

REVIEW

and Herald

★ God Speaks Through the Scriptures —Page 2

★ With Our Servicemen in Vietnam —Page 15

"And, Lo, a Great Multitude"

I THOUGHT of the glorious, prophetic picture of Rev. 7:9 when I snapped this photo at Gitwe Mission a few weeks ago. Jonas Gisimba, one of Rwanda's most beloved literature evangelists, stands in front of a long quadruple line of 408 souls, which represents the number baptized as a result of his faithful work. During the greater part of his years Brother Gisimba worked as a mission builder. Then, just over 12 years ago, as the conviction of Christ's soon return deepened, he determined to dedicate his remaining years in building that which he could present personally "before the throne, and before the Lamb." And, fellow believers, when he presents this great company from Rwanda, I want to be in the midst of that "number, of all nations, and kindreds, and people, and tongues." Don't you?



By J. N. HUNT
*Publishing Secretary
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THE MOST instructive passage of the Bible on the nature of the Holy Scriptures is the one comprising the opening words of the book of Hebrews: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power" (R.S.V.).

As we all know well, the basic elements in a sentence are the subject and predicate. As we look at these words, we observe immediately that the subject is *God* and the verb is *spoke*. "God spoke." The indirect object is "to our fathers" and "to us." It is interesting to note that God in His wisdom and understanding felt that He needed to speak to His children here in this revolted, mixed-up world. It was necessary that men be given a means beyond the wellsprings of their own mental powers to help them to understand themselves, to learn of their purpose in life, and to learn of God. So, God spoke to our fathers and to us.

It is important to note that God did not experience any difficulty in speaking to our fathers or to us. God's Word does not return unto Him void; it accomplishes that whereunto He sends it. His Word, His revealed will which He speaks to men becomes a canon in the sense of the Greek word, a *rule*, an authoritative norm for His followers. God spoke, and His people heard. How thankful we should be that God did speak to us. Like the psalmist, we say, "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130).

I think very few of us are aware of the narrow limits of human understanding, of the depth of his darkness apart from the light that comes as a result of God's having spoken. It is interesting to read the literature of people who wrote without a knowledge of God's words.

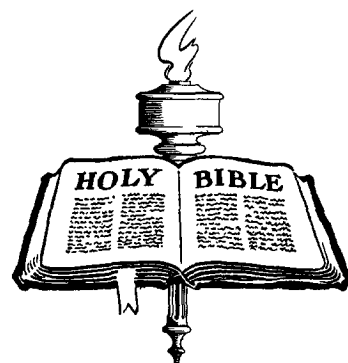
The finest of civilizations without the light of God's Word have centered on man himself and upon his attempts to defend his honor and his pride. I read not long ago the book entitled *The Greek Experience*, written by a great Greek scholar. He comments that the main notion permeating Greek society was that of maintaining personal honor, and that it led to excessive sensitiveness and quarreling. Forgiveness, he says, was a rare word in classical Greek literature, and almost completely foreign to the Greek way of thinking. It is hard for us to understand how dark the world was without the light of God's Word, for now its concepts have permeated throughout the whole world and are reflected even in heathen societies.

How Has God Spoken?

By what method did God speak to our fathers? "God spoke of old to our fathers by the prophets." The Lord chose men to serve as His spokesmen; through them the people received a knowledge of God. Through these spokesmen, by their spoken word and later through their writings, God revealed Himself and the knowledge of His way of life.

Those people who hearkened and allowed that Word to become the norm for their lives were greatly benefited; whereas those who refused to hear it found it still to be the standard by which their ways were judged. It was a revelation; God had spoken.

* A chapel talk given at the Seventh-day Adventist Theological Seminary, Andrews University.



GOD SPEAKS Through the Scriptures*

By **RICHARD HAMMILL**
President, Andrews University

The writer of Hebrews goes quickly to another main point: God spoke to our fathers by the prophets, "but in these last days he has spoken to us by a Son." This, he says, is a unique method God used for revealing Himself, a more complete method, an incomparable method.

The writer then proceeds to cite evidence of the magnitude of this revelation, as God spoke to us by His Son. This Son, he says, has been appointed heir of all things in all of God's universe, and is Sovereign in all the created universe of God.

Furthermore, through this Son, God created the worlds by His spoken word, and in the short span of six days set it in order for a dwelling place for man. The writer goes on to say in the eleventh chapter, "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (verse 3, R.S.V.). No man was there to observe when these things were done. This is a matter, the writer says, that Christians accept by faith. We understand that the world was created by the word of the Son of God, who spoke and it was done.

Continuing in our text, we find that not only is the Son the heir of all things, not only is He the one who created the worlds, and upholds the universe by the word of His power, He reflects the glory of God, and He bears the very stamp of His nature. Therefore He is an incomparable and unique revelation of God to man.

Now that centuries and millenniums have passed, we might add an addendum to this passage of Scripture: God has again chosen to speak to His people in these days, through His chosen messenger. The prophets, and the messenger of the Lord in our day, alike spoke of God; they bore witness to the Son, the incomparable revelation of God. Of the writings of the prophets Jesus said, "They . . . testify of me" (John 5:39). Again, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

The greatest revelation of God we have is Jesus Christ; but through the prophets and through the messenger of the Lord, God has also spoken to man.

A Greek author could use special devices to emphasize points he wished to make. One of the most common was to place important or emphatic words at the beginning or sometimes at the end of a sentence. This we observe in the three opening words of the Epistle to the Hebrews. These three Greek words, placed in emphatic position at the opening of the Epistle, are translated thus in the King James Version: "At sundry times and in divers manners" God spoke. "Divers manners" is the word *polytropōs*, meaning literally "in different ways."

In what ways did the prophets speak to our fathers? For one, the prophets used historical narratives; through these we may learn the truth about God by observing the

way that He dealt with His people down through the ages.

God always spoke to His people by means of laws, laws which reveal God's will, His plan for man's living. They tell us much about God's character.

The Literary Style of the Bible

Other ways God used to speak to our fathers through the prophets was through poetry and proverbs, often called "wisdom literature." God chose as prophets not only men whose hearts were spiritually attuned to Him but men who had literary ability and who could write in magnificent poetic forms. It is surprising how much disdain we encounter sometimes about literary things on the part of Christians; they do not realize that God apparently sets a high value on poetry and other literary forms.

Most people know that the books of Job, the Psalms, and

the Proverbs are poetry, but many do not realize that a large portion of Isaiah, Jeremiah, Ezekiel, and almost all of the minor prophets consist of poetry. Poetry—with its metaphors, similes, and imagery—must be interpreted differently from prose; therefore, it is helpful to use a version of the Bible that distinguishes poetic passages by setting the lines in poetic form. This does not mean that the poetic writings are allegorical or mystical, or that they are only to be interpreted in a spiritual sense. It does mean that one reads poetry differently from the way he reads prose, and that one must be alert to discern the more delicate shades of thought that result from poetic form and vocabulary, in contrast to the more obvious statements of prose writing.

In the Proverbs, the Psalms, and the poetic writings of the great prophets, in the rituals of ancient Israel, in parables, allegories, in national festivals—in many ways—God spoke to His people.

In the book *Education*, page 41, we find these words: "In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles."

God did indeed speak in various ways. Why? Because some things are easier to explain in one way than in another. Some people are unable to follow abstract reasoning. They cannot keep their mind on the topic unless there are anecdotes, stories, or word pictures. Therefore, God used parables, allegories, stories, word pictures, rituals, and every way that He could to try to get the people to listen when He spoke.



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HOWARD SANDEN, ARTIST

The early church treasured the Sacred Writings as a priceless heritage.

Also, God knows that weak human beings can remember certain things better when they are communicated in different ways. He knows that some people will accept truth if it comes in one manner, but reject it if it comes in another. Likewise human beings will reject certain of God's witnesses but will accept messages through others of His witnesses. This is due to personality factors. It is good for us to have various kinds of preachers and teachers, in order that different types of minds may be approached with God's truth. It would be too bad for any church or any school if all the teachers and preachers were alike.

Consequently, God has spoken in many different ways in order not to be thwarted by man's indifferent hearing. Divine grace has hedged us about on every hand with a word here and a word there. Some people hear the voice when it comes in one manner, and some hear it better when it comes in another.

A Progressive Revelation

Now we come to the very first word in the book of Hebrews, *polymeros*, meaning, "in many portions," or "at many times." The Goodspeed Version translates it very well: "It was little by little and in different ways that God spoke in old times to our forefathers through the prophets."*

It is extremely important that Christians recognize why God gave His revelation a little at a time. One obvious reason is that men are not able to comprehend the whole truth at one time. Even the Great Teacher, Jesus, encountered this problem with His apostles, as indicated by His statement to them, "I have many things to say to you, but you cannot bear them now." The Lord understood that people cannot accept all the truth, or even very much truth, at one time; the reason being that as we grow to adulthood, we form strong, definite opinions about most things. When God, through His messengers, presents a new concept, and another one, and another one, the mind is not able to adjust; then contact is broken. If too many new concepts come at one time, the hearer begins to think that what he is hearing is false because it is so different from his previous understanding.

Even when taught by the Lord Himself, people often reacted in a strong way. He said to the people, "You seek to kill me, a man who has

"We Walked!"

(Micah 6:8)

By LORA MORTENSON

I helped a lame child take a step,
Pleased by the faith he placed in me;
And there developed fellowship
As, daily, strength grew by degree.
Then one glad day I heard him cry,
"We walked! We walked—my friend
and I!"

I said a prayer because I'm weak:
"Lord, strengthen faith, and help me be
Just and humble—help me seek
To show compassion momentarily;
That some glad day I too may cry,
"We walk, we walk—my God and I."

told you the truth" (John 8:40, R.S.V.). It is important for us to understand that messengers who bear the truth are not always received with open arms. Especially is this true if that truth is quite different from certain fixed viewpoints that we have formed early in life.

Certain truth and knowledge are necessary before one can understand other truths. It is very difficult to teach a first-grade pupil calculus and the theories of probability. One has to start out by teaching simpler number theory, then continue into algebra, trigonometry, calculus, and build up to advanced mathematical theories. It is the same way with a foreign language. We start with the common words and the simple verbal forms, and build step by step upon these.

God spoke little by little by the prophets to our fathers and to us in order that we might grow step by step, gradually increasing in our understanding of God and His will. The Lord has provided for this maturation in our thinking and understanding. Down through the ages, little by little, God has kept adding to His revelation, and we must never feel that we have achieved a complete understanding of Him. There are still many areas of which we do not understand very much.

When I was in the elementary school I liked to read about ancient history. We read in the elementary history books about Egyptian and Mesopotamian history, and it all seemed very simple. Upon entering high school, and reading that level textbook, I found it still quite simple. However, when I got into college and began reading more detailed ancient history works, I began to discover, contrary to what the elemen-

tary textbooks indicated, that the historians did not understand certain events very clearly. Then when I studied these empires in the graduate school under specialists, I began to realize that the farther one gets out on the frontiers of knowledge, the more gaps there are, and areas about which we do not know everything.

I hold in my hand a wonderful book entitled *Counsels to Writers and Editors*; it is a compilation of statements by Ellen White. From it we read the following pertinent observations:

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end.

"But as spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion. The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what."—Pages 38, 39.

I thought of these passages recently when I was reading an article in *Christianity Today*, entitled "Heresies and Hearsays." The author quotes the passage of the Bible about damnable heresies, and comments, "The church must be aware just as much of damaging hearsays. Theological suspicion is as much a problem as theological heresy." The writer speaks of those "who are seeing midgets as monsters." It is entirely possible that damnable heresies may come in among God's people, but as I read from the Spirit of Prophecy, I find that the safety against heresy is for all of us to search the Word of God with an open mind. The servant of the Lord once wrote in the *Review and Herald*: "So dull has been the comprehension even of

* Smith and Goodspeed, *The Complete Bible: An American Translation*. Used by permission of University of Chicago Press.

those who teach the truth to others, that many things cannot be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ."—July 12, 1898, p. 1.

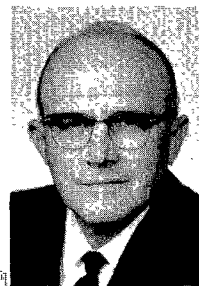
We need much charity, much understanding, and much compassion one for another. The purpose of education and the purpose of a university is to seek for truth. Particularly, as a seminary branch of the university, our task is to seek for truth through the revelations God gave through His prophets, through His Son, and through the servant of the Lord. We must search with diligence, and with confidence in one another, being certain that God's truth in these last days will triumph.

The servant of the Lord says, "Let the youth advance as fast and as far as they can in the acquisition of knowledge. Let their field of study be as broad as their powers can compass. . . . In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained. Whatever his calling, he is to be both a learner and a teacher as long as life shall last. Thus he may advance continually, making God his trust, clinging to Him who is infinite in wisdom, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him."—*The Ministry of Healing*, p. 402.

We must not be content to search the Word of God alone, but must come close to one another in brotherly love, engaging in earnest prayer that God will lead us all together in the understanding of His Word, so that the church of God may be built up in faith, in zeal, and in that unity which is absolutely necessary in God's work. That unity is created by earnest but humble searching of the Word, and by a willingness to have our understanding balanced by the knowledge and understanding of our brethren. To aid us in our searching of the Word, God has placed safeguards through counseling together. By always presenting ideas to brethren of experience, we may maintain the unity of the Spirit in the bond of peace. May God grant to us at this Seminary this very rich blessing.

A Personal Message From Your General Conference President

HEART to HEART



Dear Brethren and Sisters in Christ Jesus:

"The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians," the messenger of the Lord writes. "Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless."—*Review and Herald*, July 21, 1904.

"Read this chapter every day." Why not start today to follow this good counsel—this very moment? Let us read this portion of Paul's Epistle together right now, using "love" in place of "charity," and may the Holy Spirit bring to each one of us the comfort and strength the messenger of the Lord says we may find in it.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . And now abideth faith, hope, love, these three; but the greatest of these is love."

Now let us have a look at some of Paul's words in more modern speech. As we read from Dr. J. B. Phillips' translation may we "learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches

come home to . . . [our] hearts." Study the old apostle's words thoughtfully and prayerfully.

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."*

"Learn that Christlike love is of heavenly birth, and that without it all the other qualifications are worthless." Even the theological implications of perfection and some phases of the sanctuary message that perplex and perturb some people will pale into insignificance when the love of Christ comes into our hearts in all its fullness. Practice will overshadow precept.

Love was at work in the life and ministry of Jesus. Love flowed strongly and purely through the pen of John the Beloved. Love was at work in the experience of Pentecost. What the world wants to see today is love at work in your life and mine. The kind of love those about us are looking for—hungering for—is the love of Christ. When the love that constrained Christ constrains us, everyone around us will know it. As someone has said, "Our friends will know it. Our enemies will know it. Even our family will find it out!"

"The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day."

Yours for more of the love of Christ in our heart,

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

CHOCOLATE

By J. DeWITT FOX, M.D.
Editor, Life and Health

CHANCES are that for years you have been advised against drinking tea and coffee. You have followed this counsel.

But do you know that chocolate has properties similar to those of coffee? Not only has it certain habit-forming properties akin to those of coffee, but it also can cause teen-age pimples, allergies, and adult insomnia.

Before indicting chocolate, let us try a positive approach. There is no place in the Good Book that says, "Thou shalt not drink coffee. Thou shalt not drink chocolate. Thou shalt not smoke. Thou shalt not drink alcohol."

There are, however, some important Bible injunctions regarding your health:

"When the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:34-39).

According to this text you are to love three—God, your neighbor, and yourself. And if you love yourself, surely you ought to take good care of your body. Coupled with this idea is the advice of Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

To which we might add: Be ye temperate in all things.

Most mothers—whether Adventist or not—do not allow their children to drink coffee—and rightly so. Coffee has been found to cause nervousness and irritability in children, as well as retard weight gain and body growth. Scientists find that children who drink coffee average below normal height, weight, and strength.

Although many a mother prohibits

coffee drinking among her teen-agers, she gladly serves them chocolate, allows them to eat chocolate creams, chocolate candy bars, chocolate cake, chocolate-chip cookies, brownies, and chocolate ice cream. Unwittingly, she is allowing her children the stimulating effect of theobromine as found in chocolate. This diet may account for a child's irritability, poor sleeping habits, and wakefulness past the normal hour of sleep. Worst of all, chocolate is notorious in causing pimples.

Theobromine, the stimulating ingredient in chocolate, is a close chemical cousin to caffeine. It is a mental stimulant and a diuretic. It can cause insomnia among teen-agers and adults. Often when chocolate drinks are enjoyed before bedtime, hours later the person is still awake.

It Takes a Lot of Sugar

Pimples often appear after chocolate candy, ice cream, cookies, or cake has been eaten. Why? It takes a lot of sugar to mask the normally bitter taste of chocolate. So chocolate is not only a stimulant, it is a source of hidden sugar. Most sweet chocolate is about 50 per cent sugar. To give you an idea of how much white sugar is stashed away in certain chocolate products, take a glance at the amount of sugar in various chocolate products:

	Teaspoons
Chocolate candy bar	7
Chocolate malt	12
Chocolate cake	14
A chocolate cream	2
Chocolate fudge, 1½ inches	4
Chocolate ice cream, ½ cup	6
Chocolate milk, 1 cup	6

One cup of chocolate milk contains three teaspoons of added sugar (sucrose) and the three teaspoons of lactose (milk sugar) normally present in whole milk. Candy is 75 to 85 per cent sugar. Popular candy bars, likely to weigh one to five ounces, may contain five to 20 teaspoons of sugar.

Cocoa butter, normally in chocolate, keeps a candy bar from melting at room temperature. It is another reason for poor complexion and reduced appetite among teen-agers. A hard waxy fat, cocoa butter is diffi-

cult for the body to metabolize. It tends to coat arteries much as animal fats and other cholesterol-containing fats such as milk, eggs, cheese, meat, butter. It may contribute to plugging little oil ducts in the skin and aggravating acne in teen-agers.

