventist Church; and its recent publication year, 1966, makes it all the more valuable. (See list and maps, pages 1452-1454, for the conferences and unions of North America and the world divisions.)

There is a paragraph in the *General Conference Working Policy* that fittingly sums up the relationship of all stages of our church organization:

"The General Conference is not something apart from the churches and conferences and union organizations, but is the sum of all these, the uniting of all the parts for unity and cooperation in doing the work which Christ instituted His church to accomplish. The administrative authority of the General Conference is therefore the authority of the entire church joining together by this form of organization for the doing of the gospel work and the maintaining of the unity of faith in all the world."—Page 31, par. 3.

The witness of experience has confirmed the wisdom of those who labored to bring the organization into being. Yet there are external and internal forces that jeopardize the well-being of God's church today. Certainly we should heed the appeal penned by God's servant 60 years ago: "We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor."—*Testimonies to Ministers*, p. 489.

(Next: *The Church Board*)

Paris, Ontario, Churches Invite Adventist to Conduct Annual United Week of Prayer

The Protestant churches of Paris, Ontario, Canada, this year invited the Seventh-day Adventist church to provide the speaker for their annual united Week of Prayer. B. D. Juriensz, the pastor of our church of 78 members, arranged through the union for a speaker. I was pleased to respond to this call.

Only two years ago did the ministerial association of Paris invite Adventists to join the association. Until that time its members were not sure that we were a fundamental Christian body. But the pastor and members have borne a faithful and consistent witness for the Saviour and the truth they love.

It was a new experience for me to share in a Week of Prayer for Christians of so many churches. The meetings were held nightly in the local Baptist church. Seven Protestant churches combined—Baptist, United, Methodist, Presbyterian, Episcopalian, Pentecostal, and Seventh-day Adventist. The association requested that I speak on "The Lord's Prayer."

After the devotional message each night one of the participating church groups led out in a united season of prayer. Many sincere and heart-hungry prayers were offered. A quiet and earnest spirit prevailed. Men, women, and youth united in seeking the Lord. Of course, our own church members were present, thankful for the spirit of the meetings.

One example of the influence of our church members in that city is that of Mr. and Mrs. Gordon Madden. They have been members of our church in

Paris for more than 37 years. I suppose no man has done more in that city to break down prejudice and to turn the hearts of the people toward the truth than Mr. Madden. The Baptist minister said to me, when he knew that I was staying in this home, "Ah, there is a man who lives his faith."

Two years ago when Mr. Madden was dangerously ill in the local hospital, every one of these Protestant ministers visited him and prayed with him; even the Catholics burned candles for him. Who can tell the results of the influence of such lives as this? It has been said that ours is not necessarily to present an irrefutable argument, but to create an irresistible impression. This is being accomplished by the members of our church in Paris.

The meetings concluded on Thursday night. The following Friday evening our members from Paris and nearby Brantford met in our little Paris church for a praise-and-consecration service. The place was packed. Our people were happy. What a night of prayer, thanksgiving, and new commitment we experienced! No one wanted to leave. Our people sensed their need of laying hold of this new opportunity. They knew that doors and hearts had been opened. The burden of their prayers was that of the disciples of old, that they might reveal the loveliness of Christ's character and labor for the extension of His kingdom.

E. L. MINCHIN

GC General Field Secretary

THE Manhattan Elementary School board, which includes members from the City Tabernacle and the Ephesus churches in New York City, recently voted to change the name of the school to the R. T. Hudson Elementary School in honor of the late president of the Northeastern Conference. There are now 274 pupils enrolled in the school. Leroy Dixon is the principal.

CONSTRUCTION on the new G. Eric Jones Library at Atlantic Union College will begin as soon as weather and ground conditions permit. The architect's plans call for a functional building of three floors, utilizing open stacks. There will be no reading room as such, but individual carrels. The new building will occupy the site of the former Browning Memorial Elementary School.

THE Jackson Heights church (Greater New York Conference) broke several records last year. Membership rose to 307, an increase of 51 for the year. Twenty-four of these were new members. The congregation contributed a record \$135,184.49 in tithes and offerings, a per capita of \$440.34. Another record broken was in gathering, with \$8,200.11 the highest ever raised by any church in the conference.

KENNETH BURRILL, a senior theological student at Atlantic Union College, has been selected as a ministerial intern for the Northern New England Conference. He will graduate from AUC in June, 1968, and then attend Andrews University in September.

HOWARD ANDERSON, pastor of the Watertown, New York, district, recently completed an evangelistic series at Malone, a previously unentered town. Thirty-eight persons indicated a desire to keep the Sabbath and know more about the Adventist Church. Associated with Pastor Anderson were Joseph Twing, pastor of the Adirondack district, who prepared the black-light illustrations; and Gordon Edgerton, pastor of the Canton district, who was the soloist and directed the music for the meetings.

MINISTERS and local elders of the Southern New England Conference met for counsel at Pioneer Valley Academy, New Braintree, Massachusetts, January 21. Lowell L. Bock, conference president, welcomed the 130 men at the opening meeting. Ralph S. Watts, vice-president of the General Conference, was one of the featured speakers at the council, along with Archa O. Dart, of the General Conference Department of Education; Arnold V. Wallenkampf, chairman of the division of theology and religion at Atlantic Union College; and George H. Rainey, associate ministerial secretary of the union.

SOUTHERN NEW ENGLAND reports 364 persons baptized during 1967. The Jim Gilley evangelistic team was responsible for 100 of these.

DURING March, revival meetings will be conducted in the Waterville, Maine, church by Joel O. Tompkins, ministerial secretary of the Northern New England Conference. Revival meetings will also be conducted in the Farmingdale, Maine, church that same month by George Mills.

EMMA KIRK, Correspondent

Atlantic Union

BRIEF NEWS

LOMA LINDA UNIVERSITY has granted fall acceptances to six Atlantic Union College students. Douglas L. Bechard, Elber S. Camacho, Eric J. Diamond, and Harold P. Luke have received acceptances to the School of Medicine, and John S. Cutts and Russell W. Clapp were accepted by the School of Dentistry.

A NEW campus center is planned for Atlantic Union College. This building is to be erected concurrently with the new G. Eric Jones library. Construction is to begin early next fall. It will house a cafeteria, the campus health center, recreation and lounge areas, and offices for the dean of student affairs and the student association.

THE Livingston, New York, church last year brought in \$1,000 for Investment. A good share of the church membership consists of senior citizens living at the Adventist Home. Mary Marsh was the Investment leader.

Central Union

BRIEF NEWS

ONE of Campion Academy's students was awarded a \$100 scholarship from *Guideposts*, a national religious publication. Joyce Orr, a senior, wrote a 1,200-word story entitled "The Day My Faith Meant the Most to Me." She told how she miraculously obtained money to enter school this year. She plans to use the scholarship money next year when she enters Union College to continue her studies.

DAN GODDARD, senior ministerial student at Union College, will intern in the Colorado Conference, according to H. V. Reed, conference president. Mr. Goddard will spend two years at Andrews University sponsored by the conference.

Harris Pine Mills to Add Seventeenth Plant

A redwood milling plant to be erected soon in California will be the seventeenth plant of the Harris Pine Mills, which has more plants scattered over the United States than any other furniture manufacturer.

This was one of the items in a report made at the recent board meeting of the Harris Pine Mills, January 24 at Gaston, Oregon.

Charles Nagele, president of the company, said, "There are ample evidences that our business in 1969 will reach the \$20-million figure." The board learned that the new hardwood divisions, taken over only a year ago, are in the black and are expected to grow to a \$3.5 million program this year. In addition, a new laminating and slicing plant is being built and should be in full swing by the fall of this year. A new chair manufacturing plant is also under construction.

Harris Pine Mills was donated to the denomination by Clyde Harris 16 years ago. Mr. Harris continues as a member of the board and gives counsel and help to the administrative staff.

The wide geographical distribution of Harris Pine Mills plants across the United States has its advantages and also its disadvantages. Elder Nagele points out that without the blessing of the Lord, dedicated personnel, and cooperation from many sources, the business could not succeed with such a large operation. Many of the giants in the industry do not have as many plants. The Harris Pine Mills has a sales force that is second to none, covering the nation from coast to coast. Showrooms are situated in Seattle, Chicago, New York, San Francisco, and Los Angeles. The projected sales figure for 1968 is \$19.4 million.

Last year the 16 plants now in operation gave work to more than 1,400 youth who attend Seventh-day Adventist academies and colleges. Their earnings were \$800,000.

All the company's customers are aware that this is a church-related industry. Church ownership has not injured the company's influence; in fact, many people who deal with the company feel that this ensures a good product, integrity, and honesty.

Elder Nagele, who is not only an ordained minister but also a field secretary of the General Conference, is often spoken of as "preacher" as he meets with large firms who are customers of Harris Pine Mills.

President Nagele told the board, "These are uncertain and rapidly changing times in the business community. It challenges management to keep up with ever-increasing costs of labor and materials, fast changes in consumer tastes and desires, and the ever-present limit to what the market will bear as we price our products. . . .

"It is the opinion of some that the successful business in the decade before us will be beset by a new set of problems, hitherto largely unknown, and the future

will belong to those who have planned ahead far enough to successfully surmount them."

The board and the management of Harris Pine Mills are looking to the future in their planning and are preparing to meet the new problems that arise in the lumber and furniture fields.

W. J. HACKETT
President, North Pacific Union



Book Sale Produces Another Literature Evangelist

Mr. and Mrs. Carroll Lombard have been in the literature work for 23 years in the Atlantic Union—presently in the Northern New England Conference. They know of 125 persons who have accepted the third angel's message through the contacts they have made while selling our literature.

At the recent union institute for literature evangelists they met another of their trophies. Twelve years ago Mr. Lombard sold a *Bible Readings* to Clem Thomas, stationed at Portsmouth, New Hampshire. Mr. Thomas was baptized later and became a literature evangelist. He has been working full time for eight years now, and has seen eight people accept the message during that time. Two months ago his wife was baptized into the church, as well.

