



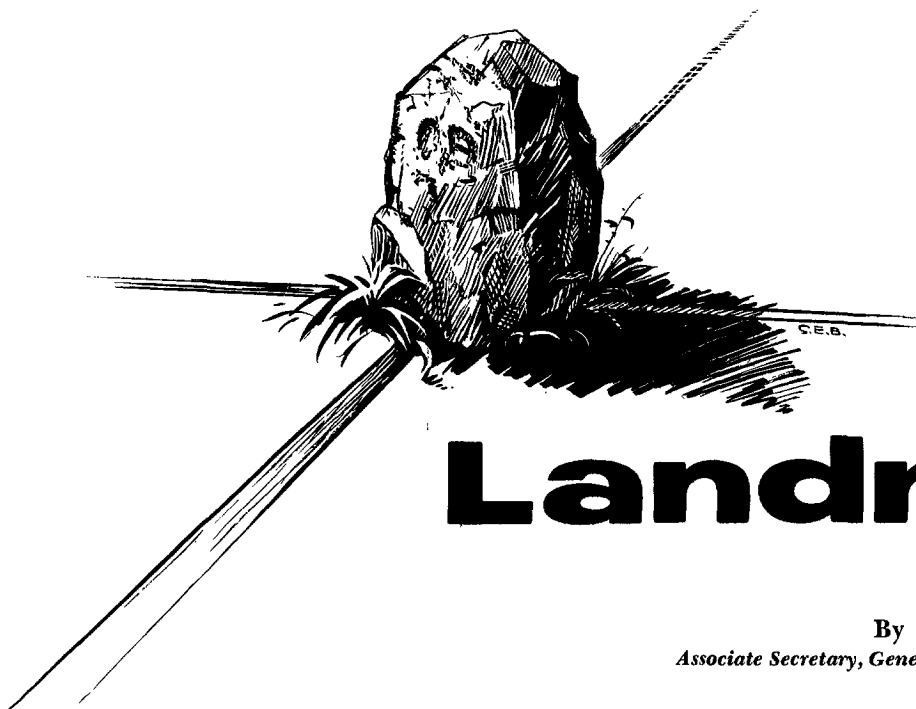
OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW

May 4, 1967



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Landmarks

By H. E. RICE

Associate Secretary, General Conference Medical Department

[Devotional study presented at the constituency meeting of Loma Linda University, February 6, 1967.]

SOME academicians believe that a conservative religious organization such as Seventh-day Adventists is ill adapted to operate a great university. Some disciples of the gown and mortarboard declare that a deeply religious climate in which faith in the unproven and a firm belief in the impossible prevail, is incompatible with the questioning attitude of the scientist and the inquisitive scholar. Some contend that the approach of a university must be to question and to doubt, while the approach of the religionist must be to believe without doubting, and that the two are not easily reconcilable. Some, in the quiet circles of their friends, without quite the courage to articulate it publicly, would paraphrase the poet Kipling into:

"Oh, faith is faith and doubt is doubt and never the twain shall meet

Till earth and sky stand presently at God's great judgment seat."

Conversely, some sincere religionists

believe that the eternal search for truth in a university environment is destructive of simple faith in God, a faith that reaches far beyond the bounds of demonstrated knowledge in order to see the invisible and to accept the unprovable.

From this point of view, attitudes that some assume as necessary for a university are destructive of religion. They can point to great centers of learning that have tended to lead man away from God rather than toward Him.

Still other saintly men honestly fear universities and colleges without fully realizing that what they actually fear is that the discovery of new truth will upset their tranquil rationalizations and force them to re-examine their positions—which re-examination is always painful and difficult. Some people think it is more righteous to accept, unquestioningly, the postulates of the past than to experience the mental anguish of change or the intellectual agony of fitting new truths into the mosaic of the mind. Inevitably, the mind fashions our sense of values, our concepts of God, our goals in life, our criteria for deportment, our relationships to God and our fellow men, and our hope of eternal salvation.

Still another school of thought believes that a church environment and a religious climate are the very best and the most de-

sirable in which a great university may live and thrive and grow. People with this point of view believe that the discovery of every new truth is a step toward God. These believe that the curse of this age, the great tragedy of this generation, lies in the fact that the unprecedented advance in knowledge has not been accompanied by a corresponding advance in wisdom. The development of power has not been paralleled by a development in virtue, morality, and nobility. The development of communications has not been paralleled by an equal development of a message to communicate.

The development of the ability to move with unmeasured speed to the ends of the earth has not been paralleled by an equal development of a motivation, a dedication, and a commitment to take the simple gospel that "God so loved the world, that he gave" to all the world. What a paradox that our ability to walk in space has in fact paralleled our inability to walk in the park for the lack of the very essential elements to be found primarily in religion! The amazing development of the various medical sciences has lengthened life, and in this we rejoice, but why?

The true measure of life is not its length but its depth. The great contribution of science in lengthening life is negated unless there is an equal advance in making life better, more noble, and more Godlike. Without this, the plus of science becomes the minus of life. This is why this school of thought maintains that a religious climate is so essential, so desperately

COVER: The Montauk Point lighthouse at the eastern tip of Long Island, New York. Completed in 1797, this is one of the oldest lighthouses on the Eastern coast of the United States. As the mariner at sea depends on fixed landmarks in order that he may steer a true course to his intended destination, so the church relies on divinely appointed landmarks in ordering its affairs.

FRED SIEB PHOTO

essential, to the eternal quest for truth that is one of the roles of a great university.

This school of thought believes that no physician, no nurse, no dietitian, no technician, is truly educated until he has learned, not just to make life longer, but to make life better, richer, more noble, and more like God; until he has learned, further, that this is his personal responsibility and his commitment through the church to the world. This school of thought believes that no education is complete until this conviction is instilled as fully and indelibly as are the scientific facts that become the tools of a profession. This school of thought believes that science produces things but that religion gives them meaning, that things are tools but not ends, methods but not destinations.

Men and women with this conviction hold that the intangibles of life alone are meaningful and of true value and that love will outlast opulence. Science will lift the burden of drudgery from the shoulders of mankind and present humanity with undreamed-of leisure. This contribution, alas, will be but a curse unless religious development can give mankind happiness and satisfaction of the soul, and unless social and intellectual development can make that leisure bestowed by science meaningful to life. This school of thought believes that science contributes tools and religion contributes goals. The tragedy of today is to be found in sharpened tools with blunted goals. Thus there is a serious school of thought that believes that a religious climate is not only compatible but essential, in fact, necessary to the development of a great university.

I confess that I ardently belong to this school of thought. I believe that this university in which we gather today offers the very finest potential for the development of the tangible, and also of the intangible, hand in hand. I believe the various schools on this campus can, and do, offer the finest delicate balance between the cold facts of the microscope and the test tube and the warm and tender equations of the soul. I believe this is, and can be—nay, must be—the happy place for the combination of the unrestricted quest for truth, holding with one hand the invisible hand of God, and the sure and certain faith that every discovery of truth is but a step toward God, in the knowledge that our small minds can never understand the whole. It is also the place where one may develop a firm belief that far beyond the bounds of knowledge lie vast fields of wisdom and of faith in the un-understandable. It is a place for belief in that which is unbelievable

and certainty in that which is unprovable.

The sum total of education in this great university does, and can—yes, must and will—implant into the minds of its students knowledge, as also it must impart into the hearts and lives of all a deepening dedication to the unfinished work of God on earth. This places a tremendous responsibility upon the hearts and shoulders of the board and the faculty, for education is much more than facts imparted in a classroom. It is the impact of lives upon lives. The alumni are but the lengthened shadow of the goals and values of the governing board of the university and the projected image of the lives of its teachers.

Facts and Values Go Together

I am minded that those gathered here in this constituency meeting also believe that the discovery of facts and the development of values go hand in hand and that this is best accomplished by a great university born and nurtured in a religious climate. The accomplishment of this happy, meaningful, essential combination must be the objective of this university, the vision of its board, and the commitment of its faculty.

All of this leads me to two texts that I count as germane to this gathering. The one should be chiseled in letters of stone on the lintel over the portal to all universities. The line is not from the wisdom of Solomon nor a song from the psalmist. The line was not even spoken by a righteous man but rather by a man whose knowledge outdistanced his wisdom and whose infor-

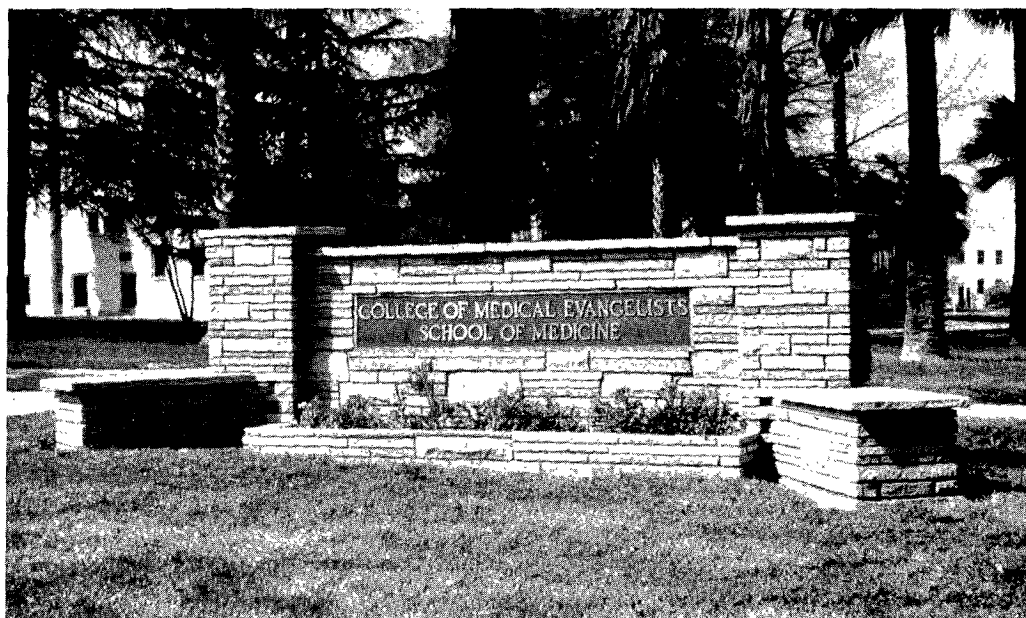
mation far exceeded his courage, his virtue, and his morality. Not all wise words are spoken by good men.

"And Pilate saith unto him, What is truth?" (John 18:38).

A university is a filter in which the dross of ignorance and the follies of superstition are carefully separated from the golden grains of truth. It is the path on which men of faith can advance step by step toward God, for the Eternal God is the repository of all truth. Universities are but agencies in the search for it. We must overcome our fear of truth. We must search for it, and finding, pass it on to others. Truth is the legacy a university bequeaths to the future.

Truth, however, is only a partial answer to the equations of life. The discovery of information and the cataloging of facts is only half of the obligation of this university. As the lintel over the door bearing the legend "What Is Truth?" must be supported by strong and unmoving doorposts, just so cataloged information which we call knowledge must be supported by other doorposts, strong, sturdy, and unmoving. I have a text for the supporting doorposts that must undergird and give direction to the truths of which a great university is the custodian.

On these doorposts I would chisel Deuteronomy 19:14. It is a direct command given by God through Moses to the children of Israel as their wanderings drew to a close and they prepared to enter the land of Canaan. One translation reads: "On the property which you inherit in the land which the Lord your God is giving you



Founding of Loma Linda University in 1909, as the College of Medical Evangelists, was a major landmark in the history of the Seventh-day Adventist medical work.

to occupy, you must not move your neighbor's landmark, which the early inhabitants put in place." *

We are these inheritors.

A Parable About Landmarks

This command piques my imagination. Indistinctly, through the haze and dust of forgotten centuries, I see two farms in the land of Israel. In those far-off days of oxen and water jugs, long before barbed wire fences and geodetic surveys and bench marks so common to our civilization, the dividing line between these two farms ran from a willow tree overhanging a bend in the creek, northward up a little hillock, and down into a little valley to a large rock with a fox hole under it. Thence it turned eastward for approximately 200 paces to an old oak which eventually became a stump and then a fallen hollow log. From there it ran south again to

the creek and back to the old willow that had watched over the bend in the river lo, these uncounted years. These landmarks were well known, understood, and observed by the men who farmed either side, for they were friends.

Time went on, and the old men stepped aside to their quiet resting places. There were tears and kind words and flowers. For a while their graves were weeded. Then in the course of time they were forgotten. Their sons tilled the land and helped each other with the harvest, and their wives borrowed eggs from each other. There were no debates over the landmarks. In the third generation the neighbors drifted somewhat apart, for one grandson moved to Jericho and rented his land to a stranger. The other spent much of his time at the Temple in Jerusalem selling cattle for sacrifices.

Let us imagine that one moonlight night the tenant was out enjoying the

beauty of the occasion, listening to the soft flow of the river and the murmur of the breeze in the willow trees. Then came the thought that if he could move the large rock—whence the foxes had long since departed—and if he could hitch the lumbering oxen and drag the hollow log a few hundred feet toward the creek, he would thereby greatly improve his tenancy. Thus it came about that the old rock and the hollow log were moved creekward—by someone who neither understood nor appreciated their value. The early landmarks fell.

An Age of Movable Landmarks

Not all landmarks relate to the corners of farms. There are many other landmarks in life to which our society and our church are anchored. Some of them may even mark the pathway to the eternal gates of Paradise in the far beyond. What if we allow these marks to be moved? Then the great pillars supporting the quest for truth will

* Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.



The Art of Living.....

**when
you're
young**

LIFE'S CERAMICS SHOP

A CERAMICS shop which I visited not long ago interested me immensely. As a matter of fact, I've always been extremely fond of this branch of the fine arts. On a strictly no-talent basis, I've been known to produce a few lumpy, weird-looking objects bearing no resemblance to anything real or imaginary. Even my spotty painting and glazing couldn't save them from being total disasters, but the satisfaction of manipulating the clay was reward enough. I hadn't, after all, expected that they'd be put on exhibit in Florence, Italy.

Back, though, to the ceramics shop, which was different from most others I'd visited in that only a few pieces were in a completely finished state. These were samples, actually, of what could be done, on special order, with the racks and racks of "greenware" extending through the rest of the shop. "Greenware" is clay that has been put into molds of various kinds—cherubs, eagles, vases, small statues, pitchers, ad infinitum—and allowed to harden in this shape. Greenware isn't at all attractive, except for its shape, since it varies in color from gray to white to reddish, depending on the type of clay used. It's ready to be painted and fired in a kiln, then glazed and refired—by an expert, if it's to be valuable.

Having discovered a greenware eagle priced at \$3.95, I spotted its finished counterpart, all gold and glistening, among the sample displays—and I promptly fell back aghast since *this* price tag was \$14.95! A large Grecian urn next caught my eye—"just the thing" for the top of the piano. Alas, greenware, \$4.95; finished product, \$49.95. (The urn had many bas-relief figures, very difficult to paint.) But of course there *was* a difference; there was just about all the difference in the world between the greenware and the beautifully painted and glazed finished pieces.

Rather disconsolately I crept out of the shop, eagleless and urnless. But it wasn't a time-wasting experience by any means, for it started me thinking about life's finishing process. All of us, I think, tend to be in a figurative state of "greenware" at the beginning of our lives. The essential material is there in shape (not literally!) but it's going to need some rather dedicated work if it's to be valuable. Life's deeper experiences have to put the proper paint on (not make-up!) and then the human greenware has to suffer in the kiln of life's trials for a varying amount of time. Some greenware takes more time to achieve a proper paint job—a proper "bisque-firing"—than do oth-

ers. But this isn't all. Carefully the glaze must be applied by life's smaller, everyday manipulations—good manners, courtesy, good grooming. Then back into the kiln for the "glaze-firing."

Pretty heroic treatment, isn't it? Some pieces of literal greenware can't withstand all that heat. They actually explode in the kiln, leaving bits of themselves scattered about. Some young people react in the same way to life's painting, firing, glazing, and re-firing, without ever seeming to realize that Christ, the Master Potter, really does know what's necessary.

If sometimes it seems to you that your trials are simply too numerous and too severe to be borne—remember the ceramics shop. The greenware was relatively worthless. The finished product was valuable indeed!

The only thing is—why not let the painting and glazing "take" the first time? Then the Master Potter won't have to keep putting you back into the fiery kiln to re-do the "green" spots!

Miriam Hood

crumble and fall and our great truths will become but ignoble error. Alas, we live in an age of movable landmarks. Some landmarks are moved without ever disturbing the location of the log or the rock. Great institutions, nations, organizations, universities, and churches completely move their landmarks without ever a vote of any committee or a repudiation of any doctrine or tenet. This landmark moving is subtly accomplished by the simple means of changing areas of emphasis. This is a hazard we face today.

Landmarks of ethics and of dedication are being subtly moved in a significant number of the noble professions in our land today for much the same reason that the hollow log was dragged toward the creek. Sometimes the moving is for private gain and becomes a way of rationalizing avarice into generosity and wrong into right. Old landmarks of integrity and honesty set up by our sires are being moved under a wide variety of pretexts.

I was in a grocery store not long ago, with a deep and inner yearning for strawberries, and lo, they were imported and for sale. A well-dressed, gray-haired woman was standing over them busily engaged in taking the large ones from all the boxes and putting them into the box she was about to purchase and putting the small ones from her box into the other boxes. She looked as though she might well be the president of the PTA or a Sabbath or Sunday school teacher. I sighed and said to myself, "Another landmark established by the men of old is moving creekward." Much of society today is dedicated to putting the big berries into its own basket.

Youth believes that there are absolute answers for all problems that may arise, that jars containing solutions for all the problems and disbeliefs of the world are in orderly arrangement on the shelves in the cupboards of our creeds, if we will only take time to read the labels. However, time tends to teach that there are fewer absolutes in life than we first thought, though it does not teach that there are none!

Landmarks of Commitment

There are landmarks of commitment to a cause, without which no organized church can exist. Landmarks of values and of visions of a world need and of dedication to it are fixed and unswerving, and no education is complete that does not impart these convictions along with knowledge. The fundamental landmark of accountability to God for the deeds of life tends to disappear in the religious world about us. Let us be careful lest deep within the inner recesses of our

(Continued on page 7)

A Personal Message From Your General Conference President

HEART to HEART



Dear Believers in the Advent Message:

Military lorries lumbered out of the UN camp across the street. Trouble was brewing. There were 17 vehicles, each loaded with Indian troops in full battle dress. The threat of war hung over us that December day in 1961, in Elisabethville, Congo. We went to work preparing the union office for the attack we felt sure would come. The nearest guns were just across the street in the UN camp, and the Katangese army might well attack through our mission compound.

Metal files, mattresses, desks, books—everything that promised some semblance of protection—were piled in front of windows, doors, and other openings on the sides of the building from which we thought firing might come. Our preparations were effected none too soon. In less than half an hour machine-gun bullets beat a merciless tattoo on our building. Bazooka and mortar shells crashed with deafening explosions, blasting windows and corrugated roofing. For 52 hours the battle raged. We were thankful for God's protecting power and for the preparation we had made before the siege began.

Today God's church is facing a last bitter attack led by the archdeceiver. He is indeed "come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). Into this last deadly assault Satan will direct all of his evil cunning and fierce hatred. It will be a fierce battle, even to the death.

We need not be taken unaware, for we have been forewarned where the attack will come. "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish' (Prov. 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—*Selected Messages*, book 1, p. 48.

