

*A lesson for today
from the life of Thomas—*

Believing Without Seeing

By MILTON LEE

Evangelist, Far Eastern Division

JESUS saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

You remember the story. A week before, at the close of the resurrection day, Christ had appeared to His disciples in the upper room at Jerusalem. For some reason Thomas was absent. Later some of the disciples excitedly told Thomas, "We have seen the Lord," but he was not impressed. "Except I shall see in his hands the print of the nails," he countered, "and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Christ Himself had overheard these words of disbelief from the lips of His doubting disciple. Now, eight days later, when the disciples were gathered in the same place, this time with Thomas present, the Lord again appeared. After His usual salutation, "Peace be unto you," He walked over to Thomas and said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

Not until Thomas had seen the wounds did he exclaim, "My Lord and my God." Little wonder Jesus uttered this gentle reproof: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

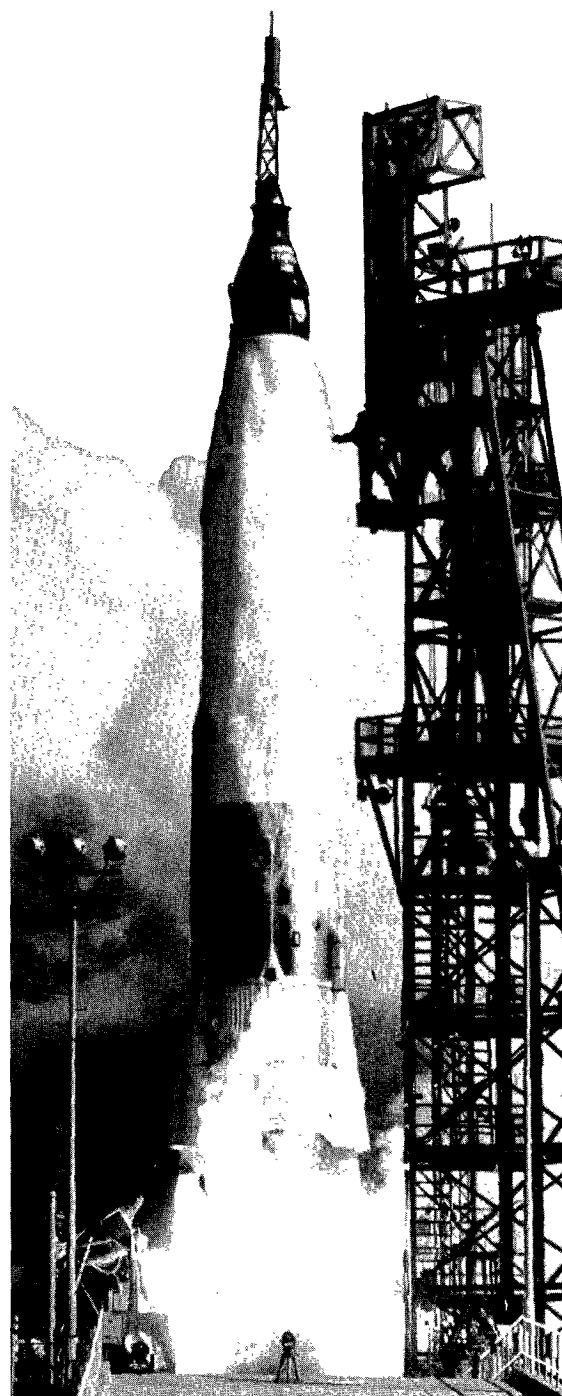
This is a day when there is much to see. Television brings the visual thrill of a two-man space capsule being blasted into orbit. World fairs give a preview of tomorrow's world

of automation. Computers perform superhuman mathematical feats. As man gazes admiringly on these almost unbelievable products of his own inventive genius he is prone to exclaim, "See what man hath wrought!"

Inventions are frequently named after the inventor. Though few have seen the inventor, yet no one would question the fact of his existence. The visible evidence of his skill is present. Yet how many intelligent people today say of the matchless handiwork of the Almighty, "Except I see Him, I will not believe."

God has given us sufficient evidence that He exists. In His Word we read, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1: 20). Visible evidence of the invisible One surrounds us daily in earth and sea and sky. All we need do is look. Let us look above the launching pads and skyscrapers to the star-studded heavens. Let us look beyond the man-made gadgets at our finger tips to the wooded hills and verdant meadows. And let us pause to listen—to the lowing of cattle, the singing of birds, the laughter of children. Who can look just a little farther, a little higher, and not exclaim, "What hath God wrought!"

The other day I watched a blind lad, head up and shoulders erect, walking with great confidence along a winding college sidewalk. He was literally walking by faith and not by sight. I have thought to myself since, (Please turn to page 5)



NASA PHOTO

An astronaut has faith in the performance of his space team. Can we not believe that God will perform what He has promised?



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PAUL REMMEY, ARTIST

For those who are ready, our Lord's return will usher in a glorious experience that defies conjecture and imagination.

*Sons and Daughters of God
Preparing for Presentation at*

Heaven's COURT

By **CLARENCE N. KOHLER**
Pastor, Sonoma, California

ARE YOU ready for Jesus to come? Is there a longing in your heart for Christ to return as King of kings and Lord of lords? Is the Advent hope a bright light on the horizon of your life? Or is there some uncertainty with regard to your preparation for this soon-coming event? If you were convinced in your heart that Christ were coming tomorrow, would you rejoice or would your heart be filled with uneasiness and apprehension? We do well now to ponder the reality of that great event, for Christ will come, and we do not want to be among those who wail and mourn in terror at His appearing.

For those who are ready, the return of our Lord will usher in a glorious day. It will be a marvelous experience, one that defies all human conjecture and imagination. To be transformed into an immortal being; to be caught up to join the heaven-bound throng; to pass through the pearly gates; to stand on the sea of glass and sing the song of Moses and the Lamb; to walk the streets of gold; to eat of the tree of life; to bow in adoration and worship around the great white throne; to be a living witness, and witnessing testimony, of God's re-

deeming love; to live and reign with Christ; to "follow the Lamb whithersoever he goeth"—these will bring happiness and a depth of joy never before experienced by human beings. The added realization that Christ's return brings an end to sin, suffering, sorrow, and death, makes our joy complete.

As a person matures in his relationship with God and in the fellowship of the saints, the question naturally arises, "Why does my Lord delay His coming?" If our human hearts, weak and finite, are pained with the curse of sin, how much greater must be the pain in the infinite heart of God. We ask, wistfully, how much longer this terrible rebellion will be permitted to continue, and John's prayer becomes ours: "Even so, come, Lord Jesus" (Rev. 22:20).

No Haste and No Delay

God's great timetable knows no haste and no delay, and we realize that it is a part of wisdom not to question His control of events. However, we have been told that "if the people of God had preserved a living connection with Him, if they had obeyed

His Word, they would today be in the heavenly Canaan." — *Evangelism*, p. 694. This was written more than 60 years ago. What has gone wrong? Wherein have we failed?