While at Portsmouth, Mr. Thomas lent a copy of *Bible Readings* to a friend. This friend is now a literature evangelist in the Allegheny Conference. And so the influence of that original sale continues.

BRIEF NEWS

DON GRAY and William Peeke were the guest speakers at the winter New York Conference ministers' meeting held in January at Union Springs Academy. Elder Gray, of the Southeastern California Conference, is the originator of the Bible Speaks Scripture study plan. Elder Peeke is the lay activities secretary of the Atlantic Union Conference. The major part of the two-day meeting was devoted to laying plans for the 1968 evangelism program.

DON HAWLEY, departmental secretary of the Greater New York Conference, was elected to the national advisory council of Americans United for Separation of Church and State at the twentieth National Conference on Church and State held February 6 and 7 in Cincinnati, Ohio.

For the first time in history, the membership of the Greater New York Conference has exceeded the 5,000 mark. As

of December 31, 1967, the figure stood at 5,011 members. For the second consecutive year the title of the conference exceeded the \$1 million mark. The \$1,102,697 title for 1967 represents a per capita giving of \$223.73.

THE Southern New England Conference evangelistic team of Jim Gilley and Dave Peterson completed its first 1968 Crusade for Christ reaping campaign. The series was supported by the members of the Boston Berea church. Their choir, under the direction of Phil Grayson, provided special music during the campaign. Harold Kibble is pastor of the Berea church.

THE 1968 president of the New England Memorial Hospital medical-dental staff is James M. Timmons, D.M.D. Dr. Timmons is the first dentist in this area to hold such a position. Joseph Mazmanian, M.D., is vice-president; John A. Danis, M.D., secretary; and Dexter R. Branch, M.D., treasurer.

THE Ephesus church in New York City, with a membership of more than 2,300, is redecorating the main auditorium. Robert H. Carter, pastor of the church, and his members plan to rededicate the auditorium April 13.

EMMA KIRK, Correspondent



BRIEF NEWS

A VIDEO tape recorder, a TV camera, and a monitor set were recently given to Union College. This educational equipment may be used by all departments on the campus in training students by observation and self-criticism.

AT THE recent Wyoming Conference workers' meeting and ministerial council J. N. Hunt, union publishing secretary, and P. D. Clear, conference publishing secretary, reported that Wyoming literature evangelists placed \$40,671 worth of books in 1967. This is a \$5,777 increase over the previous year.

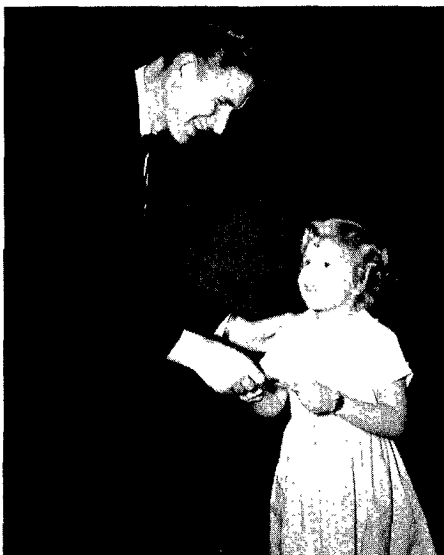
ROSIE KLUG, a senior at Platte Valley Academy, Shelton, Nebraska, is representing her school in the Central Union temperance oratorical contest.

CLARA ANDERSON, Correspondent



West Chester Pastors Hear Adventist Evangelist

The West Chester Ministerial Association was invited to the West Chester, Pennsylvania, Seventh-day Adventist church to hear E. E. Cleveland, General



Young Ingatherer

Kathy Jones, seven, of the Reading, Pennsylvania, Kenhorst Boulevard church, is certainly one of the youngest recipients of the Jasper Wayne award.

The presentation was made by Pastor G. W. Woodruff at the Ingathering victory supper, January 21. Kathy is the daughter of Drs. Irving and Marion Jones, of Reading.

O. D. Wright, Pennsylvania Conference president, and T. H. Wels, lay activities secretary, commended the members for their loyal support in the recent Ingathering campaign.

Ninety-eight of the 100 churches in Pennsylvania were Silver Vanguard churches.

LOUIS CANOSA
Departmental Secretary

Conference evangelist, on January 12. Elder Cleveland spoke to a capacity crowd.

West Chester's Adventist pastor, Wadie Farag, welcomed the visiting pastors: Msgr. Laurence Kelly, pastor of St. Agnes Roman Catholic church; Allan L. Wighton, president of the ministerial association and pastor of the Baptist church; W. H. Hill, assistant rector of the Episcopal church of the Holy Trinity; J. Richard Whiteside, assistant pastor of the First Presbyterian church; Richard Vance, assistant pastor of the Methodist church; and Anderson E. Porter, pastor of the Second United Presbyterian church.

Elder Cleveland was introduced by O. D. Wright, president of the Pennsylvania Conference. Music was provided by Darwin Heisey and Mrs. John Edison, both on the faculty of Blue Mountain Academy, and by the church choir under the direction of Mrs. G. E. Zerne.

CONSTANCE KARR, PR Secretary
West Chester Church

BRIEF NEWS

THE baptism of three young people at the Cincinnati, Ohio, First church brings to 80 the total number baptized as a result of the recent Voice of Youth effort.

REVIEW AND HERALD, March 7, 1968

Two experimental sales devices for literature evangelists are being tested in the Pennsylvania Conference. Television ads on a Harrisburg station resulted in 200 responses with sales of \$2,000. Near Philadelphia two telephones have been installed in the Hatboro church for a "Dial-a-Bible-Story." A small ad running in a metropolitan newspaper produced an average of 125 calls a day during the first week.

Six Pathfinders in the Charlottesville, Virginia, church have been honored for their Ingathering achievements. Clarence McClure and John Dinwiddie each raised \$130 for a Jasper Wayne award. Gwen Merrell, Brad Merrell, and Mark Merrell each raised two Jasper Wayne goals, and Carolyn Merrell brought in four Jasper Wayne goals. The Jesse Merrell family raised a total of \$1,892.36.

THIRTY-FOUR copies of the book *Your Bible and You* were purchased by a U.S. Army man after he found one in a motel room while traveling through Ohio. The master sergeant sent a check to pay for the one he found in the motel and for 24 others to send to his friends and relatives. Later he ordered an additional ten copies. The names and addresses he sent to the Reynoldsburg, Ohio, church for sending out the books, were in eleven States, and ranged from Maine to California and from Washington to Missouri.

MORTEN JUBERG, Correspondent

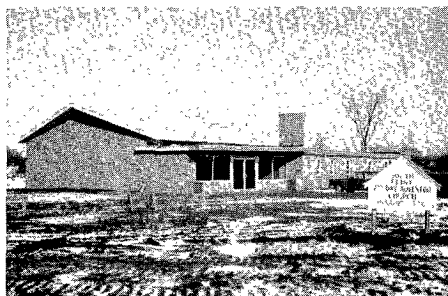


South Flint Congregation Moves Into \$96,000 Church

Some 300 members and friends filled the new South Flint, Michigan, church January 27 for the opening consecration service. Visitors came from Lansing, Detroit, Pontiac, Battle Creek, Ithaca, Grand Ledge, and towns surrounding Flint.

Guest speaker for the morning service was R. D. Moon, president of the Michigan Conference. L. G. Wartzok, secretary-treasurer of the conference, gave the pastoral prayer, and Henry Kenaston, pastor, gave the Scripture reading.

The new building includes a sanctuary seating 250 persons, a mothers' room,



E. F. DOELLNER, JR., PHOTO

The \$96,000 South Flint, Michigan, church.

and five classrooms, two of which are equipped for multipurpose use. The exterior is of brick.

Four years ago the South Flint congregation was organized with 35 members. It now has 109 members. Construction of the \$96,000 building began eight months ago under the direction of Roy MacPherson, of Estey, Michigan. About \$30,000 worth of work was done by church members and friends.

MARGARET DOELLNER
Public Relations Secretary
South Flint Church

BRIEF NEWS

THE Brookfield, Illinois, church of 144 members closed 1967 with more than \$17,287 raised for missions, \$3,475.85 of which came in from the Investment program. The Sabbath school offering per capita for weekly giving was \$1.21 and missions giving per capita amounted to \$2.31.

A NEW organization, called the Four-Year Club, has been formed at Broadview Academy in Illinois. It includes all students who have attended for four years. They have a special outing once each month, such as a concert or a smorgasbord. Advisers are the principal and his wife, Mr. and Mrs. F. H. Offenbach. This year there are 15 members in the Four-Year Club.

THE Hinsdale Sanitarium's twenty-eighth Five-Day Plan was the largest stop-smoking clinic to be conducted in the Chicago area. Nearly 400 registered on opening night, and more than 500 attended. Peak attendance was 675 on the second day. An ex-smoker and commercial artist designed a billboard that has been erected on the highway near suburban Westmont to advertise the Smokers Dial.

WHEN Janis Gersonde, of Indianapolis, Indiana, completes her nurse's training at Kettering Hospital, Ohio, she will be the fifth generation of nurses in her family. Her great-grandmother Barber was well known in southwestern Michigan as a dedicated nurse. Janis, daughter of Mr. and Mrs. William E. Gersonde, is one of 74 students in the first class of nursing at Kettering Hospital. They were capped February 4.

Two girls in the Moline, Illinois, church, both 12 years old, participated in the Ingathering program for 19 to 20 nights. As a result both Sherrie Meyer and Marcheta Cary Carter collected more than \$150 each.

THE February 3 Ingathering victory banquet for the Waukegan-Wilmette, Illinois, churches had a surprise visitor—Robert H. Pierson, General Conference president. In Illinois for other appointments, Elder Pierson came to the banquet with V. W. Esquilla, conference lay activities director. Totals reported were \$6,790 for Waukegan (\$27 per capita) and \$1,400 for Wilmette (almost \$30 per capita). Special recognition was given to Mrs. Maude High, 76, who raised \$800.