The attack will be directed against the Spirit of Prophecy—the counsel that the Lord has given to the church through His messenger, Ellen G. White. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

Satan knows well that those who love and accept Christ as their Saviour will keep His commandments (John 14:15) and thus develop characters like their divine Author and be prepared for a place with the redeemed throughout eternity. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Commandment keeping goes hand in hand with the testimony of Jesus, which, the revelation of Jesus Christ declares, "is the spirit of prophecy" (Rev. 19:10). Satan is well acquainted with this gift the Lord has placed in His church of the remnant. He knows that the "red books" point men and women to the black Book of books and to the perfect righteousness of Christ Jesus. He will do all within his power to belittle, to discredit, to defame, and to do away with this precious gift.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."—*Ibid.*

"One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit."—E. G. White letter 155, 1903.

The attack on God's commandments will come both from outside and from within the church.

We have been warned. Already the attack has been launched. To be forewarned is to be forearmed. Let us build our defenses and hold fast to both the commandments of God and the testimony of Jesus Christ.

Yours for firm faith in God's gift to the church,



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CHARLES ZINGARO, ARTIST

Heaven's plan to provide us with help in time of need.

Jesus felt only the agony of sin. The climax of Christ's suffering for sin came during the dark hours in Gethsemane.

This triumvirate of temptations, converging to fill the bitter cup, caused it to tremble in the hand of a weakened Christ. At the climax "there appeared an angel unto him from heaven, strengthening him."

The strengthening angel sent from God's throne was heaven's finest. He appeared, not to assuage the agony or to cancel a heaven-born plan, but to assure the Sufferer that the Father's love would be sufficient. He came to strengthen faith, to assure Christ of victory.

The strengthening angel transformed the Saviour's trembling into firm assurance. Before he appeared Jesus said, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26: 39). Following the ministry of the strengthening angel, He declared, "The cup which my Father hath given me, shall I not drink it?" (John 18:11).

Concerning the significance of the strengthening angel's influence upon Christ we read: Christ's agony "had in no wise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could

The Strengthening Angel

By CURTIS QUACKENBUSH

Director, Adventist Welfare Center, Washington, D.C.

"And there appeared an angel unto him from heaven, strengthening him" (Luke 22:43).

IN GETHSEMANE three temptations assailed Christ in an attempt to turn Him from His purpose. There was the strain of an apparently lost cause. To this end Satan concentrated his power and consummate skill. He stupefied the disciples with drowsy unconcern toward their Master's suffering and danger, and spurred the mob to murderous intent.

In Gethsemane, Jesus saw the dark hands of indifference and hate point their fingers to a midnight of seem-

ing failure. Could there possibly have been greater proof of a lost cause?

There was also the temptation of loneliness, of suffering, caused by separation from the Father. Jesus watched the gulf between them widen until, in utter despair, He cried out, "Why hast thou forsaken me?" Yet He was aware that 12 legions of angels awaited His whispered command, to deliver Him from the jaws of death.

The third temptation made His soul sorrowful unto death—the burden of suffering for the sins of the world. Humanity enjoys the "pleasures of sin for a season," but as God,

ever bear; for He had tasted the sufferings of death for every man."—*The Desire of Ages*, p. 694. Thus the strengthening angel helped Christ endure the cross, despise its shame, and win the victory over sin and the grave.

The help of a strengthening angel, however, was not the exclusive privilege of Christ, for "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him."—*Ibid.*, p. 664. Anciently, David was well aware that "the angel of the Lord encampeth round about them that fear him, and delivereth them." Today we also should recognize this fact. The apostle Paul, who

testified in the midst of shipwreck that "there stood by me this night the angel of God," recognized that all Christians have similar protection. The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

How encouraging to be aware, here and now, that "every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning,—what will it be to hold converse with him, to learn the history of divine interposition in the individual life, of heavenly cooperation in every work of humanity."—*Education*, p. 305.

Strengthening angels use various means to perform their work for us. Sometimes they lead us to a shining word of comfort and hope. Recently I learned of a devout Christian who follows the habit of drawing a red heart near every promise he finds in the Bible. When discouraged and in need he turns the pages of the Bible until he finds a red heart. Near the heart he finds help to satisfy his lack. When we open God's Book for help we are near the heart of God, and here we may meet the strengthening angel sent directly from God in our behalf.

Each Christian Serves as a Strengthening Angel

Another important agent in performing the work of a strengthening angel is the Christian himself. Every Christian has been commissioned to be a strengthening angel to other human beings. The apostle Paul, in spite of his "infirmity of the flesh"—some bodily ailment—was to the Galatians a strengthening angel. He told them "though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God" (Gal. 4:14, R.S.V.). What higher privilege can we enjoy than that of sharing with Paul the satisfaction of entering into this same relationship with others? He says to us, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

A personal letter of comfort and hope we might send to one in need may be a strengthening angel to him.

We can expect angel ministry on our behalf to increase as time nears its close and eternity begins. If I were to rename the book of Revelation I

would entitle it "The Prophetic Acts of the Angels," for this book of Holy Writ is replete with references to angels and their activity in carrying out the plan of salvation. The book of Revelation is a revelation of Jesus Christ, but it is also a revelation of Jesus Christ accomplishing His work through the agency of angels.

Between the first reference to angels, where "he sent and signified it by his angel unto his servant John" (Rev. 1:1), and the last reference, when the Saviour says, "I Jesus have sent mine angel to testify unto you these things in the churches" (Rev. 22:16), there are more than 60 action word pictures of angels at work. Practically every significant act of divine import recorded in the book of Revelation is presented as being accomplished by angels. Take the time, as I have, to write down every sentence in the book of Revelation where the word *angel* is found. In reading these references back to yourself you will gain a concept of what really important events are portrayed in this important book of the Bible.

Especially in these troublous latter days "we need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God."—*Christ's Object Lessons*, p. 176.

If angels visited Abraham and delivered Lot from Sodom; if the angel of His Presence saved Israel; if an angel shut the mouths of lions for Daniel; if the angel choir gave word of the Saviour's birth with joy; if an angel rolled the stone from Christ's tomb at the resurrection; if an angel led Peter from prison shackles before his appointed execution; if an angel

Adopted

When I was an infant I was adopted. I was given a new name. It was written down in a book. I was given love and all that goes with it.

The Book of books tells us that everyone who is adopted into the heavenly kingdom has been given a new name; it is written down in a book, but no one will know what it is until he stands on the sea of glass.

A verse in an old song runs something like this: "I have been adopted; my name is written down, an heir to a mansion, a robe, and a crown."

Have you been adopted into the heavenly kingdom? Is your name written on the page white and fair, in the book of life of the Lamb slain from the foundation of the world?

HELEN JOHNSON

stood by Paul assuring him courage through a multitude of evils, why should not we seek, and by faith accept, the strengthening ministry of angels?

LANDMARKS

(Continued from page 5)

minds we let it move even a little.

The landmark given so long ago by Christ in His great commission, to take this gospel to all the world, is slowly being dragged toward the creek. It has moved even in my day. Of the moving of this landmark we should beware. Christianity is not merely a system of creeds and beliefs to accept mentally and to acknowledge in prayer before the throne of God. It is not alone a set of rules of conduct among men. It is not alone a formula for our own personal salvation and eternal life. It is a message to take to the world, yet this log and landmark we tend to move nearer and nearer to the swift-flowing creek.

This great university is to be the custodian of information, the seeker for the answer to the eternal question, "What is truth?" But it also must always be the defender of fundamental landmarks for the church, the imparters of convictions, the inspirer to dedication, and the establisher of eternal values in the minds and hearts of all who enter its portals, seeking to drink at the fountain of intellectual knowledge. The waters of knowledge are not enough unless they contain the fluorides of dedication to a great and noble cause. That cause is the taking of this gospel to all the world. I firmly believe this to be the major objective of this great and wonderful school. It is the goal of its officers and of its board. It is the commitment of its faculty.

Then let us, in this devotional period, present ourselves again to God, committing ourselves anew to this unfinished task, cognizant of our weakness but relying upon His strength. Let us be mindful of the pull of the crosscurrents of our age but equally mindful that the set of the sail of an institution is stronger than the pull of the current.

Let us take counsel of our courage and humbly press forward in faith realizing that "at present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me!" (1 Cor. 13:12, Phillips).†

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

Are You Building for Eternity?

By NATHANIEL KRUM

WHAT are you doing now that is so all important to you? Are you spending time and effort majoring in minors? Perhaps sober reflection would lead you to shift your emphasis, to re-evaluate your position, to change your major aim in life.

Nothing you may be doing at this crisis hour of earth's history can be more important than the building of a Christlike character. Anything else you may set your hand to is only temporary and will pass away with the things of this world.

Have you set your heart on the riches of earth? You cannot take them with you! Do the fame and applause of men seem so important now? Earthly riches have merely a transitory utilitarian value and must ultimately be left behind. Fame too will pass away.

But there is one thing on earth that has eternal value, that you can take to the better world. That one thing is a Christlike character.

Such a character cannot be bought with money. Your friends cannot give it to you. Neither can you inherit it. Even God cannot present it to you on a golden platter. Instead, a Christlike character is something you must develop yourself, with Christ's help. How can this be done?

First, through a daily study of God's Word. Since Christ is the foundation stone on which every perfect character is built, you must go to the Bible to learn about Him. His sinless life revealed there is the perfect model you are to copy, the perfect character you are to emulate.

Next in importance is prayer. We need to pray daily for the guidance of the Holy Spirit, for Christ promised that He would guide us into all truth (John 16:13). Prayer will do more than guide us into all truth—it will enable us to recognize God's claim upon our service. When we fully sense this claim we will not fritter away these closing days of probationary time doing things that do not count for eternity. Instead, we will dedicate our time to winning people to Christ, for "they that turn many to righteousness [shall shine] as the stars for ever and ever" (Dan. 12:3).

Christ's appeal is not shrouded in

mystery. His plan for man's salvation is not a complex problem that must be worked out on a computer. His way to the kingdom is not a dark and difficult path, nor His load one that is grievous to bear. He says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Furthermore, He declares, "My yoke is easy, and my burden is light" (Matt. 11:30). One need not have a college or university education to understand the plan of salvation. Jesus made it so plain that even a child can comprehend it. All we need do in order to be saved is to believe and obey, for the Word of God declares: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), and "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

The way to salvation is simple, but Satan is constantly trying to confuse us, to make us believe that salvation is an incomprehensible mystery, perfection an unattainable goal. But we must never, never believe these lies! Instead, we should remember that Christ overcame Satan, and that we may also overcome in His strength. Jesus has the power to save us from sin, for He declared, "All power is given unto me in heaven and in earth" (Matt. 28:18).

Growth in Christian Experience

Jesus would have those who accept Him progress in their Christian experience, in their development of character. He wants them to "grow up into him in all things, which is the head, even Christ" (Eph. 4:15), to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18), to "follow on to know the Lord" (Hosea 6:3). As we follow Him, our Christian pathway will become brighter and brighter, our experience firmer and fuller and more satisfying, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

As we grow in Him, we will discover that our going forth is as the morning. Like the sun, which, rising



in weakness, grows constantly in strength and brightness until it reaches the noonday of its power, so Jesus wants our lives to grow upward to the noontime brightness of our experience in Him. He wants us to walk in the light He sends, for "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). But we should do more than walk with Him. We should also be fully obedient to His will, for "he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

Jesus is our example in all things. By His grace we build our character by patterning it after His. Therefore, we need to study His life and in particular to note the course He set for himself. From His earliest days to the time of His death, He constantly resisted and overcame evil. Because He "knew no sin" (2 Cor. 5:21), He could in all sincerity ask, "Which of you convinceth me of sin?" (John 8:46). It is only as we accept His victory for our defeats, His sinlessness for our life of sin, that we can hope to stand justified before God, in the courts of heaven.

Our Saviour came to this world as a humble man, a servant, for He said, "I am among you as he that serveth" (Luke 22:27). In Philippians 2:8, the apostle Paul tells us that "being found in fashion as a man, he humbled himself." He permitted himself to be tempted by the devil, and "became obedient unto death, even the death of the cross" (Phil. 2:8), in order that every sinner might have eternal life. It was a long way from the glory of His heavenly throne to the ignominy of the cross. In patterning our lives after His, we too will seek true humility.

When Christ sacrificed His life for us He gave up all heaven. This was genuine love, complete self-denial. He gave up the royal throne in the courts above. He gave His life a sacrifice for men. He suffered reproach and abuse (Matt. 27:26). He bore all the insults and mockery that Satan-controlled men could devise. Finally, He endured the cruel death on the cross of Calvary. Why? That you and I might have eternal life, that we might escape the penalty of sin—eternal death.

What unspeakable love is this! Just think of how He suffered for us! Think of the nails that lacerated His hands and feet. Think of the pain He suffered from the crown of thorns on His head. Think of the derision and abuse and cruel stripes He suffered, even from those who claimed to be servants of God. Finally, think of the agony of soul He endured during His darkest hour, when it seemed that even the Father was hiding His face from Him.

Yes, our Saviour suffered all this and more, that you and I might have eternal life. When we thus consider the high price He paid for our redemption, how can we refuse to accept Him as our personal Saviour from sin? How can we fail to acknowledge Him as our dearest friend?

Still With Us by the Holy Spirit

Although Jesus went to heaven after His resurrection, we can still have His presence with us daily in the person of His representative, the Comforter. Before Jesus ascended into heaven He encouraged His disciples by declaring, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth" (John 14:16, 17). That this Comforter is Christ's personal representative is plain from John 14:18: "I will not leave you comfortless: I will come to you." How did He fulfill His promise? He fulfilled it first at Pentecost, and since then, to every disciple who believes and accepts Christ's promise. How wonderful it is to have Jesus with us daily in the person of the Comforter.

As followers of Christ we must never forget that in this life we are preparing for a future life in God's eternal kingdom. This short, earthly life is all we have in which to build character. There will be no second chance. In the final test will we be able to say that we have set an example in our lives that was safe for others to follow? Always remember that people are watching you, that your words and actions can be either a savor of life or the cause of eternal separation from God. Have we worked to bring

the good news of salvation to all around us, as one who in the judgment must give God an account of his stewardship?

Unmistakable signs on every hand declare that we are living in the time of the end. All heaven is astir. The investigative judgment of all men is rapidly drawing to a close in the courts of heaven. Soon the case of every human being will have been decided for eternal life or eternal death. Preparations are being made in heaven for the return of Jesus to this earth as King of kings and Lord of lords. The age-long struggle between good and evil, between Christ and Satan, for the souls of men will soon be over.

And just now, while probation lingers, Heaven is especially interested in God's remnant people—in you. Will you be able to pass the final test? Will you come forth victorious? Will you hear Jesus say to you, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21)? The answers to these questions can be Yes, if you accept Jesus as your personal Saviour and surrender your life completely to Him.

Let us never forget that it is here on earth that we build characters for eternity. We can never evade our responsibility to God, for we are His by creation and by redemption. In His Word He has given us a knowledge of His truth, in the plan of salvation a clear revelation of His love, and it is our duty to respond, to do our best, to give our all, to spend and be spent for Him. He also expects us to accept counsel from His servants who have been over the road, who through dedication and experience are qualified to help us.

Insisting on Our Own Way

But if we insist on having our own way, and finally learn through hard experiences that our own willfulness has led us far from the Master, let us never forget that Jesus is merciful, that most of all he loves the prodigal son who repents and returns to his Father's home. How comforting it is to know that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Even though our Saviour hates sin, He does not hate the sinner, but loves him with an everlasting love. What a wonderful consolation is this!

"Selfless love, selfless service." This was Christ's motto. He ever lived to bless others. When we fully comprehend the tremendous sacrifice He made for us, we will love Him so

much that we will do our utmost to tell others of His great love. As we thus join our Master in the exalted work of saving men and women from the cruel slavery of sin, our lives will overflow with more joy and happiness than we ever thought possible. Walking with Him in undying devotion, we shall feel that deep-down satisfaction that comes from knowing we are a child of the King, a blood-bought subject of the eternal world.

THE EVERLASTING ARMS

By J. ERIC SAUNDERS

"The eternal God is thy refuge, and underneath are the everlasting arms."
Deuteronomy 33:27.

HOW often in my life have I experienced the truth of these words—

Off fogbound Newfoundland in the early 1920's, with the eerie and mournful warning of the foghorn to other ships in the vicinity to keep their distance.

Out on the trail in a blizzard with the thermometer hovering around 48 degrees below zero.

Among godless companions in the coal-mine bunkhouse before starting home with my loaded sleigh.

Groaning from pain on the floor of a stable where a nervous mare, startled by my noiseless approach from behind, lashed out with both feet and caught me in the abdomen.

Pondering a radical change in my plans for the future as I prayed for divine guidance with respect to the new teaching to which I had been eagerly listening.

Faced by a demented wanderer on a lonely trail in a foreign field who, taking me to be a terrible enemy, struck wildly at me as I passed.

Waiting breathlessly for the first sign of life in our first-born in a kerosene-lighted room of a country cottage in Canada where I was the doctor's anesthetist. Stricken with a near-fatal illness from which the doctor gave no hope of recovery.

Sleeping in the jungle on an unknown trail with dangers around.

Left alone when the companion of many years closed her eyes in the last sleep.

"Rocked in the cradle of the deep" while crossing and recrossing the ocean.

In all these and many more experiences has the blessed truth been revived that "underneath are the everlasting arms." Are you resting in these arms—securely cradled from all deadly harm?

New Light on Ancient Ashdod

By SIEGFRIED H. HORN
*Professor of Archeology and Ancient History
Andrews University*



Sargon II

ISAIAH 20:1 mentions the great King Sargon II of Assyria. This is the only place inside or outside of the Bible where the name occurs in literature known before the birth of Assyriology some 120 years ago. The names of other Assyrian kings occur in ancient Greek and Latin works but not that of Sargon. Before Assyriologists resurrected Sargon, commentators thought that a corruption in the Biblical text might have caused a confusion of names, and suggested that the enigmatic name Sargon may stand for that of another Assyrian king known from classical writings. This was the situation until toward the middle of the nineteenth century, when the decipherment of Assyrian and Babylonian cuneiform texts made it possible to read again the writings of the ancient Assyrians, whose language had been dead for more than 2,000 years and whose script had been completely forgotten.

About that time the ruin hills of Assyria were attacked by the spades of amateur archeologists such as E. Botta, the French consul of Mosul, and Henry Layard, an English adventurer. The first Assyrian palace was uncovered by Botta at Khorsabad in the vicinity of ancient Nineveh. It brought to light cuneiform inscriptions and royal sculptures in great number. When the texts were deciphered, they proved to everyone's amazement to have been left by the enigmatic King Sargon, who for so long had eluded discovery.

It was the first time in the history of Near Eastern archeology that ancient texts proved the accuracy of the Biblical record, and this discovery was rightly hailed as a triumph for the accuracy of the Bible. Since that time many texts have been found that have shed light on King Sargon II and his time. We know now that he reigned from 722-705 B.C.; that he was the father of Sennacherib, the Assyrian king who fought against King Heze-

kiah of Judah; that he claimed to have conquered Samaria in the first year of his reign, in 722 B.C.; and that the military campaign against Ashdod to which Isaiah 20:1 refers took place in 711 B.C.

Sargon claims in his records pertaining to Ashdod that he had deposed King Azuri of Ashdod and then put Ahimiti, Azuri's brother, on the throne. He says, furthermore, that the citizens of Ashdod had hated Ahimiti and driven him from their city, replacing him by a certain Yamani who seems to have been supported also by Egypt. Sargon, who was dissatisfied with these events at Ashdod, sent an army against the city, which was commanded by his general whose Assyrian title was *turtanu*, the "Tartan" of Isaiah 20:1. The city was conquered, placed under a governor, and became the capital of an Assyrian province called *Asdudu*.