Chocolate has a high fat content—22 to 30 per cent. And because of this fact, it retards digestion and reduces appetite for good nutritious foods such as fresh fruits, green vegetables, protein foods, nuts, and whole-grain cereals.

The flavor of chocolate is pleasant, but little nourishment is derived from it. Most of the food value is in the milk and sugar. And as some readers are aware, free use of the combination of milk and sugar is to be discouraged.

A conscientious mother would never ladle out to her child fourteen teaspoons of sugar from the bowl and permit him to eat it with a spoon. Yet she may allow him to eat a piece of chocolate layer cake, in which he gets fourteen teaspoons of sugar and a generous amount of chocolate, butter, and eggs. Mostly calories went into the cake but only a minimum of vitamins and minerals. Actually a child has to draw from his body reserves of vitamin B complex to burn the excess amount of sugar the cake contains.

Allergic Reactions

Chocolate triggers allergic reactions that may be severe. The chocolate as found on the grocer's shelf and the drugstore candy counter may be creating allergic reactions more often than is realized, Dr. Joseph H. Fries, allergy director of Methodist Hospital, Brooklyn, New York, stressed. In a study of 300 children afflicted with a variety of allergies he found that 200 (two out of three) were sensitive to chocolate, including 25 who had severe reactions. Allergic reactions, according to Dr. Fries, may range from skin rash to vomiting, and they can mimic other ailments such as measles and hay fever.

"Chocolate consumption in Amer-



J. BYRON LOGAN

ica is enormous," Dr. Fries told the American Academy of Pediatrics in New York. In 1964, Americans used 300,000 tons of cocoa beans cleverly blended as an additive or flavoring in a variety of foods, many designed for children, including milk, cakes, cookies, and candy. We ate \$1,395 million worth of candy last year—31 million pounds of candy bars alone, costing \$33.2 million. The chocolate-candy business is big and profitable. Open any magazine, and you are faced with full-page ads for chocolate candies, cakes, and cookies.

Chocolate is both satisfying and stimulating. Children in the sneaker set may develop a chocolate-eating habit just as their parents develop smoking and drinking habits, because it gives psychologic oral gratification and releases tension.

When a mother uses chocolate as a flavoring to get the child to drink milk, sometimes she is unaware that she is saddling a child with a taste for chocolate early in life. Then in the teens, when he has a ravenous appetite, he gorges himself with chocolate candy bars, chocolate malts, chocolate cake, and ice cream, to the detriment of his skin, the possible development of allergy, and the dismay of his mother.

Although the stimulating effect of chocolate is somewhat less than that of coffee, it is nonetheless a possible cause of nervousness, irritability, rash, itching skin, insomnia, or acne. If this is your child's problem, look into his diet, especially with respect to chocolate. Have him checked by your physician, a dermatologist, or an allergist for possible sensitivity to chocolate.

How to Satisfy a Sweet Tooth

We have told you the facts about chocolate—somewhat negative. What about the positive side of the health coin? How can you satisfy a child's sweet tooth healthfully? When a child likes chocolate and you eliminate it, can you provide a substitute that is satisfying and nutritious?

The answer is Yes. St. John's bread, made from the fruit of the carob tree, is a good chocolate substitute. It tastes, smells, and looks like chocolate, and defies detection as something different from chocolate, advises Dr. Fries. It is available to parents having children allergic to chocolate or who are hooked on it.

Carob is nonallergenic, has none of the stimulating properties of chocolate, and is nutritious. It contains vitamins and minerals, and carries less need for sugar to cover its flavor. It can be used as a powder to flavor milk drinks, malts, candy, cake, and other foods just as chocolate can.

It carries with it none of the dangers of chocolate to skin, teeth, bones, and sleep. It can be made as palatable as any candy, and requires much less sugar to sweeten it. In fact, it is actually a sweet itself. It has no cocoa butter for the body to metabolize, so will cause no pimples or other skin blemishes. It carries no danger to dad's arteries from cholesterol. As a pleasant nightcap for mother, dad, and the children, try this:

- 1 heaping tablespoon carob powder
- 1 cup warm skim milk
- 1 teaspoon honey (about 125 calories)

The carob, being without the stimulating theobromine of chocolate, is

a soothing flavoring agent for milk, which contains calcium and protein. Honey is a known soporific, easily digested and readily absorbed. After such a pleasant good-night drink, you will have sound sleep and heavenly dreams, and awaken refreshed and ready for your day's work.

Carob may be the solution to junior's hankering for chocolate and his restless nights. Try it as an adventure in good eating—a new substitute for the chocolate malt or candy bar opiate of the sneaker set.

You will protect junior's teeth, help him keep clear of pimples, build strong bones and body, and induce sound and sweet sleep.

A Story FOR THE YOUNGER SET

The Wild Cattle

By MIRIAM HARDINGE

"MY, IT'S hot!" said Fred, taking off his cap and wiping the sweat from his brow.

Fred and Claude were two young Canadian students earning their scholarship by colporteur in the province of Alberta. The day before, they had finished one part of their territory in the farmlands of the province, and now they were walking over the rolling range country to their new territory. It was a hot afternoon, and the walk seemed very long to the two boys. There was no farmhouse in sight, and not a tree to give any shade. Moreover, they had eaten no food, and they had nothing to drink. But they were cheerful and happy, and often broke out into song as they trudged along. They had much to praise God for. He had shown them His care in many ways as they had gone from house to house with their truth-filled books.

As they chatted together about school and all the things they were looking forward to, Fred suddenly asked, "Say, Claude, what's that over there?"

Looking in the direction in which Fred

was pointing, Claude noticed a cloud of dust in the distance. As he watched, he saw that it was coming in their direction.

"It's—it's a herd of those cattle that roam wild over the range country in summer," said Claude.

The two boys stopped as the cloud came nearer. Now they could feel the vibration of hundreds of hoofs on the ground.

"Where shall we go, Claude?" asked Fred.

There was no tree to climb, no house nearby to run to, not even a shed in which to take refuge from the fast oncoming herd.

Shaking with fear, the two boys dropped to their knees as the herd thundered closer and closer. They were right in their path.

The boys prayed, imploring God to help them in their predicament.

The thunder of the hoofs almost drowned out the sound of their voices, but there was One who heard their earnest cry for help through the deafening noise.

The boys opened their eyes. They had fully expected to be trampled to death under the feet of the cattle, but to their surprise they saw that, instead of coming straight toward them, the cattle had taken a sudden turn to the left and passed between two low hills.

God had sent an angel to change the direction of the herd so that Claude and Fred, who were one day soon to become faithful workers for Him in His cause, should be saved to serve Him.



Fred and Claude were right in the path of a thundering herd of wild cattle.

HARRY BAERG, ARTIST



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HARRY ANDERSON, ARTIST

A Radiant Christian Experience—3

The Christian hope provides stability for meeting the stresses and strains of life.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

THE first part of this verse provided the basis for our previous study. It is the last part to which we now direct attention. Jesus, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The Greek preposition translated *for* can actually be understood as either "in place of" (as some translators, such as Goodspeed, render it) or "in consideration for" (which is, of course, the meaning in the K.J.V. and R.S.V.). Both renderings are in accord with the teachings of Scripture. The rendering of the K.J.V. and R.S.V. is parallel to Isaiah 53:11: God's suffering Servant "shall see of the travail of his soul, and shall be satisfied." The alternative rendering,

Joy Ahead

By KENNETH STRAND

"in place of," or "instead of," is parallel to Philippians 2:6-8, which pictures Jesus, "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

For our purpose here let us take the passage as it appears in the K.J.V. and R.S.V., with stress on *joy ahead*. When trials and hardships press upon us, those trials and hardships are more easily endured when we remember the reward that lies ahead. This was true of our Saviour, and it is true also of us. For Him there was joy ahead—the joy of seeing souls saved in the kingdom. He saw "the travail of his soul" and was "satisfied."

For us, too, there is joy ahead. God's Word abounds with glorious pictures of heaven and the earth made

new, where sorrow, heartache, and trouble will be gone forever. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). There will be fellowship with our Saviour as "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (verse 3).

There will also be fellowship with one another, and glad reunion when the "dead in Christ shall rise" and "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). There will be joy in seeing souls saved in the kingdom—souls whom we have been instrumental in bringing to Christ. There will be joy also in meeting those who have been instrumental in bringing us to Christ. There will indeed be joy in everlasting fellowship

in a world without trouble and turmoil, a world of beauty and peace.

Eternity, moreover, will be full of new and sweet challenges to heart and mind: "There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in 'the beauty of the Lord our God,' what a field will be open to our study! There the student of science may read the records of creation and discern no reminders of the law of evil. He may listen to the music of nature's voices and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting—in the vast universe behold 'God's name writ large,' and not in earth or sea or sky one sign of ill remaining."—*Education*, p. 303.

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul."—*Ibid.*, p. 307.

A Present Encouragement

The thought of joy ahead has been an encouragement for Christians through the ages. Many, while facing loss of property and even while facing death itself, have been strengthened by this thought. The very Christians addressed in the book of Hebrews had undergone suffering for the sake of Christ and had found strength in remembering the reward before them in the eternal world:

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance" (Heb. 10:32-34).

These Hebrew Christians had taken *joyfully* the spoiling of their goods. Loss of property is not a joyful experience in itself. But these Christians had courage—and they had joy—because they recognized that in heaven there awaited them "a better and an enduring substance."

And to us, as to them, comes the further encouragement, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is

set down at the right hand of the throne of God." This same Jesus, who "endured the cross" and is "set down at the right hand of the throne of God," has given us this glorious promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

(Concluded next week)

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

"OURS" VERSUS "THEIRS"

AN IDEA that prevails in much of society today is responsible, I believe, for many of the difficulties in which young people find themselves. The idea, in substance, is this: Young people should have "our" amusements, "our" music, "our" style of dress, "our" code of conduct, "our" scale of values. What's more, "ours" should be removed as far (roughly the distance between the earth and the sun) as possible from "theirs"—"theirs" being the rest of society.

Now, I'm not denying that there's a wide disparity between youth and age; I recall writing about it not long ago, specifically, and I seem nearly always to be implying that this is so. But I just cannot accept the idea that it is wise, or even necessary, for a completely alien subculture to be formed, particularly when the formation came about through artificial methods.

By "artificial" I mean that a few years ago it occurred to some of the bright young men (and women) in merchandising, in entertainment—in all lines that deal with consumer goods—that here was a vast, untapped market: the young people's market. In the affluent portion of today's world young people have generous allowances ("I want my son to have all the things I *didn't* have"); many of them earn money which they spend just as they choose. Therefore a clever (?) idea was born: Create demands for things *different* from those owned by other than young people. You see how it works, don't you?

Families used to buy hi-fi and stereo records that everyone in the circle enjoyed. Now it's "their" and "our" records. (I shudder at the latter; but I refuse to get onto *that* topic again!) Clothing used to be bought which was handed down from mother or father to child; now each age group has its own styles—a young person would almost rather parade down the street in a barrel than in one of "their" outfits. Families used to engage in recreational activities together; now it's "their" fun (poor things!) and

"our" fun—and the latter isn't fun if "they're" included. Right?

It is almost as though we had representatives from different planets trying to share a life space and communicating only through occasional growls and grunts. The two orders agree to a truce at mealtime—but only now and then—for after all, we like "our" food, and they have "theirs." "Ours" is greasy and sweet; "theirs" is (can you *imagine*?) composed largely of salads and vegetables.

This subculture, or "youth cult," would not be anything more than mildly annoying were it not for a fundamental principle that is involved. Don't you see that if "ours" is different from "theirs" we naturally and inevitably conclude that "theirs" isn't worth having, or wearing, or eating, or being? And while in some areas "ours" may be just as good as "theirs," the unthinking young person is in deadly danger of discarding other items and ideas of "theirs" which are really the only worth-while ones which exist on the scale of human values. He finds himself defending, and becoming a part of, immodesty, unhealthfulness, wildness, and sometimes immorality, because this is part of "our" culture.

I would like earnestly to suggest for your consideration that there is no inherent contamination in something that is approved by people older than you. It just doesn't follow that merely because dress styles, foods, amusements, or whatever are liked by "them," they can't be enjoyed by you.

I get the distinct impression that the Bible recommends the wisdom of—"them."

Miriam Hood



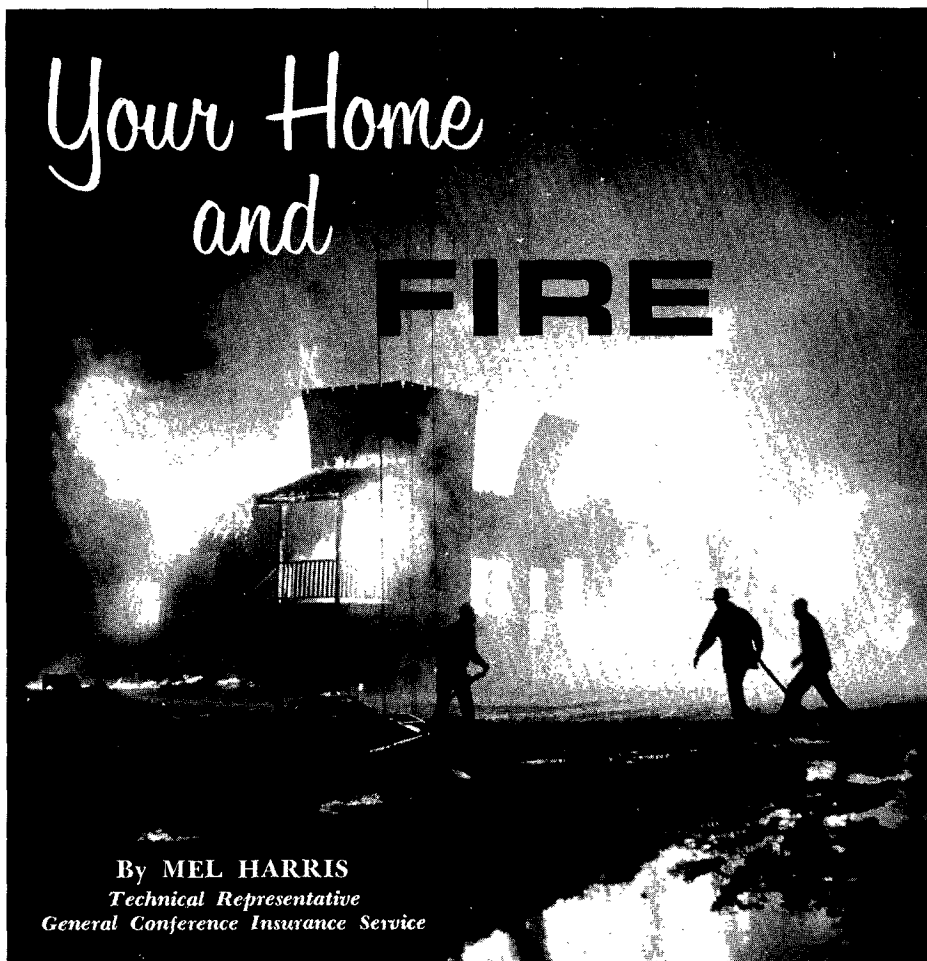
For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Your Home and

FIRE



By MEL HARRIS

Technical Representative
General Conference Insurance Service

ERNEST MC MEANS

THE shrill scream of the fire siren broke the midnight stillness of the Utah night as it summoned the firemen into action. While the firemen sped to the scene, the usual questions ran through their minds: Was the fire reported immediately? Was everybody out? Would they be on time? Veteran firemen have learned through years of experience that a fire in a home at night can be a heartbreaking and frustrating experience. So often the fire results in needless injuries and death.

The fire in our story was no exception, and the scene that greeted the arriving firemen was one of tragedy and destruction. As the fire destroyed the last of the home, the fire chief pieced together the sad story from two grief-stricken parents and a distraught grandfather.

Earlier in the evening the parents had gone out with friends, leaving their 11-year-old daughter in charge

of five younger children. Two of the boys were sleeping in the basement family room and the other children were asleep upstairs.

The grandfather had recently installed a fire-detection system in the home that would ring an alarm when the air near the device exceeded a certain temperature. He had instructed his daughter and family to call him if an alarm sounded and then to see that everyone was evacuated outside.

On this particular night a fire of undetermined origin started in the family room and activated the fire alarm. The oldest girl was awakened, called her grandfather as instructed, and then took the three youngest children outside. Within about five minutes the grandfather arrived from his home two and one-half miles away and rescued the two boys still asleep in the basement.

It was about this time that the par-

ents arrived home. Apparently the two boys who were sleeping downstairs did not know that the other children were safely outside. According to their previous instructions, they went back inside to try to find and rescue them. The boys perished in the flames.

The fire stopped the electric clocks in the house at 11:40 P.M. At exactly midnight a neighbor was awakened by the commotion and called the fire department. None of the family involved had thought, or had been instructed, to call the fire department.

This is a sad but true story that occurred last year during Fire Prevention Week. An isolated incident? Not at all. Eighteen people die in home fires every day of the year. Of this number 11 are children. Because of the potential hazard that faces all our families, a periodic review of our home fire-safety is essential.

Lessons From the Fire

Let us examine some of the lessons that can be learned from the fire described above.

1. These children were left in the care of an 11-year-old girl. Any babysitter must be mature enough to be able to react to any emergency and to follow the directions given to her. No minimum age can be set when maturity of this level is reached. In our story, the girl did evacuate the children upstairs and called her grandfather as she was told to do. However, she did not call the two boys downstairs. Never choose a babysitter merely because she happens to be convenient. Remember that you are entrusting your children's lives to her care.

Here are some points to be remembered when arranging for your babysitter:

He or she must be someone you know, who likes children and who has demonstrated a good sense of responsibility.

Introduce the sitter to your children before tucking them in bed. Don't overlook introducing your sitter to your watchdog.

Write down the telephone number where you can be reached and the time when you will be home. Telephone if your arrival home is delayed.

Be sure that your sitter has the

telephone numbers of the fire and police departments and of your family doctor. Stickers are available so that this information can be attached to each telephone. This saves time in looking up the number during an emergency.