MILDRED WADE, Correspondent

North Pacific Union

BRIEF NEWS

PRESIDENT-ELECT ROBERT L. REYNOLDS, currently president of Atlantic Union College, visited the Walla Walla College campus February 5-8 to meet administrators, faculty members, and students and to join the board of trustees in planning for the coming year. Elwood Mabley, a WWC graduate now serving as associate librarian at La Sierra College, was named librarian to join the WWC faculty this summer. He will succeed Mrs. Myrtle Rowse, acting librarian since 1965. Robert A. Henderson, who joined the staff last fall, was named chairman of the department of history to succeed Frank Meckling, who has headed the department since 1962.

A PUBLIC relations council for the Upper Columbia Conference convened February 23 to 25 in Smith Hall at Walla Walla College. Instructors included Marvin Reeder, of the General Conference, Tom Ashlock, of the North Pacific Union, Charles Edwards, of the Upper Columbia Conference, and Mrs. William Lay, public relations director of Walla Walla College.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

THE Wahpeton medical missionary group had been showing mission pictures and travelogs and giving health lectures weekly each winter for several years in Lidgerwood, North Dakota. This year spiritual questions have been answered and Bible topics discussed as another feature of the missionary project. Some listeners have developed a definite interest in further studies.

THE Outstanding Americans Foundation has chosen two Sheyenne River Academy students as Outstanding Teen-agers of Today. Selected on the basis of ability and achievement were Darlene Tachenko, of Grassy Butte, and Steve Erickson, of Cleveland.

MINNESOTA literature evangelist Mardelle Dufort worked 1,243 hours and sold \$21,000 worth of literature in 1967.

L. H. NETTEBURG, *Correspondent*

Pacific Union

BRIEF NEWS

A CHURCH member for less than a year, Darlene Thompson has already enrolled six fellow employees in the Go Tell pro-

gram of the Sunnymead, California, church. She is also studying with six families at the request of her pastor.

MEMBERS of the Modesto, California, church raised \$3,897.22 for 1967 Investment. One evening's activities—a sale of baked goods and other gift items, as well as a supper—brought in more than \$800.

DON D. DOLEMAN will conduct an eight-week evangelistic series beginning March 30 in the Pasadena, California, church.

UNION administrators and departmental leaders were guests of the Crescenta-Canada church in Southern California February 24, participating in Sabbath school and church services at the invitation of Pastor Armen Johnson.

SPEAKERS for Loma Linda University's 1968 spring graduation have been announced. H. M. S. Richards, Voice of Prophecy speaker, has the consecration service; Ralph S. Watts, vice-president of the General Conference, will give the baccalaureate sermon; Walter H. Judd, one-time medical missionary to China and former Minnesota congressman, will present the commencement address.

HERBERT FORD, *Correspondent*

Southern Union

BRIEF NEWS

EDWARD HEPPENSTALL, of Loma Linda University, was lecturer for the first series of Harold G. Pudleiner Memorial lectures in the Eustis, Florida, district. The lectureship, conducted this year from January 27 to February 3, was established by Mrs. Irma Pudleiner in honor of her late husband, Harold G. Pudleiner, M.D. Many from nearby churches attended these meetings, including members of the Bay Street Baptist church, where weekend services were held because that church provided adequate seating facilities. Pastor Vern Carner planned this first series.

OSCAR L. HEINRICH, *Correspondent*

BRIEF NEWS FROM FLORIDA

THE Worldwide Bible Lecture team, headed by F. W. Detamore, just completed a series of meetings in Tampa. Of the 53 who made decisions, 51 have been baptized.

FOR the second consecutive year the Florida Conference has exceeded the 22,000 mark in *Liberty* subscriptions.

THE conference celebrates its seventy-fifth anniversary this year. There were 732 baptized during 1967, bringing the membership to 11,034 as of January 1.

FOR the first time a year's title in the conference has exceeded \$2 million.

V. W. SCHOEN, of the General Conference Lay Activities Department, was the principal instructor at a recent laymen's training school conducted at the Forest

Lake church. At the conclusion of the four-day session 125 certificates were awarded delegates who are to go back to their churches and inspire the members to a greater soul-winning program.

HENRY J. CARUBBA, *PR Secretary*
Florida Conference

Southwestern Union

BRIEF NEWS

THE Oklahoma Conference has organized a Seven or Two Club. Members are literature evangelists who will call on seven homes or make two sales presentations each morning before they do follow-up work, that is, calling on a person who has sent in a request to see the books.

FIFTEEN persons were baptized recently in the Kenner and Hammond, Louisiana, churches of the Southwest Region Conference.

MR. AND MRS. E. F. RIFFEL, of the Enid, Oklahoma, church, have sponsored the daily broadcast of the Voice of Prophecy for the past three years in the Enid area. They use the program to make contacts and enroll listeners in Go Tell Thy Neighbor studies. So far, more than 50 persons have been enrolled and 21 have completed the course.

VALLEY GRANDE MANOR, a new 60-bed nursing and convalescent home in the Rio Grande Valley, officially opened March 1. It is near the Valley Grande Academy and will provide work for students. The Texas Conference now operates eight hospitals and nursing homes in six locations.

J. N. MORGAN, *Correspondent*

Loma Linda University

BRIEF NEWS

SPEAKER for the Week of Devotion held in February on the Loma Linda campus was Reinhold R. Bietz, president of the Pacific Union Conference. The Week of Devotion on the La Sierra campus has been scheduled for April 22 to 26, with A. Graham Maxwell, chairman of the university Division of Religion as speaker.

SPEAKERS for the Student Week of Devotion on the La Sierra campus, held in February, were Marian Brown, senior history major; Michael Conner, senior speech major; Bill Hemmerlin, senior chemistry major; Anders Karlman, junior psychology-sociology major; Anna Mae Lindgren, senior German major; Helen Lopez, junior psychology major; Jo Ann Mazat, senior music major; and Donald Sease, junior sociology major.

View of Missionaries in Action Deepens Commitment to Cause

By **J. W. BOTHE**
President, Canadian Union Conference

Like all Seventh-day Adventists, I have heard many Sabbath school mission stories, but not until a few months ago did I see missionaries in action. It was an overwhelming experience.

At the request of the General Conference, Mrs. Bothe and I traveled to Southern Asia. Through the years many Canadians have left the shores of Canada to serve in this challenging field. On our tour we were able to visit every Canadian missionary family currently serving in West Pakistan, India, and Ceylon. We were left with the conviction that they, along with dedicated workers from other lands and loyal, capable national workers, are being used by the Lord in a mighty way.

If a newly appointed missionary could return to the homeland after a six- or seven-week period of overseas service, he might share some of the reactions that we experienced. There are many things that strike a person all at once when he has never before been outside his home continent.

We were continually amazed to see how much our churches and Sabbath schools accomplish with so little. Vacation Bible Schools are using our discarded Christmas cards to advantage; branch Sabbath schools are springing up throughout the territory. Our investment in the educational phase of our work is paying great dividends. Young people who would otherwise be lost to the church are being taught the way of the Lord. We noted developments in the medical and publishing work also.

We were reminded of the value of our investment in missions as we journeyed through the southern tip of Ceylon for a Sabbath appointment. Here a new congregation had been established not too long ago, and now they have a beautiful church building. There are two language groups in this church. Half of them speak the Tamil language and the other half the Singalese. Fortunately, the pastor speaks Tamil and his wife Singalese, while English is the link language. When I learned that I would have two interpreters for the morning service I was a little worried. I soon learned that there was no need for concern, because the pastor and his wife proved to be excellent interpreters. This is an active church. One of the members had been selected as the leading layman of the year for the Southern Asia Division.

In the afternoon we visited two branch Sabbath schools being conducted by this layman and others from the church among the coolies in the tea estates. One of the new members served as Sabbath school superintendent, another gave the mission story, and still another conducted the Sabbath school lesson. Chairs had

been provided for us, but the members sat on their floor mats. When it came time to sing, they reverently knelt; when they prayed they remained on their knees with bowed heads and folded hands.

During the prayer a commotion occurred. Finally the national pastor spoke to me, saying he thought that one of the members had become possessed with an evil spirit. He was lying on the floor thrashing about with his arms and legs. While some of the men were trying to get him under control the pastor turned to me and requested that I begin praying. It is a humbling experience to sense the solemnity and the serious need of such a prayer. As I prayed to the One who was able to heal all manner of diseases when He was on earth and called on the name of Jesus, the commotion gradually subsided. In moments the man seemed to be his natural self and was able to sit through the remainder of the service without any further difficulty.

Through the years we have had a high regard for those who were willing to leave behind the comforts of the homeland and give years of service to peoples of other lands. We now hold our missionaries in higher honor than ever. We have concluded that the giving of our offerings for Sabbath school missions, praying for the missionaries, and engaging in the annual Ingathering program are minimal in comparison with the total involvement of front-line mission service.



J. B. Douglas, Jr., publishing secretary (Texas), formerly same position (Missouri).

Dexter Berry, chairman, department of natural science and mathematics, Southwestern Union College, from Loma Linda University.

George Reed, assistant professor of religion, Southwestern Union College, formerly district superintendent, Oklahoma City.

William Richardson, assistant professor of religion and Biblical languages, Southwestern Union College, formerly Bible instructor and pastor, Pioneer Valley Academy.

Clyde McCulley, art instructor and assistant dean of men, Southwestern Union College, from Norman, Oklahoma.

Robert G. Cooper, head librarian, Southwestern Union College, from Loma Linda, California.

Mrs. Carrol Sample, assistant professor of English, Southwestern Union College, from Columbia Union College.

Curt Ganter, instructor in English, Southwestern Union College, a recent graduate of Andrews University.

Gerhart Schwarz, pastor, Kailua-Waimanalo district (Hawaii), from Thief River Falls, Minnesota.