We have a wonderful organization, a world-encircling evangelistic program. Thousands are baptized every month. We are noted for our missionary zeal and liberal giving. What more can we do? Is it fair to ask the question: What does God want? For what is God waiting? Surely it is past time for the Lord to come. What must be accomplished before the consummation of all things can be realized?

Romans 8:19 provides a clue to the answer to this question: "The created universe waits with eager expectation for God's sons to be revealed." * Here Paul refers to the great transition when the mortal puts on immortality and this perishable, earthly body becomes an imperishable, heavenly one.

There is, however, a deeper meaning that deserves consideration. An integral part of the final scenes of the

* *The New English Bible, New Testament.* © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

great drama of the controversy between Christ and Satan, will be the presentation of the sons and daughters of God before the court of the universe.

Upon reaching a certain age, a prince is presented to the royal court with appropriate pomp and ceremony. It is a high day for the entire kingdom, as well as a proud and happy one for the king and queen. So likewise, the entire universe anxiously awaits the presentation of the sons of God before the royal court of the universe. Heavenly beings are eagerly waiting for that day when God will have ready a people wholly under the control of the Holy Spirit. "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads" (Rev. 14:1).

How proud and happy Jesus will be when He can present His people before the throne of God. "He shall see the fruit of the travail of His soul and be satisfied" (Isa. 53:11).^{*} "Christ looks upon His people in their purity and perfection as the reward of all His sufferings, His humiliation, and His love, and the supplement of His glory—Christ the great center, from whom radiates all glory."—*The SDA Bible Commentary*, Ellen G. White Comments, on Zech. 9:16, p. 1180.

This manifestation of the sons and daughters of God also brings to an end the rebellion of Lucifer and his cohorts. The claims of God that the law is righteous, that sin is self-destructive, that He Himself is both just and merciful—these will be fully vindicated. These earth people, degraded by sin and corrupted by selfishness, are now being restored to the image of God by the regenerative power of the gospel. They are a pure, holy people, so controlled by the Holy Spirit that God can place them on the witness stand before the universe and proclaim: "Here they are!" "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Sin Will Never Rise Again

This convinces celestial beings that sin will never again rear its head. They have seen enough and want no more. This explains why there was such rejoicing in heaven when Satan was cast down to the earth (chap. 12:12). This is the reason for such rejoicing when the controversy is ended.

"Over the scene [the earth made new] the morning stars will sing together, and the sons of God will shout

for joy, while God and Christ will unite in proclaiming, 'There shall be no more sin, neither shall there be any more death.'"—*The Ministry of Healing*, p. 506.

Who Is Waiting?

God is waiting. Often we use the expression, "Waiting for the coming of Christ." But who is doing the waiting? We or the Lord? In reality the delay is caused by our own sinful, selfish state. God has a people, a church under His control and direction. This is His agency for accomplishing His purpose on earth. This purpose includes a preparation of a people that God can use in this final supreme demonstration disproving Satan's charges. These people will be sanctified by the power of the Holy Spirit, and will fully reflect the lovely image of Jesus. "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). No greater honor could be bestowed upon a created being than to become a son, a daughter, of the almighty God. This honor time will not tarnish and eternity will not dim. It is destined to grow and increase with glory as the ages come and go. Little do we understand, nor do we comprehend, the privileges, pleasures, and thrills that await the sons of God. God adopts us into His own family. We become princes and princesses, reigning with Christ through eternity.

A son has the appearance of his father. Often we identify children by their close resemblance to their parents. One hears, "He surely is his father's son," or "She is her mother's daughter." Thus it must be with us as God's children. Those about us must be able to sense in us a definite resemblance to things heavenly—our attitude, speech, actions, desires, and even our impulses ought to be a reminder to our associates that we are the children of the heavenly Father.

To some, this may appear to be unrealistic. So it is, in our own strength. The Father-son relationship can be achieved only under the absolute control of the Holy Spirit over our minds and lives. And this, in turn, is possible only by our continuous invitation and consent. Either we are "daily controlled by the Spirit of God or we are controlled by Satan."—*Testimonies*, vol. 5, p. 102. Thus we choose to be sons of Belial or sons of God.

A child of God is "born again" and

becomes a new being in Christ Jesus. Our human nature must be replaced by a divine nature. This transformation is a miracle, the miracle of the new birth. It is not understood by sociologists, psychologists, or scientists. The apostle Peter explains that to us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:4).

What are these precious promises? Paul refers to them in 2 Corinthians 7:1 and encourages us to perfect holiness in the fear of God. Here the promise is: "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. . . . And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:16-18). God made this promise and implements it through the operation of the Holy Spirit.

Perfection Through the Holy Spirit

Once we grasp the basic principle of the plan of redemption—that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8)—we leave the perfecting of character in the hands of the Holy Spirit. Far too often we attempt to do for ourselves that which can be done only by the Spirit of God. This is clearly delineated in *The Desire of Ages*:

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—Page 671.

To do this work of perfecting character for eternity, the Holy Spirit must have absolute authority. Our part in becoming sons and daughters of God is the yielding of ourselves to this authority. This includes a complete and total submission of self—our mind, our personality, our desires, our hopes, our aspirations—to the

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full control of this third power of the Godhead. Total self-abnegation, total surrender to the control of another, is the most difficult act of life. Our ego, conscious and subconscious, rebels against anyone having complete control of our beings. Our sense of self-preservation leads us to fear that if we permit another to hold full sway over our lives, something terrible may happen. We could lose our identity. Satan is ever present to suggest that we cannot trust God.

If we could see ourselves as we really are, then we could understand the struggle involved in yielding ourselves in total submission to God. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). The plea of the Holy Spirit is, "My son, give me thine heart" (Prov. 23:26). In Romans 8:14 Paul states that "as many as are led by the Spirit of God, they are the sons of God." Perish the thought that we lose our identity by this Spirit-managed life; rather we actually gain the identification originally intended for man—sons and daughters of the great God of the universe. Contrary to the devil's suggestion, this is not an experience in slavery but one of joyful fellowship with God as our Father.

We have nothing to lose and everything to gain. Our power of choice is never taken from us. At any time we can say "No!" and have our own selfish, sinful way again. But when we begin to realize and experience the love, kindness, and wisdom of our heavenly Father, our prayer will be, "Save me in spite of myself, my weak, unchrist-like self. Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Christ's Object Lessons*, p. 159.

Once we fully enter into this personal, intimate relationship with the Holy Spirit, confidence and peace will banish doubt and fear, and we will "not be ashamed before him at his coming" (1 John 2:28). No longer will we be anxious and fearful that Jesus will come before we are ready. Instead, our prayer will be, "Come, Lord Jesus, come quickly."