Show the sitter all exits from the house, and how to lock and unlock all of the doors. Provide a flashlight for her use.

Explain that in the event of any fire, regardless of size, she should get the children out of the house, call the fire department, and then notify you—in that order.

Your sitter should not have company without your permission.

Make suitable arrangements to see your sitter safely home.

Above all, *never* leave your children alone.

2. A fire-detection device is highly desirable, and is a good investment. There are several types, ranging from self-contained individual units to a system with a detection unit in each room. Regardless of the type utilized, it *must* be labeled by Underwriters Laboratories to ensure that it is made to acceptable standards. Any alarm devices should be distinctly heard in your sleeping rooms. To be completely effective, these devices must be installed in each room.

When a fire is discovered or your fire alarm sounds you should: (a) Evacuate your home, (b) account for everyone in the family, (c) call the fire department, and (d) investigate the cause of the alarm or fire and attempt to control any fire.

Never reverse this procedure.

3. Plan your way of escape and then practice your plan. The best plan in the world is worthless if it exists only in your mind or on paper. In order for all of your family to become properly acquainted with your escape plan, it must be practiced. A good guide for home evacuation is a booklet entitled *Operation EDITH-Exit Drills in the Home*. Your insurance company or local agent should be able to supply you with a copy.

Pointers on Home Evacuation

Here are some pointers on home evacuation:

Plan two ways to escape from each room. One will be the main halls or stairs, and the other will usually be through a window to the ground.

If your house has an upper floor, alternate ways of safely reaching the ground must be considered. Often porch or garage roofs can be used. Rope ladders, knotted rope, or some other type of auxiliary device may be required to prevent injury due to jumping from the second floor.

When your bedroom has only the high windows so prevalent in contemporary homes, instruction should be given on how to put a chair or dresser in front of the window to enable a person to escape.

Plan to meet at some predetermined place outside so that you can count noses.

Always sleep behind closed doors. Keep doors to basements, utility rooms, et cetera, closed at all times to prevent the spread of any fire.

If windows have to be broken to permit escape, place pillows or blankets on the window sill to protect from broken glass.

Always test any closed door when a fire is suspected to see if there is a build-up of heat on the other side. If a door is hot to the touch, leave it closed.

Provide yourself with a whistle or some other device to awaken the rest of the family.

Remember that the floor will usually have about 18 inches of smoke-free space above it, if you have to pass through a smoke-filled area.

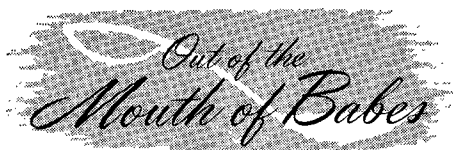
Turn on the lights to help you to see what you are doing. Provide a flashlight for use when the electricity is off.

Delegate someone either to call the fire department or to go to the nearest neighbor to have him call, if your telephone is dead or cannot be reached. If fire alarm boxes are in your neighborhood, know where they are located and how to use them.

Provide special procedures for invalid members of your family.

When everyone is accounted for, allow no one to go back into the burning building to rescue pets, toys, or valuables.

Fire fighting is for professionals. However, if the children can be supervised by an older person, an adult may endeavor to control a small fire. *Never take any chances.*



"The Debil Made Me Do It!"

"Laurie, what did you say?" I asked my three-year-old daughter. The incredulity in my voice stopped her in her tracks. Still smiling, but with a little less enthusiasm, she repeated the new word she had learned. It was not, I felt, a word to be retained as a part of a child's permanent vocabulary.

Shocked at its derogatory nature, I asked, "Where did you learn that word?" The look on my face, the tone of my

If the family in our story had practiced these principles, they would still have an unbroken family circle.

Other Important Factors

Our discussion thus far has concerned only two basic items in an adequate home fire-safety program. There are other important factors that require attention. These would include:

Proper housekeeping.

Proper use of fire extinguishers and other fire-fighting techniques.

Proper first-aid procedures, including mouth-to-mouth resuscitation.

Home inspections by your local fire department.

Adequate protection of records and personal papers from fire.

Proper handling and storage of flammable liquids and aerosol containers.

Proper use and maintenance of heating and electrical systems.

Precautions concerning combustible clothing and drapes.

Proper cooking procedures both indoors and out.

Proper Christmas tree care.

Adequate insurance to help recover losses from a fire.

Summary

In summary, effective home fire prevention includes: (a) Recognizing fire hazards, (b) correcting them, (c) making sure that they stay corrected, and (d) providing a means of escape if a fire does occur.

During Fire Prevention Week, October 9 to 15, take a careful look at your home. Remember that *you* are responsible for the safety of your loved ones and that it is a year-round task. To be a good Adventist you should not only know how to avoid the eternal fire that will consume the guilty in the future, but how to prevent the fires that destroy the innocent in the here and now.

voice, must have registered clearly. The proud smile faded from her little face, and fearing she knew not what, she summoned a few perfectly formed drops of tears to her eyes and managed a look of remorse.

The tears welled into a little stream, and the signs of remorse took on momentum as she studied my face. "I thorry, Mommy." Then—"The debil made me do it!"

A plausible excuse for a three-year-old.

Actually, I was filled with tenderness and pity for my innocent child, whose inborn nature led her to transfer the blame.

What will we reply when the great Judge asks, "Why did you say that?" Will it be sufficient to answer, "The devil made me do it?"

VINNIE RUFFO

From the Editors



GOING HOME

How often in this life our best laid plans fail of fulfillment; our greatest joys are neutralized by sorrow; at the moment of apparent victory we taste defeat.

We thought of this recently as we read an Associated Press dispatch from Palermo, Sicily. Serafina Gibilaro, an 85-year-old widow, had been away from her native Sicily for 55 years. Most recently she had lived in Pa-coima, California. Now she had left her home in America, planning to spend her final years in Porto Empedocle, Sicily, where she was born.

But her hopes were not to be realized. Minutes after setting foot in Palermo she died of a heart attack. Her nephew, Umberto Salerno, explained, "When we alighted from the plane at the Palermo airport she was overwhelmed with emotion." A few minutes later she died in the terminal building.

Like this aged widow, the people of God are longing for the homeland. Like her, too, they will be overwhelmed with emotion as they set foot in the land for which they have been homesick so long. But, unlike her, their joy will not be cut short. They will live forever and ever, drinking more deeply of the eternal delights that shall be known only by those who see Jesus face to face, those who are forever beyond the power of death, those who never again will say a heartbroken good-by.

The event that places the redeemed amid the unending joys of heaven is the coming of Christ. Fervently, then, we say with John the Beloved, "Even so, come, Lord Jesus" (Rev. 22:20).

K. H. W.

LIFE, TIME, AND THINGS

The basic fact of man's existence, out of which all other human characteristics and relationships grow, is his relationship to God as Creator and Lord. "None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:7, 8, R.S.V.). Thus it is that by ignoring God in thought or act, a man violates the most fundamental principle of his nature as an intelligent, moral being, and in so doing commits sin. Conversely, conversion consists in voluntary acceptance of the principle of submission to God as Creator and Lord, and probationary time affords man with an opportunity to build this principle into his life and character.

In order that man might function effectively as an intelligent, moral being, God endowed him with an environment of material *things* (the natural world, which He had made in six days), with *time* in which to develop character (in units of seven days each, based on Creation week), and with *life*. We cannot conceive of man's existence apart from life, time, and material things, for these constitute the essential elements of being. The absence of any one of the three would automatically deprive a man of existence. Having come from God, all three are sacred to the purpose for which they were given, and in receiving them man became a

steward of these divine gifts and accountable to God for the use to which he puts them. In fact, his continued existence was to be conditional upon recognizing that they came from God, and willingness to use them in harmony with the Creator's purpose.

For man's effective function as an intelligent, moral being it was also necessary for him to understand his relationship to his Creator, and his personal responsibility for the life, time, and material blessings a wise and beneficent Creator had bestowed upon him. To this end God provided our first parents in their Eden home with three object lessons specifically designed to impress upon them the importance and value of these three gifts—the tree of life, the Sabbath, and the tree of the knowledge of good and evil.

In partaking of the tree of life they acknowledged their dependence on God for *life*; in observing the Sabbath they acknowledged their accountability to Him for *time*; in not eating of the tree of the knowledge of good and evil they acknowledged that all of the *things* they did enjoy came from Him—it was the exception that proved the rule. In all three they had an opportunity to demonstrate and to practice their loyalty and allegiance to God in a practical, concrete way. Abstract understanding and mental assent were not enough. All three were acts of love, faith, and fealty, and the Creator designed that, knowing these things, they would find happiness in doing them. Except for these abiding reminders they would be in danger, like the prodigal son, of wandering off into the far land of forgetting God altogether.

Perpetual Reminders

The presence of the tree of life in the Garden of Eden was to be a perpetual reminder that man did not have an absolute and unqualified right to life for time and eternity, with no strings of responsibility attached to it: "In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct."—*Patriarchs and Prophets*, p. 60. Perhaps, as in Eden restored (Rev. 22:2), the tree of life bore a different variety of fruit every month, and as our first parents partook of that fruit they acknowledged that life itself was a sacred gift they held in trust from God.

By requiring Adam and Eve to cease from their ordinary pursuits one day in every seven, God provided them with a weekly reminder that they were accountable to Him for the use of all their time: "God saw that a Sabbath was essential for man, even in Paradise. . . . He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator."—*Ibid.*, p. 48. The Sabbath was made for man in order that man might not forget the Lord of the Sabbath.

The presence of the tree of the knowledge of good and evil reminded Adam and Eve that their rulership of this world was not absolute: "This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements."—*Testimonies*, vol. 6, p. 386. They were stewards of the material blessings they enjoyed, and

responsible to God for the use to which they put them.

God created man a free moral agent. He might choose to acknowledge God as the source of his material blessings, his time, and his life. Or, if he so chose, he might divert the sacred hours of the Sabbath to his own use, he might refuse to eat of the tree of life, or might eat of the tree of carnal knowledge. In doing any one of these things he would prove himself a traitor to his sacred trust; he would sever his relationship to God, and would incur the automatic results of this wayward course of action. He would forfeit his conditional right to things, to time, and to life itself. Then what would he have left? He would not even exist.

Next week we will consider the application of these three principles in our day.

R. F. C.

THE GOD WE WORSHIP

Not by chance but by design does the first angel's message of Revelation 14 begin with the words, "Fear God." Nor by chance does the message call attention to God as Judge and Creator. This message is custom-designed for today. In a time when radical theologians are declaring that God is dead, and evolutionary scientists are declaring that He never even existed, this message meets exactly the world's need: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (verse 7).

Today, perhaps as never before, the world needs a knowledge of God, of His person, His character, His government. Multitudes talk about God—religion has never been more popular—but only a relatively small number know the true God. "The living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. . . . The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phenicia."—*The Great Controversy*, p. 583.

With false and inadequate ideas of God abounding today, it is small wonder that people have such flabby attitudes on morality, such low goals for themselves, such strange religious beliefs, such minimal faith; for one's concept of God colors, influences, and determines virtually every aspect of life. Ellen G. White wrote of the Sadducees in the time of Christ: "Their ideas of God molded their own character."—*The Desire of Ages*, p. 604. So it is with all of us. The ideas that we hold—whether of God or of anything else—mold our character.

Little Knowledge of God

Years ago Sister White wrote: "It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted."—*Christ's Object Lessons*, p. 415. That statement, made before the turn of the century, describes our day perfectly. Millions of people—even professed Christians—are so poorly informed about God that they worship Him from fear. Others demean Him by thinking of Him merely as a convenience. Still others have created a god in their own image.

W. H. Auden, seeking to describe the people of this generation, has pictured them as praying: "O God, put away justice and truth, for we cannot understand them

and do not want them. Eternity would bore us dreadfully. Leave Thy heaven and come down to the earth of water clocks and hedges, become our uncle, look after baby, amuse grandfather, escort madam to the opera, help Willie with his homework, introduce Muriel to a handsome naval officer, be interesting and weak like us, and we will love you as we love ourselves."

To us this concept of God and His place in the human scheme of things is at best immature, at worst sacrilegious. Nevertheless, it is typical of that possessed by millions. How tragic!

Yet, with darkness covering the earth, and gross darkness the people, it is encouraging to note that "at this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . . Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' . . . The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness."—*Christ's Object Lessons*, pp. 415, 416.

Proclamation Plus Demonstration

It is impossible to misread the meaning of this passage. The remnant people are to present to the world a clear picture of the God of the Bible. They are to set forth His character. They are to make His claims so plain that all will be able to choose intelligently whether they wish to worship Him.

More than that, God's people are to demonstrate in their own lives the truths that they proclaim. When they talk about God as a God of law, they are to reveal obedience in their own lives. When they talk about God as a God of love, they are to demonstrate His love. When they talk about God's mercy and justice, they are to manifest a balance of those characteristics in their own lives. When they talk of God's forgiving nature, they are to demonstrate forgiveness. When they talk about His power, they are to reveal that power.

From time to time we shall discuss in these columns various aspects of God's character as revealed in the Scriptures. We shall do this because in the coming period of trial and test, the people of God "can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them" (*The Great Controversy*, p. 593). We must know God if we are to give glory to Him.

Basic to triumphant, successful living is an understanding of the unlimited resources and power of God. This concept enables one to think big, to attempt great things for God. It is the key to the exercise of faith. Next week we shall discuss this divine characteristic.

K. H. W.

(To be continued)

HOW TO SENTENCE DRUNK DRIVERS

Unable to pay a fine levied against him for driving while intoxicated, an Oklahoma man faced a long jail sentence. Instead, however, the judge jailed the offending car for 180 days, at the close of which the owner would have the privilege of paying the storage charges and picking it up. He felt reasonably sure that a man with no car, no driver's license, and no money would not be a menace on the highway for the next six months.

R. F. C.

LETTERS

From Readers

ULTIMATE AUTHORITY

EDITORS: With great interest we have read your editorials on "Authority and the Three Angels' Messages." This is one of the finest presentations we have seen in a long time. It exemplifies so splendidly our own feelings about the basic relationships for the Christian.

DR. AND MRS. JOHN HOLLOWAY
South Pasadena, California

EDITORS: I wish to commend you for your series of editorials on "Authority and the Three Angels' Messages." The one about authority in regard to the Sabbath is especially good in that it brings out so clearly the tremendous issue involved—that is, should we obey God or man—or, in other words, who is our spiritual master—Christ or Satan? I do hope you will see fit to put this series out in reprint form. I wish to buy a quantity, if you do.

FRED W. HUME, JR.

Glendale, California

EDITORS: Your series on "Ultimate Authority" in spiritual matters was impressive and helpful. What about a reprint of this excellent material?

ERNEST LLOYD

Loma Linda, California

► No plans for this, at present.

THANKS FOR ARTICLE

EDITORS: "More Than Conquerors" by Edward G. Bartter (August 18), is such an excellent article. I want to express my sincere appreciation for it.

MYRTLE LEORA NELSON
Pasadena, California

DIALOG WITH THE MODERN MIND

EDITORS: Your editorial of August 18 was welcome; I was delighted to see in official print what many of my friends have been discussing for some time. I have been disturbed with the rather clumsy manner in which Adventism has been propagated by such means as "Black Light," "Diorama," Walt Disney films, evangelists with white coat, boutonniere, et cetera. The obvious superficiality would cause any intelligent person to associate Adventist belief with such trivia. Nor did the newspaper advertisements and speaking topics tend to correct the impression. These techniques are repulsive to intelligent people, Adventist or not, but they become depressing to the layman who is helpless to change the situation.

You invited the laymen to offer their suggestions. I have one suggestion that would be too difficult to elaborate here. The question you pose is one of understanding, and this goes back to education. I doubt seriously if we have succeeded as much in educating people as we have in indoctrinating them. The former puts emphasis upon creative thinking wherein the person comes to a conclusion from his own conviction; the latter tends to make the mirroring of someone else's opinion the goal. Imaginative teaching, free

inquiry, and, probably most important, insisting that individuals express their opinions should be applied in the classroom as well as in the Sabbath school system. Truth has nothing to fear from an inquiring mind, whether the person is an Adventist or someone like your Astrojet friend.

GERALD J. GHELFI

Pomona, California

EDITORS: Your editorials "Dialog With the Modern Mind" were of particular interest to me since I am in a non-Adventist environment as a supervisory engineer for an aerospace electronics company. In this environment for more than nine years—three years of which I have been a Seventh-day Adventist—I have arrived at a few conclusions which I am listing without regard to order of importance, for who knows that.

1. We must be ready to fulfill 1 Peter 3:15 in our daily witness.

2. We must be completely consistent with our message, including healthful living.

3. We must have a good offense. Many times when I challenge colleagues on points such as state of the dead, hell, et cetera, they admit that they do not accept the traditional positions, and thus I can encourage them to study and find what the Bible actually says.

4. By bringing the life and works of Ellen G. White into focus this nonreligious, skeptical group's interest is stimulated. Many have never heard of her and God's work through her whereas they've heard of false prophets and leaders. Just this past week I took a train to Chicago because of the airline strike. I had the good fortune to spend several hours talking with a professor of philosophy from Howard University. Highly educated and most interesting, this man discussed a wide variety of items including religion. He asked if I had ever heard of the woman who formed the Four-Square Gospel Church. The point is, he, as many others, are aware of figures whose lives were nothing compared to Mrs. White and her impact on the world. This man lives in Takoma Park, and is acquainted to some degree with SDA's, yet had never heard of

Mrs. White. He seemed to be most interested.

5. Bible prophecy is another area that is of interest to people—like water to the desert traveler. Too many SDA's think everyone about them understands SDA beliefs, including Revelation 13 and 14. My experience has been that many (including Roman Catholics) haven't even heard of the SDA Church, let alone know much about the Bible.

To reach people, in addition to living as consistently as I can, I give them tracts, our missionary papers and books, and Bible studies. These people aren't as disinterested in God's Word as they are tired of trivial, man-produced religions, and they think that this is all anyone has to offer. This is the concept that must be broken down.