However, all this information concerning Sargon's activities pertaining to Ashdod was obtained from discoveries made in Assyria. No direct evidence for his military campaign, of which Isaiah speaks, had so far come to light in Palestine. This has changed through discoveries made during the excavations of ancient Ashdod in recent years.

Excavations of Ashdod

Ashdod, once an important city of the Philistines, lost its importance in the course of time, and what was left of it was no more than a prominent ruin hill. In recent years a modern city has sprung up in its neighborhood because a large new seaport has been built there by the government of Israel. When it became obvious that the modern city would soon swallow up the site of ancient Ashdod, it became highly desirable that the ruins should be excavated before it would be too late. Excavations were, therefore, initiated in 1962 and have been carried out under the direction of M. Dothan, of the Department of Antiquities of Israel, with American support from several institutions.

During the excavations, 18 succes-

sive strata of occupation that have come to light reach from the sixteenth century B.C. down to the Byzantine period of the seventh century A.D. The excavations have shown that even before the sixteenth century the site had experienced a certain amount of occupation. However, it was not until the fifteenth century that a flourishing city developed. This city was protected by a strong wall, and its houses were well built. In the thirteenth century Ashdod was destroyed, probably in the wars of the Egyptians against the invading Sea Peoples, among whom were also the Philistines. The Sea Peoples were defeated by Rameses III of Egypt and driven back to the north, but the Philistine tribes remained behind and settled in the coastal area of southern Palestine, which they occupied for centuries.

In the eleventh century Ashdod became a citadel. Its ruins contained much typical Philistine pottery, the decorations of which show the Aegean



MATSON PHOTO

Ruins of ancient Ashdod, one of three Palestinian centers for the worship of Dagon, the father of Baal in the Western Asia pantheon.

tradition of the original homeland of the Philistines. Many animal heads of clay found in the ruins seem to indicate that a special fertility cult of animal deities existed there. The excavations show that the citadel of Ashdod was destroyed in the tenth century, possibly by David, who fought many successful wars against the Philistines. This citadel was then rebuilt and stood for another two centuries until it was once more destroyed, in the eighth century B.C. This destruction must be attributed to the military campaign of Sargon II in 711 B.C., to which Isaiah 20:1 refers.

A most interesting discovery pertaining to this campaign was made during the excavations of ancient Ashdod, when three fragments of a stone monument of Sargon II were found in the ruins. These fragments are of black basalt and bear a monumental cuneiform inscription of a victory text of Sargon already known from other sources. They are the remnants of the monument which Sargon erected in the city after its conquest. This monument was presumably smashed and broken into pieces at a later time when the city had regained its independence.

The later history of Ashdod, which terminated in 711 B.C., is of no particular interest to students of the Bible and can be ignored here, but the discoveries which so far have been made and which have shed light on a statement of the prophet Isaiah are certainly of interest to all those who read and love the Scriptures.

[Bibliography: M. Dothan, *Israel Exploration Journal*, vol. 14 (1964), pp. 79-95; vol. 15 (1965), pp. 259-560. D. N. Freedman, *Biblical Archaeologist*, vol. 26 (1963), pp. 30-33, 134-139.]

Our Churches

Churches!

Thank God for the sight of them,
The beauty, the dreams, and the right of them,

In country and city, on mountain and moor,
Churches with welcome at the door,
Churches that silently testify

With spires and crosses reared to the sky,
That make us think, every time we look,
Of God and right and the Holy Book.

Churches!

Thank God for the heart of them,
The people who live as a part of them,
Praying and learning the things to do,
Giving and laboring, proving them true,
Mastering lethargy, selfishness, fear,
Dreaming of heaven, building it here.

Churches!

Thank God for the scope of them,
For the aims and the deeds and the hope of them.

—Author Unknown

LETTERS TO THE

Fellowship of Prayer

EVIL ASSOCIATION DROPPED

EDITORS: A few years ago I asked for prayer for my daughter who had backslidden and did not teach her children as she should. I am thankful she has dropped her association with an evil companion completely and now comes to church occasionally. I do thank my God and you for this wonderful blessing. Please continue to pray with me that she will soon renew her covenant with our God. —Mrs. C., Ohio.

A SON DESIRES TO STOP DRINKING

EDITORS: I am thankful for your prayers. I feel they have been answered. My son took his family and moved to another State so that he could get away from his drinking friends. He said he wanted to come back to church and also get over his drinking and smoking. Now he has a nice job teaching, and gets the Sabbath off. He goes to church with his family. He has not taken his stand for Christ yet, but will you pray for him that he will? Also please pray that my daughter will give her heart to God and work for Him. —Mrs. J., Minnesota.

ILLNESS Baffles DOCTORS

EDITORS: About two years ago I requested prayer for some of my family, especially for my two youngest children and my husband. Our son next to the youngest is critically ill at Mayo's in Rochester. The doctors are baffled as to what is wrong with him. It is a disease of the lungs, and he is taking oxygen constantly to keep breathing. He has given his heart to the Lord and was anointed. Now he so much desires to be healed that he might come home to his wife and three little children and live the Christian life with them. His wife is new in the faith. So we feel she really needs him now to walk by her side and help her rear the children for Christ. Will you pray with us that God will heal him? His father has also said that he is going to arrange his business so that he, too, can attend church and do God's will. I am grateful for the way the Lord has spoken to hearts and brought them to Christ through this experience.

Our youngest daughter married out of the truth, but she and her husband are studying, and we ask prayer that they may soon join us as Christians. Thank you for all your prayers. —Mrs. F., Minnesota.

LIQUOR ABANDONED

EDITORS: I thank you for prayers that you have offered on behalf of my family. I have held up the promise that if two or three are agreed, God will give us our requests. This last September my son gave up drinking and

on Sabbath he, his wife, and three precious children were in church and Sabbath school. My husband and I got down on our knees and prayed a prayer of thanksgiving as soon as our son told us they were coming to church. We praise God. Please keep praying that they will join the church. I believe they still have to master smoking. Pray that all the prayer circle, and also the ones for whom we pray, will live close to God and be able to go through the time of trouble.

Please pray that my oldest son will remain true to God. He and his wife are separated. He has the children, and a custody case is to be held. Please pray that he will be able to keep his children. The salvation of these children may depend on this. The children are praying they can stay with their father. —Mrs. R., Massachusetts.

HOME TIES RENEWED

EDITORS: I asked you to include the names of my mother and father on your Fellowship of Prayer list. My father has been away from us for the last 15 years, but now I am very happy to say that he has been reconciled with my mother. They both are happy. He is interested in the Adventist message and will be baptized soon. This is certainly the result of your sincere prayers. God has heard and has been very kind to our family. Your prayers have brought blessings to us. I am sincerely thankful to you. Please continue to pray for my parents that they may be faithful until the end. Also remember my wife in prayer. —Mr. M., India.

TAUGHT BY A CHILD

EDITORS: I have been a reader of the REVIEW for at least 30 years. Faithfully each Friday evening, I have taken part in the Fellowship of Prayer. We notice that the majority of answers and requests for prayer seem to come from America.

A friend of mine in one of the small churches told me of a moving experience she had. Having been through a great strain, she sat down and had a good weep. Her little boy, not yet two years of age, looked up at her, greatly concerned, and taking hold of her dress, pulled her into the next room. Looking up at one of the shelves, he kept saying, "Timmy, Timmy." The mother offered to hand him different books, but he refused everything until she handed him the Promise Box, from which he quickly took one. Mother, greatly wondering, said, "Let mummy see," and believe it or not, the verse was Jeremiah 31:16, "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord." Is a child ever too young to learn? —Miss B., England.

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.



THE greatest and most sacred responsibility a person can have placed upon him is that of being a parent. How many parents regard it as such? Some do, and their families show the results.

From the time that they are little tots, children are keen observers of their parents. Children soon see through a simulated good front. A child stores up everything he hears, and it will affect his character through life. How important it is that parents set a right example.

If parents murmur and complain and are critical of other people, dwelling on faults they see and think they see, their own children will suffer the consequences along with them. How can a person develop a character for God's kingdom while dwelling on the faults of others? We turn our eyes to the mistakes and faults of others only at grave danger to our soul's salvation and that of our children.

How thankful I am for a mother who taught me the true values of life. Never once did we children hear a word of criticism, murmuring, or complaining from her lips. She looked for the best in others, and was a blessing in the community. She promoted respect for those in authority, and the art of getting along with others. She was called the peacemaker. Differences that might arise did not last long with mother around. She ever reminded us as to where the first trouble started, that envy and jealousy caused it, and that we must guard against it.

Mother believed that a person who was under the control of God's Spirit would not talk of the faults of others, and that such talk gave the speaker away as being envious and jealous of the one he was trying to pull down. The thing to do was to pray for one another, and when we did this we could not possibly have a wrong feeling in our heart.

Father was like mother in this respect, but he was away from home much of the time. Mother carried the full training of the family.

My children, who are now grown, with families of their own, have surprised me so many times by relating incidents they witnessed in the home. They saw more and heard more than I had given them credit for. Parents are an open book to their children—even though the children do not read the book aloud. Little wonder

*One of the vital lessons
a child needs to learn is*

Respect for Authority

By ANNA F. O'BRIEN

To be a parent is a sacred responsibility.

ALAN CLIBURN



that parents are going to be asked in that great day, "Where is the flock that was given thee, thy beautiful flock?"

The last events are rapidly taking place about us, and we as parents have no time to lose in setting our homes in order. If we have been guilty of not showing respect to leadership, of murmuring and complaining and faultfinding, let us forever put these things out of our lives and surrender ourselves fully to God. We have no time to let Satan's spirit get a foothold.

If other members of the church come to us complaining, let us refuse to listen. We are too busy building up the walls of character to come down to that level. Instead, let us hold out a helping hand and tell our brethren and sisters that we have no time to be concerned with their faults, for we are preparing our own characters for heaven. But we can pray for one another as never before, and make sure that the Spirit of Christ is dwelling within our hearts.

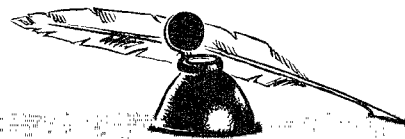
Satan knows our weaknesses better than we do ourselves. If we have been reared in homes where we heard criticizing and faultfinding, we will likely have the same weakness. But with God nothing is impossible, and if we have the desire and will to keep Satan's spirit out, God will give us the strength and help to do so. At the same time we must keep on guard constantly and recognize Satan's voice when we hear it, irrespective of how dear the friend through whom it comes. That dear friend needs our help, and we must be ready to give it.

O that young parents might profit by the mistakes older parents have made and teach their children the respect they should have for God's ministering servants! Teach them how God dealt with murmuring and complaining in Moses' time and how Miriam, Moses' sister, suffered as a result. Teach them that it is their God-given privilege and duty to hold up our leaders' hands in prayer, and never be guilty of talking lightly about them or listening to others talking lightly of them.

It grieves me greatly when I hear a church member say, "How do you like the new minister?" My answer is "He is God's servant, and I shall respect and treat him as such." The little children in our midst are entitled to an early training in being respectful. If this training is given in the early years, and followed down through life, our youth will reach maturity and be able to face life's problems in a noble, Christlike way.

May we be able to say in that great day, "Here is the flock, the beautiful flock that Thou hast given me."

From the Editors



DISASTER AND FAMINE RELIEF OFFERING, MAY 13, 1967



To share a world's sufferings.

THIS COLOR ISSUE

Even without this editorial, readers will recognize that this issue of the REVIEW is the regular spring color number. For several years this issue has been an important medium for announcing the wonderful values in literature to be offered by our publishing houses during the camp meeting season. Twice a year we publish a "special" of this kind—once in the spring and once in the fall. Our long-time subscribers have come to depend on the advertising in these issues to keep them informed about the newest and best—as well as the old and tested—products of our publishing houses.

To all we would say, as we have on previous occasions, The advertisements are not usurping space ordinarily devoted to articles. We have added enough pages to provide for the ads without reducing our editorial content. In other words, the ads are a bonus, a plus. To borrow an expression from the world of finance, they are a special dividend.

While we are commenting on the ad content of this issue, we should like to say also that the amount of advertising in our regular numbers is the same today as it has been for several years. In a 32-page issue, only six pages are devoted to advertising, the minimum to assure a low subscription rate.

We believe in the power of the press. We believe in the value of Adventist literature. We believe that as we near the end, our literature will figure ever more prominently

in strengthening personal faith and in spreading the three angels' messages.

So read the advertisements. Select the books, periodicals, and other products that have maximum appeal for you. Then give thanks for our advertisers. They make possible the eye appeal of this four-color issue.

K. H. W.

PREVIEW OF THE BLANK-DAY CALENDAR

From time to time proposals have been made in Congress, at the United Nations, and elsewhere that a blank-day calendar would solve many of the world's commercial, social, and religious ills. Our present calendar, as we know, anchors every date to a particular day of the week, and preserves the weekly succession of days intact. A blank-day calendar, however, would leave one or more days each year floating, by inserting them in between the regular days of the week and thus interrupting the weekly cycle.

As a result, those who observe every seventh day of the week as a day of rest, as God commanded, would find their Sabbath wandering from one day to another, throughout the week. Saturday, for instance, would not always be followed by Sunday, and Friday this year would come on Saturday next year. It would be something like living near the international date line, and hopping back and forth without rhyme or reason. Such an arrangement would obviously work a very great economic and religious hardship on all who conscientiously observe every seventh day as a day of rest and religious obligation. For this reason, Seventh-day Adventists have always spoken forth most emphatically against any form of the blank-day calendar.

If there be any doubt about what life would be like under such a calendar, it would seem that Ceylon has now provided the answer. Ceylonese Buddhists, who compose 70 per cent of the population, tired of taking their rest on the Christian Sunday, and decided to abolish it in everything but name. Last year the legislature defrocked it as the legal day of rest, and in its place substituted the Buddhist poya days, which are determined by the phases of the moon. Under the poya system every day of the week has its turn at being "Sunday," and the work week may be as long as seven days or as short as four. One week poya may fall on Friday, and the next week on Saturday. Every two weeks it moves ahead one day. But four weeks each year have no poya day at all. This is all the result of imposing a series of lunar holidays on a solar calendar.

At first there was considerable confusion, as might be expected, but in time most people adjusted to the new system. The *Sunday Times* is now the *Weekend Times*. Monday classes are rescheduled for the first day after poya day, wherever it may fall during the week. Some Christian churches have taken the position that it would be wrong for members to endanger their livelihoods by trying to hold onto Sunday, and have scheduled masses and other religious services for the evenings, after work. Businessmen engaged in international commerce are still having their problems, however, for poya sometimes keeps

them out of touch with their overseas clients for as long as three and a half days at a time. "The whole system has gone haywire," says Conrad Dias, director of the Ceylon Chamber of Commerce.

Ceylonese Seventh-day Adventists, of course, still observe the seventh day of the week as the Sabbath, despite the economic inconveniences this practice involves. Like Peter and the other apostles of old, they feel that they "ought to obey God rather than men."

We suggest that blank-day calendar advocates spend a year in Ceylon observing the results of a calendar with rest days that wander through the week. We suspect that after such an experience they might be willing to listen with greater respect than has been their wont, to what Seventh-day Adventists have been saying on the subject over the past half century.

R. F. C.

CHRISTIANS AND THE MASS MEDIA—2

From time to time we hear someone say that a particular Adventist event or program received "much favorable publicity." In years gone by, when our church's activities appeared in the public press infrequently, we were tempted to feel that the publicity received was more newsworthy than the event itself. Occasionally we may be justified in feeling that the reporting of news about Adventists is itself news. An example of this appeared in the REVIEW last week: the story of SDA servicemen whose valor has won them military recognition and editorial attention in their hometown papers.

Generally speaking, though, we should recognize that whenever we as individuals or as a church participate in a public event such as a convention, or place ourselves purposely or accidentally in a newsworthy situation, we can expect news coverage. Receiving such attention is not in itself newsworthy, except as it shows that our church has become prominent enough and consequential enough to interest newspaper readers.

We have come to use the expression "favorable publicity" when the papers report something good about the church. And we say it is "unfavorable publicity" when news reports say something bad about the church. Since the news media have the standard of reporting the facts honestly as they see them and not passing judgment in the wording of the news, it might be well for us to think of the event behind the news report and label it "favorable" or "unfavorable." The report itself is usually neutral.

Perhaps it would be wise for us to drop the term *publicity* entirely when we are talking about news of the church and its members. This term is likely to raise the hackles of many editors who remember the days of the publicity agent, whose job it was to get the name of his client into the press at any cost. Today's editors welcome well-written, unbiased copy from public-relations writers because they and their reporters cannot possibly keep abreast of all newsworthy occurrences in our fast-changing society. But they always remember that a public-relations writer is working for his organization and will not report unfortunate or embarrassing incidents.

Newsmen are not concerned with whether an item is favorable or unfavorable; they are concerned with its newsworthiness. They have no more reason to protect the church from embarrassment than the government or any other social institution. It is their goal to provide information that is factual and interesting, regardless of the so-called publicity value involved.

Here is an item originating in Salem, West Virginia, and distributed by United Press International:

"Five students were expelled from Salem College dur-

ing the weekend for alleged use of marijuana, college officials revealed Monday.

"The president of the Seventh Day Baptist school, K. Duane Hurley, declined to identify the students involved.

"Hurley said it was his understanding no criminal charges had been placed against them."

This report doubtless embarrassed school officials, as well as members of the denomination that sponsors the school. We too would be embarrassed if such a report went out concerning an Adventist college. But the source of embarrassment is not the newspaper or the wire service; it is the incident itself. The news media only serve to let more people in on an unfortunate occurrence.

We can always hope that editors will handle embarrassing news about us with compassion; most of them do. When they do not—for whatever reason—we ought to remember how sympathetic we feel when other churches have "bad publicity" and hope that they will feel the same when it is our turn.

All in all, the news media occupy an important role in our society. As we read newspapers and news magazines and hear radio and television newscasts, we are participating in a modern miracle of mass communication. We are consumers of ideas and information. While we respect and honor the work of news journalists, we ought to evaluate their work carefully before jumping to conclusions about an incident or the way it is reported.

In searching for a balanced viewpoint about the church as a newsmaker and its members as consumers of news information, it would be well to consider all these factors:

(1) The news media attempt to be accurate, fair, and honest, but they do not make value judgments in the news columns.

(2) By selection, positioning, and illustration, some stories are given a favorable or unfavorable cast in some publications.

(3) Everything that happens to a person or an organization in a public place or involving public matters is a potential news story.

(4) Newspapers and wire services are usually able to provide only the high lights of an event. News magazines can do more, but may be less objective. All news media have limitations.

(5) Modern society depends upon mass communication and could not exist in its present form without its services.

F. D. Y.

(To be concluded)

Spring Is Born

By STELLA KENNEDY SALISBURY

Let us forget the cold and chilly days
For the cheery crocus now is peeping through.
What is it here that smells so sweet?
'Tis fragrant hyacinths blooming at our feet.

The gentle breezes softly blow,
And happy birds are calling from the trees;
How welcome are the April showers
That deck the earth with Maytime flowers.

The cattle soon will graze on pastures green,
And drink from rippling, babbling brook;
Now grant us, Lord, the peace for which we long
And put within our hearts a lovely song.