We are living in the great preparation day. Through the Holy Spirit, God is working on human hearts everywhere. Those who respond and give Him their allegiance, full and complete, will enter into this glorious sonship experience. By His power they will overcome every defect of

character, every earthly, sensual, and selfish trait. They will develop characters after the divine pattern. For this God is patiently waiting.

If only we could catch a vision of the meaning of this glorious manifes-

tation of the sons and daughters of God and earnestly plead for the Holy Spirit to do this work, how the angels would rejoice, how glad would be the heart of Christ! God is waiting! Waiting! Waiting!

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

JONAH AND I

RECENTLY I spent a very happy day. I don't mean to infer that as a general rule my days are *unhappy*, but they're usually crowded full of work and responsibility and deadlines and ambition, the latter element being of my own choosing, honesty compels me to admit. But my very happy day was crowded full of sunshine, seashore, leisure, beauty, reading, thinking—a kaleidoscope of my favorite things. From dawn (I'm part of that Spartan minority who particularly love the early morning!) until mauve-shadowed dusk, my personal sky was cloudless.

Then one small discordant note came into the symphony; one ugly little evil creature slithered into my private little Eden. The nature of the discord isn't important; it was only another facet of an old unhappiness, one which can never be entirely corrected. What *was* important was my automatic reaction. Right on schedule, the negative clichés sprang to my lips:

"Everything happens to me!" "I might have known that's the way it would be!" "Nothing ever works out as it should!" "Will nothing ever go right?"

Fuming both inwardly and outwardly, I think I was on the verge of looking about for a gourd vine to sit under, complete with cutworm, à la Jonah, when the picture came back into proper perspective.

Everything had gone right all day long. I'd not had a single trial or unpleasantness. I'd enjoyed so many good things. I hadn't really taken them for granted. I actually felt rather grateful. But when one small dark cloud drifted over my horizon, I promptly forgot all the good things, all the happy things. And as I thought the whole episode over, with the sound of the sea in my ears and the soft breeze on my face, I wondered why human beings are like that. Some human beings, at any rate.

With the exception of people who're suffering rare and unusual physical or emotional handicaps, the lives of most people have far more of good in them than bad. I'll go even further and state that there's almost never a day when at least one good thing doesn't happen—perhaps not a spectacular, earth-shaking, once-in-a-century good thing, but a small,

happy good thing. The new textbook cost one dollar less than you thought it was going to. The chemistry teacher constructed a more liberal grading scale than you'd thought possible, thus letting you out of the submoron category. The new girl in school (a blonde!) graciously accepted your invitation to the Saturday night lyceum program. The letter from home contained the good news that the dog wouldn't have to be put to sleep after all (his disease being curable, according to the "vet"). The new hair-do you'd contrived turned out right the first time. The weatherman's prediction of snow didn't materialize. All rather small things, but *good*.

So, then, it's shockingly inaccurate for most of us to declare in whiny, sepulchral tones that "*nothing* ever goes right for me," or, in an opposite phraseology with an identical meaning—"Everything happens to me!" And certainly we show ourselves to be base ingrates by such specious reasoning. (Even a homeless, flea-ridden mongrel—mangy, ribs visible, uncertain as to the source of its next meal—often has keen enough insight to stretch out in a shaft of pale, watery, spring sunshine, and be pathetically grateful that the winter is over.)

Perhaps mastery of the art of successful living would be furthered by trying the following experiment: Every day of your life that not *one* good thing happens, no matter how minuscule, take a black crayon and completely obscure the date. If you're honest (and it's unthinkable that you won't be!) I'm confident that the crayon won't be worn down from over-use, nor the calendar defaced. David must have found it that way, so long ago, when he said, "Thou crownest the year with thy goodness" (Ps. 65:11).

After I thought about all this I decided I wouldn't need the gourd vine after all.

Miriam Hood

BELIEVING WITHOUT SEEING

(Continued from page 1)

How much better to be blind and "see" than to have sight and not see. Often the blind demonstrate greater faith in the unseen than we do. They do not refuse a proffered gift with the curt retort, "Except I see, I will not believe." They gladly extend the hand and receive the gift. Many wealthy people live a life of poverty because their disbelieving hearts are not uplifted heavenward to receive the showers of blessing a loving Father longs to bestow. Of such Christ would certainly say, "Ye have eyes to see but see not."

Occasionally a prankster may fool a blind man. Such an experience may shake the unfortunate one's confidence in his fellow men. But there is no reason to lack confidence in the all-seeing, all-knowing God. To us He gives His pledged word: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). This is not the promise of an unreliable finite being, but of the unchanging One, of whom the Scriptures say, "God is not a man, that he should lie" (Num. 23:19).

The man who can see with the eye of faith is never fearful, for he is ever aware of God's protecting love. With David he can say, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:7-10). The man of faith will not make decisions in the light of time, but of eternity. Such was Moses, who chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. . . . For he endured, as seeing him who is invisible" (Heb. 11:25-27).

Man is, in fact, very gullible. It is amazing what he will believe, even without proof. How easy it is for him to accept a theory just because it meets his fancy or harmonizes with a preconceived idea. The majority do not demand unimpeachable evidence for the evolutionary theory. Despite all its gaps, the theory is taken for granted and regarded as factual. Many will swear by a certain "sure-cure" that to the honest medical profession is only quackery.

(Continued on page 7)

DATELINE—WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



SPRING MEETING. In the spring of the year a major meeting of the General Conference Committee is called into session. This particular gathering has come to be known as the Spring Meeting. The 1967 Spring Meeting was held in Takoma Park, Washington, D.C., April 4-6. In attendance other than the president, the secretary, and the treasurer, were committee members who were in Washington at the time, the North American Division union presidents and treasurers, some former officers, and the managers of major institutions whose attendance was requested for special supporting committee work.

ASI EXECUTIVES. The executive committee of the Association of Seventh-day Adventist Self-Supporting Institutions held its annual meeting at the General Conference office on March 23. The ASI executive committee is composed of eight members from self-supporting enterprises operated by Seventh-day Adventists who are elected by the ASI constituency, plus eight members appointed by the General Conference Committee. The present officers of the association are: L. A. Senseman, M.D. (medical director, Fuller Memorial Hospital), president; Allen R. Buller (general manager, Worthington Foods, Inc.), vice-president; Carl E. Howe (manager, Brooke Grove Foundation), vice-president; Wesley Amundsen (General Conference), secretary-treasurer. One of the items considered at this meeting was the planning for the ASI biennial conference to be held at Minneapolis, Minnesota, September 20-23, 1967.

VISITORS. Among recent visitors to the General Conference office were Murray H. White, engineer of Alexander Helicopters, Ltd., Wanganui, New Zealand. He attended a helicopter school in Hagerstown, Maryland, and while reasonably nearby took advantage of the occasion to visit the world headquarters of his church. Accompanying him from Hagerstown were Mrs. John Simms and Mrs. H. R. Fritch.