R. N. MCDANIEL

Jessup, Maryland

EDITORS: I am a layman. I sell SDA literature from door to door. I read with interest your remarks on "Dialog With the Modern Mind." I wonder how Paul the apostle reached educated, "modern" people. Surely he did, for it is written in the Scriptures. In his time there were such minds (men of Athens, et cetera, and others that were highly educated in worldly matters). But notice in all the writings of the Epistles, and in the Acts of the Apostles, how the Holy Spirit led the way in everything, no matter what it was. God's wisdom will confound the wisest of this world. But to get this wisdom, it must come through the Holy Spirit. I am not saying we don't have the Holy Spirit, but we lack His full and complete guidance. Surely as we read the accounts recorded in the Holy Scriptures of the manifestation of the Holy Spirit, we need not think that today God has no answer to how we may reach such minds as you wrote about. To please God takes more than mere human effort, it takes divine wisdom with human effort, and that's what I have been trying to say in this letter, and what's on my heart.

C. J. LOMAX

Crawfordsville, Oregon

Fellowship of Prayer

"Wonder of Wonders"

"I sent in a request for prayer about four years ago. I had been almost overcome with grief and worry at times. . . . Then I remembered I must trust the Lord. Thank you so much for your prayers. Our daughter had married out of the truth. She was deserted by her husband and left with two little ones to support. She was discouraged and went farther and farther from God. Then, wonder of wonders, the Holy Spirit worked on her heart. At one of our colleges (during revival week) she surrendered her all to Jesus again. That was two years ago. . . . Please continue to pray for her. It is a struggle for her to find work where she can have Sabbath off. . . . Pray that she will have complete victory.

"Please pray for another daughter and her husband who are putting other things ahead of their preparation for the coming of Jesus."—Mrs. W., of Missouri.

"I want to thank you for your prayers. My life has become enjoyable. Many blessings have come to all of our family. I ask that you continue praying for all on the list that I sent."—Mrs. H., of Oklahoma.

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

Reports From Far and Near



The servicemen who met with Ralph E. Neall at Sabbath school in Cu Chi, Vietnam.

With Our Servicemen in Vietnam

By RALPH E. NEALL
President, Vietnam Mission

Many of the 300 Adventist servicemen in Vietnam are holding their own Sabbath schools in mess halls, chapels, and tents. There are Sabbath schools in An Khe, Qui Nhon, Nha Trang, Cu Chi, and Cam Ranh Bay. Besides these, our headquarters church in Saigon serves about 20 servicemen each week.

Recently Chaplain (Major) W. S. Hall and I had the privilege of visiting the Sabbath school in Cu Chi, some 20 miles northwest of Saigon. Formerly we drove through this town in our car, but at the present time it is safer to go by helicopter. On this Sabbath morning a helicopter whisked us off to Cu Chi in just a few minutes.

Men in the emergency room of the nearby hospital directed us to the mess hall where our Adventist GI's hold their services. Soon we met Pfc. Harry Royal, who is the superintendent of the local Sabbath school. We were told that there are about 35 Adventist servicemen in this area. By nine-thirty, 15 men had come to worship. This is because the men are often scattered by military assignments. They count themselves fortunate when they can come to Sabbath school, and this is reflected in the liberal offerings they send to our mission headquarters each week.

Major Hall introduced the two of us to the men, and delivered the supplies of literature he had brought. Afterward I

spoke on how to trust the Lord. The men were of good courage in the Lord, and look forward to the day when they can return home.

Some of those we met were: Pfc. Harry

Another First for Philippine Union College

Anthony Aaby, son of Ogden L. Aaby, business manager of Philippine Union College, recently qualified for both the Philippine and U.S. private pilot's license. He completed the requirements for both licenses during the 1965-1966 school year. In completing the flight time required, Anthony has logged more than 100 hours of solo flying. He has expressed a desire to be a second-generation missionary and believes he will be able to render more efficient service by possessing a pilot's license.

P. G. MILLER, Dean



Royal, Pfc. Frederick G. Lefler, Pfc. Malcolm L. Hargrave, Pfc. Dennis B. Kay, Pfc. Roger K. Wahl, Pfc. Gerald H. Chapel, Pfc. Melvin Kohltfarber, Pfc. Earnest Flowers, Jr., Pfc. Ernie D. Beisker, Pfc. David A. Curtis, Pfc. Dan Doniak, Sp/4 James I. Crabtree, Pfc. Robert Wagner, Pfc. Fred Villanueva, Carroll Blackshire, and Sp/4 Cesar Gonzalez.

Pursued by God and Truth From China to Florida

By GLENN FILLMAN
Pastor, Temple Church
Miami, Florida

Late in 1965 Mrs. Oleg Boutzilo of Miami Shores, Florida, answered her doorbell, and found two courteous boys at her door. With a smile they handed her some literature and asked if she would like to help with the worldwide work it described.

She gave them a small donation, and they went on. Afterward Mrs. Boutzilo asked herself, "How do they happen to be soliciting in Miami Shores? I thought there was an ordinance against door-to-door solicitation." Then she telephoned the police and said, "There were two little boys at my door a few minutes ago soliciting money for some project. Do they have authorization?"

She was told that they were from the Seventh-day Adventist church and that they did, indeed, have a temporary permit.

"Seventh-day Adventists," she mused. Her mind went back more than half a century—53 years to be exact—to the time when, as a girl, she was living with her Russian father and mother in China. It was back in 1913 when she became acquainted with Elder and Mrs. Francis E. Stafford and their two small children, a Seventh-day Adventist missionary family. Elder Stafford was recuperating from an illness in the little seaport town of Chefoo, where they subrented a cottage from a Russian banker and his wife who had a 12-year-old daughter, Eugenie.

Chefoo was located in the healthful climate of Shantung, one of the oldest of the Chinese provinces, where Confucius was born and where he is buried. It was while the Staffords were living temporarily at Chefoo that he, with his young son, Clarence, and a national evangelist, were probably the first to penetrate the inland area of Shantung province with Seventh-day Adventist literature—specifically, the Chinese *Signs of the Times*. This visit helped to lay the foundation for future work in that important area.

Intrigued and Impressed

The young girl and her family were much impressed by these missionaries who kept the seventh-day Sabbath, and



Mr. and Mrs. Boutzilo with Glenn Fillman, pastor of the Temple church, Miami, Florida. Mrs. Boutzilo, recently baptized with her husband, first had a contact with Seventh-day Adventists about 53 years ago.

were such fine Christian people. Eugenie often visited the missionary family and thought they were such nice people. Mrs. Boutzilo was, of course, Eugenie.

Several years ago, when she was serving as an interpreter at the Miami United States Immigration Office, she was trying to help a stranded Russian woman, who said that she was a Seventh-day Adventist. Mrs. Boutzilo had telephoned the Inter-American Division headquarters and talked with L. L. Reile, who took time to assist this woman. He was a fine Christian gentleman, and he invited Mrs. Boutzilo to attend his church. But she was Russian Orthodox, and was not interested in another religion.

As time went on, she became dissatisfied with her church. She started "shopping around." Eventually she and her husband (also Russian) united with a local Baptist church and became very active.

Later they began listening to a radio program in which the seventh-day Sabbath was emphasized. They sent for literature, studied extensively, and became convinced that these people were teaching some truth. There was no local church building, but a small group met each Sabbath. In fact, this organization mostly centered around one family and a church of the air. But the Boutzilos were eager to follow the Bible, so they united with this group.

However, things took place which disappointed them. More and more questions came into their minds. They were not satisfied. They withdrew from the group, and felt disillusioned.

All these memories raced through Mrs. Boutzilo's mind, after her conversation with the police officer. She later read the literature the little boys had left, and noted that Bible courses were offered in many languages, including Russian. She had once enrolled in a Russian course from another place and found it to be very poor. Would this be similar? She would find out! And so she wrote for this course and waited.

A Pleasant Surprise

What a pleasant surprise when she received the first lessons from the Voice of Prophecy! They were in perfect Russian! And those lessons were all based on the Bible. Eagerly she raced through the

course. Her husband shared her enthusiasm.

Then one day she found L. L. Reile's address, which she had not thought of for years. She wrote to him and asked about the Seventh-day Adventist Church, and if they would be welcomed as members. But before she heard from him she telephoned the Inter-American Division headquarters and talked with C. L. Powers, the president. He assured her that she and her husband would be most welcome to attend the Temple Seventh-day

Adventist church. They were present the following Sabbath, and were thrilled with what they found.

They attended the pastor's Bible doctrines class, and began attending prayer meeting each week. The pastor studied with them in their home also, and on May 28, 1966, they were baptized.

Mrs. F. E. Stafford, who is still living, was recently reached by the Voice of Prophecy. She well remembers Eugenie and her parents. What a rewarding experience this has been to her, that after more than 50 years this little girl from far-off China, now living in Miami, Florida, is today a baptized Seventh-day Adventist! She is one—and there have been untold thousands like her—whom God would never let go, but from time to time gave her a renewed contact with various ones in His church, until she finally found her way fully to the Lord.

The Staffords' "two small children" are today Clarence E. Stafford, M.D., of Glendale, California; and Mrs. Eleanor Anderson, wife of Merlin Anderson, M.D., of Yakima, Washington, former missionaries in Ethiopia. Their mother has for the past five years lived at Ventura Estates in the Southern California Conference, and "loves it there," as she exclaimed over the telephone recently.

In a letter written by Mrs. Boutzilo to Dr. Clarence Stafford immediately after her baptism, she gave some additional details, which again emphasize the fact that



General Conference President Interviewed on Radio

Newly elected General Conference president Robert H. Pierson (right), being interviewed about the beliefs and work of Seventh-day Adventists on a one-hour open-mike program called "Live Wire," on radio station WTAG, Worcester, Massachusetts. With him are Julie Chase and Michael Carrigan, who handled the interview and incoming telephone calls. The program was aired on July 29 and was arranged in conjunction with the Southern New England Conference camp meeting, at which Elder Pierson was the principal speaker.

**RICHARD J. BARNETT, Departmental Secretary
Southern New England Conference**

God uses a combination of organizations and individuals to win souls for His coming kingdom!

"The little boys left a very small folder with photos of missionary work in Africa. I laid it by the phone. A month later, when I was ready to throw it out, I saw a list on the reverse side offering Bible study in many languages. I put a cross for Russian, and mailed it. It was the Voice of Prophecy work.

"I received my first set of Russian lessons. They were wonderful, written in perfect Russian, with beautiful and inspiring poetry. This was a thrill. The reply from the Russian department was warm and personal. We began to listen to Elder Richards.

"The Russian department of the Voice of Prophecy is so happy for the news of our baptism. They certainly were wonderful to me in every way. I began a very friendly correspondence with Mrs. Olga Goncharow, who besides all her work in Russian, is a talented poetess."

Very few of our Seventh-day Adventist books have been printed in the Russian language. Those we do have were sent by Mrs. Goncharow and Elder George Melashenko, speaker on the Russian broadcast, in Glendale, California, to Mrs. Boutzilo at her request for she was hungry for more reading matter in her own language.

Thoughts From the Mount of Blessing, Steps to Christ, and some Russian tracts were sent to her. This literature in her own language helped to bring conviction to her heart, as did the personal interest of many in the Temple Miami church. Not to be forgotten was the kindness shown her 15 years ago by Elder Reile, now president of the Greater New York Conference.

It would be difficult to find two happier Seventh-day Adventists than Mr. and Mrs. Oleg Boutzilo!

Middle East Shows Gains in Sabbath School Work

By D. L. CHAPPELL

Secretary, Sabbath School Department Middle East Division

The Middle East Division with its 4,464 Sabbath school members made a 29 per cent gain in offerings last year. For this we thank God. Climbing from \$1,101 to \$2,377, our Investment offerings increased by 116 per cent, while our Birthday-Thank Offerings showed a gain of 62 per cent. Total Sabbath school offerings amounted to \$25,225.81.

Forty-nine new branch Sabbath schools and Bible schools were started in 1965, giving us a net gain of 21 in the number of branch schools in operation on December 31. With its 37 branch schools, the Egypt Mission heads the list of the nine organized mission fields in the Middle East Division.

The Amman, Jordan, church operates the largest branch school. Ninety children attend the branch Sabbath school conducted by Farouk Haddad and his Amman group in Madaba, the only town in Jordan whose church steeple is higher than its mosque minaret. To fol-



Ordination at Michigan Camp Meeting

During the ninety-eighth annual camp meeting of the Michigan Conference held at Grand Ledge, three men were ordained to the gospel ministry. The service took place Sabbath afternoon, July 30. Those participating were Neal C. Wilson, vice-president of the General Conference for the North American Division; his father, N. C. Wilson, president of the Michigan Conference; and at right, J. D. Smith, president of the Lake Union Conference. The newly ordained men and their wives standing between Elders Wilson and Smith are (left to right): Leslie Cox of Reed City, Harry Freese of Houghton, and Richard Blessing of Berrien Springs. Elder Blessing is the representative of the Christian Record for the Great Lakes area.

ERNEST WENDTH

Departmental Secretary, Michigan Conference

low up this interest a Vacation Bible School and evangelistic meetings by Pastor W. A. Potter will be held in Madaba this summer.

Last year 22 Vacation Bible Schools were conducted in Egypt, Iran, Iraq, Jordan, Lebanon, Libya, Syria, and Turkey. For the first time the teachers had the teachers' guides in Arabic to use. The division Sabbath school department is supplying these Arabic teachers' guidebooks free to the fields where Arabic is the main language. Five of the VBS students were baptized, and 184 joined a branch Sabbath school.

Growth of Adventist Social Services in Brazil

By DOMINGO PEIXOTO DA SILVA

Departmental Secretary

Two social-service projects—the Mato Grosso pemphigus ("savage fire") hospital, and the first medical missionary launch on the Amazon—were at first criticized, looked down upon, and called that "foolish Adventist adventure." But the pioneers who initiated this work disregarded the criticism and the discour-

Farouk Haddad (second from right) and his Amman, Jordan, Sabbath school group who conduct a 90-children branch Sabbath school in Madaba, 18 miles southwest of Amman, not too far from Mount Nebo. The church pastor, W. Potter (right), and two of the Amman Girls' School teachers, Diana Zeibac (left) and Angell Haddad, assist Farouk with the branch Sabbath school activities.





A victim of the skin disease savage fire holds out his hands as if to say, "Help me!"

aging prospects and at last succeeded far beyond their fondest hopes.

From a humble beginning, today by the self-sacrifice and dedicated service of Christian doctors and nurses, plus the blessing of God, our pemphigus hospital has become well-known and appreciated even beyond the frontiers of Brazil. Because of the cures from the terrible skin disease, "savage fire" patients come to this hospital not only from Brazil but also from neighboring countries. Scientists from both Brazil and overseas have gone to our hospital to study the causes and treatment of this illness, said to be worse than leprosy. From 1960 to 1964 of the 271 bed patients treated, 71.4 per cent were pronounced completely cured.

The medical missionary launch work has begun nearly 40 years ago by Léo and Jessie Halliwell, who dedicated their lives as nurses in service to the thousands of men, women, and children who live in primitive huts along the banks of the mighty Amazon and its tributaries. These unfortunate people suffer from malaria, parasites of various kinds, nutritional deficiencies, and a host of other tropical diseases.

To begin with there was only one medical missionary launch, the *Luzeiro I* (Lightbearer). Today, there are 13 large—most of them modern—medical missionary vessels plying the waters of the following principal rivers of Brazil: Seven launches (*Luzeiros I to VII*) on the Amazon and its tributaries; three launches, *Luminars* (Luminary) *I to III*, on the São Francisco and Furnas rivers; three launches, *Lucero do Sul*, *Pioneira*, and *Samaritana*, on the Araguaia and Ribeira rivers and in Baía de Paranaguá (Paranaguá Bay).

In 1964 these medical missionary launches aided 54,575 persons, treating the sick and distributing medicines, food, and clothing. They opened first-aid posts and primary schools, and announced the good news of the soon return of Jesus, emphasizing the world's need for the Prince of Peace. Many persons have been baptized as a result of the launch work.

Groups and churches have sprung up in many places along the banks of the rivers.

Many important persons have been impressed by our social service work. When we speak to these persons of the work of Seventh-day Adventists, they often remark something like this, "We have seen part of the extensive work that your church is carrying on in your schools, hospitals, on the medical missionary launches, in the newspapers, magazines, or even on television. Keep up your good work."

Three of our loyal missionaries have received recognition for their service. Léo and Jessie Halliwell received decorations from the National Congress—medals of the Order of the Southern Cross (Ordem Cruzeiro do Sul). Leslie C. Scofield, Jr., captain of the *Luminar II*, received a medal from the governor of the state of Minas Gerais for the humanitarian service he has performed for those who live along the banks of the Amazon and São Francisco rivers and their tributaries.

We rejoice that God has blessed our efforts, but much remains to be done. The old pemphigus hospital building (a remodeled house) has been condemned. A much larger plant that meets the speci-

fications of the Ministry of Health has been started.

The fleet of medical missionary launches should be increased. There are many rivers waiting for the "Messengers of Hope," as they call our launches. Hundreds of people who live along the rivers die every year from numerous diseases without even rudimentary medical aid, and many more without the blessed hope of the second coming of Jesus. We have a responsibility for these poor people.

From Home Base to Front Line

Elder and Mrs. William E. Smith and three children left San Francisco, California, August 28, returning after furlough, to Jesselton, Sabah. Elder Smith is an evangelist-teacher. Mrs. Smith's name prior to marriage was Oleta Sue McDaniel.

L. Barbara Holland left Los Angeles, California, August 22, for Tokyo, Japan, returning after furlough to resume her work as church school teacher.

Mr. and Mrs. Harry Curtis Lloyd left Los Angeles, California, August 23, returning after furlough, to Guam. Mr. and Mrs. Lloyd are elementary teachers in the Guam Mission Academy. Mrs. Lloyd's name before marriage was Bonnie Doreen Campbell.