LETTERS



From Readers

FROM DOWN UNDER

EDITORS: It is with joy that I look forward to each fresh copy of the REVIEW AND HERALD. I say "fresh" for it is always filled with such inspiring food for thought. During the last four years, my son and I have culled the best in poems, illustrations, and articles, not forgetting the "Art of Living," into alphabetical book form. Now that my son is at Avondale College he has a wealth of material for reference on almost any subject. I pass this on, for I feel this truly Seventh-day Adventist journal could be the same help and inspiration to many more of our young people in their teens who are wanting plain paths in their Christian living.

ENID G. BOTTING

Invercargill, New Zealand

SYSTEMATIC BENEVOLENCE

EDITORS: The dear old REVIEW is a part of my "life line." Have enjoyed it for many years. Was especially thankful for the first article in the February 23 issue, by Ellen G. White, "Will a Man Rob God?" Starting way back in 1929, right in the depth of the depression, my wife and I determined to follow the plan of systematic benevolence, setting aside at least 25 per cent of our net income to the Lord's work as follows: 10 per cent tithe, two per cent for church expense, one per cent for Thirteenth Sabbath Offering, one per cent for regular 12 Sabbaths, nine per cent for church school and educational programs at large, one per cent for the poor, and one per cent for general missions offerings—camp meeting offerings, Ingathering, Week of Sacrifice, et cetera.

At the time we started this program, we had four children at home, my income was \$10 a week, and we had to pay \$10 a month rent. The Lord blessed our meager income and at no time during the depression or since have we ever accepted one penny from Federal or State relief or any other charity. The Lord is truly good and keeps His promises to those who try to be faithful.

JOSEPH PAUL BEACH

Mansfield, Ohio

FRIENDLY SDA CHURCH

EDITORS: After reading the article, "A Sabbath Visit," in the February 2 REVIEW, I thought of a few of the churches I had visited in the past years. In my young days they were mostly Anglican.

There were the large ones in the cities with their stained-glass windows that remind me of the words penned by John Ruskin: "You had better get rid of the smoke [incense], Gothic windows, and painted glass, and look after Lazarus on the doorstep." These churches were probably built in his day of extreme wealth and extreme poverty. It was in a large city in Eastern Canada just after arriving from overseas that I sought a church, remembering the words that as a child we had been taught to repeat on Sunday, "We go to church to worship God."

I went, enjoyed the familiar service, and came away (no handshakes or smiles). No one spoke to me or asked who I was. Still I continued to go every Sunday morning for some time. The only person who ever noticed or spoke to me was a cross-looking usher. I had just found a comfortable seat in an unoccupied pew when he appeared and asked me to move, since it was rented.

I was then in my eighteenth year. I had found friends, some of whom were not churchgoers. Unless one belonged to a family it seemed almost impossible to find any friends in a social way. I know there were many young people—strangers—who found it that way too. However, I did find spiritual help and friends attending a Bible class sponsored by the head deaconess at a Church of England deaconess training home, and at the end of three years I accepted a call to go to the Northwest to help care for a group of Indian children, mostly Crees and a few of the Beaver tribe.

About 12 years ago I was on my way to England and stopped for a weekend at the same city I had left so many years ago. I again looked for a church in which to worship. Not an Anglican now, for I had become a Seventh-day Adventist.

Perhaps if some of our people are a bit forgetful to "entertain strangers" it is the exception, not the rule. At any rate I could not easily forget the wonderful day I spent then (through their kindness). A friendly usher showed me to a seat, and after the services a lady who had sat next to me at Sabbath school asked if I would return to young people's meeting. I replied that I would rather not, for although the streets were once quite familiar to me, everything seemed changed around. She asked me to come home with her, and in the evening we went to a social gathering. I thought of the contrast between the first church I visited there and this one.

AMY E. HARRIS

Vancouver, British Columbia

RIGHTEOUSNESS BY FAITH

EDITORS: From time to time there comes to me by mail literature which accuses our organized leadership of the 1888 period of rejecting the doctrine of righteousness by faith.

In another year it will be 60 years since I became a member of the remnant church. This was in 1908, 20 years after 1888. I was born, baptized, and raised in the Lutheran faith until age 11, when my mother passed away. The pillar of the Reformation under Martin Luther, as we all know, was the doctrine of righteousness by faith. I was taught it in the German language. The best translation of it that I can make is as follows: "The blood of Jesus and His righteousness, that is my adornment (Schmuck) and honor-robe (Eherenkleid)."

Upon accepting the message I resigned my position where I was employed and enrolled as a student at our North Dakota Conference academy. My purpose was to become more fully instructed in my new-found faith, as I had come into the truth as the result of reading SDA literature given and lent to me. And there I found the doctrine of righteousness by faith accepted and taught just as Martin Luther taught it. So, if anything needed to happen in this regard, it must have happened during this 20-year interval between 1888 and 1908. Even though I do not know denominational history, these false accusa-

tions have never troubled me, neither should they trouble anyone else.

We have today the most extensive literature on righteousness by faith that has ever appeared in print. This glorious truth is preached from our pulpits and treated in our church paper, the REVIEW, from time to time. The only danger now is that this become only a doctrine, minus the experience. The question we should ask ourselves is, Am I serving God from the compulsion of fear or duty, or from the impulse of love? In Romans 13:10, the apostle Paul put it in a nutshell, so to speak, in these words: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

ANDREW ROEDEL

Coeur d'Alene, Idaho

WORDS OF APPRECIATION

EDITORS: I want to thank you for the January 19 REVIEW. This issue was especially encouraging and helpful. Elder Carcich's article, "Don't Retaliate," really woke me up. Many times I find this a problem, but now I am taking his advice and find I am doing much better. I think this one article has been of great assistance in making me see where I was failing in much that I desired to accomplish. The REVIEW is like news from my family to me, and I do enjoy it more and more. I especially like the Fellowship of Prayer, for this brings me encouragement when praying for the members of my family, most of whom are not Adventists. I live not too far from Elmhaven, and love to go there and enjoy the beautiful, quiet surroundings, and to think about Mrs. White and her wonderful life. I am always interested in articles about her or by her. I have many of her books, too, and find no matter how many times I read them I always gain a blessing.

Petaluma, California ESTHER S. TABER

EDITORS: The REVIEW seems more precious to us now that we are out here on the firing line. We love it and eagerly look forward to its arrival, even though it is usually five or six weeks late, for it still thrills our hearts and fulfills its purpose. When I was in the homeland I always strongly promoted the REVIEW, urging every family to subscribe to it. I do not see how a person can be a genuine Seventh-day Adventist without taking our church paper and reading it through.

MERLE L. MILLS

Salisbury, Rhodesia

EDITORS: I want to express my appreciation for the quality of the articles appearing in the REVIEW. I believe the Letters From Readers section is one of the finest things that could happen to encourage the grass roots to feel that they are a part of the great Advent Movement, and that their opinions can, at least, be expressed without fear of being presumptuous, or fanatical—if these opinions are expressed in the spirit of Christian brotherliness. The recent appearance of many articles in the REVIEW calling for a revival and reformation, for the finishing of the work through a people clothed with and empowered by the righteousness of Christ, is most heartening. This same call was sounded at the Arkansas-Louisiana Conference workers' meeting by all the speakers, especially the two General Conference men present.

WILLIAM M. ASHTON

Batesville, Arkansas

Reports From Far and Near

Desire for Breakthrough in Southeast Asia

By DANIEL R. GUILD
President, Southeast Asia Union

A new sense of urgency, the desire for breakthrough, the call to worldwide revival and evangelism, are building rapidly in the hearts of the pastors and leaders of Southeast Asia. I saw this as I attended the recent biennial sessions of the union's five missions.

Sarawak Mission

The first words of R. C. Hall, president of the Sarawak Mission on the island of Borneo, were a trumpetlike declaration of his total dedication to the call to worldwide revival and evangelism. After declaring the third biennial session of the mission open, he said, "This may well be the greatest year we have experienced in the Sarawak Mission because of the outpouring of God's Spirit during this session, preparing our own hearts and the hearts of others to meet Jesus."

The following morning at the first business session, the first item to be taken up was the call to worldwide revival and evangelism. Pastor Hall assured us that it was "by far the most important action to be taken at this session." Pastors, teachers, administrators, and laymen stood to their feet and testified of their desire to be Spirit-filled, Spirit-controlled men. The Spirit was abundantly present, striving in our hearts.

A veteran pastor testified, "I believe the outpouring of God's Spirit is already beginning in Sarawak." In three key areas, he related, villagers from neighboring villages are coming in large groups to the Seventh-day Adventist villages, beg-

ging to know more about the true God of heaven, the Saviour of men. God is working "at both ends of the line," speaking by His Spirit to heathen hearts at the same time as He is speaking to the hearts of His chosen ambassadors.

One worker, inspired by what is going on around the world, decided to dedicate one week's salary each quarter in 1967 and to give these four weeks' salary to the annual Week of Sacrifice Offering. Another worker said, "Several nights ago I had not heard about this call for the Week of Sacrifice Offering. But I awakened from a dream and was reminded that I had not given such an offering in 1966. I decided then and there to dedicate one week's salary to the Week of Sacrifice Offering in 1967."

Thailand Mission

When the call to worldwide revival and evangelism was read at the Thailand Mission session, Sorajjakul Sunti, pastor of the Bangkok Sanitarium church, responded: "Four years ago I had to be pushed into an effort. I was afraid. But now I believe God has called me to hold a major city-wide effort in Bangkok. Nothing, I can do will make this effort a success. I need the outpouring of the Holy Spirit."

A few days later a budget was voted and plans were laid for a city-wide effort in this vast city of more than 3 million people, the largest city in Southeast Asia. With 380 Buddhist temples and 7,000 saffron-robed priests, Bangkok has only

2,000 Protestants and only 670 of these are Seventh-day Adventists. What a challenge to Pastor Sunti and his evangelistic team! How they will need the Spirit's power!

Not only in the capital city of Bangkok but in the mountain villages of the countryside as well, the sound of a breakthrough is being heard.

Several months ago in a mountain village near Chiang Kong, Thailand, the wife of a village elder lay on her deathbed. Yottee, our village pastor, chanced to visit the village. He gave this woman some simple medicine. Then he offered a prayer to God for her healing. Soon she recovered.

The next time Yottee visited this village, the husband of this woman rushed to the village bell and rang it. The villagers, heeding the bell, gathered around.

"This is the man who asked the Christian God to make my wife well," he announced with joy.

Yottee sent the blind layman of Thailand to preach in this village. Forty gave their hearts to Christ. This month 18 were baptized and ten others are preparing for baptism.

God is opening doors to proclaim the truth to the millions of Thailand who have never heard the name of Jesus. And God is opening the hearts of the workers in Thailand to the working of His Spirit. When the call was made to give one week's salary to the Week of Sacrifice Offering, God's Spirit spoke to the heart of Abel Pangan, the publishing secretary



Left: God used Yottee (right) and the blind layman of Thailand (middle) to open work in a heathen village. The author is on the left. Right: Thailand Publishing House.



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—ROBERT H. PIERSON, President, General Conference



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



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

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

of the Thailand Mission. He and his wife each dedicated one week's salary to help finish God's work.

"God opened the windows of heaven to us," Pastor Pangan testified. The same week that the Pangans dedicated one week's salary to God, through the miraculous working of God they received more than one month's salary in cash.

Two years ago a thief broke into the Pangan home and stole a new sewing machine. Despite repeated contacts with the police, the sewing machine was not to be found. Then the very week that the Pangans pledged a week's salary to God, there was a knock on the door. A policeman from the branch station in their neighborhood notified them that their sewing machine had been found and was waiting for them at the central police station.

When they went to the central police station, the Pangans found that their sewing machine was nowhere to be found. The message had been sent to the district station months before and in the meantime the machine had disappeared. Their hopes were blasted!

They made another visit to the central police station. This time the police apologized and paid them in cash for the lost machine—more than one month's salary!

Malaya Mission

When the call for sacrificial giving was sounded in Malaya, many of the workers in the territory of Malaya and Singapore expressed a desire to join with the workers in North America in giving one week's salary to the Week of Sacrifice Offering.

One office worker, the lowest-paid worker in the office, dedicated her salary for the entire month of November. When someone tried to dissuade her, saying, "You can't afford to do this," she answered, "God has always taken care of me. I am so thankful. He will bless me."

The wife of another worker dedicated her entire year's salary to God.

One of the institutions in the Malaya Mission, the Penang Sanitarium and Hospital, gave \$1,000 as an institutional gift in gratitude for God's past blessings. Other institutions within the union have joined in giving a total of \$2,816.

Revival meetings are now in progress in all the churches of Malaya and Singapore.

Viet Nam Mission

The impact of bombs exploding in the distance, the roar of jet bombers overhead, have not stilled the voice of God's Spirit speaking to the hearts of the men and women of Vietnam.

At the Friday evening meeting of the Viet Nam Mission session, Brother Nguyen, a worker at the Saigon Adventist Hospital, was honored as the layman of the year in Vietnam. He has a thriving work going in several prisons in the Saigon area.

On Sabbath morning I attended a Voice of Prophecy graduation ceremony at one of these prisons. Sixty-six of the 800 political prisoners in this particular prison received diplomas (reported in the REVIEW, April 6, 1967).

During the graduation address, given by R. C. Williams, the radio-TV secretary of the Far Eastern Division, explosions began to rock the air. After 400 prisoners in black filed out of the chapel, a tremendous blast rent the air. The impact shook the buildings, trees, even our pants legs. On our way back into town we came within three miles of the area where the explosions centered. Later we discovered that one of the three main ammunition dumps in Vietnam had been set on fire the night before. Eight of 22 ammunition pads, each containing more than \$1.5 million worth of ammunition, exploded.

But the outstanding impression of the morning was not the fireworks we had seen and heard. What reached our hearts was the testimony given by one of the prisoners who received a Voice of Prophecy diploma. Though a political prisoner, steeped in a godless philosophy, this man had found the Saviour of the world.

Above the sound of detonating bombs and the impact of exploding mortar shells in Vietnam, can be heard "a sound of going in the tops of the mulberry trees." In this war-weary land God is preparing hearts for the world's final events.

Sabah Mission

On a blue background behind the speakers' platform, golden streams of light radiated from a white dove, symbol of the Holy Spirit. Surrounding the dove were three epigrams, which spelled out the aim of the Sabah Mission session: "Personal Revival," "A Reformed Church," "An Inspired Witness."

On the opening morning of the ses-

sion the 200 delegates gathered from the villages around majestic Mount Kinabalu were taught to sing the chorus "With Thy Spirit Fill Me." Then the call to worldwide revival and evangelism was sounded, followed by a dedication service. Every delegate responded.

Under the leadership of George Munson, the Sabah Mission president, plans were laid to implement the program of worldwide revival and evangelism. These plans include a retreat for workers, followed by an intensified daily program of personal Bible study and prayer as each worker seeks for a deeper Christian experience; the dedication of one week's salary to the Week of Sacrifice Offering, to be used in the worldwide evangelistic thrust; revivals in every church in Sabah with every mission worker involved; 40 evangelistic campaigns in 1967 (two for each minister); and a baptismal goal of 500, which is nearly double last year's baptisms.

During the Sabah Mission session, the last of our five missions, early each morning I sat on a hillside that looks out on beautiful Mount Kinabalu, towering 13,455 feet in the air and dominating the landscape of Sabah. Each morning as I read my Bible and prayed, the sun was rising. First I beheld the light tint of dawn, next a fiery reflection on the clouds, then the full blaze of the sun's glory. The first glimmer of the Spirit's outpouring is being felt in Southeast Asia, was my frequent thought. Soon the latter rain in all of its power will sweep across the world. This is the day we have been waiting for! This is the day we have been praying for!



Medical Evangelism Course in New Guinea

Eight young ministerial students, all from the Bismarck-Solomons Union Mission, have completed a one-year course in health evangelism at Sopas Medical Training Centre, New Guinea. This is the first all-ministerial class to train at Sopas. Fifteen more are in training currently and are expected to graduate from a similar course this June. These students represent both the Bismarck-Solomons and Coral Sea Union missions.

In addition to receiving training in health education, these students qualified for the government examination for aid post orderlies commonly known in the island field as "doctor boys."

SALEEM A. FARAG

Medical Secretary, Coral Sea Union Mission

Blessings of Heaven in the Far East-3

By E. L. MINCHIN

[Elder Minchin recently returned from a trip through the Far Eastern Division. This is the third of four reports.]

I spent five days with our workers and church members in Saigon, a city so much in the news today. For 25 years the Vietnamese people have known nothing but war. Our young people don't know what it is to live in a land of peace. As I flew into the large Saigon airport, one of the busiest in the world, I could see scores of bombers and war planes, all in readiness to take off at any moment.

Ralph and Bea Neall, Ruth and Bud Harris, were at the airport to meet me. These dear workers are all related to me by marriage. It was wonderful to be with them and to bring them a little inspiration and courage. What a five days they were! Never have I preached amid such noise and under such conditions. Never have I slept with war planes droning overhead and helicopters whirling just over our roofs as they brought supplies, men, and wounded to and from the battlefields.

There is a large airport near our mission station. Every night our house shook with the thud of distant bombs as they fell in the battle area just 15 or 20 miles northeast of the capital city. I had tried to prepare myself for noise, for I had been warned about it, but it was quite an experience to try to preach and convey a message from my heart and from the Word to the people in our Saigon church amid such conditions. Sometimes I had to stop speaking until the planes passed. Other times it was necessary to shout in order to be heard. However, these dear people carry on month after month under these conditions.

Our hospital and church are on the corner of a busy intersection. The traffic is indescribable, especially at rush hour. Every conceivable means of conveyance crowds the streets—bicycles, tricycles, jeeps, trucks, cars, horse-drawn vehicles, and still other types of vehicles jostle and press, with just inches to spare. Accidents frequently happen, and I marvel that so many people get to their destination safely.

Our people in Vietnam need courage and faith. Our workers are bright and cheerful and of good courage outwardly, but underneath they battle against a sense of frustration. They need our prayers. To go outside the mission compound is a risk at any time. But our faithful missionaries do it constantly. One never knows when a grenade or a bomb will burst.

David Gouge, one of our workers, drove me one day with an American soldier to Bien Hoa Air Base, about 30 miles northeast of Saigon. He had to go out on business. We passed over rivers where we could see freighters unloading war materials. The roads were constantly traversed by military trucks and convoys. We came within five miles of a battle area. The week I was there a great battle was raging in the Iron Triangle, not far from Saigon.

We passed miles of U.S.A. camps. At one camp I saw military buses unloading



Nuremberg Dedication

Hundreds of Seventh-day Adventists and their friends assembled at the new Nuremberg South Chapel in West Germany not long ago for the official opening of the chapel and of the Nuremberg Evangelistic Center. K. F. Noltze, South German Union Conference president, gave the dedicatory address.

A week later the Nuremberg West Chapel was dedicated to the Lord. North Bavarian Conference President S. V. Ludewig delivered the dedicatory sermon for the official opening.

The Nuremberg Evangelistic Center benefited from the Thirteenth Sabbath Offering overflow, second quarter, 1965.
S. V. LUDEWIG

hundreds of young soldiers who had just arrived from Alaska. My heart was heavy as I thought of what these lads may face.

We have a 38-bed hospital in Saigon right by our church. I have never seen so much hospital in so small a building. Our dedicated doctors and nurses must work under extremely crowded and difficult conditions. It is hoped that we will soon be able to erect another hospital on the mission compound and away from the noise.

One day we visited the Third Field Military Hospital in Saigon. The chaplain showed us through ward after ward. My heart was made sad as I saw scores of young men, many of them in their late teens or early twenties, mutilated, wounded, or dying. One lad was in great pain. His legs were strung up, one hand was blown off, and the other greatly mutilated. His eyes rolled in pain. I came near him, smoothed his forehead, and whispered, "God loves you. I am praying for you." I shall not forget the look on that boy's face. His eyes followed me all the way to the end of the ward, until I could not see him. Several times, as I looked back and our eyes met, I felt the pain, the loneliness, and the spiritual hunger of that wounded boy.