Mary Magnusson, mathematics teacher at Ethiopian Adventist College, Kuyera, Ethiopia, called at the General Conference on her way back to Africa after having spent some months studying at Columbia Union College and Andrews University. Miss Magnusson has served the denomination for more than 12 years in Ethiopia.

Guests from Germany who visited church headquarters were Karl Yensch, local elder of the Moeln church, Mrs. Yensch, Heinrich Benn, and Hans Steffen.

WORK FOR THE DEAF. There are many more deaf people than is generally thought. This has been brought to light by numerous surveys. A preliminary survey supervised by Wesley Amundsen, secretary of the denomination's North American Missions Committee, has revealed the names of some 100 deaf children of Seventh-day Adventist parents. It is hoped that these studies may be a step toward providing educational help for deaf children. There is also need for greater intellectual and spiritual help for adult deaf people. Dr. R. E. Hartbauer, of the Walla Walla College department of speech, recently visited the General Conference and conferred with Wesley Amundsen and T. S. Geraty regarding a recent study he has made of schools for the deaf operated by various organizations. These leaders appreciate the cooperation of our people as they continue their studies aimed at bringing assistance to the deaf.

STUDENTS. During the months of March and April numerous groups of students from Seventh-day Adventist schools accompanied by teachers and counselors visited the General Conference. Those of which we have record are: from The Plains, Ohio, Robert L. Dunham and young people from Ohio's southeast district; from the Brooklyn, New York, Seventh-day Adventist school, Joseph Miller and his group; from Tri-City Academy, High Point, North Carolina, Truman Parrish and his young folks; from Richmond, Virginia, Lowell (Rusty) Litten and his young people; from Westminster, Maryland, Isabel Butler and her group; from Vienna, Virginia, Mrs. Yingling and her boys and girls.

MAIL SERVICE. A considerable quantity of mail from many parts of the world comes to the General Conference every day. Likewise, much mail leaves these offices each day addressed to many places of the globe. Approximately 350 pounds of mail arrives daily. Some 3,000 to 4,000 pieces of mail leave these offices daily during the workweek. Each day's outgoing mail weighs between 500 and 1,000 pounds. General Conference mail is handled through the central dispatch, directed by Gerald Edwards.

Men in high office are being accused of making deliberately misleading statements.

CREDIBILITY gap" is a contemporary expression used to describe the difference between facts and the statements of certain public officials.

This gap existed at least as far back as the time of David. In the twelfth psalm he seems to be saying that credibility has vanished from the earth. Men whose word can be trusted are nowhere to be found. He complains of lying and flattering lips—the kind of lips that all too often still surround men in high office.

David says the men of his day felt that their unrighteous causes would prevail because of their skill to persuade. He blames the plight of the poor and the groaning of the needy on these double-tongued men.

There is a difference, however, between the mood of David in this psalm and that of the cynical men who decry the lack of truth in today's public utterances. David did not let his disappointment in men lead him to conclude that all is lost. The lights may be going out all around him, but One is shining still: "The promises of the Lord are promises that are pure, silver refined in a furnace on the ground, purified seven times" (Ps. 12:6).*

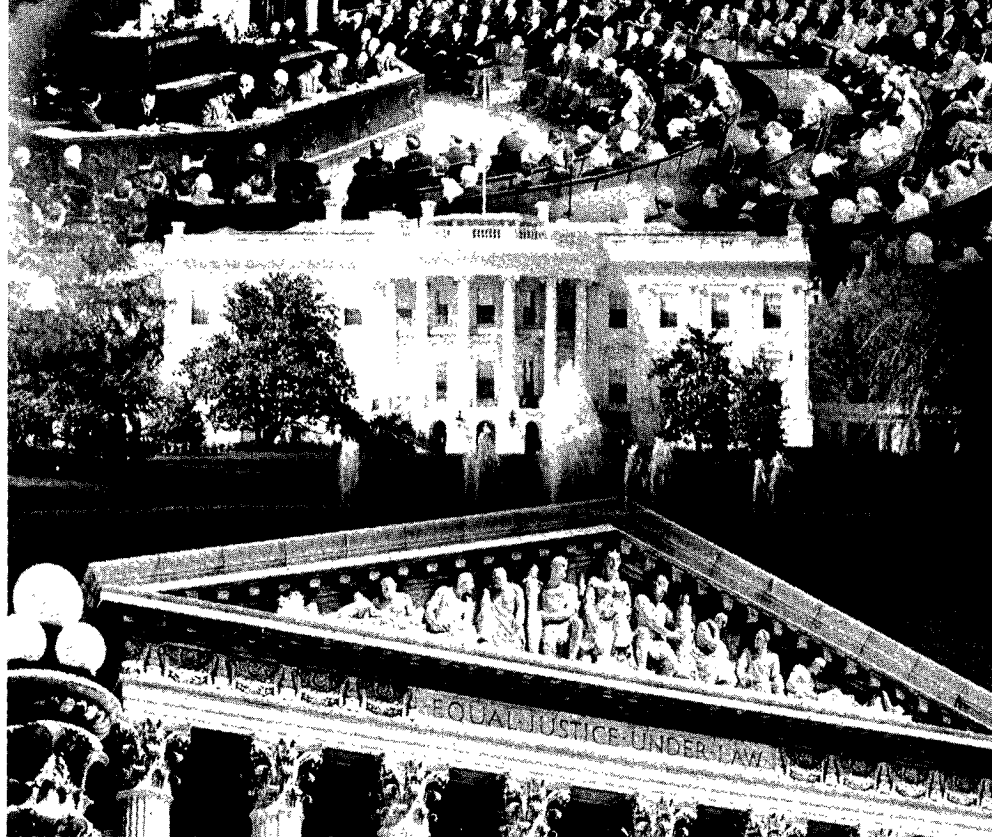
David was probably familiar with mining equipment of his day and had probably watched the slow process as the ore was melted in primitive furnaces. After being heated and cooled many times, the gray-blue metal came out, sparkling with a subdued fire.

In later life, surrounded by people concerned more with their own selfish objectives than they were with honesty, the psalmist turned his mind to the mining process. Compared with the burdensome slag of lies, flattery, and bragging with which he was surrounded, he likened God's promises of help and protection to bars of silver, pure silver, refined seven times.

The apostle Paul, who had his own troubles with "false brethren," expressed the same thought when he said, "Let God be true though every man be false" (Rom. 3:4).

The crucial question related to a man's salvation is not his fitness for it, but his faith in the One who offers it. And what is faith? Faith is present when we believe wholeheartedly that God will keep His promises.

David's comparison between the pure promises of God and silver, pu-



A. DEVANEY

With God There Is

No Credibility Gap

By SYDNEY ALLEN

Dean, School of Theology, Philippine Union College

rified seven times, is suggestive. Perhaps he was not thinking of any particular seven events, but there are at least seven reasons why there should be no credibility gap in those who look to God in faith.