Fannie Mosby, Bible instructor, Orlando Sanitarium church (Florida), from San Bernardino Ninth Street church (Southeastern California).

Antonio J. Cabrera, pastor, Van Nuys (Southern California) church, from departmental work, Austral Union, South America.

Wendell L. Wilcox, president, Korean Union Mission, formerly same position, West Indonesia Union Mission.

Cecil A. Williams, president, Okinawa Mission, formerly same position, Korean Union Mission.

T. K. Chong, president, Malaya Mission, formerly pastor, headquarters church, Singapore.

C. P. Legaspi, secretary-treasurer, South Philippine Union Mission, formerly same position, Central Luzon Mission, North Philippine Union Mission.

P. T. Reyes, auditor, North Philippine Union Mission, formerly secretary-treasurer, South Philippine Union Mission.

F. P. Penola, auditor, Central Philippine Union Mission, formerly same position, North Philippine Union Mission.

B. R. Arit, educational secretary, Central Philippine Union Mission, formerly president, Central Visayan Mission, Central Philippine Union Mission.

D. M. Niere, president, Central Visayan Mission, formerly radio-TV secretary, Central Philippine Union Mission.

D. C. Sabine, president, Negros Mission, formerly lay activities and Sabbath school secretary, Central Philippine Union Mission.

F. M. Arrogante, Sabbath school, lay activities, and public relations secretary, Central Philippine Union Mission, formerly president, Negros Mission.

P. W. Im, secretary, Korean Union Mission, formerly president, Middle East Korean Mission.

H. S. Lo, secretary, South China Island Union Mission, formerly principal, Kowloon Sam Yuk School, Hong Kong.

A. L. Lesiasel, secretary, West Indonesia Union Mission, formerly business manager, Bandung Sanitarium and Hospital, Indonesia.

P. M. Diaz, Sabbath school and lay activities secretary, South Philippine Union Mission, formerly president, Western Mindanao Mission.

L. A. Yutuc, president, Northern Mindanao Mission, formerly ministerial and religious liberty secretary, South Philippine Union Mission.

T. A. Layan, president, Southern Mindanao Mission, formerly president, Northern Mindanao Mission.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Frederick A. Mote, M.D. (LLU '61), returning as staff physician and acting medical director, Saigon Adventist Hospital, Vietnam, Mrs. Mote, nee Glenna Lillian Hockley (attended LLU '57-'58), and four children left Seattle, Washington, January 23.

George Leslie Vandulek (CUC '67), to be teacher of medical technology, Malamulo Hospital, Malawi, and Mrs. Vandulek, nee Barbara Joan Widner (AU '62), of Takoma Park, Maryland, left New York City, January 24.

Rolland J. Brines, M.D. (LLU '27), to be relief doctor in Taipei, Taiwan, beginning in April, and Mrs. Brines, of Santa Barbara, California, left Los Angeles, January 24.

Jack Henry Tegler (CUC '44), returning as teacher, Kamagambo Training School, Kisii, Kenya, left Washington, D.C., January 24. Mrs. Tegler will follow in May after completing a study program.

BOYLE, Albert J.—b. Nov. 23, 1910, Jackson, Mich.; d. Sept. 12, 1967. Survivors are his wife, Mable Lucille, and son, Robert Jon. [Obituary received Jan. 29, 1968.—Ebs.]

BRANDT, Seine R.—b. Sept. 7, 1892; d. Dec. 23, 1967, Rocky Ford, Colo. Survivors are his wife, Irma; son, Reynold; and daughter, Marie Nelson.

BRUCK, Margaret Anna—b. Jan. 29, 1885, Koenigsberg, Germany; d. Dec. 30, 1967, Union, N.J. She took Bible instructor's training at Friedensau Seminary, and in 1908 married Elder Carl Bruck. They labored in Germany, New Jersey, Pennsylvania, and Ohio. Survivors are a son, Henry Alexander; daughters, Esther Halenz, an instructor at Columbia Union College, and Ursula Keith; and four grandchildren.

BULLER, John H.—b. Aug. 19, 1887, Marlon, S. Dak.; d. Jan. 8, 1968, Berrien Springs, Mich. Survivors are two sons, Lloyd W. and Allan R.; two daughters, Verda Trickett and Bertha Steeger.

CAVANAUGH, Addison Franklin—b. April 10, 1912, Santa Barbara, Calif.; d. Dec. 11, 1967, Van Nuys, Calif. Survivors are his wife, Genevieve; son, Peter; and daughter, Patricia Bettis.

COCHRAN, Biddette Rose Fisher—b. Feb. 23, 1871, Knob Noster, Mo.; d. Jan. 15, 1968, Sanitarium, Calif. In 1893 she married James Harvey Cochran. She served with him in connection with the Pacific Press Publishing Association. Survivors are a niece, Mrs. Jack Robinson; and four nephews, Verne Guernsey, Kimball Guernsey, Jack Guernsey, and Dr. George Guernsey.

COOLIDGE, Alta Martha Everett—b. Troga County, Pa.; d. Oct. 19, 1967, Greeneville, Tenn. She graduated from nurse's training at the Loma Linda Sanitarium and Hospital School of Nursing, and in 1916 married Dr. Leroy E. Coolidge, who survives. Other survivors are her son, Walter Everett Coolidge, and three grandsons. [Obituary received Jan. 29, 1968.—Ebs.]

DAWSON, Arthur E.—b. Aug. 8, 1920, Mt. Wolf, Pa.; d. Dec. 9, 1967, Columbus, Ind.

DE CAMP, Henry Rudolph—b. March 8, 1892, Springfield, Colo.; d. Nov. 29, 1967, Alexandria, La. Survivors are his wife, Viola Kramel De Camp; son, Jimmy; daughters, Juanita Smith, Helen Moyer, and Shirley Gardner.

DICKMAN, Florence O. DeMoss—b. April 13, 1885; d. Dec. 15, 1967, Pewee Valley, Ky. Survivors are four daughters: Inez Murchison, Elsie Siegman, Goldie Harding, and Lydia Maxey; and a son, William.

DUNNEWIN, Claude—b. Sept. 13, 1896; d. Dec. 30, 1967. Survivors are his wife, Josephine Tubbergen Dunnewin; and four children, Dale, Earl, Mrs. Howard Dorgelo, and Mrs. Eleanor Kars.

FALKNER, Polly Clay—b. Jan. 12, 1880, Greensboro, Miss.; d. Sept. 14, 1967, Bessemer, Ala. Survivors are two sons, C. E. Falkner, Jr., and Max H. Falkner. [Obituary received Jan. 25, 1968.—Ebs.]

FAULKNER, Estelle—b. Sept. 29, 1876, Logan, Utah; d. Jan. 1, 1968, Glendale, Calif. She is survived by a daughter, Mrs. Clyde Weston.

FLETCHER, Minnie Mae Wheeler—b. May 2, 1883, Wabauca County, Kans.; d. Nov. 13, 1967, Sacramento, Calif. In 1905 she married John M. Fletcher, a minister. For some time she was Sabbath school secretary of the Kansas Conference. Survivors are three sons, Dr. Marion L., Dr. John D., and Lyman; and two daughters, Alma Sonnenberg, R.N., and Eva Brown, R.N.

FREEMAN, Helen G.—b. Dec. 9, 1883, Kans.; d. Dec. 9, 1967, Long Beach, Calif. Survivors are three sons, Leon, Howard, and Glen.

GRANT, Evelyn M.—b. June 7, 1904, Birnamwood, Wis.; d. Oct. 24, 1967, Long Beach, Calif. Survivors are her husband, Frederick J.; and sons Robert A. and Richard L. Grant.

GREINER, Louis—b. May 27, 1895, Brooklyn, N.Y.; d. Dec. 10, 1967. Survivors are a daughter, Dorothy Mae Austin; and son, Harold.

HAFNER, Frank S.—b. March 2, 1879, Gerestoft, Hungary; d. Jan. 14, 1968, Walla Walla, Wash. Survivors are his wife, Julia; daughters Florence and Mary; and three sons, John, Karl, and Frank, Jr.

HARMER, Mabel Mulvaney—b. Sept. 30, 1898, Columbia, Pa.; d. Jan. 10, 1968, Wildwood, Ga. Survivors are her husband, Alan A. Harmer; and a son, Alan, Jr.

HIEBERT, Lorraine B.—b. Jan. 1, 1915, Grass Range, Mont.; d. Jan. 4, 1968. Survivors are her husband, Artwell C. Hiebert; two daughters, Ellen Dylene Siaw and Cheryl Charlton; two sons, Mervyn W. and Keith K.

HOCHSTETTER, Elizabeth—b. June 9, 1877; d. Dec. 26, 1967, Portland, Ore. Survivors are seven children, Anna Fisher, Helen Graff, Lydia Vietz, Jacob, Otilda Rexin, Esther Schoennoehl, and Elder Gideon Hochstetter.

HOOD, Walter L.—b. April 6, 1884, Greenup County, Ky.; d. Nov. 12, 1967. Survivors are his wife, Nora Mae Adams Hood; two daughters; and two sons.

HUFFMAN, Selina—b. Jan. 31, 1880, La Crosse, Wis.; d. Dec. 15, 1967, Onalaska, Wis. She is survived by one daughter.

HUMMER, Francis John—b. June 11, 1894; d. Jan. 8, 1968. Survivors are his wife, Ethel; son, Francis John, Jr.; two daughters, Evelyn Johnson and Alice Matthews.

HUTTON, Alice Mae—b. Feb. 22, 1888, Spokane, Wash.; d. Jan. 20, 1968, Tonasket, Wash. Her daughter, Mrs. C. J. Marsau, survives.

HYDE, Edward Purcell—b. Jan. 6, 1892, Cincinnati, Ohio; d. Nov. 10, 1967, there. Survivors are his wife, Mary, and a son, Edward P. Hyde.