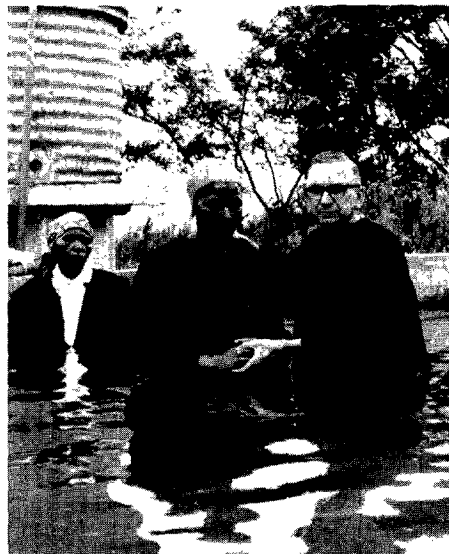
Dr. and Mrs. Sherman A. Nagel and son, James, left New York City, New York, August 24, for Nigeria. They are beginning their twenty-first year of service in West Africa, having worked at Ile-Ife, Ahoada, and Ngwa hospitals. Dr. Nagel is returning as medical director of the Northern Ngwa County Hospital in East Nigeria. Mrs. Nagel's name before marriage was Edith Louise Hill.

Dr. and Mrs. Reginald D. Rice and two children left Los Angeles, California, August 28, returning after furlough to Guam, where Dr. Rice will resume his work as medical director of the Far Eastern Island Mission Medical Clinic. Mrs. Rice's maiden name was Shirley Janet Edwards.

Dr. Alwin R. Parchment, of Willowdale, Ontario, Canada, left Toronto, July 25, for Singapore, where he will be relief physician for six weeks.

Elder and Mrs. W. Duncan Eva, of Takoma Park, Maryland, sailed from New York City, August 26, on the S.S. *United States*. Mrs. Eva's maiden name was Gloria Tarr. For many years Elder Eva was secretary of the Trans-Africa Division. For a short time he was an associate secretary of the General Conference, before being appointed president of the Northern European Division, at the recent General Conference session.

Elder and Mrs. Walter D. Marshall and two sons, of Chatsworth, California, sailed from New York City, August 26, on the M.S. *Fern Wave*, for Ghana. Brother Marshall is to be Bible teacher and chaplain at the Kwahu Hospital. Mrs. Mar-



A Queen of Swaziland Joins the Remnant Church

In Swaziland, Queen Paulina Masuku, one of the wives of King Sabusa II, received Bible studies from Sister Dube. Later, when P. M. Mabena was holding an effort at Manzini, she requested baptism. She studied further, and on March 26 I had the privilege of baptizing Queen Paulina at Manzini.

God has blessed, for not only do we have Queen Paulina as a member of our church but also two other royal wives, a sister of the king, 12 princesses, and two princes have definitely taken their stand for the truth and will be preparing for baptism. Pray that the Spirit of God will awake many people throughout Swaziland so that there will be a large number waiting for the King of kings when He comes.

J. D. HARCOMBE
President, Rhodesia Conference

New Churches Dedicated



Portsmouth, Ohio

The Portsmouth, Ohio, church was dedicated August 6. Arthur Kiesz, religious liberty secretary of the Columbia Union (now president of the Minnesota Conference), was the speaker. Other participants included F. W. Wernick, president of the Ohio Conference, and four former pastors: William W. Ellis, Ben F. Mowry, R. E. Dickinson, and Glenn Hill. The present pastor is Edwin F. Coy. The Portsmouth church was first organized as the Wheelersburg church in 1883.

CHARLES R. BEELER
Departmental Secretary
Ohio Conference



Neligh, Nebraska

Dedication services for the new Neligh, Nebraska, Seventh-day Adventist church were held on Sabbath, July 9. R. H. Nightingale, president of the Central Union Conference, delivered the dedicatory sermon and was assisted in the service by F. O. Sanders, Nebraska Conference president, C. M. Philpott, the present pastor, and R. C. Gage and E. E. Johnson, two former pastors. The Neligh church is an active group of believers representing the Advent cause in a strategic spot in the sand-hill section of Nebraska.

F. O. SANDERS
President, Nebraska Conference

shall's name before marriage was Margaret Owen McGavock.

Elder and Mrs. Paul E. Moore and two children, of Morton, Washington, sailed from Los Angeles, California, August 17, on the S.S. *Sakura* for Buenos Aires, Argentina. Elder Moore is to be Bible teacher at the River Plate College, Puigari, Argentina. Mrs. Moore's name before marriage was Georgina Fay Wyant.

Elder and Mrs. Alberto Guzman and three children, of Hayward, California, sailed from Los Angeles, California, August 17, on the S.S. *Sakura* for Venezuela, where Elder Guzman will be pastor-evangelist in the West Venezuela Mission. Mrs. Guzman's maiden name was Rosa Sehgelmeble.

Mr. and Mrs. Antti Oksanen and son, of Berrien Springs, Michigan, left New York City, New York, August 22, for Sweden, and later to go to Ghana, West Africa. Brother Oksanen is a national returning, and will be Bible teacher in the Asakore Teacher Training School at Koforidua, Ghana. Mrs. Oksanen's maiden name was Ulla Nora Birgitta Bohmmark.

Mr. and Mrs. Charlye Ross Smith and son left by car from McAllen, Texas, August 14, returning after furlough, to Montemorelos, Mexico, where Brother Ross is physiotherapist in the Montemorelos Hospital. Mrs. Ross's maiden name was Billie H. Berry.

Prof. and Mrs. John Wesley Taylor, Jr., and son left Miami, Florida, August

24, returning after furlough, to Mayaguez, Puerto Rico, where he will continue as Bible teacher in the Antillian Union College. Mrs. Taylor's maiden name was Jessie Fay Parker.

Lloyd R. Zachary, M.D., D.O., of Sacramento, California, left San Francisco, California, August 16, for Georgetown, British Guiana, where he will do relief medical work for two months at Davis Memorial Hospital.

Mr. and Mrs. Robert E. Anderson and two children left New York City, August 28, returning after furlough, to Beirut, where Brother Anderson will continue his work as manager of the Middle East Press. Mrs. Anderson's maiden name was Elsie Melva Lowry.

Roselyn Pearl Ward, recently studying at Andrews University, Berrien Springs, Michigan, left New York City, August 10, for Trinidad, where she will teach music in Caribbean Union College. Miss Ward is a national returning to her homeland.

Elder and Mrs. William F. Storz left San Francisco, California, August 21, returning after furlough, to Poona, India, where Brother Storz will take up his new work as Sabbath school secretary for the Southern Asia Division. Mrs. Storz's name before marriage was Ellen Gertrude Schmidt.

Dr. and Mrs. Louis R. Erich and three children left San Francisco, California, August 28, for Korea, returning after furlough, to the Seoul Sanitarium and Hos-

pital. Mrs. Erich's maiden name was Lillian Annie McFeters.

Elder and Mrs. Winston T. Clark and two sons left Los Angeles, California, August 29, returning after furlough, to Tokyo, Japan, where Brother Clark will resume his work as president of the Japan Union Mission. Mrs. Clark's maiden name was Helen Florence Bergherm.

J. H. Lantry and son, Kimber, left Los Angeles, California, August 16, and Mrs. Lantry and the other two children left August 29, returning after furlough, to Singapore, where Elder Lantry will continue his work as educational and MV secretary of the Southeast Asia Union. Mrs. Lantry's name before marriage was Eileen Ebba Mayberry.

Elder and Mrs. Ralph Smedley Watts, Jr., and four children left San Francisco, California, August 26, returning after furlough, to Korea, where Elder Watts will resume his work as secretary of the lay activities and Sabbath school departments in the Korean Union Mission. Mrs. Watts's maiden name was Patricia Ann Ortner.

Elder and Mrs. William H. Jensen and two sons, of Ketchikan, Alaska, left San Francisco, California, August 28, for Peru, where Elder Jensen will be director of mission stations in the Lake Titicaca Mission, with headquarters in Puno, Peru. Mrs. Jensen's name before marriage was Clara Belle Adkins.

Mr. and Mrs. Wesley Olfert, of Berrien Springs, Michigan (formerly of the

Newfoundland Mission Conference), left Vancouver, British Columbia, August 24, for India, where they will teach at the Vincent Hill School. Mrs. Olfert's maiden name was Erika Pusnik.

Dr. and Mrs. Kenneth H. Burden and four children left Miami, Florida, May 26, for Mayaguez, Puerto Rico, returning after furlough. Mrs. Burden's name before marriage was Clarita Ferne Kaufman. Dr. Burden serves as a physician in the Bella Vista Hospital.

Beverly Jane Tiberghien, of Takoma Park, Maryland, sailed from New York City on the S.S. *Mormacbay*, August 23, en route to Montevideo, Uruguay. Miss Tiberghien is to be a secretary in the South American Division office.

Martha Melvina Lunt, of Takoma Park, Maryland, sailed from New York City on the S.S. *Mormacbay*, August 23, en route to Montevideo, Uruguay. Miss Lunt has accepted a call to be a secretary in the South American Division office.

Mr. and Mrs. Hartley B. Ludden and two children left Seattle, Washington, for Singapore, on August 30, returning after furlough. Mrs. Ludden's maiden name was Sophie Emma Hilde. Mr. Ludden is an auditor in the Far Eastern Division.

Lucile Haskin left Los Angeles, California, August 30, for Bulawayo, Rhodesia. She has been on furlough, and will continue her service as a teacher in Solusi Missionary College.

Dr. and Mrs. Jack A. Seeley and two children, of Bakersfield, California, left Los Angeles, California, August 31, for Seoul, Korea. Mrs. Seeley's name was Carolyn Joyce Fish before marriage. Dr. Seeley is to serve as a physician and surgeon in the Seoul Sanitarium and Hospital.

Dr. and Mrs. George L. Caviness and daughter, of Lincoln, Nebraska, sailed from New York City on the S.S. *Queen Elizabeth*, August 31, for England. Mrs. Caviness' name before marriage was Goldie Mae Raley. Dr. Caviness is to be principal of Newbold College.

Prof. and Mrs. Roy E. Perrin and daughter, returning after furlough, left Miami, Florida, September 1, for Port-au-Prince, Haiti. Mrs. Perrin's maiden name was Fern Agetha Beltz. Professor Perrin is director of the Franco-Haitian Seminary.

Stanley L. Folkenberg, of Syracuse, New York, left Miami, Florida, September 1, going to Medellin, Colombia. Mrs. Folkenberg will join him later. Elder Folkenberg is to be president of the Colombia-Venezuela Union Mission.

Mr. and Mrs. Ronald M. Springett and daughter sailed from Montreal, Canada, September 1, for Liverpool, England. They are returning to their home division. Pastor Springett is to be in pastoral work in the British Union Conference.

Dr. and Mrs. Mark W. Fowler, of Leesburg, Georgia, left Miami, Florida, September 2, for Kingston, Jamaica. Mrs. Fowler's name was Lois Winona Nixon before marriage. Dr. Fowler will connect

with the Andrews Memorial Hospital.

Dr. and Mrs. Ronald R. Halenz and three children, of Berrien Springs, Michigan, left Seattle, Washington, September 2, for the Philippines. Mrs. Halenz' maiden name was GERALYN Elaine Spalding. Dr. Halenz will serve as a chemistry teacher in the Philippine Union College.

Mr. and Mrs. Melvin Ralph Lyon and four children, returning after furlough, left Los Angeles, California, September 2, for Tokyo, Japan. Mrs. Lyon's name before marriage was Marjorie Pauline Davis. Mr. Lyon is publishing secretary of the Japan Union Mission.

Mr. and Mrs. Samuel Espinosa and son left Miami, Florida, September 2, for Mayaguez, Puerto Rico. They returned to their home division after a leave of absence. Mr. Espinosa is to teach at Antillian College.

Dr. and Mrs. Carlyle D. Welch and daughter, of Hinsdale, Illinois, left Los Angeles, California, September 2, for Saigon, Vietnam. Mrs. Welch's name was Lora Marie Wood before marriage. Dr. Welch is to serve as a physician in the Saigon Adventist Hospital.

Mrs. Helen R. Knutson left Los An-

geles, California, September 4, returning to Tokyo, Japan, after furlough. She serves as an English teacher in Japan Missionary College.

Mr. and Mrs. Chester C. Lindt and two children left San Francisco, California, September 4, for Taipei, Taiwan, returning after furlough. The maiden name of Mrs. Lindt was Anne Vivian Drake. Mr. Lindt is head of the science department at Taiwan Missionary College.

Dr. and Mrs. Ernest A. Wagner and son, of Sonora, California, left San Francisco, California, September 4, for Taipei, Taiwan. Mrs. Wagner's maiden name was Lillie LaVona Coltrin. Dr. Wagner is to give several months' relief service in the Taiwan Sanitarium and Hospital.

Mrs. William E. Westcott left Washington, D.C., September 4, returning after furlough, to Koza, in the Camerouns. Dr. Westcott had returned in September of 1964. He attended the 1966 General Conference session in Detroit, Michigan, and now Mrs. Westcott has accompanied him on his return to the Camerouns. Her name before marriage was Mary Louise Moore. Dr. Westcott is a physician in the Cameroun Mission Hospital.

W. R. BEACH AND D. H. BAASCH

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

SCHOPENHAUER observed that reading was merely thinking with other people's brains. Perhaps he was right if in opening a book we commit ourselves to abdicate the sovereignty of our own intellectual endowment. We do sometimes find ourselves so absorbed in a book that we temporarily become someone else—the character we are reading about, for instance. Or we may become so in rapport with an author's ideas that we identify ourselves with the writer. One of our contemporary critics has said that the danger in such escape from reality is that we run the risk of permanent exile from the person we were. That circumstance, however, may be a benefit if we emerge from a book not merely a different person, but a better person than we were. I like what Montague said: "The skilled reader puts his ear close to himself, and holds his breath and listens." Now don't hold your breath, but lend me your eye for the rest of this column.

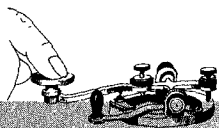
Usually, I don't care much for books of sermon illustrations. But when Robert H. Pierson's book, *501 Adventist Illustrations and Stories*, came to my desk from the Southern Publishing Association, I could hardly lay it down, so absorbed was I in its content. From varied sources, from many lands, from accounts related to the author by other

workers, and from his own experience, Elder Pierson has succeeded admirably in what he set out to do—provide a volume of illustrations with an "Adventist ring" to them. The book has been prepared for workers in every department of the church. Here are modern parables for the pastor, MV leader, teacher, doctor, yes, even the church treasurer. Here are windows for talks and sermons on more than 200 topics. Just reading the book will give a lift to your faith and confidence. 308 pages. \$5.95.

Occasionally here at the Review, we sell out the first edition of a book and do nothing about reprinting it until inquiries and demands provide a mandate for a second edition. That is what has happened to *David Livingstone* by Kreigh Collins. The author, an artist with national reputation, had done the art work on many of our books for years. In this one he was given free rein for providing both the text and the lovely drawings. No home with children should be without this imperishable story. It will adorn your children's bookshelf and delight every junior's heart. \$2.75.

What Stopped the Music? is the title of Lawrence Maxwell's exciting little paperback storybook, but it could have been "Coons in the Corn," "Three Sips of Bear," or "My Car Had Bad Habits," for like the title of the book these others are only samples of the 21 stories told only as the editor of *Guide* can tell them. Sprinkled with line drawings. 96 pages. Only 30 cents. Order a dozen to give to neighborhood children. Pacific Press.

REVIEW AND HERALD, October 6, 1966



Brief News OF MEN AND EVENTS



Inter-American Division

Reported by
Evelyn Platt

► W. T. Collins, former president of the Guatemala Mission, is located in Puerto Rico, where he is president of the Antillian Union Mission.

► S. L. Folkenberg has arrived in Colombia from Syracuse, New York. He replaces A. H. Riffel as president of the Colombia-Venezuela Union Mission. Elder Folkenberg previously spent 13 years in the Antillian Union Mission territory.

► J. G. Fulfer has taken up his responsibilities as president of the Franco-Haitian Union Mission, after serving in the same capacity in the Caribbean Union Conference. His successor is George O. Adams, president of the British Columbia Conference in Canada.

► Connecting with the Central American Union Mission as secretary-treasurer and auditor is A. L. Edeburn, whose last post of duty was in the General Conference insurance service. Brother Edeburn has a 17-year service record in various fields of the Inter-American Division.

► Returning from furlough, R. R. Drachenberg, former Puerto Rico Conference president, assumes the position of education and church development secretary for the Mexican Union Mission, replacing Henry Fuss, who has become director of the Pacific Agricultural and Industrial School at Navojoa, Mexico.

► Mark W. Fowler, M.D., of Albany, Georgia, has accepted an appointment to the staff of Andrews Memorial Hospital, Kingston, Jamaica. On occasion Dr. Fowler has served as relief doctor in the division. His daughter and her husband are workers in the Guyana Mission.

► Robert Woods, acting president of Antillian College, sends word that the opening enrollment this year shows 452 young people matriculated as follows: elementary school, 80; secondary school, 127; college, 245. This is an increase of 80 students over the total enrollment last year.



Atlantic Union

Reported by
Mrs. Emma Kirk

► The largest summer school graduation in the history of Atlantic Union College took place on Saturday evening, September 3, in Machlan Auditorium. Thirteen candidates received the Bachelor of Arts degree, 10 received the Bachelor of Science degree, and 27 nursing students received the Associate in Science degree. E. J. Folkenberg, secretary of the General Conference Temperance Department, spoke at the Friday evening pinning

ceremony for the nursing students. Mrs. Alma Tracy, chairman of the division of nursing, presented the graduation pin to each one of the students. The speaker for the baccalaureate service at the regular worship time Sabbath morning, September 3, was J. Reynolds Hoffman, ministerial secretary for the Atlantic Union Conference. Dr. E. L. Latimer, chief of surgery at the New England Sanitarium and Hospital, gave the commencement address on Saturday night. Dr. C. G. Gordon, director of the summer session at AUC, presented the class to President R. L. Reynolds, who, with assistance from Mrs. Karen Hicks, registrar, conferred the degrees.