We have all made promises, and all of us have, at times, broken them. Human promises are wobbly because they are based on our readiness, willingness, and ability to do what we have promised. We sometimes break our vows because we can't keep them. Sometimes we break them because we choose not to keep them.

If God ever broke His promises, our faith would be without any reliable foundation.

God Lives Forever

A high official in the American Government is said to have promised that after World War II every farmer in the Philippines would be reimbursed for war damages, right down to the last carabao. But when the war was over, this official was dead. He couldn't attend to the fulfillment of his promise.

"Put not your trust in princes, in a son of man, in whom there is no help," another psalm advised. "When his breath departs he returns to his earth; on that very day his plans perish" (Ps. 146:3, 4).

God's promises contain no flaws. They never fail for lack of time to carry them out. His rule is from everlasting to everlasting. When the Eternal makes a promise, no calamity will ever prevent Him from fulfilling it.

God Sees All

When Paul set out on his second missionary journey he purposed to go to Ephesus, the chief city of the Roman province in Asia. When he came to the road that led from Phrygia to Ephesus, the Holy Spirit barred his way. He started north. Again the Holy Spirit refused to allow him passage. So Paul, Silas, and Timothy arrived in Troas instead of Ephesus.

It was not Paul's fault that he was prevented from seeing Asia for a couple of years. Unforeseen circumstances prevented Paul from follow-

*This and references that follow are from the Revised Standard Version.

ing his original plan. But it is not so with God. "God's purposes know no haste and no delay."—*The Desire of Ages*, p. 32.

God Remembers

The wife of a denominational leader is the secretary of a committee of which I am the chairman. We decided on a time for the meeting, and she sent out the notices. I received one.

When the time—which was a little unusual—arrived, I had forgotten all about the meeting. I was embarrassed when I was reminded of the meeting! I had broken my promise because of an inexcusable failure of memory.

But God never forgets. His promises are sure: "'Can a woman forget her sucking child, that she should have no compassion on the son of her womb?' Even these may forget, yet I will not forget you" (Isa. 49:15).

God Understands

At Mount Sinai, fresh from centuries of bondage in a pagan environment, Israel promised, "'All that the Lord has spoken we will do'" (Ex. 24:7). These were praiseworthy words, but the Israelites didn't understand what they were pledging. Soon thereafter they proved this by bowing to the golden calf. They needed much more education—which God supplied—before they could understand the terms of the covenant into which God was inviting them to enter.

God knew what He was promising, however. "Great is our Lord, and abundant in power; his understanding is beyond measure" (Ps. 147:5).

God Is Powerful

Peter promised that even if all men should forsake Jesus, he would never do so. Nevertheless, he did. Why? Because he was weak. He lacked the strength to keep his promise.

This is never the case with God. Jeremiah prayed: "'Ah Lord God! It is thou who hast made the heavens and the earth by thy great power and by thy outstretched arm! Nothing is too hard for thee'" (Jer. 32:17).

God Loves Us

Sometimes candidates are voted into office on their promise to pave a road or build a dam or secure some grant from the government. We sometimes suspect that they made the promise more to get into office than to help the people. And all too often once in office they remember their own interests and forget those of their constituents.

God's promises never spring from

unworthy motives. He knows what is best for us. If it is bad for us, He will never willingly grant it, even though we foolishly plead. "'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom'" (Luke 12:32).

God Is Faithful

Ananias and Sapphira promised to give the Lord the full price of their plot of ground. Instead, they gave only a part. They deliberately broke their promise. It was gross defiance of the Lord, and He treated it as such.

God never breaks a promise. He has promised to bruise the serpent's head, to stamp out evil and suffering from our world. He has promised to finish the job. He will not give up if the going is hard.

David speaks of a righteous man as one "who swears to his own hurt and does not change" (Ps. 15:4).

If you want to know whether God is faithful, whether He refuses to change His plans even when they may cause Him pain, look at the cross on Golgotha.

God preferred to sacrifice His Son rather than to break a promise. He would rather impoverish Himself than blur the distinction between a promise made and a promise kept.

He has one more promise yet to keep: "I will come again." We can be sure that this one has been refined as thoroughly as all the others. We can be sure that He lives, sees, remembers, and understands. He is powerful enough and loving enough to maintain His unbroken record for faithfulness.

BELIEVING WITHOUT SEEING

(Continued from page 5)

How much stronger Thomas would have been had he believed the witness of his fellow disciples. Today the same Lord has left with us His unfailing Word. In it He promises to reappear—this time not to the few in an upper room but to the world! In that day the revelator tells us that "every eye shall see him" (Rev. 1:7). However, some will "see" too late.

These are the people who have delayed their acceptance of the Saviour with the excuse, "Except I see I will not believe." Such will cry to the mountains to bury them from this awesome sight. The others, through the years since their conversion, have beheld Him in nature's beauties, in the person of the sick and suffering, and in the Scriptures. They have not only seen, they have been looking for Him. At the time of His glorious appearing will be fulfilled the promise: "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Thomas' confession, "My Lord and my God" was delayed until the evidence of Christ's resurrection was, in his opinion, coercive. Today the signs of Christ's second advent are everywhere to be seen. To those who are willing to believe, they provide irrefutable proof that Jesus will soon appear. How important it is, then, that we put away our doubts, as did Thomas, and confess, "My Lord and my God."

Stretch Forth Thine Hand

By MARIE SCRIBNER JOHNSON

"Stretch forth thine hand," disheartened one,
Upon life's turbulent sea.
"Stretch forth thine hand" a little way;
Faith will the greater be.

"Stretch forth thine hand" just one inch more
To God's extended one.
"Stretch forth thine hand" toward heaven's shore;
The battle's nearly won.

"Stretch forth thine hand"; small space is left
Between God's hand and thine.
"Stretch forth thine hand" and clasp His own,
A union most sublime.

"Stretch forth thine hand!" 'Tis God's command,
Oh, faithless generation.
His hand but waits the trusting clasp
Of man's in every nation.

MOTHER'S DAY

On the Sunset

(For all mothers, older grown,
in memory of my own.)

By INEZ BRASIER

How many ships you sent to sea
No one will ever know,
With holds of burdens borne
And deeds that golden glow.

Schooners of time and cheer you loosed,
Yes, under clouds of gray;
From their moorings within your heart
They sped, full sailed, away.

But now your sun is down the sky,
Though much you still would do.
Far out your west these crafts return,
Treasure laden, for you.