JACKSON, James Albert—b. March 9, 1881, Wash County, Ind.; d. Dec. 7, 1967, Shawnee Mission, Kans. He was a literature evangelist for almost 50 years. His son, P. T. Jackson, development director, Andrews University, survives.

JACOBS, Lora G.—b. July 10, 1886; d. Dec. 8, 1967.

JOHNSON, Ida K.—b. May 1, 1890, Newton, Kans.; d. Jan. 20, 1968, Portland, Ore. She took nurse's training at the Portland Sanitarium and Hospital School of Nursing. A son, Jack, and a daughter, Dorothy Herman, survive.

JONES, Evelyn Faye Keene—b. Jan. 16, 1932, Long Beach, Calif.; d. Jan. 8, 1968, Simi, Calif. Her husband, Jerry, survives, as well as two children, Jeanette and Teddy.

KELLEY, Elizabeth—b. Oct. 30, 1887, Kentucky; d. Jan. 9, 1968, Herrin, Ill. She was a registered nurse and the wife of the late Elder Herbert M. Kelley. Together they served in Illinois, Texas, and Florida. Survivors are a sister, Velma Carter, and a brother, Harold C. Jones.

KELLEY, James Raymond—b. Jan. 24, 1922; d. Dec. 7, 1967, Durango, Colo. His last three years were spent in the employ of the Michigan Conference. Survivors are his wife, Anna; and sons, Leonard, Lyle, Larry, and Leslie.

KING, Clara Mae—b. Jan. 26, 1894, Oklahoma; d. Oct. 10, 1967, Long Beach, Calif. Her daughter, Wava Langdon, survives. [Obituary received Jan. 22, 1968.—Ebs.]

KNOWLES, Hiram Elza Steven—b. Sept. 20, 1894, Lima Center, Wis.; d. Dec. 24, 1967, Newhall, Calif. Survivors are his wife, Delphine, and two stepdaughters.

LANGAARD, Bertha Galstad—b. Sept. 21, 1898, Westby, Wis.; d. Dec. 15, 1967, Taylor, Wis. She was a Bible instructor for a number of years. Two stepdaughters survive.

LAUSTEN, Harry C.—b. Aug. 28, 1887, Clinton, Ill.; d. Nov. 21, 1967, Reno, Nev. A daughter, Irene Fritsch, survives.

LYNN, Gertie Lee Alexander—b. July 15, 1911, Wewoka, Okla.; d. Nov. 22, 1967, Lincoln, Nebr. Survivors are two sons, Dennis and Edward.

MAKOVSKY, Thomas Samuel—b. Nov. 29, 1898, Chicago, Ill.; d. July 25, 1967, Kennewick, Wash. He is survived by his wife, Alice; a daughter, Naoma Schaffer; and three sons, Jasper, Floyd, and Lyle. [Obituary received Jan. 30, 1968.—Ebs.]

MARK, Ralph—b. March 28, 1874, Ashland, Ore.; d. July 15, 1967, Modesto, Calif. He is survived by his wife, Mae, and daughter, Nelia Olmsted. [Obituary received Jan. 24, 1968.—Ebs.]

MARTIN, Julia Mae—b. April 28, 1878, Roundhead, Ohio; d. Dec. 8, 1967, Azusa, Calif. Four children survive: Lester, Irene Davis, Bessie Jones, and Helene Martin.

MATHISEN, Rena Cleo—b. Dec. 8, 1903, Oklahoma; d. Jan. 6, 1968, San Jose, Calif. Surviving is a daughter, Leda Floyd.

MC CLELLAN, Irene A.—b. Feb. 5, 1909; d. Dec. 23, 1967, Alma, Mich. Her husband, Clarence, survives.

MC KAY, Edward Rayburn—b. March 11, 1889, New Brunswick, Canada; d. Jan. 5, 1968. Survivors are his wife, Alice Weaver McKay; two daughters; a son; and two stepdaughters.

MEAD, Katherine McBeth—b. April 23, 1925, Glendale, Calif.; d. Jan. 7, 1968, Fresno, Calif. She worked for a number of years at the White Memorial Hospital and later was advertising assistant for two magazines published by Southern Publishing Association. Survivors are her mother, Irva Ioy Sweeney Mead; a brother, George; and a sister, Ella Mae Heinrichs.

MELENDY, Oris Pearl Greer—b. Sept. 2, 1883, Aledo, Ill.; d. Jan. 20, 1968, Glendale, Calif. She was a graduate nurse and worked in a number of our sanitariums with her husband. Survivors are a son, Harry; a daughter, Doris Dunn; and a sister, Lillie G. Melendy.

MILLER, Mary M.—b. Feb. 7, 1882, Holland, Mich.; d. Dec. 20, 1967, Flushing, Mich. Survivors are a daughter, Marion Blackwell; and a son, Elder Duane Miller.

MITCHELL, Cora—b. June 6, 1883, Lawrence, Mass.; d. Jan. 18, 1968, Stoneham, Mass. She served

(Continued on page 27)

In Remembrance

ADAM, Elisabeth—b. April 21, 1912, Lodz, Poland; d. Dec. 20, 1967, Glendale, Ore. Survivors are her husband, Fred, and a stepdaughter, Maria.

ADAMSON, Carl Christian—b. Sept. 23, 1875, Emmetsburg, Ia.; d. Oct. 24, 1967, Shafter, Calif. He is survived by his wife Binetta Sanford Adamson, and eight children: Ernest, William, Morris, Erma Chesnut, Florence Owen, Leora Holmes, Leona Hensen, and Mildred Neudeck.

BARRON, Loleta Belle Hall—b. Feb. 10, 1904, Crawford, Nebr.; d. Jan. 11, 1968, Sanitarium, Calif. In 1927 she graduated from Pacific Union College and later also received her Master's degree from the same college. In 1927 she married Arthur Ralph Barron. After four years of teaching at the Pacific Union College elementary school and the sanitarium elementary school, and two years at Walla Walla, the Barrons went as missionaries to Hawaii. Following their return they taught in several academies in the Pacific Union Conference. Her last several years were spent as recorder in the registrar's office at Pacific Union College. Survivors are her husband; her mother, Mrs. O. A. Hall; and her aunt and uncle, Drs. Ethel and Herbert James.

BART, Rainold—b. March 17, 1921, Glendale, Sask., Canada; d. Jan. 1, 1968, Dearborn, Mich. Survivors are his wife, Elizabeth; mother, Mary; brother, William.

BELLOWS, Earl Ransom—b. Dec. 20, 1881, Potterville, Mich.; d. Dec. 19, 1967. He is survived by two sons, Claude R. and Earl, Jr.; three grandchildren; and a sister, Pluma Johnson.

BERTALOT, Elia Giuseppe—b. Jan. 25, 1882, Italy; d. Nov. 21, 1967, La Mirada, Calif. He was a minister for 40 years. Survivors are his wife, Edith; two sons, Robert and Henry; and two daughters, Serena Albana and Pearl Grimmeissen.

BOLTON, Frederick S.—b. April 27, 1883, Creston, Ia.; d. Nov. 28, 1967, Walla Walla, Wash. He attended Elk Point Academy and Union College. In 1910 he married Maude Weller. While they were teaching at Elk Point Academy they were called to mission service in Sierra Leone, West Africa. Sickness forced them to return after a year of service. For three years they were connected with Battleford Academy in Canada. He taught school until 1952, when his wife died. In 1953 he married his wife's sister, Verna. Survivors are his wife; five sons, Dr. Glenn C. Bolton, Dr. R. Earl Bolton, Dr. Ralph W. Bolton, Dr. W. Floyd Bolton, and Gordon Hood; 16 grandchildren; four great-grandchildren; and three brothers, Sidney, Perry, and Hugh.