On another bed a young man was sitting. He was recovering from severe war wounds. As I chatted with him he told me that he had a wife and three children in the United States. I assured him that he had much to live for. He replied, "Yes, indeed I do." From then on I was able to have a friendly, spiritual talk with him, and he responded readily.

We came to another ward where the more severe cases were being cared for. Some were so ill they could not open their eyes or speak. We stood by one bed where a youth had just passed away. The intravenous needle was still in his vein. Attendants had just pulled the sheet over his head. As I looked upon the lifeless form of this young soldier, my heart was solemnized. Life could have, and should have, been so wonderful for him. What opportunity did he have of preparing for this moment and of knowing the way to life eternal?

That night I found it difficult to sleep. The faces of those sick and dying soldiers haunted me. I had come face to face with the horror of war. I thought of this troubled world. Not only in Vietnam but from every corner of the earth we hear of wars, hatreds, strife, riots, increasing crime, and rebellion. In the midst of it all, as I saw it in the hospital that day, millions realize their personal need.

Is there a way out? Is there hope for mankind? These questions pressed upon me as I contemplated the human dilemma today. Thank God, there is a way out. It is the one way we seemingly refuse to take. Contemplating man's dilemma in this last hour of human history, and lifting His voice above the confusion of this beleaguered world, Jesus said, "I am the way, the truth, and the life" (John 14:6). He is the only way out of our confusion and our darkness, for He is the light of the world. Let us proclaim the good news. It is for all the world.

My visit to Vietnam and to the Far East renewed my faith in the gospel as earth's only hope. I learned anew that the message of salvation through Christ and of His glorious return is still the greatest and the most urgent message in this world today.

As I said good-by to the little band of missionaries at the Saigon airport, I thanked God for their faith and courage, and lifted an earnest prayer that the Lord would place His hand over His work in this land.

There were many GI's in the plane that was taking us home. They were returning from the battlefield. As we flew over parts of the delta we could see a convoy of ships waiting to be unloaded. Many passengers were looking through the windows at places made prominent by recent battles. I asked my soldier companion about the country we were flying over. He was not looking through the window. He replied, "Please don't ask me to look back. I don't want to see it any more. I have had enough. I have been here 12 months. I don't want to see it again. I want to go home."

Yes, I thought, that will be true of each one of us. When our service in this world of trouble and conflict is completed, when it is all over and we say farewell to the scenes of our conflicts here, our only desire will be for heaven and home, where love awaits us. Our true home is not here amid the confusion and heartaches that sin has brought. It is yonder "beyond the sunset" where our Saviour and our heavenly Father wait to receive those who have fought a good fight. With this disillusioned soldier each of us can say, "I want to go home."

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Tunny for Investment

Gabriel Juste from the Caribbean island of Martinique went out deep-sea fishing regularly during April and May of last year without catching any fish. Oddly enough, Paul Villet, a brother in the faith who was fishing in the same area, made a good catch. Mr. Juste began wondering how to account for this situation.

One day near the end of May while these two fellow believers were out fishing together, Mr. Villet passed on the secret of his success.

"I give the first tunny I catch each year to the Investment Fund," he said, "and the Lord never fails to bless my efforts."

Mr. Juste decided to follow the same plan, promising the Lord to give for Investment the first tunny he caught. A few days later his prayer was answered, and true to his word, he sold the fish and gave the proceeds to the Investment Fund. Much to his joy, he never ceased from that time on to regularly catch fish weighing several pounds in the same area where he had never caught them before. As a consequence, he promised the Lord to give Him one out of every ten tunnies he caught.

"The other fishermen cannot account for it," says Mr. Juste. "We always return with a good catch, while the others are catching nothing. I know it is the manifestation of God's power working with us because we are His stewards."

GUY S. VALLERAY

Departmental Secretary, Martinique Mission

New Science Annex at Philippine Union College

By P. G. MILLER
Dean of Faculties

The record enrollment in the science classes for the first semester of the 1966-1967 school year made it clear that the existing classroom and laboratory facilities would no longer suffice at Philippine Union College.

Shortly after the beginning of the first semester, the board of management authorized the construction of a three-classroom annex at the back of the science building. The plans were prepared by Clemente Coloma, supervisor of the maintenance department.

The roof girders and the roofing material were secured from a surplus quonset hut dismantled at Clark Air Base. The other materials were new. Much of the labor was supplied by students. In addition to the three classrooms on the ground floor, one half of the attic was finished to provide additional office space for the teachers in the school of science and medical technology. Both the classrooms and the offices are well lighted and well ventilated and will assist materially in improving the efficiency of the department. All this has been provided at a total cost of approximately U.S. \$2,500.

"Smoking Sam" Shows Effects of Cigarettes

By ERNEST H. J. STEED
Associate Secretary
GC Temperance Department

Sam could be anybody, but this "Sam" is different. He doesn't think, he only breathes and smokes cigarettes, yet he has hit the headlines of major newspapers and magazines across the United States. He has caused multitudes not only to stop and look and listen, but to change their whole way of life.

Sam is a well-dressed model of a young man who smokes fairly rapidly the cigarettes inserted into his mouth. As a result of air pressure from a bulb, Sam's smoking continues, with the tars and nicotine passing through rubber tubes to his "lungs"—two clear containers. Here all the residues of the cigarettes that would ordinarily be inhaled by the smokers are gathered. When people see what comes out of a cigarette or two, they know Sam's message is worth considering.

After a four-week visit to the Pacific and North Pacific unions, I gathered that Sam is an important person out West. Letcher Huntington of St. Helens, Oregon, set Sam up for display in a bank where a Five-Day Plan was to be held by Dr. C. Erwin Syphers and Chaplain Calvin Hartnell of Portland Sanitarium and Hospital. Pictures of Sam and write-ups began appearing in local and regional papers. Sam was soon booked as a "faculty member at the local school for those who wish to stop smoking."

Sam became the talk of the town—with two front-page features. In fact, the church pastor believes that Sam has become better known than the city mayor. Even now, months later, Sam still receives weekly mention in the press, says the Oregon public relations director, Shirley Bur-



SHIRLEY BURTON PHOTO

"Smoking Sam" shows the effects of smoking as his "lungs" inhale tars and nicotine.

ton. The mayor writes, "No other group has ever done so much for the community." The principal of the school says of the instructors, "What we need is more dedicated men like you in the community."

Sam is currently in a St. Helens barber shop. One barber convinced the other he should quit smoking, and now both lecture their patrons. Another Sam and his lungs are displayed in a Portland health spa; the third at Portland Sanitarium on a full-time basis; and the fourth is currently in a health food store.

That's as far as Oregon goes, but Sam has nine lives in central California. L. E. Fletcher, conference temperance secretary, reports that each of his nine Sams is making his mark. One church member, Mrs. Davis Sloan of Paso Robles, cared for Sam for a few days and on 20 occasions at schools and local organizations introduced him to 1,423 people. School principals, medical associations, heart associations, parent-teacher associations, the Cancer Society, and others have been outspoken in their support.

In southern California, Sarah Jane King, conference associate temperance secretary, can't keep up with the requests for Sam's visits. A TV interview on KTTV, channel 11, in Los Angeles in March and press stories have brought orders for more Sams to fill the need.

All told, at least 25 Sams are out on the job across North America, with nine more at the General Conference Temperance Department awaiting the call to duty.

Sam was invented about two years ago by M. V. Jacobson, temperance secretary of the Southeastern California Conference. He is manufactured by a California firm. Now in the experimental stage is another smoking manikin, Sister Sue.

A Home Threatened by Truth's Sword

By ROGER HOLLEY
Evangelist

As evangelistic workers we could not advise the young mother to give in to her husband's bitterness and give up her new beliefs. Yet her home was threatened and her husband bitter.

She had taken her stand during our meetings near Asbury Park, New Jersey. When we called on her husband he was adamant. He was obviously miserable, and it looked as though the only thing that would bring him relief was for her to capitulate. But we urged her strongly in his presence not to yield. We explained to him as kindly and earnestly as we knew how that he was not losing a wife, but that he would have a better wife because of her dedication to Christ. However, he remained unchanged.

Realizing that it was indeed her soul that she had to answer for—though she dearly loved her husband—she finally decided that she would have to be baptized. She went home from the baptism in fear, not knowing what she was going to face. She was not prepared for what she found.

While she was being baptized something
(Continued on page 36)

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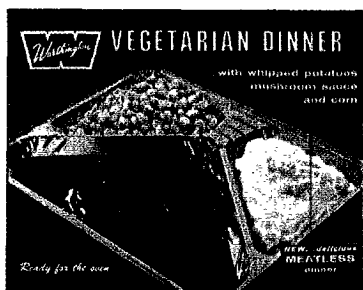


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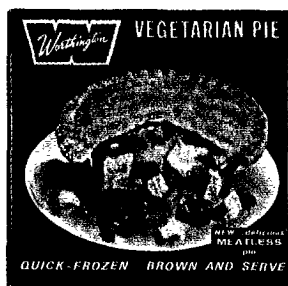
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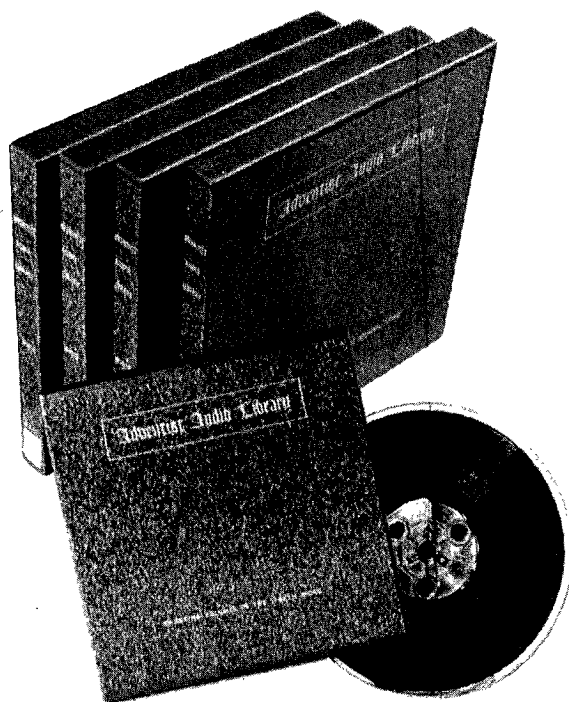


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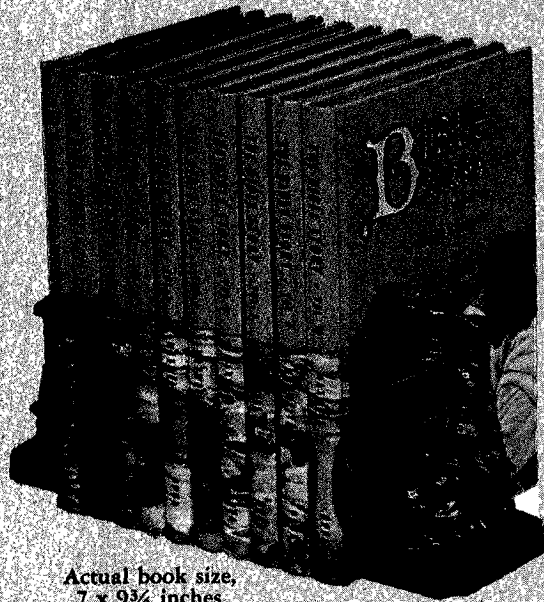
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At the clinic, Adventist doctors and nurses taking part in "Operation Sea Light" treated Ah Fook until he got well. This medical program is sponsored by students of South China Union College. It is just one of many mission projects conducted throughout the world by Adventist young people.

What are some of the other projects? You can read about them in the July, 1967, *Signs of the Times*, a special issue devoted to youth of the Seventh-day Adventist Church.

Feature article of the issue is "Youth With a Purpose," written by Theodore Lucas, secretary of the General Conference Missionary Volunteer Department. He focuses on specific activities of Missionary Volunteers, young men and women who do not drink or smoke or take narcotics, but who do carry out a dynamic formula for helping others.

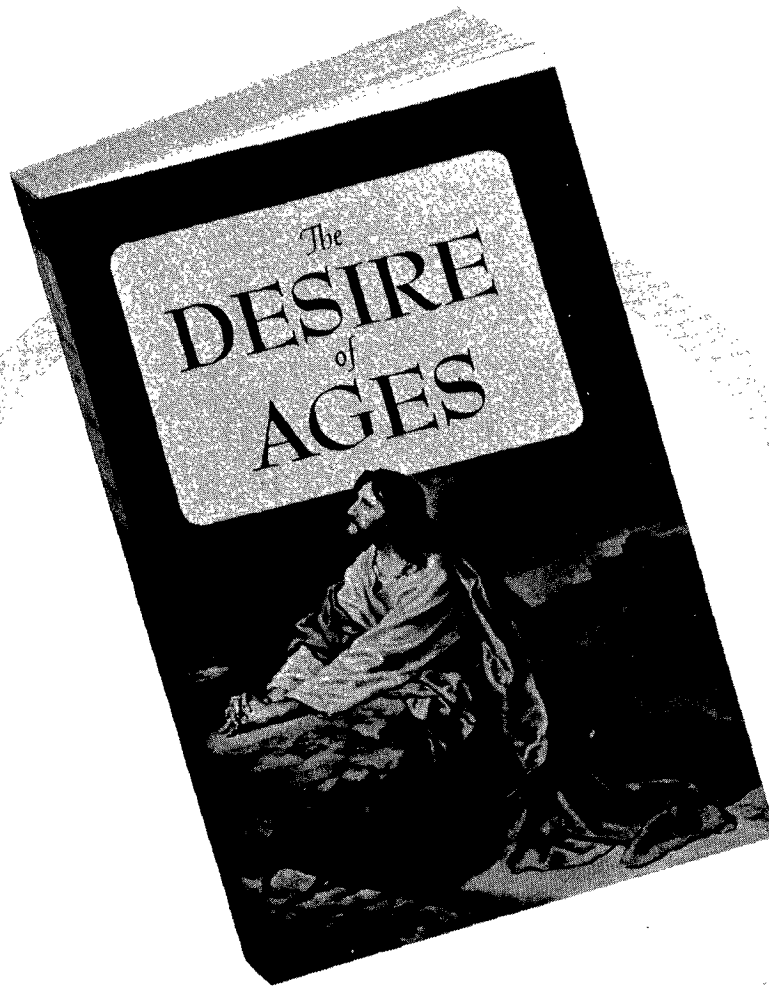
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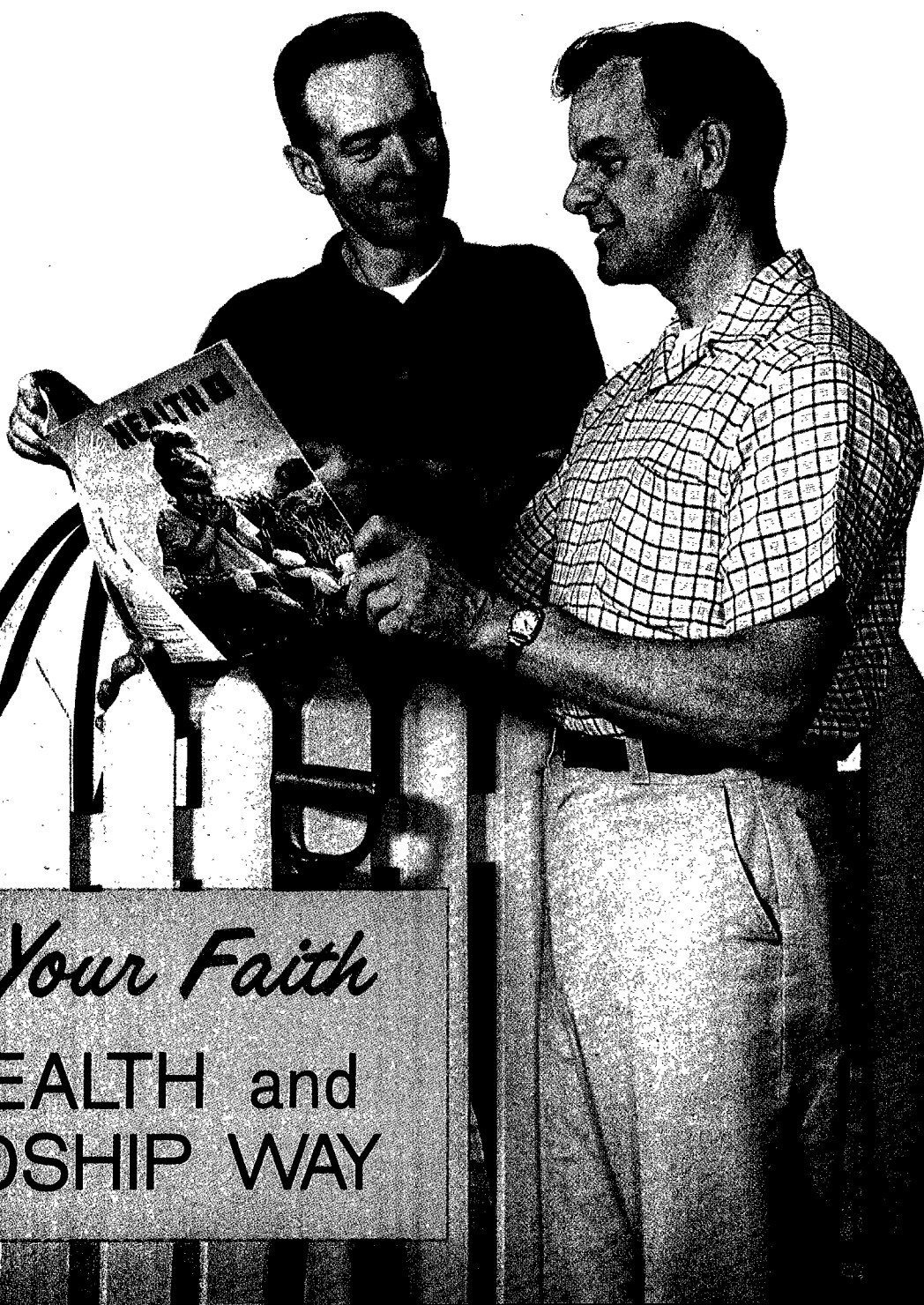
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A HOME THREATENED

(Continued from page 23)

moved her husband to start reading the sermons she had picked up at the meetings. When she came home, he didn't say much, but he did tell her he'd been reading the sermons. "You know, there may be something to that stuff after all."

Returning from union session, I immediately called the young mother to see how the battle was going. She said, "Just wonderful! My husband has decided he wants to be baptized this Sabbath."

While we were away he had continued to read, and conviction had deepened. Unbeknown to any of us he had decided to quit smoking. His was a three-pack-a-day schedule, yet he had stopped as easily as though he were giving up sandwiches. He had read every spare minute, going through the entire four weeks of sermons that week and accepting everything.

"That's wonderful," I said, "but he doesn't understand. You don't just join the Adventist Church without instruction and preparation!"

"Well, you'll have to tell him. He says he wants it this week."

So I went out to the home to explain to him why he would have to wait until he understood more—the doctrines and standards.

"What doctrines?" he said. "I believe everything you had in your printed sermons. Is there anything more?"

So I went through the list of baptismal questions. There was no question in my mind about his conversion to Christ. He was obviously a changed man. And so happy!

He said, "I can't explain the change in me, but I'm so at peace in my heart. I've never felt this way before."