My Mother

By ALICE RUSSELL

Your smooth caress, your tender smile,
Patient endurance all the while;
You taught me how to kneel and pray
And trust in Jesus every day.
And other lives I saw you bless
With loving grace and gentleness.
From your lips not one harsh word—
Through daily closeness with your Lord.
From your eye a tear would glisten
When I'd rebel or cease to listen.
Just, the punishment you'd mete,
With guidance asked at Jesus' feet.
When I'd ask to be forgiven
You'd point my heart to God in heaven.
Your gentle hand cooled fevered brow,
I often wish you did so now.
You taught my childish eyes to look
For beauty in God's picture book;
The cardinal dressed in vivid hue;
The tiny newborn kitten's mew.
The soft and fleecy clouds He'd place
To help subdue the sunshine's face.
When from youth's dreams I would awake,
Completely sure my heart would break;
My disappointments were your own
E'en though I thought I was alone.
And now, dear one, in Christ you sleep.
I pray that God my way will keep,
So someday I'll beside you stand
In God's new and fairest land;
And pray for strength from day to day
As I must go my separate way,
And hope friends say to one another,
"My, isn't she just like her mother?"

God's Gift

By HARRY W. HULSEY, JR.

O God,

Thou who in Thy graciousness didst form the world
And all therein,

Thou who gavest the flowers their myriad hues
And trees their majesty,

Thou who didst fill bees with the spirit of industry
And saturated the rose with sweetness,

Thou who hast possessed the mountain brook with laughter
And the springtime breeze with soft caress,

I know Thy love, O Lord.

I see in the lamb a symbol of Thy meekness,
And the sun proclaims Thine eternity.

No creature, how small, escapes the care of Thy tender eye
And the valleys abound with the verdure of Thy beauty.

Before all these attributes, O Father,
I bow a humble heart.

Thy goodness, Lord, is known throughout vast universes,
But I have received the most wonderful of all Thy mortal gifts—

My Mother.

Transformation

By BRIDGET GREGORY

What comforts woes, my whole life crowns,
Smooths out its wrinkles, drives out frowns,
And shortens oft a weary mile?
My mother's smile.

What changes skies to blue from gray,
Brightens the darkness, cheers the way
Like moonbeams trace the path along?
My mother's song.

What often urges me ahead,
And gives me hope and faith instead
Of fears, makes me rejoice?
My mother's voice.

What raises me from dire distress,
Centers my thoughts on happiness,
Directs me to the One above?
My mother's love.



From an Absent Daughter

Adapted from EVELYN O. TREFZ

I longed to be home on your day, Mother,
To make it quite special—a day like no other,
Blessed from above.

For letters fall short of the things we would say,
I'd fain share them with you on this Mother's Day,
With filial love.

You've been patient and godly, a strength in distress,
A lodestar of shining example, none less,
And angels approve.

May joy fill your heart as the day passes by;
God wing you His blessings down from on high
As if borne by a dove.



ALAN CLIBURN

*The joy
of helping
mother
is reflected
in this
lad's eyes.*

A Meditation for **MOTHER'S DAY**

By ROMA CAIN CARTER

DURING Mother's Day month I think with love and longing of my childhood home. It is a great joy to live in retrospect the summers we spent on our small farm just west of the nation's capital city. As the years hurry along I am filled with gratitude for the life we lived in our modest mansion.

A mansion? It was, I dare to believe, because there dwelt unselfish love, reverence, and contentment. Cleanliness and friendliness abode in that small house, and honesty and thrift. There was no thought of shirking one's daily tasks.

There was purpose in what went on around us, a feeling of awe and challenge. Also, the deep satisfaction of knowing we weren't making our pilgrimage alone.

With her dark hair drawn tightly back and her deep-blue eyes wide open, my mother stood tall and walked as though she knew where

she was going. More shy than forward, mom was not given to much talk. In fact, she deplored talkativeness. Her schooling, I suppose, was average for girls of her time, her homemaking tasks without end. I heard no talk of the fine arts, but daily they were woven into the very texture of our simple lives.

Mother favored blue dresses, red cardinals, spring-green carpets, and autumn-gold forests. Partial to crystal glassware, she looked forward to personal inspection of that heavenly marvel, a street of "pure gold, as it were transparent glass." She wondered about it, but never doubted. The Bible said it was there, so one glad day she would surely see it and delight in it.

When mom said, "Better look it up," she would be referring either to our small dictionary or to the big family Bible. She taught us to read and reverence the Word of God and

saw to it that we spent a little time with Noah Webster. To my mother, life was no beleaguered, complicated business. It was really very simple, because "there is only one Voice to obey, and you'll never need take more than one short step at a time."

We somehow learned to respect the neighborhood churches without applauding everything we heard there. The Bible was an often-used Book in our home, but there were things my parents could not explain. We knew nothing of the Adventist message at that time, and it was the funeral sermons that bothered us most. If our dear deceased were already in heaven, why all the warning of future judgment?

Almost, but not quite, I can tell you of the eager joy that filled my summers on the farm. There was much to see and do. Life overflowed with living, and we understood that it was the Creator's life we were using. It was His strength with which we scampered through each shining day of work and play. Parental affection that a child is sure of is itself persuasive discipline—an excellent method, I believe, of nipping lagging and procrastination before they dig grooves of habit that are hard to erase.

In my early years I sensed that life requires something of each of us. It began to dawn on me that a con-

tented, productive life was made up of hustle and of steady, willing co-operation. We never thought of success and security as an automatic, unearned certainty. As far back as I can remember, I've always prayed for help in daily living. How do people make out without prayer?

Our mother, of course, was aware of conflict beyond our weathered doorstep. She knew illness and bereavement, but stood firm in her confidence that the heavenly Father knows and cares for His earthly children. Never could mom square despondency and desperation with the Christian's profession. "As the years glide along there will be more and more to harass the sincere in heart," mother said, but she kept a solid grip on this:

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

It ought to be enough, don't you think? Even in 1967, it really ought to be enough.

Without realizing it, we young ones were learning to live our lives from the gospel viewpoint. As mother went about her many tasks I often read aloud from the New Testament. I could see for myself that Jesus' words were plain and gracious. The conviction grew in me that if I would do what He asked me to do, I had nothing to fear.

I still hold to that belief, and I am more grateful than I can say that I learned it in a friendly, familiar, practical setting.

Later, recognizing myself as a sinner, my confidence in the Bible was so well-grounded that decision, repentance, surrender, and commitment were comparatively easy. Laying hold of Christ's righteousness became a daily exercise because I already knew that such provision had been made.

"For to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). Here, I can identify with the apostle Paul completely. It isn't easy, is it? Far less so for me than it seems to have been for my trusting mother.

In times of family and neighborhood illness, mom was at her best. She drew heavily on the remedies right at hand. A cleansing, cooling bath. More fresh air than was generally thought safe. "Happy" colors in the form of garden flowers, bright pictures, and home-dyed linens. Simple food, with a positive knack for producing something the child didn't often find on his plate.

If an ailing child wasn't up to singing a song, he could almost always enjoy a lilting line of verse. Our poetry came mostly from our hymn-

books and songbooks, with a little from Longfellow and Wordsworth added for heart-lifting, temperature-reducing good measure.