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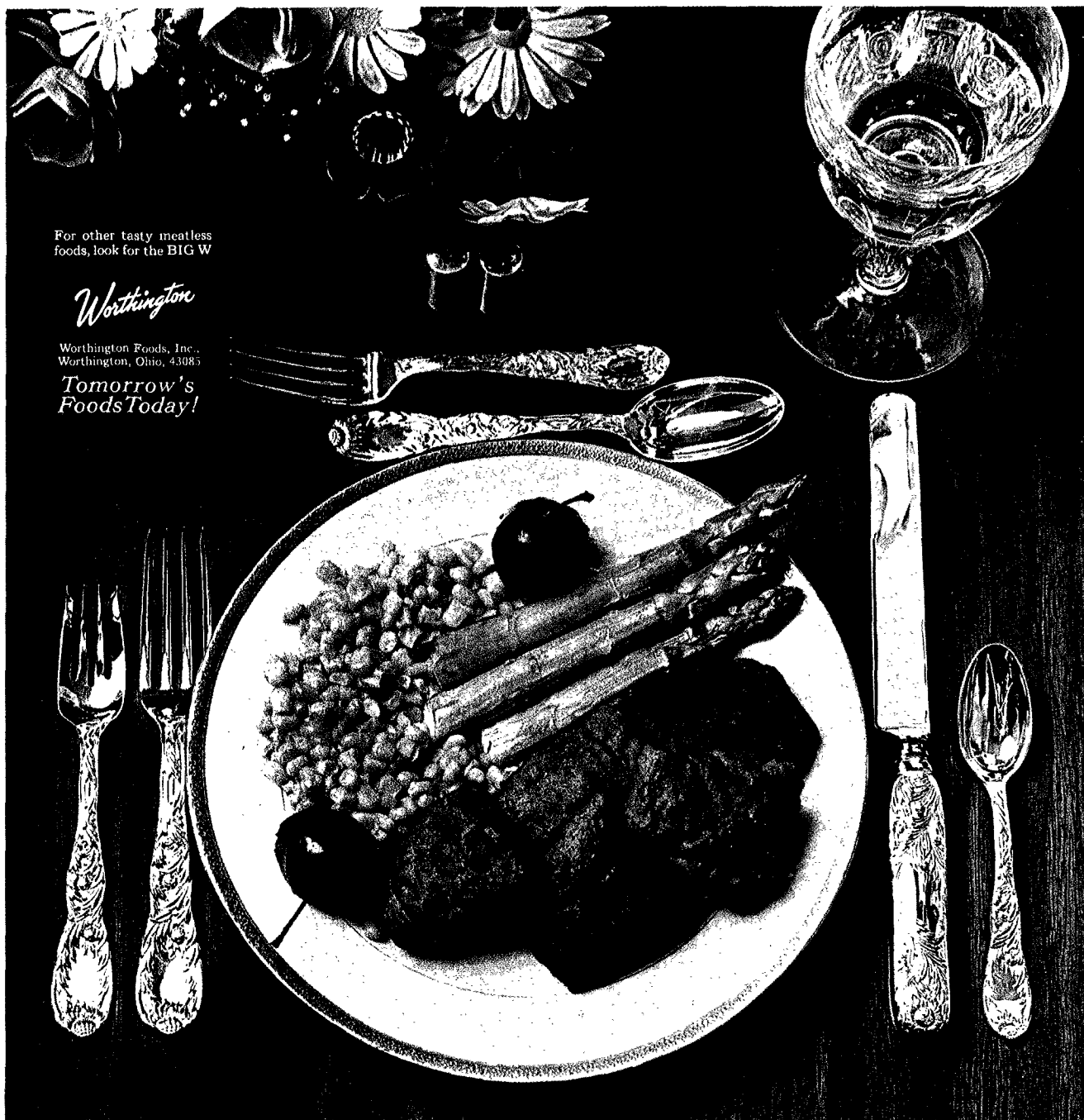
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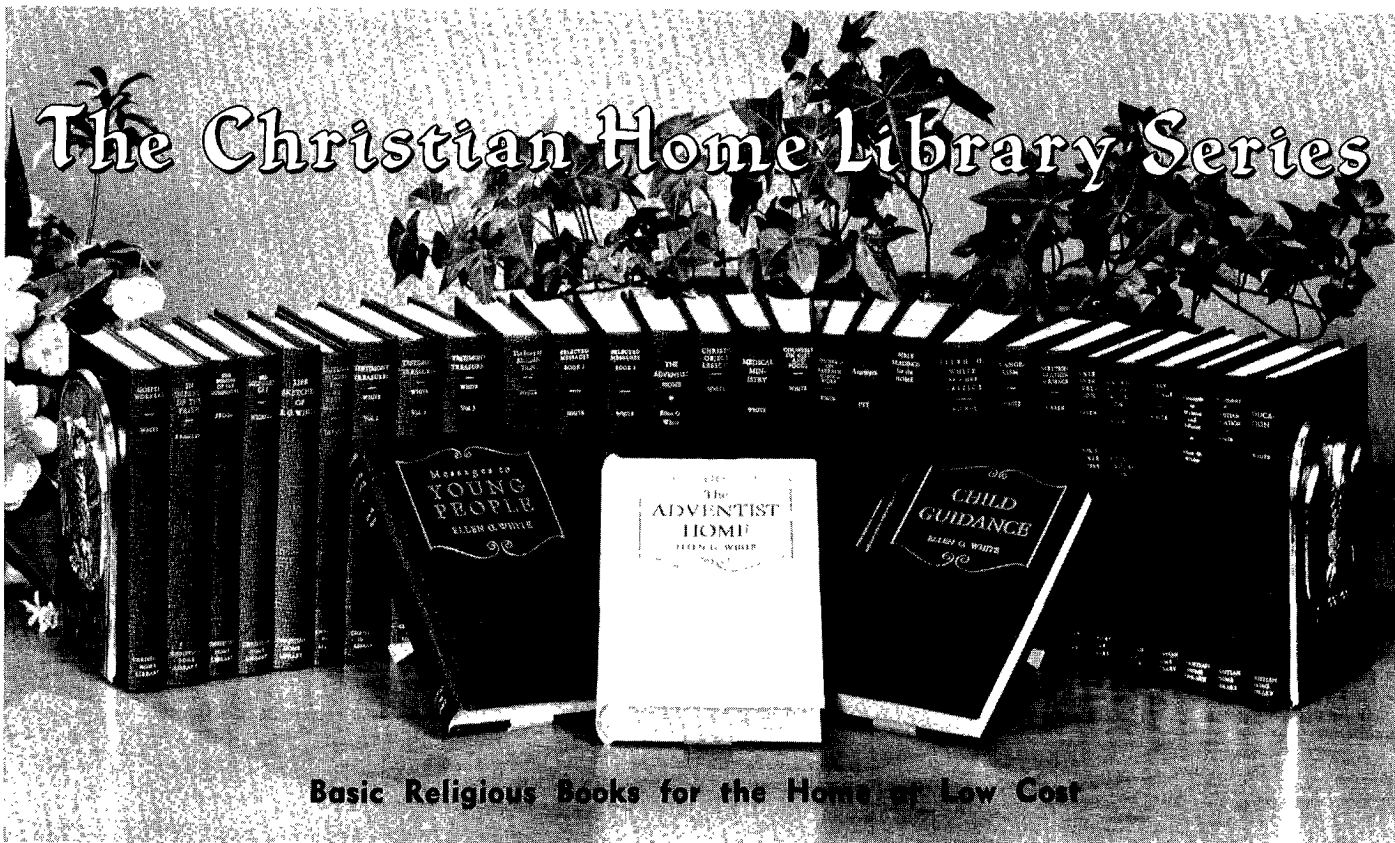
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IN REMEMBRANCE

(Continued from page 24)

at the New England Memorial Hospital for many years. Her daughter, Mildred Judkins, survives.

MORRIS, Reginald L.—b. March 28, 1920, Vallejo, Calif.; d. Sept. 9, 1967, there. Survivors are his wife, Wilda; two daughters, Anne Marie White and Linda L. Morris. [Obituary received Jan. 15, 1968.—Eds.]

NELSON, Clarice Amy Niccum—b. June 7, 1879, Rushville, Ind.; d. July 12, 1967, Salinas, Calif. She assisted Dr. Paulson in starting the medical work at Hinsdale, Ill. Survivors are two daughters, Dorothy M. Nelson and Lucie Eldridge. [Obituary received Jan. 2, 1968.—Eds.]

NOBLE, Cynthia—b. Aug. 3, 1886, Napa, Calif.; d. Nov. 22, 1967, Mountain View, Calif. Her daughter, Mable Weeser, survives.

OFFERMANN, Klemis A.—b. Feb. 11, 1881, Goetgen, Germany; d. Jan. 19, 1968, Dowagiac, Mich. He attended the Friedensau Seminary and did Bible work in Duesseldorf for four years. After uniting in marriage with Marie Klara Griesbach, he came to the United States in 1911. Both he and his wife were employed at the International Publishing Association, located at College View, Nebr. After five years they moved to the Pacific Press branch at Brookfield, Ill. In 1925 he was ordained to the ministry. He pastored the German churches in College View and in Chicago. They retired in 1938. He is survived by a brother in Belgium and a sister in Germany.

OFFERMANN, Marie Klara Griesbach—b. Oct. 23, 1877, Leipzig, Germany; d. Dec. 27, 1967, Dowagiac, Mich. She was a colporteur and also did Bible work before her marriage to Klemis A. Offermann. Together they served in the foreign-language department of the International Branch of Pacific Press until retirement in 1938.

ORTNER, Solomon and Nettie—d. Jan. 9, 1968, near Ardmore, Okla. as the result of an automobile accident. They served in connection with the Southern Publishing Association and Southwestern Junior College. For several years Elder Ortnier was a pastor-teacher in the Texas and Oklahoma conferences. Since 1936 they have been connected with the Ortnier Cabinet Shop at Oklahoma City. Survivors are a daughter, Leona Austin; two sons, Max Ortnier and Elder Lester; and nine grandchildren.

PARSONS, Edith Yates—b. July 12, 1896, New Bay, Newfoundland; d. Nov. 20, 1967, Takoma Park, Md. Survivors are her husband, George; son, James C.; and a daughter, Patricia, wife of Charles B. Hirsch, educational secretary of the General Conference.

PEICK, Clare Patterson—b. July 30, 1891, Spokane, Wash.; d. Dec. 22, 1967, Roseville, Calif. She was a graduate of Walla Walla College, and in 1915 went with her husband, Lytton Patterson, to the Philippines, where they served 16 years. She opened the first church school in the Philippines and assisted in opening the first academy. Upon her return she taught church school. Survivors are her husband, Lee T. Peick; four children, Clair Patterson, Clell Patterson, Beryl Hunter, and Barbara Evenson; 13 grandchildren; and two great-grandchildren.

PRITCHETT, Beulah Gates—b. July 31, 1883, Indianapolis, Ind.; d. Nov. 27, 1967, Memphis, Tenn. She represented the Christian Record Benevolent Association in the Southern States for many years.

REED, Will Henry—b. July 14, 1891, Clinton, Mo.; d. Jan. 1, 1968. His wife, Willie, survives.

RITZ, Otto J.—d. Dec. 21, 1967, Hope, Ark. The accident that took his life also took the life of his wife, Dorothy Elkins Ritz. He served as a minister in Wisconsin, Michigan, Canada, and Minnesota. Survivors are a daughter, Shirley, and a son, Dennis.

ROSS, Lelia Mae—b. June 21, 1895, Shell City, Mo.; d. Sept. 19, 1967, Winter Park, Fla. Her husband, Elder James B. Ross, survives. [Obituary received Dec. 29, 1967.—Eds.]

SCHMIDT, John—b. 1894; d. Jan. 15, 1968, Takoma Park, Md. For 33 years he was the baker at the Washington Sanitarium and Hospital. He is survived by his wife, Violet Minnetta Reichenbaugh Schmidt; five sons, John Jr., Robert, Uriah, Paul, and Louis P.; and daughters, Ruth Boothby, Margaret Zimmerman, Martha Kinsey, Barbara Sweetman, and Mildred Martin. He also leaves three brothers, Fred, Edward, and Conrad; two sisters, Anna Manry and Margaret Schwedrat; 42 grandchildren; and four great-grandchildren.