But the doctrines. I went through the list, the Second Coming, the resurrection, the state of the dead, destruction of the wicked, church standards (his wife had removed her rings with fear in her heart).

"Yes," he said, "that made me mad at first, but I see sense in it now that I've read the explanation."

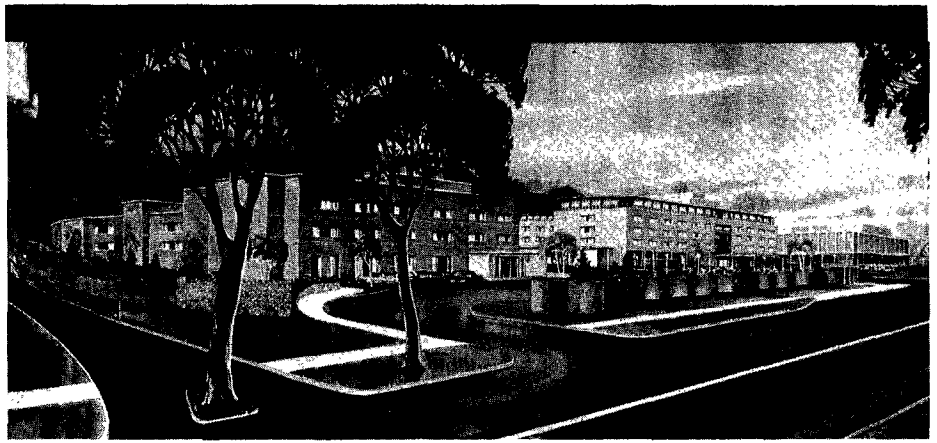
Diet—pork, tea, and coffee—no problem! Tithing. He said, "That made me mad at first, too, but I decided I was never really happy before anyway, and the Lord has really made me happy since I've been studying these things. I've already made arrangements to pay tithe."

Sabbath work. He'd already made arrangements with his boss and he had assurance that he could keep his job and be off on Saturdays.

Spirit of Prophecy. This was new to him, so I spent an hour on spiritual gifts, explaining Revelation 12:17 and why we believe the Adventist Church is the remnant church and the writings of Ellen G. White are a revelation of the spirit of prophecy in our midst. I referred repeatedly to *The Desire of Ages* and said, "When you read some of these writings, you'll understand why Seventh-day Adventists love them as they do."

"I already know. That book *The Desire of Ages* is wonderful! I can hardly put it down." (His wife had been given a copy the week before.)

When we were all through, his wife



Architect's sketch showing the Kettering Medical Center, with the Kettering Medical Arts building at the left. The Cox Memorial Heart Research Center is at the right.

said, "Well, are you still going to be baptized?"

"Well, I want to." And then he looked at me for the answer.

And I had to confess I couldn't think of one reason why he should not be. I said, "The decision will have to be up to Pastor LaRosa. He is the pastor and will make the final decision."

After talking with the young man the next morning and examining him himself, Pastor LaRosa said to me, "To deny this man baptism because we think it is too quick, would be denying the power of the Holy Spirit."

That next Sabbath in the New Shrewsbury church a young wife sat beaming on the front row during the baptism. She could scarcely believe—nor could we—that just one week after her own baptism this wonderful change had come about in the life of her husband.

Medical Arts College to Open at Kettering

By DAVID H. BAUER
Director of Public Relations

"It must be an educational center as well as a medical service center," stated Eugene Kettering as George B. Nelson assumed administrative leadership of the Charles F. Kettering Memorial Hospital. "It will be necessary for the hospital to become involved in preparing young people for satisfying lives of service here and in other institutions in various parts of the world."

Fulfillment of this instruction will occur September 18, 1967, when Kettering College of Medical Arts, the newest Adventist college, opens its doors to two-year students.

Since the opening of Kettering Memorial Hospital three years ago, 32,145 patients have been admitted through its doors; 14,473 outpatients have been treated; 19,220 operations have been performed; 31,723 emergency cases have been treated; and 2,436 babies have taken their first breath and seen their first ray of light. But nothing had been done to prepare "young people for satisfying lives of service."

As the months passed, Mr. Kettering's

words about education came to take on deeper meaning. Hospital officials sought counsel from denominational educators, government representatives in the field of health care and education, the hospital's Civic Advisory Council, and accrediting agencies. They visited institutes on education in health professions and colleges and universities.

Following much study, the corporate name was changed to Kettering Medical Center, and the Charles F. Kettering Memorial Hospital became the center's clinical division. Kettering College of Medical Arts was established as the center's educational division. It is located in Kettering, Ohio. Future plans include a research division.

The objectives of the newly formed college are fourfold. It will afford the student opportunity to—

1. Develop as a Christian, capable of fulfilling his noble destiny as a child of God;
2. Prepare for an occupation in a specific field related to paramedical and institutional health-care sciences;
3. Recognize that the field of knowledge in his area exceeds his preparation and continually increase his understanding and ability;
4. Develop a sense of civic responsibility; extend his knowledge through appreciation of our cultural heritage and the democratic way of life; and achieve skills in human relations necessary to work effectively with others.

Kettering College of Medical Arts will place technical education in an academic setting. It will give students not only a technical education but also opportunity to receive the broadening values of a general education beyond the high school level without requiring them to complete a four-year college program. An Associate in Arts or Associate in Science degree will be conferred upon completion of prescribed courses. Curriculums will be available in nursing, radiologic technology, respiratory therapy technology; and in health-care services such as food-service management, housekeeping management, and laundry management. General education at the college level constitutes about one half of any curriculum leading to an Associate in Arts or Associate in Science degree.

William C. Sandborn, former president and academic dean of Madison College and currently academic dean of Salem College, Salem, West Virginia, has accepted the call to serve as dean of the college.

Gospel Colors Unfurl Over Primitive Manobo

By E. M. SARSOZA
Teacher, Salumping Mission School

"Good morning, sir," breaks the chilly morning air of Salumping, as school children greet their beloved mission school teacher each day as he steps inside a cogon-roofed classroom. This is the domain of the highly uncivilized Manobo tribe of Cotabato, a rich agricultural province in the interior of Mindanao, Philippines.

The isolated Salumping Mission School lies 35 kilometers from the nearest municipality. It requires ten hours on foot to reach it. There's no other way. And not a single shelter for the traveler is provided if it should rain or if night overtakes him. Beasts of burden cannot be employed for transportation of goods or belongings, so the traveler has to shoulder them himself.

Superstition reigns supreme among these mountain dwellers. Manobos believe in witches and evil spirits whose dwelling is in certain big trees and coves and who are accountable for all the sickness and death that invades the homes of natives. In view of this they dread the felling of certain trees or the hunting of big birds, and they avoid the entrances to coves, lest mishap befall the family. They have never known or heard the name of Jesus, our Lord, Creator, and Saviour. Here's where spiritual hunger and thirst after righteousness really exists! Here's where doors of opportunity for the light of truth lie wide open.

Primitive Housing

From the viewpoint of style, beauty, and health, a Manobo house has little to recommend it. Bamboo, cogon grass, and wood are the building materials. At quick glance one sees nothing save a one-room shack, any corner of which may be a sleeping place. Only a small portion is allotted for cooking purposes, with a blackened pot or two hung nearby. Evidently cooking is done the Boy Scout style.

A window or two about a foot wide are cut horizontally in opposite walls. A similar opening serves as door at a corner. From it leading to the ground is an inclined staircase, chopped out at different points for steps. Flattened bamboos make the simple flooring. Along the walls are reddish-looking stains of betel-nut chewing refuse. The underposts and surroundings appear uncleaned and unhealthful; flies swarm in abundance.

Hygiene is a foreigner in Manobolandia. Poor health and death, naturally, account for the steady decline in Manobo population. Simple medical treatments and care are unknown. On account of this, children are covered with loathsome rashes and sores. Adults, too, are not exempt from skin diseases, and many are double-skinned. The sick are left to them-

selves without receiving treatment of any kind. Drinking water and a small quantity of ordinary food are the only care a sick Manobo gets from loved ones. Most frequently the patient never rises from bed again.

At a distance Manobo men are hardly distinguishable from women. Both have long, untrimmed, and seldom-combed hair. Both wear copper rings of varied sizes hanging heavily from their seemingly bullet-riddled ears. Both have their eyelashes weeded thin. Their fingers, arms, legs, and toes are tattooed.

Only women, however, wear multicolored necklaces. Their arms and legs bear brasslike rings, which tinkle noisily as they move. It is not unusual to see boys with their faces stained with red marks. On special occasions, moreover, Manobo girls get their lips painted. Also, as additional make-up, they have their hair adorned strangely with goat's hair. A shy but sweet smile reveals a sharpened set of teeth blackened by betel-nut chewing.

Tribal Customs

Perhaps the most primitive mode of marriage among Filipinos is that which is still practiced by Manobos. The ceremony itself is very interesting. Usually the choice of bride and the arrangements of dowry are all done by parents long before the young Manobos take knowledge of it all. Customarily, dowry consists of houses, swords, bolos, and locally manufactured guns. In view of these requirements one sees how highly priced Manobo young girls are. A *dato's* ("chief's") daughter, for instance, may be priced as high as 17 horses, aside from dozens of swords, bolos, and blankets.

The grand day for the wedding dawns. Dowry is in readiness. The bride's camp stirs, resounding with laughter mingled with melodious tinkling of brass bells played by her maids. Meanwhile she busies herself with adornments—rings, necklaces, and bracelets. At this moment,

too, the groom comes along, accompanied by a retinue of young ladies and relatives from his camp in a colorful procession headed for his bride's residence. But he discovers that the approaches are blocked by sticks planted at different points across the road.

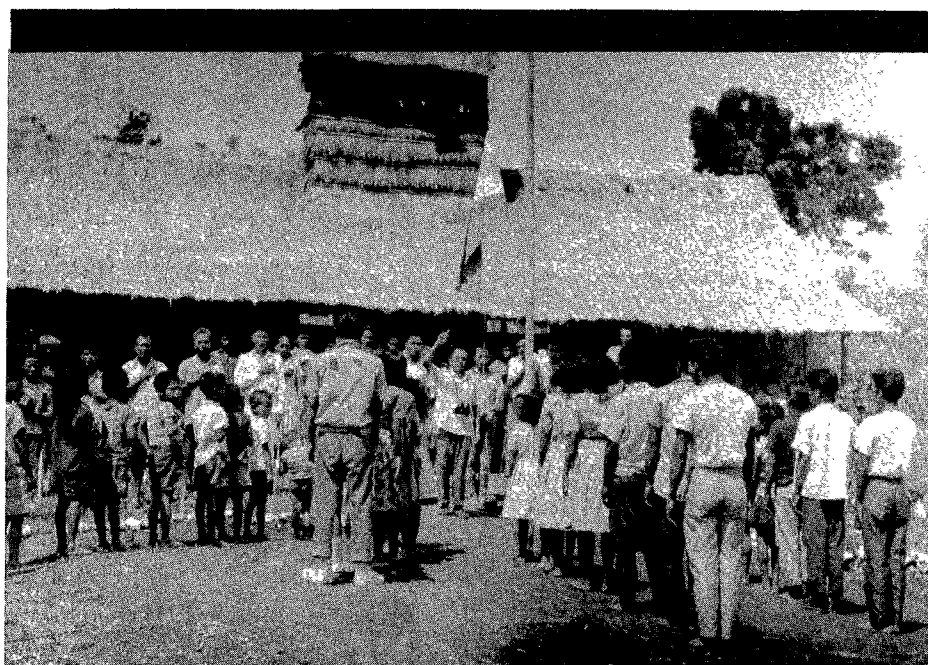
The procession, led by the *dato*, halts at these points (one after the other) and starts making bargains to meet the requirements of each blockade. The procession is never allowed to pass until the necessary settlements are made or requirements met at all these points.

At length, the groom comes to a point where a number of women are seated on a mat spread on the ground. Here he comes face to face with another requirement. He finds on display a number of brass caskets, each containing ingredients of tobacco, lime, tree bark, and buyo leaves. There he is obliged to chew from each of these caskets by exchanging something valuable for it. Before he can lay claim to the bride as his very own he discovers his last "Jordan River" to cross. A net of colored papers thrown around a small enclosure that conceals his wife-to-be is yet to be broken by redeeming it with something else of value. Inside this room the native chief stands ready to have the heads of the bride and groom drawn together so that their foreheads gently bang each other over a specially prepared menu placed on the floor between them. As soon as this is done the couple is pronounced husband and wife.

Plurality of wives is a common practice among this people. The number of wives depends on the ability of the husband to meet every required dowry.

Death and Burial

An unusual custom surrounds the Manobo dead and their burial. The body is wrapped tight in a blanket, its head totally covered with a black veil. Shortly after the usual wailing and mourning die down, the men, armed with lances, long



A flag-raising and pledge-of-allegiance ceremony is held at Salumping Mission School, among the Manobo people in the interior of Mindanao, Cotabato Province, Philippines.

bolos, and bows and arrows, start out into the forest to secure the needed coffin. The trip is made under cover of weird-sounding cries that seem to shake the very foundation of the jungles. These cries are designed to scare away the evil spirits. When the tree is felled and cut, the log is split into halves, and each half is then hollowed out to the desired depth and size. Finally, these are shouldered home, one half by one group of men and the other by another group.

A second wave of doleful cries ascends from the approaching men, who at this time are joined by the fresh wailing of the women at home. Upon arrival the men do not proceed to the house all at once, but first encircle the house in opposite directions until the two groups meet at the foot of the stairway, where coals of fire and water are then poured into the coffin before it is taken upstairs. This is intended to halt the spirits from accomplishing further damage among the bereaved.

The corpse is then cleared of all beads and jewelry, and in time is laid in. The coffin halves are fitted into place together and clamped tight. Black, sticky gum prepared by the women is plastered thickly into the coffin cracks and openings, and strong bonds of split rattan are securely tied around until it is totally airtight. Finally, it is laid in a corner and left there till the day of burial occurs at the time of rice harvest. The coffin is never entirely covered with earth. At times the coffin is simply supported by posts under a shed built on a hillside. Among these people there is no such thing as a public cemetery. The hut where death took place is never again occupied, but left there to rot down.

These are the folkways of the people my wife and I are serving as we establish educational work among them. Here, totally shut out from the rest of civilization, we discover that the envious archenemy of truth still stands wide awake and enforces his schemes actively to undermine God's work. Once Moro bandits from nearby hide-outs swooped down and plundered the defenseless natives. It was Sabbath evening and we had just retired for the night. A number of our schoolboys were caught and manhandled by these heartless marauders. A gun battle almost broke out in the vicinity of our mission school. Women and children fled in all directions, and all Salumping lay as "no man's land" for a whole month. Meanwhile, our school had to close till the native children were gathered together again. To our disappointment only some 60 per cent of the 53 pupils returned to classes.

Every now and then frightening messages both written and unwritten come to our mission school. Our already growing work in Salumping has been operating under cloudy skies. The storm may break loose any moment. But the Almighty, whose protecting wings and guidance have kept us safe, has not allowed our school activities to cease.

There is a great need and a wide field for our medical, educational, and evangelical branches to offer both physical and spiritual relief to these benighted people. Medicine, school supplies, and

clothes would greatly aid the poor, disease-ridden, ignorant Manobos.

Only recently have they learned about the existence of a true, living God whose only Son, Jesus Christ, came to be sacrificed for their salvation. How they marvel at such redemptive love! They learn to pray to the great Father for healing, protection, and for the necessities of life. They wonder greatly at the truth of Jesus'

Condensed News

Madison Hospital Project Benefits High School Groups

Teen-agers are visiting Madison Hospital (Tennessee) these days to see firsthand the fascinations of careers in health. They come with their high school science or health clubs.

Through actual demonstrations they learn something about the laboratory, the X-ray department, inhalation therapy, and anesthesia. They are initiated (by film) into the professions of medicine, nursing, medical records, dietetics, and pharmacology. The event is highlighted by a personal introduction to Charlie, a teaching skeleton, and Resusci-Ann, a manikin used for instruction in resuscitation techniques.

Project Health Careers is one of Madison Hospital's public services for youth. The hospital also sponsors an antismoking project. This is being widely presented as an assembly program in both junior and senior high schools.

DORIS E. NOBLE

Director of Public Relations

55 Receive Certificates in Riverside San Bible Course

During this fortieth anniversary year, the Riverside Sanitarium and Hospital near Nashville, Tennessee, has conducted a Family Bible Course. At the recent graduation 55 received certificates.

One of the graduates was a Doctor of Philosophy who had done advanced work in a number of European and American universities and at present teaches in a major State university. He crowned a life of intellectual pursuits with his certificate in Bible study. He appears to be deeply interested, and the studies on Daniel and Revelation stimulated him so that he read well beyond the regular assignments.

N. G. SIMONS

Administrator

New Jersey Passes \$100,000 in Ingathering for First Time

To the members of the New Jersey Conference the 1967 Ingathering victory added a new flush of success to a long record of accomplishments.

Despite adverse weather on Christmas Eve and other setbacks peculiar to heavy city work, the campaign was short and spirited in nearly every church. The foreign-speaking churches set high goals this

soon return and the resurrection morning when they will be reunited with loved ones whom they have lost.

Despite hardships and perplexities, some 20 native youth and children have expressed their decision to follow their Lord and join the Advent people. With such growing curiosity and interest in Bible truth among these people, I believe God has many destined for His kingdom.

year and showed amazing speed in reaching them. The final per capita was more than \$30.

The past several years thoughts had been roaming around a conference goal of \$100,000. What rejoicing we experienced at the victory celebrations this year that the goal was reached!

R. D. STEINKE

Departmental Secretary

Bekwai College Group Forms Detachment of Ghana Red Cross

A unit of the Ghana Red Cross is being organized at the Bekwai Training College, Ghana.

Third-year students take a course in health science as part of their teacher training, and during the most recent years they have also received instruction in artificial respiration, bandaging, treatment of shock, sanitation, and related topics. After having successfully passed an examination conducted by the school on behalf of the Ghana Red Cross, the students receive their Red Cross certificate.

J. M. Hammond, senior science master of the college, has taught the students health science for a number of years and has been the driving force behind the program. So far 286 students have been taught Red Cross activities.

P. A. Gyamfi, school bursar, and E. K. Yeboah, former eastern region commandant of the Ghana Red Cross and now a member of our staff, will be in charge of the 50-member Bekwai detachment of the Ghana Red Cross.

OIVIND GJERTSEN
Principal

Long Beach, California, Church Completes Renovation Project

The Long Beach, California, congregation reopened their church February 25 following a complete renovation of the building inside and out. More than 1,000 attended the special service and heard former pastors Dave Olsen and Alger Johns and conference president Helmuth Retzer.

The project included a new chancel, new narthex, choir pews, new arrangement of seating and balcony entrances, pew ends, and carpeting, plus complete redecoration of every room and of the exterior of the building. In addition, the congregation has bought an apartment house, which after three years is to be razed to provide added parking space.

Built during the war, the church has needed remodeling for some time. The 635-member congregation met in the nearby Ebell club during construction.

JOHN D. RHODES, Pastor



Atlantic Union

Reported by
Mrs. Emma Kirk

► A colporteur club has been organized at Union Springs Academy with Luis Badillo as president; Sandra Todd, vice-president, and Susonya Galutia, secretary. Don Orsburn, New York Conference publishing secretary, was present for the organizational meeting. There will be a brief training school immediately following the close of the school year.