► For the first time, the Bermuda Institute in Hamilton, Bermuda, enrolled more than 200 pupils when school opened, September 1. Roy Malcolm, principal, heads the staff of teachers. The school stands high in the union both academically and spiritually.



Third Generation Missionary

Elder and Mrs. George W. Munson and son, Glenn, left recently for the Far Eastern Division, where Brother Munson will serve as president of the Sabah Mission. The Munsons have served in Korea since 1946 and were recently requested to lead out in the work in Sabah, formerly known as North Borneo.

Brother Munson is a third-generation missionary, and both his grandfather, R. W. Munson, and his father, Albert Munson, were ordained ministers of the Seventh-day Adventist Church. It was his grandfather, R. W. Munson, who pioneered our Seventh-day Adventist work in Indonesia. The Munsons' oldest son, Lloyd, remains in this country at Pacific Union College, where he enters training for the ministry this month.

Mrs. Munson is the daughter of Brother and Sister Lyman Bowers and was born in Korea, where her parents were missionaries for 14 years.

The Munsons are typical of the dedicated missionary families who are serving the church in many lands of earth.

D. S. JOHNSON
Associate Secretary
General Conference

► Chester Shumaker is now publishing secretary of the Greater New York Conference. He received his education at Adelphian Academy and Emmanuel Missionary College. Prior to coming to Greater New York, he was a literature evangelist and then associate publishing secretary in the Michigan Conference.

► The Midland Heights church is a new congregation of 35 members in Crawl Hill, Bermuda. It was organized early this year by V. E. Kelstrom, former Bermuda Mission president.

► Don Orsburn, publishing department secretary of the New York Conference, conducted a training school for beginning literature evangelists at Union Springs Academy on Sunday evening, September 4. More than ten people attended the school and plan to start in the colporteur work shortly.

► William E. Carpenter accepted a call to Bermuda recently and is now serving as pastor of the Warwick church and public relations director of Bermuda Mission. Elder Carpenter served a number of years after his graduation from Atlantic Union College in the Southern New England Conference. He then went to Ohio as a departmental secretary, to Virginia as a district leader, and back to Southern New England Conference where he has been leader of the Bridgeport, Connecticut, district.

► Eugene Virgil, assistant pastor of the Hamilton, Bermuda, church, has been instrumental in the baptism of three converts. Pastor Virgil is the first Bermudian to become a pastor in the Bermuda Islands. He was baptized approximately 12 years ago by the newly arrived pastor of the Warwick, Bermuda, church, William E. Carpenter.



Central Union

Reported by
Mrs. Clara Anderson

► Peter Luna from the New Jersey Conference has accepted a call to join the department of religion at Union College.

► Robert G. Beck from the Texico Conference has accepted the call of the Kansas Conference to be pastor in the Enterprise, Kansas, district.

► The Nebraska Conference has called I. J. Dennison from the Kansas Conference to pastor the Fremont, Nebraska, district.

► V. L. Heglund, pastor of the Topeka, Kansas, church, has accepted the call of the Illinois Conference to pastor a district.

► M. C. Shain, pastor of the Kansas City, Kansas, church, has accepted a call to be field representative for the Minnesota Conference Association, and will be living in Minneapolis, Minnesota.

► Mrs. Sarabel Cornell, church school teacher in the Missouri Conference, has

accepted a call to teach school at Albuquerque, New Mexico.

► Gilbert Wilks has accepted the call of the Kansas Conference to be manager of the Enterprise Academy print shop. He has been with the Christian Record Braille Foundation in Lincoln, Nebraska.

► Russel Booth has accepted the call of the Missouri Conference to be assistant publishing secretary. He comes to Missouri from Michigan.

► S. D. Pangborn, publishing secretary of the Nebraska Conference, has accepted a call to be publishing secretary in the Korean Union, and will be living in Seoul, Korea.



Columbia Union

Reported by
Morten Juberg

► Sixty-one college and academy students and leaders took part in a ten-day canoe trip in the Algonquin Provincial Park in Canada. The trip was sponsored by the MV department of the Columbia Union Conference under the direction of E. M. Peterson, MV secretary.

► William Bornstein, Ohio Conference evangelist, and Joe Spicer, assistant pastor in Columbus, are making a satisfactory recovery after a serious automobile accident.

► Lloyd B. Kidder is the new dean of men at Columbia Union College. He has been dean of men at Blue Mountain Academy and assistant dean at Andrews University. Previous to his present position he was principal of Garden State Academy in New Jersey.

► W. L. Cheatham, president of the Allegheny Conference, accompanied by his wife, has been with a 37-member group participating in the 1966 Andrews University Bible lands tour.

► Raymond Pearson, a part-time literature evangelist in the Potomac Conference, began his work during the late winter and has sold \$20,400 worth of literature during his first seven months of work.

► A retreat for Potomac Conference workers and their wives was held at Hidden Valley, Montebello, Virginia, August 22-25. Eight 75-minute periods were devoted to a discussion of the subject "The Spirit of Prophecy, Is It Relevant Today?" D. A. Delafield, associate secretary of the Ellen G. White Estate, led out in the studies.



Lake Union

Reported by
Mrs. Mildred Wade

► New evangelistic projects in Illinois include the It Is Written series of films by George Vandeman. These are being shown each Sunday at twelve-thirty on channel 19 at Peoria. In Wyoming, a small town of 1,600, the assistant pastor, Richard T. Williams, reports that 16 faithful church members are pursuing the Bible Speaks program. In two months they



Ordination in Wyoming

Curtis Dale (shown with Mrs. Dale and their two children) was ordained to the gospel ministry at the Wyoming camp meeting, Sabbath, July 23, 1966. Elder Dale has spent a number of years in our work in the Nebraska, Montana, and Wyoming conferences. He has served in the publishing department, the Book and Bible House, and in pastoral work. For several years he was leader of the Worland district. At present he is in charge of the work in the Torrington-Pine Bluff district.

LEE CARTER, *President*
Wyoming Conference

have enrolled 60, and they plan to climax their efforts with a three-week crusade this fall. The Voice of Prophecy radio crusade, sponsored by V. W. Esquilla, radio and TV secretary of the conference, opened September 9 in Waukegan.

► Mrs. Susie Kelly, a veteran Bible instructor in the Lake Region, has retired but will continue as Bible instructor for the City Temple church in Detroit. Mrs. Kelly has served as Bible instructor for the Lake Region Conference since its organization. Before that she labored as a literature evangelist and Bible instructor in the Alabama-Mississippi and Illinois conferences. In spite of serious injuries sustained in a car accident five years ago she has made a remarkable recovery.

► When Mrs. Helen Clark was recently baptized by G. A. Coffen, into the Berrien Springs Village church, it brought their total membership to 500. Mrs. Clark was one of six people to be baptized because of the witness of Billy Gatewood, a young lad who himself was a recently baptized member of the Village church.

► Mrs. Nedra Renshaw, member of the Burlington, Michigan, church, was named Layman of the Year, at a special camp meeting service. Mother of five, she also has six foster children, three of whom have been baptized as a result of her Bible studies. Her church activities include Sabbath school teacher, junior choir leader, health education leader, and member of the social committee. She raised \$300 in Ingathering, then helped another church by raising a Silver Vanguard goal. She was instructor in the Vacation Bible School, conducted cooking classes, and Light Bearers Training courses, helps in

Dorcas, visits hospitals, and speaks in other churches on the work and beliefs of Seventh-day Adventists. As a result of her activities 22 have been baptized into the church and five more are in the baptismal class.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The Walla Walla College church, which has a congregation of 1,400 members, marked the successful completion of six years of fund raising for two important projects—construction of the church building, followed by its share in the construction of Walla Walla Academy—by the burning of a final mortgage note on August 27 at the conclusion of the worship service. The pastor, Richard D. Fearing, presided at the ceremony. Other participants were W. E. Wasenmiller, treasurer of the Upper Columbia Conference, Dr. Jess Hutson, and C. O. Smith, church treasurer and cashier, respectively.

► Wayne E. Moore, former pastor of the Butte district in the Montana Conference, and his family have moved to Bozeman, where he will take charge of the MV, educational, and public relations departments of the Montana Conference. E. R. Schaak, who has been in charge of these departments, has been authorized to attend school to work on an advanced degree, after which he will return to departmental work in Montana.

► As soon as her Ethiopian visa arrives, Fearn Hiten will leave by plane for Addis Ababa where she will teach 12 missionary children all the subjects in grades one to eight at the mission compound. Miss Hiten has been teaching in the Kirkland Junior Academy in the Washington Conference.

► The Bristol Bay Mission School at Aleknagik, Alaska, recently installed a new 150-watt Raytheon radio transmitter and receiver, which greatly facilitates communications from the school.

► Roy E. Hartbauer, chairman of the Walla Walla College department of speech since 1964, successfully defended his doctoral thesis, thereby qualifying for the Ph.D. degree from Michigan State University on August 26. His degree was earned in hearing and speech science with a minor in speech education and vocation counseling. Since coming to WWC, Dr. Hartbauer has established a speech clinic for which open house will be held October 3 and 4.

► John Klim began a Bible Speaks Crusade series of meetings on September 18 in Weston, Oregon.



Northern Union

Reported by
L. H. Netteburg

► The Minnesota Conference committee has elected Arthur Kiesz to be conference president, filling the vacancy created when G. C. Williamson accepted a call to the presidency of the Montana Con-

ference. Elder Kiesz has served as secretary of the religious liberty and medical departments of the Columbia Union and as president of the Indiana and Pennsylvania conferences.

► Don Watson has joined the Iowa working force as assistant publishing secretary. He formerly served in the Georgia-Cumberland Conference in the same capacity.

► Gerald Hurst has accepted the pastorate of the Lakes district in Iowa. He has been in training at Union College.



Pacific Union

Reported by
Mrs. Margaret Follett

► Three doctors of the Central California Conference have recently entered foreign mission service. Accompanied by his wife, Dorothy, Olavi J. Rouhe, M.D., has gone to the Congo, where he will serve as a physician in the Songa Mission Hospital. Ernest A. Wagner, M.D., and his wife, Lillie, left in August for the Philippines. Dr. Wagner will occupy a position as relief physician at the Manila Sanitarium and Hospital for five months. Jack A. Seeley, M.D., with his wife, Carolyn, and two children, Caren and Steven, have gone to the Seoul Sanitarium and Hospital in Korea. Dr. Seeley will serve there as a staff physician.

► Hawaii has recently been designated as a rest and recreation area for the servicemen in Vietnam. When the first plane load of men from the war area arrived, the first name on its list of passengers was that of SP/4 Clinton M. Adams, of the First Medical Battalion, the only Seventh-day Adventist in the group. While in Honolulu, Clinton, whose home is in Washington, D.C., was privileged to attend church for the first time in six months.

► H. Raymond Shelden, associate professor of chemistry at La Sierra College, presented a paper at a convention of the American Fellows of the Royal Microscopical Society, which met at the Conrad Hilton Hotel in Chicago during the week of August 15 to 19. The paper, entitled "Teaching Microscopy in an Industrial Methods of Analysis Course," was read to an audience of academic, industrial, and serious amateur microscopists.



Southern Union

Reported by
Oscar L. Heinrich

► Ordained to the gospel ministry in the South Central Conference at a weekend camp meeting held in Birmingham, Alabama, were C. D. Joseph, pastor of the Jackson, Mississippi, district; S. H. Cox, Knoxville, Tennessee, district; G. I. Pearson, Hattiesburg, Mississippi, district; and Charles Woods, who has just accepted a call to the Lake Region Conference.

► Twenty-seven persons were baptized as a result of the meetings held in Huntsville, Alabama, by W. D. Brass, Alabama-

Mississippi Conference evangelist, and George Green, pastor.

► Twenty-two persons were baptized as a result of the meetings held in Louisville, Kentucky, by the Hooper-Glanzer evangelistic team and the pastor, R. J. Kachenneister.

► The Hattiesburg, Mississippi, church was dedicated on Sabbath, August 20. Elder G. A. Frase is pastor; present membership is 88.

► William R. Jackson was ordained to the gospel ministry at a Georgia-Cumberland workers' meeting held recently at Camp Cumby-Gay.

► The Georgia-Cumberland Laymen's Foundation was organized at Collegedale, Tennessee, on Sunday, August 7. Objective of the foundation is to sponsor evangelistic projects with special emphasis on dark-county work.

► Ralph Bailey, formerly principal at Broadview Academy, is principal of Bass Memorial Academy, Lumberton, Mississippi.

► W. P. Blake who has served in the publishing department of several conferences of the Southern Union, is now pastor of the Tupelo, Mississippi, district.

► Paul L. Jensen is the new publishing secretary of the Carolina Conference. He succeeds H. W. Eastep.

► James Duke has been asked by the Florida Conference executive committee to be classroom supervisor for that conference.

► Robert R. Johnson is the new pastor of the Bordeaux district in the Nashville, Tennessee, area. He was conference evangelist in Northern New England.



Southwestern Union

Reported by
J. N. Morgan

► The Oklahoma Conference reports that more than 3,500 persons attended the opening weekend of camp meeting this year. Robert H. Pierson, General Conference president, gave excellent instruction and brought inspiration to the believers.

► A new health and welfare depot was dedicated for the Oklahoma Conference, August 7, with city and conference officials participating. Marion Reed, mayor of Midwest City, and Leroy Hanson, civil defense director of Oklahoma, were present for the ribbon-cutting ceremony and celebration of the opening of the new depot that will serve the entire State of Oklahoma.

► Southwestern Union College alumni of the Texico Conference are making plans to sponsor worthy students who wish to attend Southwestern Union College, at Keene, Texas.

► Sandia View Academy celebrated its twenty-fifth year of operation with the opening of school on registration day, September 4. Principal R. H. Howlett reports a qualified staff in all areas of school activity. Two additions to the

academy faculty include Vickey Blisserd, dean of girls; and Robert Uthe, chairman of the music department.

► The Southwestern Union Conference publishing department was host to 70 persons who attended the summer student literature rally at Yorktown Bay Youth Camp, near Hot Springs, Arkansas, August 25-28.

► L. A. Paschal, former educational and Missionary Volunteer secretary of the Southwest Region Conference, has assumed his responsibilities as public relations secretary for the South Central Conference, with headquarters in Nashville, Tennessee.

► Elder Arthur E. Nelson, chaplain of the Jay Memorial Hospital, Jay, Oklahoma, and Mrs. Nelson have recently accepted a call to the mission field in Bangkok, Thailand. There they will join their son, Dr. Roger Nelson and his wife, who have been serving since 1950 in the Seventh-day Adventist hospital there.

► Church dedication services for the Plainview, Arkansas, church were held Sabbath, September 17. Dedication ceremonies were under the direction of J. S. Jameson, district pastor; E. F. Sherrill, Arkansas-Louisiana Conference president; and B. E. Leach, president of the Southwestern Union Conference.

In Remembrance

ANDERSON.—Laura May Anderson, died Aug. 6, 1966, at Pasco, Wash., aged 78 years. Her husband, Martin C. Anderson, survives.

ANDERSON.—Mathilda Ellis Waldemer Anderson, born March 1, 1868, at Kiron, Iowa; died at La Crescenta, Calif., June 17, 1966. She married Elder Fred Anderson, and together they attended Union College. They labored in South Dakota and Nebraska for four years and in 1901 accepted a call from the mission board to go to Finland. After nine years in Finland they were transferred to Sweden. Following her husband's death in 1912, Mrs. Anderson returned to the United States. After three years she undertook the care of the Oak Street Mission in Chicago. Following this she spent several years in various places doing colporteur work, and labored as a Bible worker in Utah, Iowa, Pennsylvania, and California. Survivors are two children, Bernhard Anderson, of Louisa, Virginia; and Ruth Butler, of La Crescenta, Calif.; five grandchildren, of whom two are foreign missionaries, Mrs. Saleem Farag and Mrs. Helton Fisher; and 14 great-grandchildren.

BAILEY.—Elton J. Bailey, born April 11, 1874, at Bunker Hill, Mich.; died July 6, 1966, at Loma Linda, Calif.

BAIN.—Lorena Eastman Bain, born Oct. 8, 1890, in Bryan County, Okla.; died May 13, 1966, at Achille, Okla.

BECKHAM.—Virginia Mary Beckham, born Sept. 26, 1898, at Waxahachie, Tex.; died July 26, 1966, at Booneville, Ark. Her husband, Horace O. Beckham, survives.

BERNER.—Sigrid Viktoria Holm Berner, born Sept. 3, 1888, at Kalmar, Sweden; died in Sweden, May 31, 1966. Among the survivors is her daughter, Mrs. V. A. Lidner.

BIRDSELL.—Mittie May Birdsell, born Dec. 23, 1878, near Cherry Grove, Kans.; died July 25, 1966, at Fort Scott, Kans.

BOWSHER.—Saleta Flenniken Bowsher, died July 17, 1966, in Amarillo, Tex.

BROADWAY.—Nellie Broadway, born July 31, 1881, at Decatur, Ala.; died at Drumright, Okla., July 19, 1966.

BROCK.—David Samuel Brock, born June 25, 1944, at Takoma Park, Md.; died July 2, 1966, at Bethesda, Md.

BRYANT.—Alice Phillips Bryant, born Dec. 15,

1908, in Oklahoma City, Okla.; died in Oklahoma City, May 20, 1966. Her husband, Elwood, survives.

BURKE.—Shellie Mae McGill Burke, born Aug. 17, 1915, in Toombs County, Ga.; died April 24, 1966, at Savannah, Ga. Her husband, Lonnie D. Burke, survives. [Obituary received Aug. 5, 1966.—Eds.]

BUSH.—James Alexander Bush, born Sept. 5, 1900, in Greenwood County, Kans.; died July 22, 1966.

CALKINS.—E. Arthur Calkins, born July 17, 1922, at Ladysmith, Wis.; died Aug. 18, 1966, at Pontiac, Mich. Shortly after returning from mission service in Africa in 1964 Dr. Calkins became ill. Survivors are his wife, Viola; four daughters, Gail, Winona, Janeen, and Patrice; and three brothers, all ministers, Everett, of Chicago, Erling, of Santa Barbara, Calif., and Harold, of Los Angeles.