SHEAFFER, Meda J.—b. Sept. 20, 1902, Harrisburg, Pa.; d. Dec. 24, 1967, San Mateo, Calif.

SHEPLER, Marion Pearl—b. July 21, 1916, Locke township, Mich.; d. Nov. 9, 1967, there. Survivors are two sons, Daniel and Paul.

SINGLLTON, Nellie Pearl—b. Dec. 1897, Dayton, Ohio; d. Jan. 19, 1968, Brooksville, Fla.

SLAWSON, Carrie Gertrude Daniels—b. June 23, 1884, Austin, Tex.; d. Jan. 2, 1968, San Bernardino, Calif. She attended Union College. In 1907 she married Dr. Ben E. C. Slawson. They were instrumental in having a church school opened in Rolla, Mo., and also in the opening of the Sunnydale Academy. Survivors are her children, Mr. and Mrs. James V. Hough, Dr. and Mrs. C. T. Halburg, and Dr. and Mrs. Ferdinand Welebir.

SMALLEY, Rosanne Elizabeth—b. Jan. 26, 1882, Ottawa County, Mich.; d. Jan. 10, 1968, Alma, Mich. Survivors are her husband, Edward E. Smalley; two daughters, Viola Brousseau and Anna Mae Halvorsen; and two sons, Edward Jr. and Russell.

SMITH, Will Robert—b. March 11, 1876, Howard City, Kans.; d. Dec. 9, 1967, College Place, Wash.

He graduated from Walla Walla College in 1901 and entered the ministry in the Upper Columbia Conference. In 1903 he married Addie B. Carnahan, a nurse. In 1905 they went to Korea as our first missionaries there. He built the first Adventist school in Korea, which began operation in 1908. In 1923 he was elected president of the Korean Conference. He is survived by five nieces and three nephews.

STACK, Myrtle Annie—b. Nov. 2, 1893, Canada; d. Oct. 23, 1967, Long Beach, Calif. She is survived by two daughters and two sons.

STAFFORD, Nellie Ellen—b. Aug. 3, 1883, San Francisco, Calif.; d. Jan. 2, 1968, Glendale, Calif. She married Francis E. Stafford and they served

(Continued on page 30)

Puerto Rico Advances in Baptisms, Buildings

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

Workers and laymen of Puerto Rico saw many indications of God's blessings during 1967. Baptismal goals and Ingathering objectives were surpassed. New church buildings were erected, and giving increased.

The baptismal objective for 1967 was reached. In 1966 we had passed the thousand mark for the first time. Could we reach 1,500? The theme for laymen was "Win 7 in '67." More than 30 laymen won seven or more.

Our two full-time evangelists were unusually successful soul winners. Raúl Villanueva brought 275 to Christ, and José P. Valentin brought 263. Besides the two evangelists, six more workers became centurions, preparing 100 or more for baptism during the year. One of these six was Mrs. Esther Valentin (wife of one of the evangelists), a Bible instructor

who brought in 101. Our total for the year was 1,517 brought into the church either by baptism or profession of faith.

This soul-winning work was carried forward even though we had two Ingathering campaigns during the year. In the past the Ingathering has been done in March and April. Last year we changed to November and December. During the earlier months we held our regular campaign and reached the objective; more than \$50,000 was raised. Again late in the year the objective was reached; we passed the \$55,000 mark—and it was all done in less than six weeks.

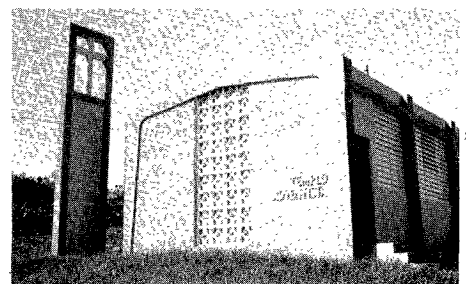
Seven new churches were dedicated and at present eight others are under construction, bringing the total to 104 on this island.

In addition the tithe goal was reached. The \$750,000 mark was passed for the first time.

Although the official 1968 soul-winning goal is 1,700, all will be working for 2,000. Workers and laymen are sure that the Lord will again lead them to victory.



The Lavaderos church was dedicated in May.



The Hato Nuevo church, dedicated May 21.

José H. Figueroa, Jr., baptized 31 candidates from the Caguas and Las Virtudes districts. Justino Santiago (left) is pastor of the Las Virtudes church; Wilfredo Vázquez and Elías Burgos (right) are the present and previous pastors of the Caguas district.



WHY WAS SIN PERMITTED?



*God is love. He made His law
in love. How often our hearts miss out
and slip into love's opposite!
How often around the great
desires of selfish hearts
Love's infinite treasures and
His love are lost!*

MESSAGES OF FAITH - 1

WHAT SHALL WE DO
WITH GOD'S LAW?



*Man's greatest problem is
not how to live, but how to
live. He is a creature of
God, and he must live
in accordance with
the law of God.*

MESSAGES OF FAITH - 4

WHAT THE CROSS
MEANS TO YOU



*The cross of Christ has been
the symbol of man's hope
since the first man sinned.
It is the sign of the
new life that is ours
in Christ. It is the sign
of the love that God
has for us. It is the sign
of the grace that God
has for us.*

MESSAGES OF FAITH - 5

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3. How to Approach God
4. What Shall We Do With God's Law?
5. What the Cross Means to You
6. Spiritualism—Divine or Devilish?
7. How God Will Deal With Sinners
8. How to Live
9. Is the Sabbath Commandment Different?
10. Salvation—Just What Is Involved?
11. Day of Deliverance
12. Man's Greatest Possession

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IS THE SABBATH
COMMANDMENT DIFFERENT?



*The Bible is a book to be believed
but, then obeyed. When it comes
to the Sabbath, we seem to have
trouble on both counts.
Let's take another look at the
commandment that seems "different"
to so many.*

MESSAGES OF FAITH - 3

SALVATION—
JUST WHAT IS INVOLVED?




*Man needs a power outside of and
beyond himself to save him from
the power of evil. The
powerful, at the time of his death,
not for his own sake, but for
the sake of his neighbor, and
to remove the burden of sin
from the hearts of men.*

MESSAGES OF FAITH - 10

DAY OF DELIVERANCE



*The day of deliverance is a
time of great joy and
triumph. It is the day
when the Lord has
delivered His people from
the hands of their enemies.
It is the day when the
Lord has shown His
power and His love to
all the world.*



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in the
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IN REMEMBRANCE

(Continued from page 27)

as missionaries in China. Survivors are her son, Dr. Clarence E. Stafford; a daughter, Eleanor Anderson; seven grandchildren; and eight great-grandchildren.

STEDFELD, Esther K.—b. May 15, 1904; d. Dec. 13, 1967, Cincinnati, Ohio.

STERN, Dell Allen—b. Oct. 17, 1895, New London, Wis.; d. Nov. 5, 1967, St. Joseph, Mich. He married Myrtle Lucille Haney, and for many years was employed at the wood products department of Andrews University. Survivors are his wife; two daughters, Carol O'Day and Virginia Legg; and a son, Richard O. Stern.

STOCKHAUSEN, Allan C.—d. Jan. 15, Kingston, Jamaica, aged 72. Elder Stockhausen began his ministry in 1923. All of his service was in the West Indies Union, where he was union president for nine years before he retired in 1962. His wife and children survive.

SUTTON, Edwin J.—d. Jan. 3, 1968, Chesaning, Mich. His wife and three children survive.

TAFT, Marian Needham—b. Aug. 8, 1887, Ferrisburg, Vt.; d. Jan. 20, 1968, Avon Park, Fla. Her father assisted in the move of the denominational headquarters from Battle Creek, Michigan, to Washington, D.C. He was business administrator in charge of building the original General Conference office building. The 1909 General Conference session was a vivid memory to her. She attended Atlantic Union College. In 1915 she married Millward C. Taft. She taught church school in Trenton, N.J., and in Detroit, Mich. She served with her husband for 34 years at the General Conference headquarters, where he was the legal counselor for the denomination. Survivors are her husband, Judge Millward C. Taft, of Avon Park, Fla.; a son, Robert Needham Taft, of Orlando, Fla.; a grandson, Robert Millward Taft; and a sister, Harriet Martin.

THAMES, Annys Ellison—b. May 3, 1893, Jemison, Ala.; d. Aug. 17, 1967, there. Survivors are her husband, Charles B. Thames, and a daughter, Mary Frances Liles. [Obituary received Jan. 25, 1968.—Ems.]

TRAVERSIE, Lillie—b. March 12, 1900, Whitehorse, S. Dak.; d. Jan. 7, 1968, Eagle Butte, S. Dak.

TURNER, Maude—b. Oct. 21, 1882; d. Nov. 9, 1967, Benton Harbor, Mich.

VANDERPOOL, Mary Ellen—b. May 13, 1886, King Mills, Mich.; d. Jan. 7, 1968, Marlette, Mich. Survivors are two sons, William H. Height and Leonard Vanderpool.

VISHER, Gertrude Roosenberg—b. June 18, 1888, Holland, Europe; d. Jan. 14, 1968, Mercer, Pa.

WALLIS, Homer Henry—b. Nov. 24, 1895, Galesburg, Ill.; d. Nov. 28, 1967, Oklahoma City, Okla. He was a colporteur for two years. In 1945 he married Mrs. Olga Kemena, who survives.

WATKINS, Jessie—b. May 18, 1897, Wyandot County, Ohio; d. Nov. 28, 1967, Bucyrus, Ohio. Survivors are a son, Lowell, and a daughter, Mrs. Roy Lemon.

WHITE, L. Helen Klein—b. Oct. 13, 1905; d. Nov. 14, 1967. She is survived by her husband, Lloyd; son, Dennis; and daughters Nancy Bates and Donna Deem.