If a neighbor was inclined to gossip, what then? Nothing much. A slow shake of the head, a quiet smile, and a fast-as-possible change of subject. To this day, I know of no better way.

Recreation didn't appear ready-made in the days of my youth, but the change of seasons in our area always seemed to streak into view just in time to waylay dullness and petty faultfinding. Peace sprang to meet us at the first hum of bird song. I always thought I could feel the beat of midsummer fulfillment, and who can listen in vain for the twanging chords of love and promise deep in an October woodland?

All these wonders of nature, my mother loved dearly. Daybreak was her favorite time of day. It really is a very special hour, you know. It is the silence, I think, that brings *Him* so close. While nature seems to wait and receive, so do we—makes us wonder if we do not lose a great deal at other times because we find it so difficult just to be still.

Next to the Gospels, we were familiar with the Psalms. Psalm 8:3, 4 speaks of considering the heavens, "The work of thy fingers, the moon and the stars, which thou hast ordained." With us children skipping around her and asking questions about the shimmering stars, mom often took time to consider the heavens. We knew the names of only a few heavenly bodies, but felt well and joyously acquainted with those we had learned to locate.

How dependable are the stars of heaven! Why don't we look upward more often? These beget patience and serenity and faith in God that nothing in all the world can ever destroy. Before we know it we are going to need, sorely need, that kind of immovable confidence in mother's Lord.

A Story FOR THE YOUNGER SET

An Honest Girl's Reward

By HELEN KELLY

EATING AT A RESTAURANT was a real treat, and Rhonda had enjoyed every minute of it. Now that they were finished, daddy paid the cashier and held the door open for mother and Rhonda. As they headed toward the parking lot Rhonda noticed an empty telephone



CHARLES CAREY PHOTO

"Look, a really-truly watch!" said Rhonda.

booth. While mother and daddy walked on, she slipped inside long enough to click the lever that releases change, as she had seen others do.

"Clatter! Clatter!" Nickels and dimes rolled out and spilled onto the floor. Rhonda was so astonished that she just stared until the last nickel had stopped rolling. Then she scooped the money up, and with bulging fists, hurried to catch up with her parents.

"Mommy, daddy, look what I've got!" she shouted. "It all came out of the pay phone." She held up her hands stuffed with shiny coins. "I'd like to keep it," she continued before her surprised parents could say a word, "but I'm going to give it back to the phone company."

Mother gave Rhonda a piece of stationery when they went home, and Rhonda wrote the office manager of the telephone company this letter: "Dear Mr. Manager, I am nine years old. . . . I found some money in your phone booth. It was more money than I ever found. Nickels and dimes started coming out, and it was \$2.40. I wanted to keep it but I want to be honest. . . . Please let me know what to do, because it is too heavy to mail. Oh, well, I was rich for one day!"

In a few days the manager called up Rhonda and told her she could bring the money to the telephone office. With her best dress on, Rhonda arrived at the office building carrying a heavy purse. Inside, she gave the coins in the purse to the manager, who shook her hand and said, "We certainly appreciate your honesty, Rhonda. Now we want to give you something to show how happy we are that you returned this money."

He placed in her hands a small package wrapped in silver paper, with a pink bow right on top.

"Is this for me?" Rhonda's eyes opened wide, just as they had when the coins spilled from the pay telephone. Quickly she opened the present, and squealed with delight at what she found inside. She held it up for mother to see. "Look, Mommy, a really-truly watch!"

She looked up at the manager, returning his big smile, "Thank you very much for the beautiful watch. I never expected a present. Now I'm even more glad that I was honest!"



THE INCREASE OF CRIME; ITS MEANING

The Federal Bureau of Investigation recently released its report on serious crime in the United States during 1966. In the report FBI Director J. Edgar Hoover said that all Crime Index offenses showed a substantial increase. Crimes of violence rose 11 per cent, as did crimes against property. Auto theft and larceny (\$50 and over in value) were each up 12 per cent. Serious assaults with a gun jumped 23 per cent.

A staggering number of automobiles were stolen in cities with populations of 100,000 or more. In Atlanta the total was 2,391, in Chicago 31,126, Dallas 3,794, Detroit 13,260, Houston 5,900, Los Angeles 23,152, New York 44,914, Philadelphia 7,490, St. Louis 5,746, Washington, D.C. 6,565.

Perhaps the most shocking aspect of the report was the number of murders committed. Atlanta reported 121 cases of murder and nonnegligent manslaughter, Chicago 510, Dallas 120, Detroit 214, Houston 201, Los Angeles 226, New York 653, Philadelphia 178, St. Louis 105, Washington, D.C. 141. In these ten cities alone, 2,469 persons were murdered. Figures, of course, tell only part of the story. The train of sorrow and tragedy set in motion by these killings will continue on and on. In some instances wives were made widows by the killing. In others, children were left fatherless, and parents were left childless.

Equally impressive figures were reported for cases of rape; robbery; aggravated assault; burglary, breaking or entering; and larceny, \$50 and over. The entire crime report brings forcibly to one's mind the statement of the apostle Paul in 2 Timothy 3:1: "You must realize that in the last days the times will be full of danger" (Phillips).^{*} People are afraid to walk the streets at night, lest they be "mugged," robbed, or murdered. Surely the times are "full of danger."

Crime is widespread not merely on the streets and among members of low socio-economic groups, but in high places. Currently two national legislators are being investigated—Senator Thomas H. Dodd and Congressman Adam Clayton Powell. Disclosure of their financial practices has damaged the image of Congress and has created a demand that ethical standards be established for legislators.

Our Day Foretold

Some years ago Ellen G. White wrote: "We are living in the midst of an 'epidemic of crime' at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering; of brutal, fiendish destruction of human life."—*Testimonies*, vol. 9, p. 89.

As Jesus looked down the centuries to our day, with divine foresight He declared: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). In the days of Noah the people "worshipped sel-

fish indulgence,—eating, drinking, merry-making,—and resorted to acts of violence and crime if their desires and passions were interfered with. . . . War, crime, murder, was the order of the day. Just so will it be before Christ's second coming."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 6:11, p. 1090.

Sacred history records the fact that the world anciently became so lawless, so corrupt, so wicked, that God could no longer tolerate it. After warning the people for 120 years to repent, He sent the waters of the Flood to destroy sinful man and his proud works. The Flood is not myth; it is fact. Yet today, as Peter foretold, many reject the Flood story as mere folklore. When confronted with the message that present-day world conditions are signs that Jesus is coming soon, many scoff, and reply, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished" (2 Peter 3:4-6).