CHRISTIE.—Elmer Clayton Christie, born Feb. 16, 1914, at Newburg, Oreg.; died Aug. 13, 1966, in Seattle, Wash. He attended Laurelwood Academy and Walla Walla College. After graduation in 1936 he married Agnes Berge. In 1937 they went to Inca Union College, where he was treasurer. Their next term of service took them to the Lake Titicaca Mission, where he was secretary-treasurer. For seven years he was cashier at the General Conference headquarters, and in 1954 they went to Mexico City. Here for five years he served as secretary-treasurer of the Mexican Union. He helped to establish one of the union training schools in the state of Chiapas. In 1959 he was elected secretary-treasurer of the Washington Conference. Survivors are his wife, a teacher in the Washington Conference; his son Ralph; daughter Judy; mother, Della Christie; three brothers; and a sister.

COLE.—Robert Jesse Cole, died Aug. 4, 1966, aged 72 years, at Reading, Pa. His wife, Mattie Bertha Cole, survives.

CONNELL.—Neva Reeder Connell, born June 3, 1893; died Aug. 11, 1966, at Crossville, Tenn. She graduated from nurse's training at the Kansas Sanitarium and Hospital in 1918. For a time she was the conference nurse. Survivors are her husband, W. R. Connell, and a daughter, Mrs. Jack Just, of Laurelwood Academy.

CURTESS.—Edith Grace Curtess, born Oct. 24, 1893, at Stillwater, Okla.; died July 22, 1966, in Oklahoma City, Okla. Her husband, Ross L. Curtess, survives.

DAVIS.—Lee S. Davis, born March 1, 1877, in New York State; died July 4, 1966, at College Place, Wash. In 1904 he married Lena May Keith, who survives. He taught in seven language fields in Atlantic Union College, Union College, and Columbia Union College.

DECKHUT.—Bessie Peeples Deckhut, born Sept. 10, 1885, in De Soto County, Fla.; died July 7, 1966, at Tampa, Fla.

EAGER.—Jennie Cloninger Eager, born Nov. 22, 1876, in Calhoun County, Ill.; died Aug. 23, 1966. She attended a missionary school in Sacramento in the early 1900's and went as a teacher to India. There she labored five years. Returning to California, she married Walter Eager in 1909.

ELKINS.—Murel David Elkins, born March 5, 1910, near Yorkville, Calif.; died at Sanitarium, Calif., July 7, 1966. He was employed in the St. Helena Sanitarium and Hospital in various capacities. In 1938 he was appointed assistant manager, a position he held until he became administrator of the Feather River Sanitarium and Hospital in 1961. For a time he was director of the insurance department of the Northern California Conference Association. Survivors are his wife, Florence Lyman Elkins; two sons, Marlin, of Angwin, Calif., and David, of Sanitarium, Calif.; an adopted daughter, Marilyn, of Sacramento, Calif.; four grandchildren; two brothers; and two sisters.

ETHRIDGE.—Mary Anne Ethridge, born Jan. 12, 1894, at Honey Grove, Tex.; died Aug. 18, 1966, in Oklahoma City, Okla.

FESLER.—Florence Della Fesler, born May 24, 1883, near Palco, Kans.; died June 12, 1966, at Hays, Kans.

FIELD.—George William Field, born March 30, 1942, at Malvern, Ark.; died at Davis, Calif., July 8, 1966. His wife, I. Lorraine Field, survives.

FLEETWOOD.—Nina Elizabeth Fleetwood, born May 22, 1884, at Hanover, Mich.; died at Takoma Park, Md., July 17, 1966. She began nurse's training at the Wabash Valley Sanitarium, but transferred to the Chamberlain Sanitarium in North Dakota, where she received her R.N. in 1912. She labored as a nurse, church school teacher, and Bible instructor in the Michigan, Chesapeake, and Potomac conferences.

FORD.—George Austin Ford, died Aug. 5, 1966, at the age of 52 years. His wife, Helen L. Ford, of Knoxville, Tennessee, survives.

GAY.—Orbie LeRoy Gay, born Jan. 26, 1888, at Iola, Kans.; died July 29, 1966, at Locust Grove, Okla. His wife, Zene Gay, survives.

GIESE.—Henry Peter Giese, died July 16, 1966, at Orlando, Fla. His wife survives.

GROGAN.—Bertha May Grogan, born March 3, 1883, at Livonia, Mo.; died at Unionville, Mo., June 14, 1966.

GROVES.—Kenneth E. Groves, born Aug. 23,



Arabic Spirit of Prophecy Publications

This year marked another step in the advance already made in publishing Spirit of Prophecy books in Arabic. During the past eight years emphasis has been placed on translating and publishing Spirit of Prophecy materials for the Middle East. To date some 20 books have been translated, of which six have already been published. The above photo shows R. E. Anderson (right), manager of Middle East Press, presenting a copy of the newly published *Messages to Young People* to A. A. Haddad, Middle East Division MV secretary. This book was published both in trade edition form and as the 1966 missionary book of the year for the Middle East Division.

ROBERT E. ANDERSON

1910, near Milton, Calif.; died at Bristol Bay, Alaska, July 6, 1966. In 1934 he graduated from Walla Walla College, and in that year was united in marriage to Ella Belle Sargeant. Of his 32 years of denominational service, 22 were spent in four of the academies of the North Pacific Union—Columbia, Rogue River, Gem State, and Portland Union. Thirteen of these years he was principal. The last seven years of his service he was assistant business manager of Walla Walla College. Survivors are his wife; two children, Gayle and Gary; a sister, Gladys Goss, of College Place, Wash.; and two brothers, Lovell, of Longview, Wash.; and Wesley, of Portland, Oreg.

HOHWEILER.—Dora C. Hohweiler, born April 16, 1889, in Bessarabia, Russia; died at Fargo, Okla. Her husband, C. C. Hohweiler, survives.

HOLLICROFT.—Jasper E. Hollicroft, died July 11, 1966, in Oklahoma City, Okla., aged 68 years.

HYATT.—Helen Mary Hyatt, born Oct. 6, 1883, at Williamstown, N.Y.; died at Loma Linda, Calif., July 23, 1966. When her parents were called to be missionaries in South Africa, she studied at Union College, Keenelworth, a suburb of Cape Town. Upon completion of her course, she taught there for several years, later returning to the States and taking further training at South Lancaster, Massachusetts. She served for a number of years as director of the Teacher Training Department of Claremont College, South Africa. For ten years she taught at Union College, Lincoln, Nebraska, and the Helen Hyatt Elementary School at Union College was named in her honor. Survivors are a brother, Willis Leroy Hyatt, of La Mesa, Calif.; two sisters, Hattie Hocking, of Durbin, Natal, South Africa, and Rose Watts, of Longborn, New Zealand.

JOHNSON.—Merritt Johnson, born April 21, 1883, at Spencer, Iowa; died Aug. 4, 1966, at Sweethome, Oreg.

JORDAN.—Ernest D. Jordan, born Sept. 5, 1888, at Anthon, Iowa; died July 20, 1966, at Columbia, Mo. His wife, Elda Johns Jordan, survives.

KNOWLTON.—Lester O. Knowlton, born Feb. 11, 1894, in Iowa; died May 2, 1966, at Galt, Calif. He was a teacher for 32 years, teaching in the following schools: Enterprise Academy, Laurelwood Academy, Intermountain Academy, Bakersfield Junior Academy, Redwood Empire Academy, and Lodi Academy. Survivors are his wife, Marie L. Knowlton; three sons, Lamoin, Derald, and Charles; and seven grandchildren.

LICUL.—Anna Licul, born July 26, 1895, in

Austria; died June 13, 1966, at Orlando, Fla. Her husband, Anthony, survives.

LUCCOCK.—Alphonette Geff Luccock, born Aug. 10, 1882, in Indiana; died April 28, 1966, at San Jose, Calif. [Obituary received Aug. 22, 1966.—Eds.]

MANASCO.—Phyllis Elaine Manasco, born June 25, 1952, at Umpire, Ark.; died at Umpire, July 13, 1966.

MCKEY.—Irven W. McKey, born Jan. 7, 1879, near Fort Scott, Kans.; died July 13, 1966, at Chandler, Okla.

MEIER.—Mary Meier, born Aug. 4, 1890, at Lehigh, Kans.; died July 29, 1966, at Watonga, Okla. Her husband, David G. Meier, survives.

MELENDY.—Leslie S. Melendy, born June 9, 1887, at Battle Creek, Mich.; died Aug. 2, 1966. In 1910 he was united in marriage with Lillie Greer, and to this union was born one son, LaVerne, who preceded him in death. He entered the organized work in 1920, and his first labors were with Elder T. G. Bunch as a singing evangelist in the Southern Union. In 1934 he was ordained to the gospel ministry in the Minnesota Conference. Survivors are his wife; a grandson, William Gray, of Loma Linda, Calif.; and a brother, L. W. Melendy, of Silver Spring, Md.

MENNENGA.—George Fred Mennenga, born May 7, 1883, at Rockford, Ill.; died July 30, 1966, at Calgary, Alberta, Canada.

MILLER.—John E. Miller, born May 16, 1886, at Kutter, Russia; died at La Crosse, Kans., July 15, 1966. His wife, Martha Miller, survives.

MORGAN.—Marion Miles Morgan, born Nov. 27, 1925, at Plant City, Fla.; died July 5, 1966, at Durham, N.C. She was a graduate of Loma Linda University School of Nursing and Columbia Union College and was a nursing arts instructor at the Florida Sanitarium and Hospital. Survivors include a daughter, Kathy Sue; a son, Miles; her mother, Mrs. J. A. Miles, Sr.; and a brother, Albert Miles, Jr., all of Plant City, Fla.

MULLIGAN.—Velma Mulligan, born Feb. 6, 1915; died July 27, 1966, in Maryland. She is survived by her husband, Millard T. Mulligan.

NELSON.—Charles William Nelson, born Nov. 7, 1903, at Decatur, Nebr.; died in Omaha, Nebr., June 23, 1966.

NETHERY.—Vivian Mabel Nightingale Netherery, born Oct. 18, 1888, at Loup City, Nebr.; died Aug. 1, 1966, at Loma Linda, Calif. She studied at Pacific Union College and taught in our schools in San Bernardino, Imperial Valley, and Riverside. In 1942 she married William G. Netherery, who predeceased her.

NIES.—David Nies, born June 15, 1889; died July 4, 1966, in Turon, Kans. His wife, Olga, survives.

PALMER.—Rachel Ann Mosher Palmer, born Jan. 17, 1890, in Wyoming County, Pa.; died near Steelville, Mo., July 10, 1966.

PATRICK.—Arthur Milton Patrick, born at Orlando, Fla.; died July 18, 1966, at Daytona Beach, Fla., aged 85 years. He was a lay minister and held many tent meetings.

PAYNE.—Lois Payne, born March 3, 1895, at Shickley, Nebr.; died July 22, 1966, at Hillsboro, Oreg. Her husband, Arthur, survives.

PESTER.—Pearl Pester, born July 30, 1879, at Spring Valley, Minn.; died Aug. 12, 1966, at Takoma Park, Md.

PFLUGRAD.—Arnold Pflugrad, born May 26, 1901, in Adams County, Wash.; died June 17, 1966, at Medford, Oreg. His wife, Dorothy, survives.

POWELL.—Laura May Powell, born Oct. 9, 1884, at Noel, Mo.; died at Cardwell, Mo., July 10, 1966.

PRESTON.—Florence M. Lippencot Preston, born Jan. 10, 1884, in Missouri; died July 12, 1966, in St. Helena, Calif.

ROBERTS.—Ruby Mae Roberts, born July 7, 1899, in Kansas; died June 11, 1966, at Orlando, Fla. Her husband, Jasper, survives.

ROLL.—H. E. Roll, born June 23, 1895, at Mattoon, Ill.; died Aug. 5, 1966, at Orlando, Fla. Among the survivors are his wife, Evelyn, and a son, Harold F. Roll, secretary-treasurer of the Florida Conference.

ROSE.—Harry Charles Rose, born Oct. 5, 1922, in Ozark County, Mo.; died July 31, 1966, at Hanford, Calif. He was a member of the board of Armona Union Academy. His wife survives.

SAGERT.—Fred Otis Sagert, born in 1899, at South Chicago, Ill.; died July 17, 1966, at Orlando, Fla. His wife, Lela, survives.

SCHIERMAN.—Conrad J. Schierman, born June 5, 1881, in Rush County, Kans.; died July 30, 1966, at Endicott, Wash.

SEXTON.—Louise Josephine Miner Sexton, born Dec. 16, 1887, near Coffeyville, Kans.; died at Tonkawa, Okla., April 20, 1966. [Obituary received Aug. 17, 1966.—Eds.]

SHROCK.—James Harvey Shrock, born Nov. 12, 1879, at Ligonier, Ind.; died in St. Petersburg, Fla., July 21, 1966. More than 30 years of his life were spent in teaching. His wife, Agnes, survives, as well as two sons.

SISK.—Bertha Edna Mathews Sisk, born July 23, 1904, at Mount Pleasant, Tex.; died Aug. 3, 1966, in Oklahoma City.

SOMERVILLE.—William James Somerville, born July 10, 1919, in Chicago, Ill.; died July 17, 1966, at Orlando, Fla. His wife, Phyllis, survives.

STAHLER.—Gail Elaine Stahler, born Feb. 28, 1947, in Jacksonville, Fla.; died at Haines City, Fla., June 12, 1966. Her husband survives.

STOKES.—Tempie B. Stokes, born Feb. 28, 1880, at Rockdale, Tex.; died at Deer Park, Tex., April 13, 1966. [Obituary received Aug. 29, 1966.—Eds.]

TEMPLE.—Jeanette Marion Temple, born in Ireland; died July 26, 1966, at Plant City, Fla., aged 80 years.

TURNER.—Earl V. Turner, born in Lamar County, Tex.; died May 19, 1966, at the age of 78. His wife, Jessie, survives.

UNDERWOOD.—George Burnice Underwood, died Aug. 23, 1966, at Fort Smith, Ark., at the age of 71 years. His wife, Marie, survives.

WATERS.—Silva I. Waters, born Dec. 11, 1898; died April 4, 1966, at Ann Arbor, Mich. [Obituary received Aug. 14, 1966.—Eds.]

WAY.—Hazel Dell Way, born Jan. 7, 1898, in Iowa; died April 28, 1966, at National City, Calif. Her husband, Chester F. Way, survives. [Obituary received Aug. 22, 1966.—Eds.]

WIEMERS.—Anna Wiemers, born June 12, 1897, at Walesboro, Ind.; died July 16, 1966, at El Reno, Okla.

WIGHTMAN.—Adele Cox Wightman, born Sept. 28, 1884, in Jersey City, N.J.; died July 17, 1966, at Morristown, N.J.

WILLIAMSON.—Cora E. Williamson, born Nov. 23, 1879, near Dowagiac, Mich.; died June 13, 1966.

WILSON.—Nellie Mae Wilson, born May 20, 1883, at Schell City, Mo.; died at Wichita, Kans., June 24, 1966.

WOLFF.—William Wolff, born Feb. 15, 1886, at Marion, Ind.; died near his birthplace, Aug. 22, 1966. He was a lay evangelist in Scobey, Montana, a colporteur in Indiana, and a church school teacher at Oak Grove, Missouri. During the ten years he taught in church and public schools he received an Indiana State teacher's life certificate by attending Emmanuel Missionary College and Marion College.

WOOD.—Roy Wood, born Sept. 6, 1905, at Al-

varado, Tex.; died May 20, 1966, at Duncan, Okla. His wife, Esther Griffith Wood, survives.

ZACHARY.—Tigran A. Zachary, born Nov. 29, 1882, in Persia; died at Fresno, Calif., March 14, 1966. He was a colporteur in the Middle East before migrating to America. [Obituary received Aug. 14, 1966.—Eds.]

NOTICES

Literature Requests

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

DISCONTINUE sending literature to Mrs. P. A. Waite, of Hay Springs, Nebr.

I. C. Ussung. Ede Obuk, Ibeno P.A., Eket, Uyo, East Nigeria, West Africa, wishes Bibles, songbooks, books, tracts, and other materials.

R. A. Burns. Salisbury House, Helderberg College, P.O. Box 22, Somerset West, Cape, S. Africa, needs *Review*, *Signs*, *These Times*, *Worker*, and other papers.

Friday M. Mbon. c/o Literature Band, Adventist High School, Ihie via Nbawsi, East Nigeria, West Africa, needs *Life and Health*, *Listen*, *Signs*, *Message*, *Instructor*, *Spirit of Prophecy* books, and Bibles.

Send a continuous supply of *Signs*, *Instructor*, *Review*, *Guide*, *These Times*, songbooks, *Spirit of Prophecy* books, and Bibles to David Mohammed, Carolina Village, Couva, Trinidad, West Indies.

Anita F. Magnaye. Odiongans, Romblon, P.I., wishes *Signs*, *These Times*, *Life and Health*, *Listen*, *Liberty*, *Review*, *Quarterlies*, *Worker*, *Instructor*, *Guide*, *Primary Treasure*, *Little Friend*, *MV Kit*, *Present Truth*, *GO*, tracts, Bibles, songbooks, picture cards, Bible games, flannelgraphs, slides, and prophetic charts.

Assam Training School. Jowai, Assam, India, needs reading course books, slides, filmstrips, and literature, including *Youth* and *Junior Quarterlies*.

Julietta M. Cuevas. Crossing Central, La Cavesta City, P.I., wishes *Instructor*, *MV Kit*, *Quarterlies*, *Signs of the Times*, songbooks, Bibles, *Life and Health*, *Guide*, *Review*, *Bedtime Stories*.

Joseph Branson. 247 Whitaker Rd., Pulaski, Va. 24301, needs *Signs*, *Liberty*, *These Times*, *Listen*, *Message*, *Life and Health*, *Instructor*, tracts, small books.