WIGGINS, Herbert Lawrence—b. June 20, 1937, Flint, Mich.; d. Dec. 27, 1967, there. He studied nursing at the Hinsdale Sanitarium; obtained his B.S. at Andrews University, and his Master's degree at the University of Colorado. He was on the faculty of Union College, Lincoln, Neb., teaching on the Denver campus for a time. Survivors are his wife, Sandra Lea Champion Wiggins; son, Jeffrey; daughter, Dawn; parents, Herbert and Evelyn E. Wiggins.

WILLIAMS, Jessie Helena—b. Aug. 6, 1886, Denver, Colo.; d. Dec. 31, 1967, Los Angeles, Calif.

YOST, Edward—b. May 8, 1881, Wellsboro, Ind.; d. Dec. 20, 1967, Berrien Center, Mich.

ZOERB, Anna—b. Oct. 14, 1878, Carter Camp, Pa.; d. Dec. 30, 1967, Coudersport, Pa.

Of Writers, Articles, and Miscellany...

On our cover this week is a painting by Thomas Dunbebin, one of the artists at the Review and Herald. The painting was made at the request of the MV Department of the General Conference for use on leaflet and posters promoting the MV Week of Prayer, March 16-23. It appears on our cover through the courtesy of the MV Department. During this week the department calls for united prayer for youth. For the daily prayer schedule see the February 29 issue of the REVIEW, pages 20, 21.

In harmony with the theme of prayer we feature an article entitled, "The Privilege of Prayer," by William A. Fagal, director of the television program Faith for Today (see cover). Elder Fagal will be writing for us from time to time on the doctrines of the church and general aspects of Christian living.

Elder Fagal was born in Albany, New York, and graduated from Atlantic Union College in 1939. He began his ministry in the New York Conference and served as pastor in several churches before becoming director of Faith for Today in 1950. His program is currently telecast over 257 stations.

One day early in February, when returning to the living-room sofa where he had been reading, the president of the Viet Nam Mission found a bullet on the cushion. Ralph Neall should not have been surprised, for intense fighting was going on all around the compound. Read Mrs. Neall's firsthand account of what happened to Adventists in Saigon just a few days ago (page 16).

"Responsibility and Irish Melodies" is the first in a series of articles that M. Carol Hetzell will be writing for The World of the Adventist Woman (see page 9). A native of Vineland, New Jersey, Miss Hetzell graduated from Columbia Union College in 1940 and worked for a year in the Library of Congress, then as proofreader and copy editor at the Review and Herald. In 1951 she joined the General Conference Public Relations Bureau, first as an office worker and later as an assistant secretary of the department. She is now an associate secretary.

Miss Hetzell has prepared scripts for programs at General Conference sessions, written newspaper items, magazine articles, booklets, brochures. She is a skilled photographer, operating her own dark room. A member of the Religious Public Relations Council, she hopes someday to write a book on the humorous, amazing, and sometimes frightening experiences she has had in her PR job. In 1967 she authored *The Undaunted*, a book telling the story of the publishing work of Seventh-day Adventists.

Review and Herald

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

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Church Calendar

Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering	
(Southern European Division)	March 30
Missionary Magazines Evangelism	April 6-13
Church Lay Activities Offering	April 6
Andrews University Offering	April 13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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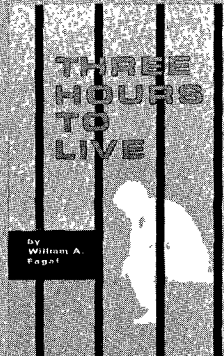
by Arthur Maxwell
The nearness of Christ's second coming.



Inspires confidence in the Scriptures.
by Graham Maxwell
YOU CAN TRUST THE BIBLE

WHAT! NO GOD?

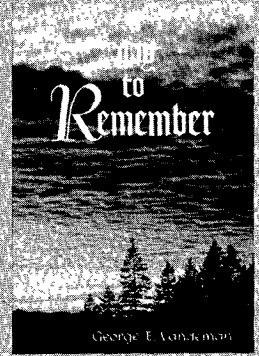
by Raymond H. Libby
Puzzling Bible questions answered.



How God can save a man even on death row.
by William A. Fagal
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Five Members Die in Vietnam Outbreak; 1,000 Refugees Crowd School Facilities

News from Vietnam continues to arrive, bringing additional details concerning our work and workers in that strife-ridden land. The following letter, dated February 19, was written to C. E. Palmer, general manager of the Review and Herald, by E. A. Brodeur, Far Eastern Division publishing department secretary:

"Until yesterday we had little information as to the welfare of our workers, but three days ago, as soon as commercial flights to Saigon were restored, two of our workers from the Southeast Asia Union office went into Vietnam to check on the situation as far as our work is concerned. The word they brought back was encouraging in some respects, but sad in other respects.

"In the city of-Dalat, two of our literature evangelists were killed during the fighting. A credentialed literature evangelist, his wife, and small child were killed when a hand grenade was thrown into their home. One of their two surviving children was seriously wounded. Another literature evangelist, a licensed colporteur who also was local elder of the Dalat church, was killed during the fighting to regain the city. In the Delta area, one elderly church member was killed by shrapnel.

"Our other workers are safe, and all of our property, church, school, and publishing house, has been spared the destruction that has taken place all over Vietnam in the large cities. As yet we have no word from the Danang-Hue area, where we have 25 literature evangelists. We are still concerned about the safety of our workers there.

"This situation has, of course, brought many problems to our work in Vietnam. Our literature evangelists have not worked for three weeks, and the prospects for being able to work in the next month or two are dim. Naturally, without the colporteurs working, the publishing house has found it necessary to cut back on its production.

"With the literature evangelists having no income, it has thrown a heavy burden upon the publishing house to take care of the literature evangelists and their families and the publishing-house workers. The publishing house is now paying the publishing-house workers in rice and trying to get enough rice to the literature evangelists to take care of their family needs.

"We have a special project division-wide on March 11 and are asking each literature evangelist in the Far Eastern Division to donate the commission from his sales of one hour during the day for our literature evangelists in Vietnam. We are also asking our publishing houses throughout the Far East to participate in this project.

"Refugees are pouring into Saigon from all areas and, of course, the thousands that were made homeless because of the destruction of property in the city of Saigon and Cholon have created a problem for the Vietnamese Government. There are five large refugee camps located in the city, and we have set up a refugee camp on the grounds of our mission compound. Our school building and facilities that are set up for approximately 100 pupils are taking care of more than a thousand refugees. The church has undertaken a large program of welfare for these people, and our national workers, including our literature evangelists, are working all over the city of Saigon doing what they can to help its suffering inhabitants in their great need.

"Our literature evangelists and publishing leaders in Vietnam have sent word to us to tell our people around the world that they are of good courage and that they will be back at work as soon as they have permission from the government authorities to do so. They also send their appreciation for the prayers of our people and request that they continue to pray for them in their daily devotions."

(See also story, page 16)

Caribbean Union Records 3,431 Baptisms in 1967

During 1967 the Lord blessed the Caribbean Union with a total of 3,431 baptisms. This is by far the largest number of baptisms for any one year in this growing union.

The evangelistic ministry of E. E. Cleveland and G. H. Rainey meant much in lighting the fires of evangelism in Trinidad in 1966 and early 1967. Our workers carried the torch out among all the cities and villages of their districts. As a result, we have seen this great ingathering of new believers.

Tithe, giving to missions, and Ingathering also set high records. The other areas of church activity were improved too. We confidently expect greater achievements for God in 1968.

G. O. ADAMS

SAWS Gift Tents Advertise Adventist Church in Jordan

The name Seventh-day Adventist is becoming familiar to thousands of people in Jordan by way of tent flaps!

Some time back SAWS (Seventh-day Adventist Welfare Service, Inc.) sent to

Jordan 440 blue tents to provide shelter for refugees. On each tent were stamped the words "A gift of the Seventh-day Adventist Church."

The Government set the tents up in neat rows, so that they formed an orderly blue-topped city for refugees, and families were assigned to specific locations.

But people like to live next to people they know. Gradually the blue tents began to melt away from the neat, straight rows, as families vanished with their gift shelters. They had taken literally the words in Arabic on the tent flaps indicating that their tent was a gift, and they had moved to sites they considered more desirable.

Today the family-size blue tents are scattered all over Jordan, and those who enter them or walk past them become aware that a church—the Seventh-day Adventist Church—is concerned about people, and does something about that concern.

M. CAROL HETZELL

1968 Yearbook Now Available

The 1968 Seventh-day Adventist Yearbook is now ready for delivery. It is available cloth bound at \$4.75 a copy and paper bound at \$4.25 a copy. All orders should be placed with the Book and Bible House.

JESSE O. GIBSON

Manitoba-Saskatchewan and Alberta Leaders Re-elected

Delegates to the biennial sessions in the Manitoba-Saskatchewan and Alberta conferences on February 11 and 18, respectively, re-elected their officers and departmental secretaries. W. G. Soloniuk, president, and W. J. Nepjuk, secretary-treasurer, will continue to serve as the leaders in Manitoba-Saskatchewan; and A. W. Kaytor, president, and H. C. T. Johnson, secretary-treasurer, will continue in Alberta.

R. R. FRAME

Several Schools Report Administrative Changes

Joseph G. Smoot, academic dean of Columbia Union College, has accepted an invitation to serve as dean of the School of Graduate Studies at Andrews University. Dr. Smoot has served as academic dean for three years. Prior to that he was acting chairman of the history department. He replaces Dr. Emil Leffler, who is retiring this year.

Vernon H. Sivers, business manager of Atlantic Union College, where he has served as teacher, assistant business manager, and business manager since 1952, has accepted a call to Walla Walla College to fill the vacancy left by W. E. Anderson, who is retiring as business manager.

George T. Gott, business manager of Union College since 1964, has accepted a call to Pacific Union College, where he will fill the vacancy left by Henry T. Johnson, who is retiring from his post as business manager.

CHARLES B. HIRSCH