► The Atlantic Union College chapter of the American Temperance Society is one of the largest in New England. Its membership of 862 includes students, faculty members, and friends in town. A Smoker's Dial is one feature of the chapter's work, and Keith Hallock, faculty adviser for the group, stated recently that more calls came to the college switchboard for the Smoker's Dial than all other calls to the institution. Judi Williams, a student at the college, makes the recordings for this service. Other activities include programs for high schools, Y.M.C.A.'s, and other groups, showing the effects of tobacco, alcohol, L.S.D., and other drugs on the health. Recently 700 copies of *Listen* were mailed to Trinidad and Jamaica to aid the temperance groups on these islands.

► Charles Eusey, sophomore at Atlantic Union College, has been chosen as the student missionary for the summer of 1967. The destination of this social science major, who lives in South Lancaster, Massachusetts, has not yet been designated, but it is hoped he will spend his summer somewhere in the Orient.



Canadian Union

Reported by
Pearl Browning

► Frederick Bell, pastor of the Halifax church, Nova Scotia, baptized six new believers March 18. These are the first fruits of the Faith for Today evangelistic campaign in Halifax with Gordon F. Dalrymple as speaker. Other baptisms are expected.

► Kenneth J. Holland, editor of *These Times*, was featured speaker at the Maritime Conference spring workers' meeting in Moncton, New Brunswick, March 14. Canada's Centennial Year is designated by the pastors of the Maritime Conference as *These Times* banner year. Other guest speakers included Gordon F. Dalrymple of Faith for Today, and J. W. Bothe, C. Klam, and W. E. Kuester of the Canadian Union Conference.

► The eighth annual capping ceremony of the Branson Hospital School of Nursing took place March 12 at Oshawa College Park church, Oshawa, Ontario.

Twenty-two junior nursing students participated.

► The Canadian Union quadrennial session, May 16-20, will meet in the Vancouver Central Seventh-day Adventist church.

► The Lacey-Stewart evangelistic series in Penticton, British Columbia, has come to a successful close with a class of ten preparing for baptism.



Central Union

Reported by
Mrs. Clara Anderson

► Four children, four persons over 65, and four couples of the Glenwood Springs, Colorado, church have remodeled their church. The original building was a three-room home and now it is an attractive small church. The membership has been increased from 17 to 29 during this time.

► Don Wesslen, principal of Platte Valley Academy, Shelton, Nebraska, reports footings poured and the first course of block laid on all the walls for the new administrative complex. The building is on schedule and is to be ready for use when school opens next fall.



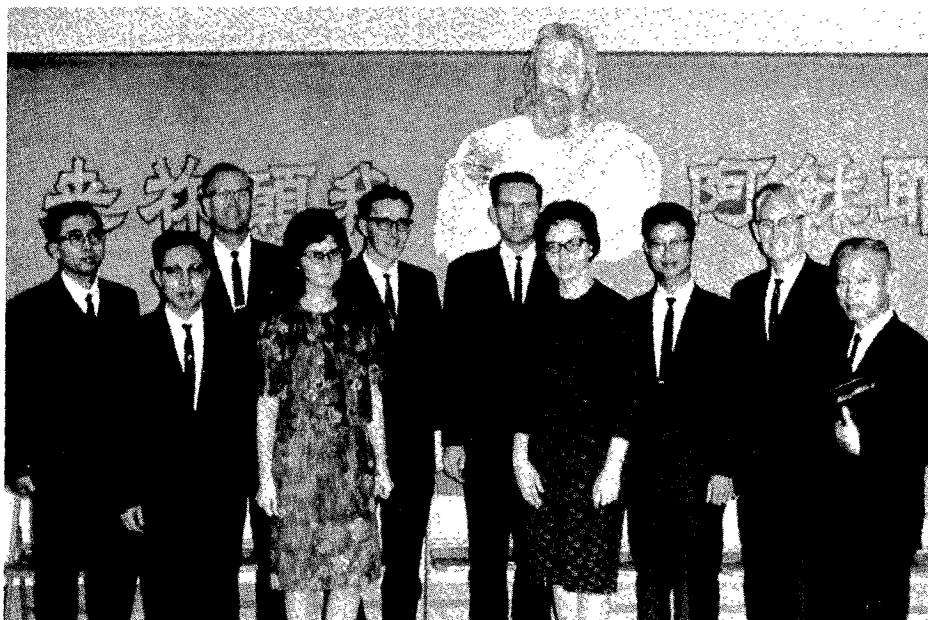
Lake Union

Reported by
Mrs. Mildred Wade

► The Rensselaer, Indiana, church members placed more than 60 Bibles in neighborhood homes in preparation for the evangelistic campaign which began March 31. One of their members, 81-year-old Mrs. Olive Schriener, felt she was unable to do as much as she would like to, but when she went into the hospital she took seven Bibles with her, placing them on the table beside her bed. When people inquired or commented, she would explain how they could receive one. As a result she placed all seven Bibles, and one nurse's aid is enrolled in the Bible Speaks and is receiving Bible studies.

► Miniature television sets were installed in the 360-bed Hinsdale Sanitarium and Hospital recently. Patients have a choice among all commercial telecasts in the Chicago area, the closed-circuit programs from the chaplain's office, and another channel that will carry sound-only stereo broadcasts of good music offered by the hospital. By special arrangement a hospitalized mother may watch a live broadcast of activity in the children's play area near the visitors' lobby.

(Continued on page 44)



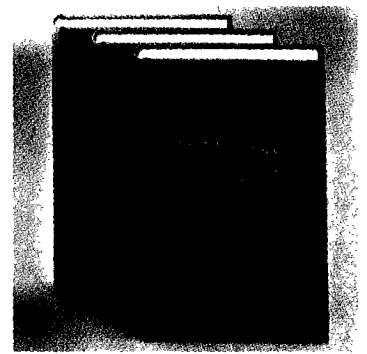
Four Ordained on Taiwan

Four young men were ordained to the gospel ministry at the 1966 annual meeting of the North Taiwan Mission. They are shown with officiating ministers and wives (from left): Richard Liu, Lo Yuen Tsai; H. C. Currie; Mrs. G. E. Volsch; G. E. Volsch, president of Taiwan Missionary College; L. R. Colburn, union publishing secretary; Mrs. L. R. Colburn; Chi Wan Cheng, Sabbath school secretary, North Taiwan Mission; C. B. Miller, president of the South China Island Union; and J. K. Tsao.

C. B. MILLER
President, South China Island Union Mission



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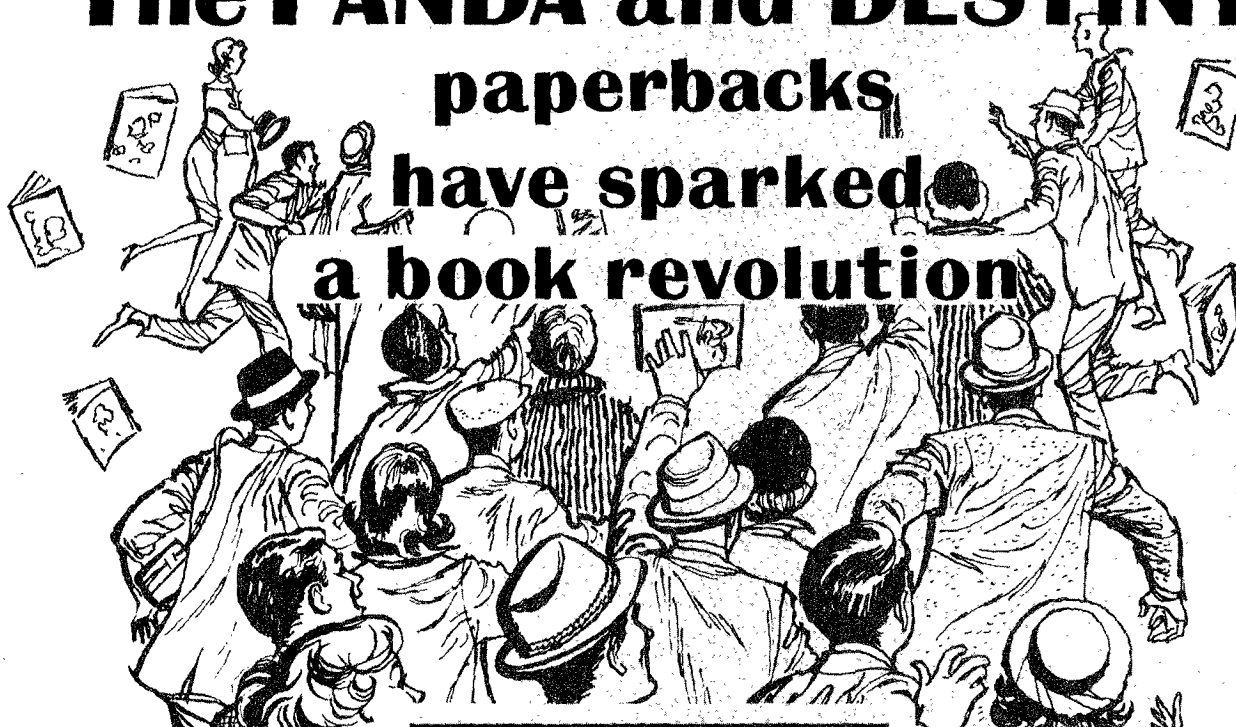
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BRIEF NEWS

(Continued from page 39)



North Pacific Union

Reported by
Mrs. Ione Morgan

► A recent community-wide survey by members of the Moses Lake, Washington, church produced a Bible printed in 1635, just 24 years after the King James Version was first published. The Bible, printed in London, belongs to Mrs. Richard Smith, a member of the Moses Lake church. It is printed in Middle English style and is seven by five inches in size. Other Bibles discovered were printed in Spanish, Norwegian, German, and English. The smallest was a child's Bible about one inch high, and the largest weighed more than 20 pounds.



Northern Union

Reported by
L. H. Netteburg

► Radio and television stations in Fargo and Grand Forks, North Dakota, have given time on several occasions to the Five-Day Plan to Stop Smoking. G. L. Wiltse, M.D., appeared recently on KXJB-TV in Fargo on the Merry-go-round show. Since the inception of the initial Plan held in Grand Forks, February 12-16, the broadcast stations have almost taken the initiative in presenting the Plan to the public.



Pacific Union

Reported by
Mrs. Margaret Follett

► Lewis L. Dinwiddie, pastor of the church in Las Vegas, Nevada, recently appeared on KLAS-TV for five mornings, reading selections from the Bible. His readings were also aired over the radio. In addition, ten one-sentence Biblical quotations from famous characters of the Bible were selected by Elder Dinwiddie and published daily in the Las Vegas *Sun* and Las Vegas *Review-Journal*. The five-minute TV program is called Daily Bible.

► Don Gray, evangelistic coordinator for the Southeastern California Conference, reports that there were 1,808 baptisms during 1966 and that 1,050 of these were a direct or indirect result of evangelistic meetings. He calls 1966 the conference's "greatest year of evangelism."



Southwestern Union

Reported by
J. N. Morgan

► Allen Gilmore, of Rush Springs, Oklahoma, was killed in action in Vietnam on February 21. Sp-4 Gilmore was a faith-

ful and active member of the Norman, Oklahoma, Seventh-day Adventist church. His goal in life was to be a minister. He had been active in his church as a counselor and leader in the Pathfinder Club.

► The Texico Conference is distributing 35,000 gift Bible cards and the "Wake Up America" tract in connection with their conference program, Go Tell Texico.

► The Lubbock, Texas, city council recently invited Pastor Michael Petricko to present the Adventists' position on the Sunday-closing laws and to show the film,



Marshall Chase, accountant and auditor (Arizona); formerly chief accountant, Boulder Memorial Hospital, Boulder, Colorado. Mrs. Chase, office secretary (Arizona); formerly ward secretary, Boulder Memorial Hospital.

Robert L. Chism, civilian chaplain, Honolulu, Hawaii.

Clair Tillman, assistant publishing secretary (Iowa), formerly a literature evangelist.

Ronald Halvorsen, pastor (Georgia-Cumberland), formerly pastor of the New London, Connecticut, district (Southern New England).

David Johnston, graduate student, Andrews University, formerly stewardship counselor (Southern New England).

Howard Allard, pastor, New London, Connecticut (Southern New England), recent graduate of Atlantic Union College.

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

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Mr. and Mrs. H. Osmond sailed from Sydney, Australia, on the M.V. *Galileo*, January 22, returning to India after furlough. Mr. Osmond is auditor for the Southern Asia Division.

Jan Bucknell sailed from Sydney, Australia, on the M.V. *Galileo*, January 22, to take up a two-year appointment in office work at the Southern Asia Division headquarters in Poona, India. Miss Bucknell's previous service was with the Tasmanian Conference.

Hilary Cooper returned to Southern Asia on February 3 following a furlough. She has served as director of nurses in the Ranchi Hospital and returns to that post.

Mr. and Mrs. R. D. Donaldson, who have recently been connected with evangelistic work in the North New South Wales Conference, left Sydney on February 6 for the British Solomon Islands. Mr. Donaldson is to be district director at Batuna.

One Day Criminal. Arrangements for the meeting were handled by Councilman James Granberry. Mayor W. D. Rogers, the entire council, and other key members of the city government responded to the appeal of the film and expressed strong opposition to Sunday legislation.

► A new religious news broadcast has opened up in Lubbock, Texas, under the direction of Michael Petricko, in cooperation with the ministerial association and the local N.B.C. radio station. The program is aired during the Saturday noon hour after N.B.C. news.

Pastor and Mrs. R. D. Trim and two children left Sydney on February 28 en route to Bougainville, in the Solomon Islands. Pastor Trim is to serve as president of the Bougainville Mission.

Mr. and Mrs. R. Schultz and one child returned to Rabaul, Territory of Papua and New Guinea, February 12, following furlough. Mr. Schultz serves on the staff of the Jones Missionary College in the Bismarck-Solomons Union Mission.

Shirley Rippingale, who has taught for two years in the Bismarck-Solomons Union Mission, transferred to the Coral Sea Union Mission following furlough. On February 15 she took up her work at the Kabiufa College, Goroka, New Guinea.

Jenny Cannell, who previously taught in the North New Zealand Conference, accepted a call to serve on the staff of the Jones Missionary College, at Rabaul, Territory of Papua and New Guinea, beginning February 16.

Jessie Murdoch connected with the staff of the Coral Sea Union Mission for nursing work at the Hatzfeldhaven Hansenide Colony in New Guinea, on February 20. She has qualifications in general and midwifery nursing.

North American Division

Mr. and Mrs. Harold R. Kehney and son, of Watsonville, California, left San Francisco, California, March 20 for Seoul, Korea. The maiden name of Mrs. Kehney was Shirlee Pearl Haeger. Mr. Kehney has accepted a call to be manager of the Korean Publishing House.

Myrtle M. Fitzgerald left San Francisco, California, March 21 returning to Thailand after furlough. Miss Fitzgerald serves as a teacher in the Christian Training Center in Bangkok.

Elder and Mrs. F. G. Drachenberg, returning following a furlough, left Miami, Florida, for Jamaica March 21. Before marriage Mrs. Drachenberg's name was Dora Gambetta. Elder Drachenberg will resume his work as a teacher in the West Indies College at Mandeville.

Grace E. Robinson left Chicago, Illinois, March 26 for Kenya, East Africa, returning after furlough. Miss Robinson serves as a teacher in the Kamagambo Training School.

Leonard L. Nelson, of South Lancaster, Massachusetts, left Boston March 27, for Rhodesia. Mrs. Nelson plans to follow a few weeks later. Mr. Nelson will serve as teacher of English at Solusi College.

W. R. BEACH

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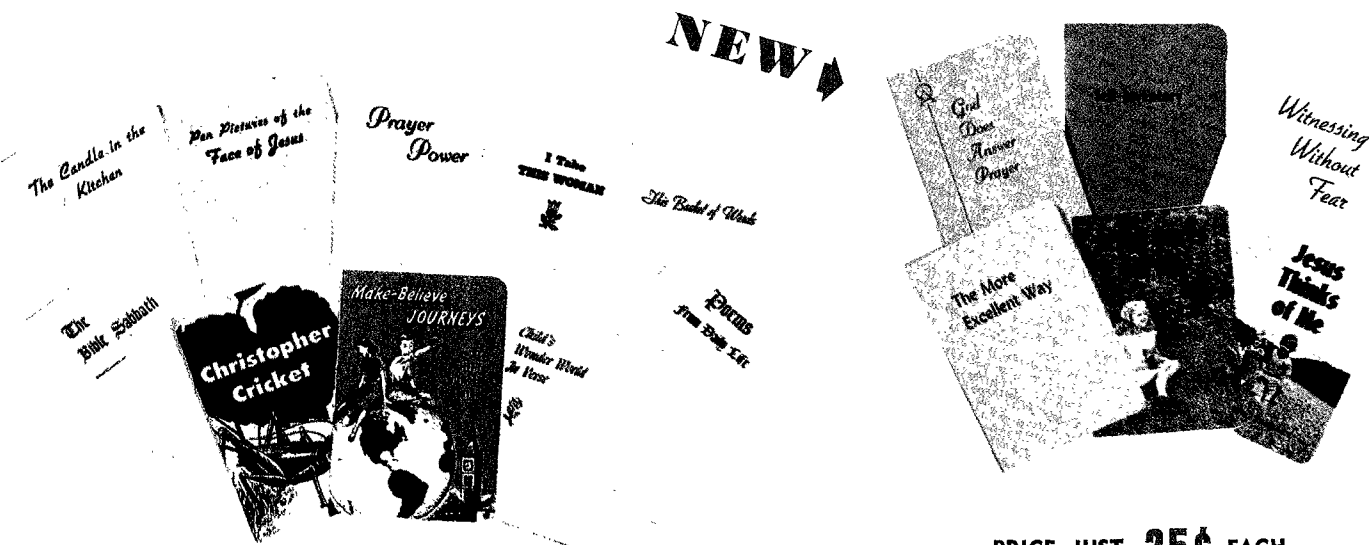
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| Candle in the Kitchen, The | <input type="checkbox"/> | Life's Red Sea | <input type="checkbox"/> |
| Carpenter of Nazareth, The | <input type="checkbox"/> | Lord's Prayer, The | <input type="checkbox"/> |
| *Church of Power | <input type="checkbox"/> | Man God Made Manager, The | <input type="checkbox"/> |
| Come and See | <input type="checkbox"/> | Man of the Other Mile, The | <input type="checkbox"/> |
| *Converted Monk, The | <input type="checkbox"/> | Mark of the Beast, The | <input type="checkbox"/> |
| Cup of Cold Water, A | <input type="checkbox"/> | Master Artist, The | <input type="checkbox"/> |
| Down Lilac Lanes | <input type="checkbox"/> | Meaning of the Empty Tomb | <input type="checkbox"/> |
| Friendship Flames | <input type="checkbox"/> | Memory Book, a Garden of Verse | <input type="checkbox"/> |
| *From Riches to Ruin | <input type="checkbox"/> | *Messiah of Prophecy | <input type="checkbox"/> |
| *From the Bottomless Pit to the Golden Age | <input type="checkbox"/> | Minister's Two Pies, The | <input type="checkbox"/> |
| Gateway to the Kingdom | <input type="checkbox"/> | More Excellent Way, The | <input type="checkbox"/> |
| Gleanings | <input type="checkbox"/> | Our Father's House | <input type="checkbox"/> |
| God Does Answer Prayer | <input type="checkbox"/> | Our Father's Love | <input type="checkbox"/> |
| *God's Commandment-keeping Church Today | <input type="checkbox"/> | Pen Pictures of the Face of Jesus | <input type="checkbox"/> |
| *God's Desert Broadcast and Dwelling Place | <input type="checkbox"/> | Perfection in Christ | <input type="checkbox"/> |
| Golden Rule and Other Essays, The | <input type="checkbox"/> | Poems From Daily Life | <input type="checkbox"/> |
| Golden Stairs | <input type="checkbox"/> | Prayer Power | <input type="checkbox"/> |
| Greatest Thing in the World, The | <input type="checkbox"/> | Prayer Privilege, The | <input type="checkbox"/> |
| Heart of a Rose, The | <input type="checkbox"/> | Problem of Human Suffering, The | <input type="checkbox"/> |
| *Heaven | <input type="checkbox"/> | *Quiet Thoughts for Meditation | <input type="checkbox"/> |
| Homespun | <input type="checkbox"/> | *Rags to Riches | <input type="checkbox"/> |
| I Take This Woman | <input type="checkbox"/> | Rich Man, Poor Man | <input type="checkbox"/> |
| I'd Rather Be Right | <input type="checkbox"/> | *Saved by Grace | <input type="checkbox"/> |
| Jesus | <input type="checkbox"/> | Self-Inventory | <input type="checkbox"/> |
| | | Slammed Shut | <input type="checkbox"/> |
| | | Songs in the Night | <input type="checkbox"/> |
| | | Success Nuggets | <input type="checkbox"/> |
| | | Sufferings of Christ, The | <input type="checkbox"/> |
| | | Supremacy of Love, The | <input type="checkbox"/> |
| | | Testimony of the Birds, The | <input type="checkbox"/> |