WANTED: A continuous supply of *Signs*, *These*

Times, *Life and Health*, *Message*, *Listen*, *Worker*, *Instructor*, *Review*, *Quarterlies*, *Guide*, *Primary Treasure*, *Little Friend*, *Present Truth*, *MV Kit*, *Liberty*, *GO*, *Mission Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, finger plays, *My Bible Story* to the following: B. G. Escara, Romblon, Romblon, P.I.; J. T. Manullang, Post Box 87, Bandung, Java; Josue N. Fofue, Banton, Romblon, P.I.; Segundo Ledres, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pedro Hermoza, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pastor J. Daniel, Kanada Section Office, 71/1 Infantry Road, Bangalore 1, South India.

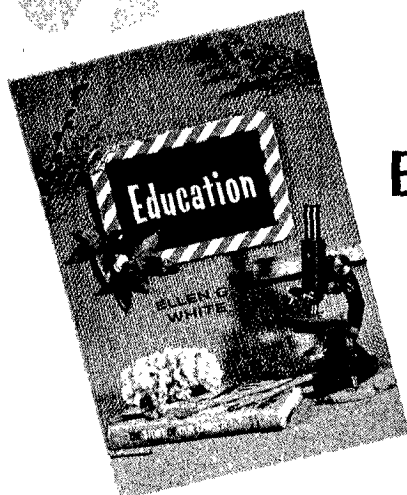
J. P. Johnson. 2112 Quillman Ave., Louisville, Ky. 40214, wishes many copies of the book *After a Hundred Years* and also suitable missionary literature.

Send a continuous supply of books, magazines, *Hymnals*, Bibles, and cards to the following: Tina Faigao, Ansonga, Tan-ag, Banton, Romblon, P.I.; W. Val Chambers, Central Jamaica Conference, P.O. Box 81, Spanish Town, Jamaica, W.I.; Angelico B. Tomarong, Office of the Municipal Court, Calatrava, Negros Occidental, P.I.; Leola Plummer Gordon, Chilibre 18, Panama; Maximo L. Divinagracia, Bayangan I, Agusan, P.I.; Pastor A. Randolph Haig, Adventist Temple, Box 26, St. George, Bermuda; Donna Calfage, Hinigaran, Negros Occidental, P.I.; Nene Candelario, Hipona, Pontevedra, Capiz, P.I.; David B. Burata, Cogon, Panay, Capiz, P.I.; Beth Samaramos, Calawag, Isulan, Cotabato, P.I.; Esther Cezar, Zamora St., Pontevedra, Negros Occidental, P.I.; Paterno Bocala, Cogon, Panay, Capiz, P.I.; Victor Kipzanang, SDA Mission, Siyin Ywa, P.O. Tahan, Kalembo, N. Chin Hills, Burma, needs a continuous supply of tracts. Bibles, sermon books, stories, *Worker*, *Revival Sermons* by H. M. S. Richards, *These Times*, *Ministry*, *GO*, *Message*.

WANTED: A continuous supply of *Signs*, *Listen*, *Liberty*, tracts, old Bibles, songbooks, small books, picture cards, Christmas cards, cutouts, children's stories, color books, finger plays, Bible pictures, prophetic charts, audio-visual aids, slides, films, Bible games, children's and youth's materials, by Mrs. L. Braithwaite, St. James P.O., Port-of-Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumuto P.O., Trinidad, W.I.; Mrs. Daphne Riley, c/o Mary Ifill, Chin Chin, Cunupia, Trinidad, W.I.

Mariano B. Abuyme. Municipal Secy., Loreto, Surigao del Norte, P.I., wishes a continuous supply of Bibles, *Signs*, *Listen*, *Life and Health*, slides, films, phonograph records, *Worker*, *Instructor*, Ellen G. White books.

Send only books, Bibles, *Life and Health*, *Signs*, *These Times*, *Message*, and *Listen* to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.



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Elsie P. Fuentes, Nueva Visayas Mawab, Davao, P.I., desires missionary papers and library books for school children.

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NOTICES

Requests for Prayer

Parents on the East Coast request prayer for a son with a broken neck and a partly severed spine.

A number of parents ask prayer that they may be able to keep their children in church school.

A son asks prayer for his father, who is elderly and dying and needs to make some things right; also for his mother, who, though baptized out of a spiritistic belief, still holds to spiritism.

Lariat Boys Ranch is faced with financial problems, help problems, problems with the county and State. They ask prayer.

Correction

In a book review in our September 15 issue a price of \$4.95 was erroneously quoted for *Those Sabbath Hours*, by Southern Publishing Association. The price is \$6.95. See ad on this page.

International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Friday, October 21, 1966, at 10:00 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the members of the Association.
M. E. LOEWEN, Secretary

The Voice of Prophecy Corporation Constituency

Notice is hereby given that a legal meeting of the constituency of The Voice of Prophecy, a corporation, will be held Friday, October 21, 1966, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the constituency.
I. E. GILLIS, Secretary

The Voice of Prophecy Corporation— California Constituency

Notice is hereby given that a legal meeting of the constituency of The Voice of Prophecy—California, a corporation, will be held Friday, October 21, 1966, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the constituency.
I. E. GILLIS, Secretary

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH **REVIEW and HERALD**

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

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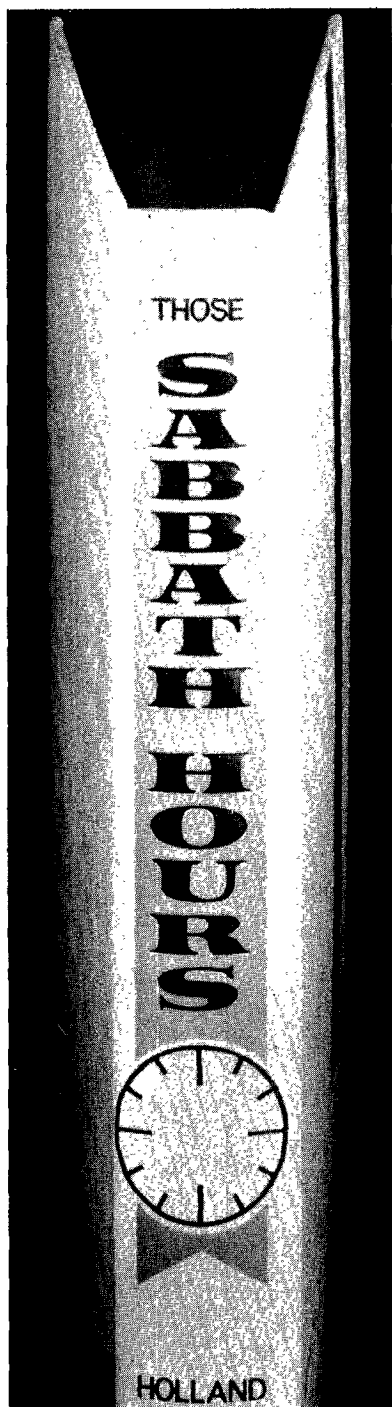
REVIEW AND HERALD, October 6, 1966

"Call the Sabbath a delight, the holy of the Lord, honourable." Isaiah 58:13.

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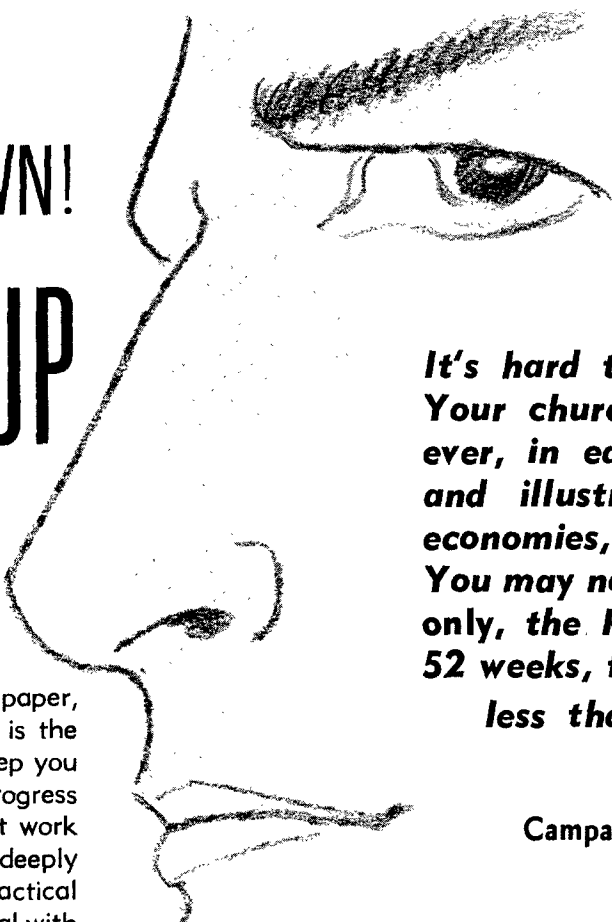
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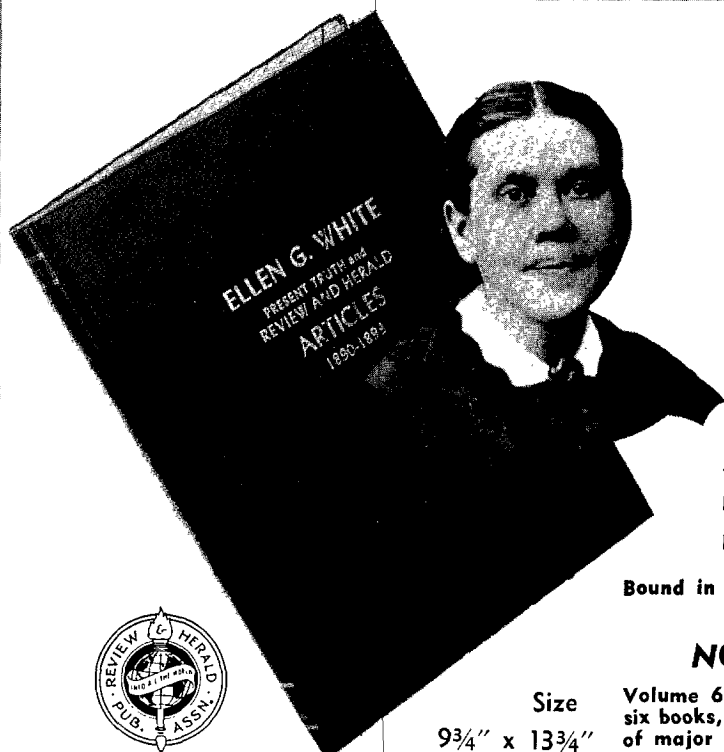
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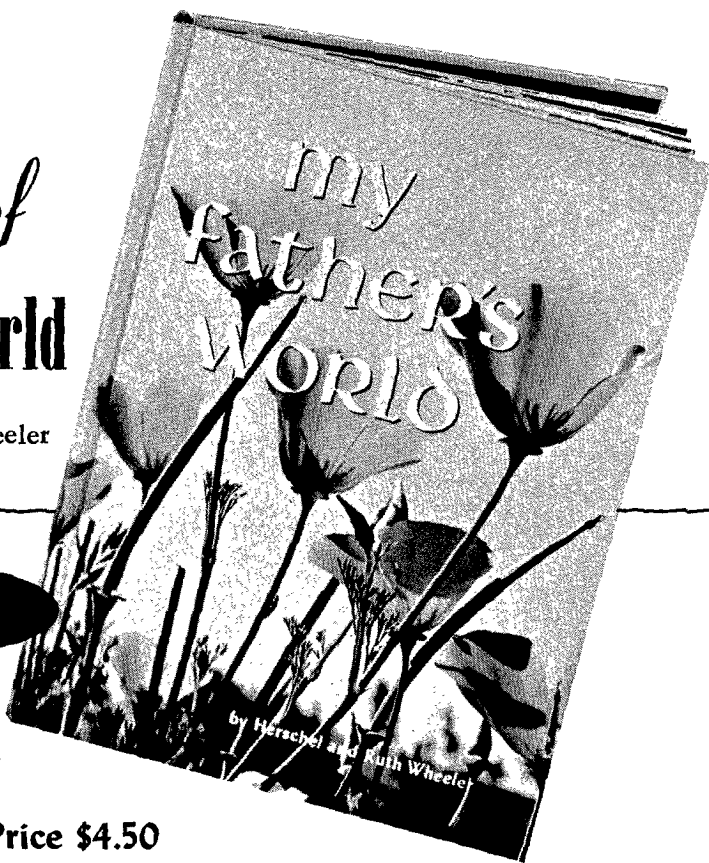
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News of Note

West Jamaica Reports Nine New Churches

It is rather unusual for nine new churches representing a membership of 311 to be voted into the sisterhood of churches in a biennial conference session. This happened in the second biennial session of the West Jamaica Conference held at Montego Bay, Jamaica, September 7-10.

During the past two years (1964-1965) 2,322 believers were baptized, thus bringing the conference membership up to 15,031. These members are organized into 128 churches and companies. During this biennial period 18 new church buildings were completed and dedicated and 44 more are under construction.

The 307 delegates elected S. M. Reid as president and A. B. Marshalleck as secretary-treasurer for the ensuing term.

With more than 2,700 cottage meetings and branch Sabbath schools being held each week we can expect a great "forward thrust" of the Advent message in West Jamaica during the days to come.

RALPH S. WATTS

Evangelism in Port of Spain

Reports from the evangelistic meeting E. E. Cleveland is holding in Port of Spain, Trinidad, indicate a Sunday night attendance of 4,000 and a week-night attendance of 2,500. A school of evangelism is being conducted in connection with this meeting. More than 50 workers are attending.

H. D. SINGLETON

Voice of Prophecy Offering

Christ has bid us: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." The urgency of Christ's words has never been greater than it is today. The millions in the great cities of the world are to be reached and warned of the Saviour's return, for surely we are living in the time of the end.

There is no better way to reach the great masses than through the broadcast word of radio. An offering will be taken up in all of the churches of North America on Sabbath, October 8—this for the Voice of Prophecy. The goal is \$400,000. May we each give liberally.

KENNETH H. EMMERSON

New Associate Secretary GC Education Department

I. V. Stonebrook, for the past eight years educational superintendent of the Texas Conference, has been selected associate secretary of the Department of Education of the General Conference.

Elder Stonebrook has served as a missionary in the educational work in China

and also as a teacher and principal in our elementary and secondary schools in the United States. He obtained his degrees at Pacific Union College, Boston University, and the University of Nebraska.

Dr. and Mrs. Stonebrook have two daughters who are presently attending Jefferson Academy in Texas.

CHARLES B. HIRSCH

Offshoot Publication

A number of our people have received through the mail a 16-page pamphlet entitled "Special Supplement to Sabbath School Lessons," and have inquired whether this is an official denominational publication. It bears no name of author or publisher.

The answer is No; this "Supplement," mailed from Vista, California, is not a Seventh-day Adventist publication. It is put out by one of seven small remnants of the defunct Shepherd's Rod, Waco, Texas. This particular group, using the name Shepherd's Rod Publishing Association, is headed by H. G. Warden. It recently merged with another small group headed by Cecil Helman, Santa Ana, California.

H. W. LOWE



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

NEW YORK—A ninth denomination, the African Methodist Episcopal Zion Church, has joined the Consultation on Church Union (COCU) as a full participant in the talks. In addition to the AME and AME Zion churches, the Presbyterian Church in the U.S. (Southern) this year joined the Consultation. Other denominations engaged in the conversations are the Episcopal, Methodist, United Presbyterian, and Evangelical United Brethren churches, the United Church of Christ, and the Christian churches (Disciples of Christ).

NEW YORK—Membership in North American Lutheran churches increased by nearly 100,000 during 1964 and 1965, bringing the total for ten denominational groupings to 9,098,792, the National Lutheran Council reported here.

DALLAS—The *Baptist Standard*, official magazine of the Baptist General Convention of Texas, has reprinted a Catholic editor's editorial condemning "the current fashion of nudity and near nudity being foisted on women." Steve Landregan, editor of the *Texas Catholic*,

Servicemen's Retreat in Alaska

Fifty-one Seventh-day Adventist servicemen and members of their families were at Tukuskoya, the wildly beautiful and isolated camp belonging to the Alaska Mission, for a servicemen's retreat, September 2-4. The camp name, translated from the Eskimo, means "arctic tern" and fits wonderfully into the splendor and remoteness of the Alaskan scene.

On the last Saturday night of the camp, during the outdoor campfire program, there was a two-hour display of aurora borealis, or northern lights, which even the native Alaskans termed "magnificent."

CLARK SMITH

Death of R. G. Campbell

We regret to announce the death of R. G. Campbell, manager of the periodical department of the Review and Herald Publishing Association. Elder Campbell died at Takoma Park, Maryland, September 13, after a short illness. To his widow, Florence Kott Campbell, and to other members of the family we extend our sympathies. A life sketch will appear in the November 3 REVIEW.

newsworthy of the Dallas-Fort Worth diocese, had charged that today's fashions are sponsored "by a handful of designers whose interests are selfish and financial at best." "With mini-skirts and 'mod' dresses, bikinis, short shorts and see-through blouses, the situation has degenerated to the level of a pagan orgy," Mr. Landregan charged. "Anyone claiming such 'fashions' are not suggestive and indecent is not naive but blind. A woman or a young girl wearing such clothes is more than a distraction. She is a scandal."

NEW YORK—Steps for joint Protestant-Catholic programs in behalf of Latin America were taken by representatives of the National Council of Churches and the National Catholic Welfare Conference at a meeting here. The conferees planned a workshop on ecumenical inter-American efforts to be held as a feature of the annual national conference of the Catholic Inter-American Cooperation Program (CICOP) at Boston, January 26-28.

ST. LOUIS—The Roman Catholic Church is developing a completely new concept of authority as a result of the Second Vatican Council. Father Francois Houtart, of Belgium, told the annual Institute for Superiors of the Sisters of St. Joseph of Carondelet here at Fontbonne College. "Authority is normal and necessary in any group, but its character changes," Father Houtart said. "The church is now moving from a monarchic to a democratic form of authority."