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|---|--------------------------|---|--------------------------|
| Testimony of the Flowers, The | <input type="checkbox"/> | What Is a Gentleman? | <input type="checkbox"/> |
| Testimony of the Trees, The | <input type="checkbox"/> | Wheel-Chair Reveries | <input type="checkbox"/> |
| Think It Over | <input type="checkbox"/> | When Your Knight Comes Riding | <input type="checkbox"/> |
| This Basket of Words | <input type="checkbox"/> | Whereas I Was Blind | <input type="checkbox"/> |
| Through the Lattice | <input type="checkbox"/> | Which Day of the Week Did Christ Sanctify, Bless, and Keep? | <input type="checkbox"/> |
| Thy God Is With Thee | <input type="checkbox"/> | *Who Are the Angels? | <input type="checkbox"/> |
| *Tower of Tongues, The | <input type="checkbox"/> | Who Causes Man's Suffering? | <input type="checkbox"/> |
| Under the Juniper Tree | <input type="checkbox"/> | Why God Permits Sore Trials | <input type="checkbox"/> |
| Upper Room and Other Poems, The | <input type="checkbox"/> | Witnessing Without Fear | <input type="checkbox"/> |
| Victory in Christ | <input type="checkbox"/> | Wonderful Father, The | <input type="checkbox"/> |
| *Wedding of Christianity and Paganism | <input type="checkbox"/> | *World That Then Was, The | <input type="checkbox"/> |

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In Remembrance

ALLARD.—Cordie May Allard, born Dec. 12, 1886, at St. Charles, Mich.; died at Bay City, Mich., Feb. 19, 1967.

ANDERSON.—Lela Anderson, born in 1911, in Brisbane, Australia; died Feb. 25, 1967. In 1930 she married Clifford Anderson. They served as pioneer medical missionaries in Jamaica. Survivors: a son, Dr. Ian Anderson, of Baltimore; a daughter, Betty, of Walla Walla, Wash.; three grandchildren; her father; two brothers, Fred and Harry.

ANTHONY.—Callie Lee Anthony, born July 19, 1893; died March 2, 1967, at Athens, Ga.

BADZIK.—Joseph Badzik, born March 19, 1888, in Pennsylvania; died Dec. 23, 1966, at Loma Linda, Calif. His wife, Mary Dreyovich Badzik, survives.

BALL.—Earl Ball, born Sept. 14, 1897; died March 14, 1967, at Dowagiac, Mich. His wife, Elizabeth, survives.

BEEVE.—E. E. Beeve, born May 19, 1901; died Feb. 17, 1967, at Sunland, Calif. His wife, Josephine, survives.

BIGGS.—Robert Ernest Biggs, born Feb. 19, 1891, at Kelly, La.; died March 10, 1967, in California. His wife, Ruth Hannah, survives.

BINKERT.—William F. Binkert, born June 16, 1902, at Hagerstown, Ind.; died Jan. 14, 1967, at Loma Linda, Calif. His wife, Dorothy, survives.

DAILEY.—Joseph S. Dailey, born Aug. 7, 1894, at Enfaula, Okla. His wife, Rose, survives.

DANIELSON.—Clara Danielson, born April 4, 1882, at Eau Claire, Wis.; died Feb. 12, 1967, at Glendale, Calif.

FAUST.—Jeanette Wadsworth Faust, born July 31, 1891, in Philadelphia, Pa.; died March 3, 1967, at Loma Linda, Calif. Her husband, Wallace, survives.

GILLHAM.—Ronda Fran Gillham, born March 7, 1941, at Uvalde, Tex.; died Feb. 10, 1967, while traveling to Gentry, Ark. Her husband, Donald, survives.

GILMORE.—William Allen Gilmore, born June 9, 1944, at Rush Springs, Okla.; died in Vietnam while serving as a medic, Feb. 21, 1967. His parents, Mr. and Mrs. W. I. Gilmore, survive.

HELGESON.—Myrtle W. Helgeson, born Sept. 26, 1881, in Vernon County, Wis.; died March 7, 1967, at Tomah, Wis.

HERZEL.—Judith Prelog Herzel, born March 30, 1943; died Oct. 25, 1966. She completed a secretarial course at Andrews University in 1964 and afterward was united in marriage to Frederick Herzel. She served as secretary to the treasurer of the Lake Union Conference. Survivors are her husband; mother, Zora Bell Prelog; father, Michael Prelog; two sisters; and a brother. [Obituary received March 13, 1967.—Eds.]

HIGGINS.—Damascus Higgins, born May 24, 1881, in Kentucky; died Jan. 30, 1967, at Ardmore, Okla. His wife, Minnie, survives.

KOTZ.—Siegfried Arthur Kotz, born March 25, 1915, in Tanganyika, Africa; died March 5, 1967, at Sydney, N.S.W., Australia. He received his M.D. degree from Loma Linda University in 1940. In 1938 he married Ethel Sarah Carr. From 1944 to 1946 he was staff physician at the Washington Sanitarium and Hospital. In 1947 the family went as missionaries to Africa, where he served as medical director of several hospitals in Nyasaland and Kenya, including Malamulo Hospital and Leprosarium. While in Africa he was ordained to the ministry. In 1961 the family returned to the United States, remaining two years. In 1963 they were called to the Australasian Division, where he was medical secretary until his death. He was instrumental in organizing medical departments in the unions and local conferences as well as local churches. Survivors are his wife; two daughters, Arlagene Young and Darlene; and a son, Siegfried, Jr.

MARSHALL.—Vera Louise Marshall, born May 15, 1884, at Holyoke, Mass.; died Feb. 24, 1967, at Worcester, Mass.

MEDLOCK.—Lovie Caldonia Wood Medlock, born May 10, 1874, in Clay County, Ala.; died Feb. 9, 1967, at Ardmore, Okla.

MOCK.—Ada Kathryn Mock, born in 1892, at Syracuse, Neb.; died May 29, 1966, at Santa Maria, Tex. [Obituary received March 16, 1967.—Eds.]

MORGANROTH.—Ethel Morganroth, born May 6, 1898, at Rocky Ford, Colo.; died at Burlingame, Kans., Feb. 17, 1967. Her husband, Henry, survives.

NEAL.—Sierra Nevada Neal, born March 15, 1874, at Newhope, Ark.; died Feb. 23, 1967, at Lynwood, Calif.

PENNER.—Edward J. Penner, born April 2, 1900,

at Bigham Lake, Minn.; died Feb. 3, 1967, at Fresno, Calif.

PERRY.—Charles Henry Perry, born May 8, 1874, at Danvers, Mass.; died Feb. 25, 1967, at Mercer, Maine.

PHALP.—Myrtle M. Phalp, born Oct. 10, 1895, in Williamson County, Ill.; died March 4, 1967, at Marion, Ill. Her husband, John, survives.

REEVES.—Elva Gieske Reeves, born Dec. 7, 1883, at Blue Springs, Nebr.; died Jan. 14, 1967, at Santa Ana, Calif.

RIDPATH.—William James Ridpath, born Dec. 22, 1894, at Clayton, Okla.; died Feb. 9, 1967, at Mannsville, Okla. His wife, Gertrude, survives.

SHEETS.—Robert Brownie Sheets, born Aug. 17, 1889, in Lee County, Va.; died March 9, 1967, at Ardmore, Okla. In 1920 he married Mable Nigh, and he entered the colporteur work soon after his conversion to the Adventist Church in 1930. He spent more than 17 years selling our books. Survivors are his wife, of Lodi, California; a brother; and two sisters.

SMITH.—Earl Smith, born June 30, 1882, at Plattville, Colo.; died Feb. 27, 1967, at Redding, Calif. Among the survivors is a son, Kenneth, principal of the Loma Linda Elementary School.

SMITH.—Etta Lois Otis Smith, born Jan. 1, 1885, at Selma, Calif.; died Feb. 26, 1967, at Redding, Calif. She was the wife of Earl Smith, who died Feb. 27 as the result of the same accident that took his wife.

SORDEN.—Walter Alfred Sorden, born June 27, 1877, at Carbondale, Kans.; died at Topeka, Kans., Oct. 31, 1966. [Obituary received March 27, 1967.—Eds.]

STEELMAN.—Mary R. Steelman, born May 21, 1907, in Pittsburgh, Pa.; died Feb. 23, 1967, at Takoma Park, Md. She is survived by her husband, Charles T. Steelman.

THORNTON.—Charles Ralph Thornton, born Aug. 23, 1879, at Jeffersonville, Ohio; died at Loma Linda, Calif., Feb. 11, 1967. He obtained his M.D. degree from the Medical Missionary College, at Battle Creek, Mich. His wife, Agnes, survives.

VOTH.—Jacob H. Voth, born May 8, 1883, at Parker, S. Dak.; died Feb. 27, 1967, at La Crescenta, Calif.

WALLACE.—Emma E. Wallace, born Jan. 28, 1871, in Page County, Iowa; died Feb. 19, 1967, at Oakland, Calif.

WICKER.—Lillian Estelle Wicker, born June 20, 1904, in Richmond, Va.; died Feb. 25, 1967, at Takoma Park, Md.

WRIGHT.—Josie Wright, born Nov. 15, 1883, at Belmont, N.H.; died at Northfield, Vt., Feb. 17, 1967.

ZIPRICK.—Natalie Froelke Ziprick, born July 26, 1883, in Poland; died at Loma Linda, Calif., March 12, 1967. She is survived by her husband, Elmer O. J. Ziprick, a pioneer worker in western Canada and among the German-speaking people in the United States; sons, Lt. Col. Theodore Ziprick, Dr. Harold Ziprick, of Loma Linda; daughters, Ruth Moline, of Denver, and Elsie and Lottie, of Loma Linda; seven grandchildren; and one great-grandchild.

NOTICES

Requests for Prayer

A request from parents is that their daughter, who is a church member, may be truly converted, as she has wandered far from the Lord.

Parents in the Midwest write that their son in the army drinks and smokes. They long for him and his wife to turn to the Lord, as well as a daughter who is backslidden.

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.]

J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., wishes many copies of *After a Hundred Years*, as well as missionary papers.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, requests a continuous supply of E. G. White and denominational books, *Signs, These Times*, *Message*, picture cards, flannelgraphs, S.S. materials, prophetic charts, evangelistic tracts and equipment. Send a continuous supply of literature including Bibles and songbooks to Jacinto Agravante, Bansalan, Davao, P.I.

Elder Mariano B. Abuyne, Loreto, Surigao del Norte, P.I., wishes *SDA Encyclopedia*, *Spirit of Prophecy* books, *Bible Readings*, records, Bibles, *Hymnals*, visual-aids, projector, colored slides and films, prophetic charts, musical instruments, missionary papers.

Pastor Dimitrij Krynsky, Ostrava I, Porazkova 22, Czechoslovakia, desires youth and children's papers and *Review*.

Literature in various languages to Muska S. de Gharardello, c/o Aptado 986, Caracas, Venezuela. Mrs. E. Bazley, Box 124, Monto, Queensland, Australia, wishes clean copies of *Guide*, *Primary Treasure*, *Little Friend*, in quantities.

WANTED: *Listen, Life and Health, Liberty, These Times, Signs, Still Waters*, tracts and magazines, by W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508, to provide reading matter for seamen.

Send *Signs, Review, Worker, Instructor, Guide, MV Kit, Little Friend, Primary Treasure, Hymnal, songbooks, finger plays, cards, cutouts, color books, Life and Health, Xmas cards, stories, games, S.S. supplies, and Bibles* to Cecilia C. Calibjo, San Dias Street, San Pedro, San Jose, Antioque, P.I.; Josue N. Fofue, Banton, Romblon, P.I.; David B. Burata, Cogon, Panay, Capiz, P.I.; E. L. Provost, c/o Elder R. Douglas, Stonyhill P.O., Kingston 9, Jamaica, W.I.; Zaddock Member Nyanchinga, Kemora F.C.S. Ltd., P.O. Box 35, Kisii, Kenya, E. Africa; E. A. Sincio, Northern Mindanao Mission, City of Cagayan de Oro, P.I.

Church Calendar

Health and Welfare Evangelism	May 6
Church Missionary Offering	May 6
Famine Relief Offering	May 13
Spirit of Prophecy Day	May 20
North American Missions	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Church Missionary Offering	June 3
Thirteenth Sabbath Offering	June 3
(Northern European Division)	June 24
Medical Missionary Day	July 1
Church Missionary Offering	July 1

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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Associate Editor:	RAYMOND F. COTTRELL F. DONALD YOST
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News of Note

Academy Sets World Record; Raises \$21,500 in 5 Nights

Takoma Academy, Takoma Park, Maryland, in five nights of Ingathering ending April 13, raised \$21,496.77, all in cash. To our knowledge, no academy or college has achieved such a remarkable record.

Enthusiasm ran high. Of this day academy's 404 students, 396 went out, a 98 per cent participation. From the first night they determined that they were going to raise \$20,000 this year. Their success reveals the power in a united crusade.

The freshman class raised \$6,726.42. The seniors came second with \$6,329.79. The sophomores were third with \$5,178, and the juniors were fourth with \$3,267.56. Greg Schneider, senior class president, brought in the largest individual amount, \$362. All solicitation was door-to-door in the Washington, D.C., suburbs.

For the five nights they showed a gain of \$4,092.45 over the record of 1966, when they raised \$17,404.32 also in five nights.

ADLAI ALBERT ESTEB

Southwestern Union College Plans for Four-Year Status

Southwestern Union College has been authorized by Spring Council action to proceed toward a four-year college program.

The denomination's Commission on Higher Education for the North American Division is presently choosing an inspection team to visit the campus. It will determine in what areas the college is best qualified to offer upper-division work. Its initial request has been to offer advanced work in ministerial training and elementary education.

The Texas college has operated as Southwestern Junior College since 1916 and has been closely affiliated with Union College, Lincoln, Nebraska.

CHARLES B. HIRSCH

Retreat Serves Adventists at Fort Sam Houston, Texas

Adventist soldiers from the Medical Training Center at Fort Sam Houston attended a retreat April 7-9 at Singing Hills Camp, near Leakey, Texas. The riverside setting complemented the inspiration of the program organized by the retreatmaster, Chester Jordan, civilian chaplain of the San Antonio area.

Serving the 157 young men were two Adventist military chaplains based nearby—Chaplain (Capt.) Richard Sessums, Army; and Chaplain (Major) William Hall, Air Force. Services of the entire weekend were enriched by music provided by students from Southern Missionary College with their director, Don Crook.

During closing hours of the retreat on

Sunday morning, the men told how much encouragement they had received from the messages, the music, the Sabbath afternoon nature hike, and the other activities.

C. D. MARTIN

Death of E. R. Colson

Ellis Richard Colson, retired minister of the Minnesota Conference, died early in April following an automobile accident. He was 69.

Elder Colson was treasurer of the Northern European Division 1935-1940 and more recently had served as secretary-treasurer of the Minnesota Conference. He retired in 1962, having given 40 years of service to the denomination.

An obituary will appear later.

Disaster and Famine Relief Offering to Be Taken May 13

The Disaster and Famine Relief Offering will be received Sabbath, May 13. A generous offering on this day will provide funds to meet the many emergencies that arise and thus make it possible to relieve want and suffering of the victims of such disasters.

The apostle Luke states when referring to the last days, "There will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven." This is especially true of our day, for disaster follows disaster throughout the world.

K. H. EMMERSON

Literature Evangelists Set New Records in Baptisms

Literature evangelists around the world have reported a record number of 6,090 persons baptized from their contacts during 1966. This represents a gain of more than 700 over the previous year. Gains in all types of special missionary activities were reported. These workers also reached an all-time high in deliveries—\$21,303,695.33. Our literature evangelists are on the front lines of evangelism in practically every country of the world.

W. A. HIGGINS

Oakwood College Reports Best Year in 71-Year History

The Oakwood College constituency met April 9 and elected F. L. Bland president of the corporation and chairman of the board. Frank L. Hale, Jr., was re-elected president of the college.

Oakwood is enjoying the best year in its 71-year history. Dr. Hale and his associates in administration gave reports that reveal the spiritual, academic, and financial condition of the institution.

More than 600 college students are now enrolled, and indications are that if space is available many more will attend next year. Two much-needed buildings—an administration-campus center and a new dormitory—are in the final planning stages.

NEAL C. WILSON

Adventist Doctor in Tokyo Passes Japan Medical Exams

Dr. Carl L. Bauer, of Tokyo Sanitarium-Hospital, has successfully passed the Japan medical boards, which are given in the Japanese language. The successful completion of this examination admits Dr. Bauer to full practice privileges in Japan.

The standard of medical practice in Japan is high. The *kanji*, or characters in which Japanese is written, are a formidable challenge to any linguist.

Dr. Bauer and his family went to Japan in January, 1966. They were called from Los Angeles, where he had just completed his residency in internal medicine and was teaching for Loma Linda University. In the church near the Tokyo Sanitarium-Hospital both Dr. and Mrs. Bauer have been active in Sabbath school and church work.

Four other overseas Adventist doctors now serving in Japan have passed their board examinations: C. Delmar Johnson, John Nerness, and Neal Woods in Tokyo, and Edwin Krick serving in the recently opened Kobe clinic.

DUANE S. JOHNSON

Foreign-Language Work to Receive May 20 Offering

To provide literature in foreign languages for use in the North American Division is the purpose of the Sabbath morning offering to be received May 20. In this way Seventh-day Adventists in the United States and Canada are able to share their faith with their neighbors whose native language is not English.

The work of the third angel's message cannot be completed until the truth has been proclaimed to "every nation, and kindred, and tongue, and people." In our midst are many tongues. Communication is difficult. To the people of these languages we have, as solemn a responsibility as to those of other tongues in other lands. The offering goal is \$75,000.

W. L. PASCOE

Overflow Offering Reaches All-Time High

The overflow from the Thirteenth Sabbath Offering for the fourth quarter of 1966 reached an all-time high figure. It produced a record-breaking overflow of \$139,336.51. We can hardly believe it, but it is true! The 1965 fourth-quarter overflow was \$116,588.83.

This means that God's people have generously responded to the needs of our two hospitals in Brazil: the Penfigo Hospital in Mato Grosso and the São Paulo Hospital in São Paulo. G. R. NASH