Ripe for Destruction

"The sins that called for vengeance upon the antediluvian world exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. . . . Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. Integrity is sacrificed for luxury and display. . . . Fraud and bribery and theft stalk unrebuked in high places and in low. The issues of the press teem with records of murder—crimes so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. . . . The picture which Inspiration has given of the antediluvian world represents too truly the condition to which modern society is fast hastening. Even now, in the present century, in professedly Christian lands, there are crimes daily perpetrated as black and terrible as those for which the old-world sinners were destroyed."—*Patriarchs and Prophets*, pp. 101, 102.

We cannot here discuss the reasons for much of the wickedness that prevails today—debasing literature, the depiction of crime on television, the de-emphasis of the law of God by the churches, the abandonment of authority by parents, educators, and others—but we wish to state our deep conviction that current crime conditions are a clear sign that the end of this age is upon us, that the long-looked-for coming of Jesus is at hand.

Comfort and Alarm

The fact that time is short should bring both comfort and alarm to Seventh-day Adventists: comfort because soon they will see their Saviour, whom they love and serve; alarm because so much of their task of reaching earth's millions with the three angels' messages remains to be done.

At one time Ellen G. White wrote: "Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning. . . . The law of God is to be magnified; its claims must be presented in their true, sacred character, that the

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

people may be brought to decide for or against the truth. . . . The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord."—*Testimonies*, vol. 6, pp. 18, 19.

We believe that in many lands the present time is more favorable for presenting the three angels' messages than ever in history. Religious liberty is more widespread. The spirit of dialog among those of differing faiths is growing. Adventist literature evangelists are enjoying increasing success.

Our dying, crime-ridden world needs the life-giving, law-elevating, Christ-centered message that we possess. In view of the shortness of time, let new urgency grip us all. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

K. H. W.

CHRISTIANS AND THE MASS MEDIA—3

For many years Seventh-day Adventists were so small and the newspaperman's interest in religion so slight that only the most extraordinary event connected with the church would receive attention in the press. But recent years have brought a marked change both in the size of our church and in the reporting of religious news. Once we worked unnoticed; now we are in the public eye. Once our work attracted little attention; now it is well known.

As the church grows in size, it grows in visibility. New buildings attract notice, and the church programs that touch community life arouse an interest that is often reflected in news reports.

When Christ lived on earth, He occasionally asked those He helped, not to report the incident, but to keep it to themselves. His reason was that He did not wish to arouse prejudice, envy, and jealousy and thereby shut doors of opportunity (see *Testimonies to Ministers*, page 35). In the early days of our work we were counseled that in some situations it would be best not to advertise evangelistic meetings a great deal in advance, thus giving our enemies an opportunity to arouse prejudice against our work. But the attitudes of the public have changed. We no longer regard it a disadvantage to have our church name connected with our public projects and evangelistic endeavors in many parts of the world.

The Seventh-day Adventist Welfare Service (SAWS), the Temperance Department, with its extensive educational program and its Five-Day Plan, the Missionary Volunteer Department, with its camps for underprivileged children, and the Medical Department, with its widely known hospitals around the world—all have shown the public in an institutional way what the individual Adventist has always tried to show, that we live to serve others. And all these endeavors increase the exposure of the church's name and its members to the eye of the world.

We are not to shun the responsibility that increased exposure thrusts upon us. "By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell in every town and city where the truth has entered."—*Testimonies*, vol. 6, p. 264. "There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith, and of their high standard."—*Ibid.*, vol. 9, p. 23.

Mrs. White may not have had in mind the eye of television, radio, and newspapers when she wrote of a watching world, but the eye of the mass media is pervasive, sometimes intimate, often unsuspected.

The Seventh-day Adventist Church has some built-in newsworthy characteristics. Because of its separating teachings, it often provides a sharp contrast to the world around it, and contrast heightens news value. As Protestant churches drift more and more toward secularism, as councils of churches concern themselves increasingly with social and political issues, and as religious groups cooperate and merge, the independent positions we take will cause us to stand out in sharp relief. The incongruity that results will doubtless attract newsmen and will cause our activities, both planned and accidental, to be scrutinized if not reported. Mrs. White once said: "Our people have been regarded as too insignificant to be worthy of notice, but a change will come."—*Ibid.*, vol. 5, p. 546. That change has come, at least in the United States.

With the increased exposure that accompanies growth, service, and peculiarity comes increased responsibility. Individually we will find ourselves in places of trust, engaged in activities that bring us public notice. What we do must be a credit to the cause we serve. All our group activities too should be of such a nature that if they are seen we would have no occasion for regret. "Everyone who acts a part in the work of God is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly being made on the minds of all with whom we have to do."—*Counsels to Teachers*, p. 324. "We are made a spectacle unto the world" (1 Cor. 4:9).

Adventists, then, are not only consumers of news but makers of news. We must accept the responsibility of witnesses who never fear the inquisitive public eye. Inspection by men will not embarrass us as long as we seek first the approval of our heavenly Father. If we seek to please Him who redeemed us we shall never need fear being watched.

The very process by which we prepare for eternal life—becoming Christlike—ensures us against bringing unnecessary reproach upon ourselves or our fellow believers. The more He dwells in us, the more noteworthy will be our witness and the sooner will we fulfill the gospel commission.

The most stimulating expression of this concept is in *Counsels to Teachers*, page 324: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord."

F. D. Y.

(Concluded)

MOMENT OF TRUTH—1967

Again the ides of April, made fateful for most Americans by the Internal Revenue Service, have come and gone. This year, for the first time since the Federal income tax was born in 1913, every tax return in the country is being painstakingly scrutinized for accuracy and honesty. Every figure on every one of an expected 107 million returns will be reviewed by a board consisting of five electronic policemen who know just about everything there is to know about our financial lives. In effect, an all-knowing Uncle Sam is giving every taxpayer a lie detector test as he fills out Form 1040.

These electronic policemen, whose office is a little room in a little building in the tranquil countryside four miles from Martinsburg, West Virginia, can read miles of figures almost in the wink of an eye. On some 30,000 continuously updated reels of magnetic tape, against which every 1967 return is being compared, they have fairly comprehensive financial information about every taxpayer. Suspicious departures from what are considered

normal patterns, or from the dossier of data in the magnetic memory of one of the 30,000 tapes, are detected instantly. Every return that fails to satisfy this electronic review board will be arraigned before an IRS auditor for even closer scrutiny.

Uncle Sam realizes that a small army of tax chiselers have been systematically robbing him, but heretofore his pedestrian limitations have prevented him from catching up with all of these fast operators. One type of chiseler is the man who sends in phony claims for tax refunds from a number of different addresses in different States, under different names. The Martinsburg computers have already caught up with one man, whom they found behind bars for filing a false 1962 income tax return. While in the penitentiary, he had managed to send in two more bogus refund claims! Some people are known to have collected as many as 50 or more such refunds each, in a year's time.

Computerized tax processing, which has developed gradually over the past five years, is already stirring the consciences of careless—or crooked—taxpayers. During this time more than \$6 million in back taxes has been forwarded to Uncle Sam by people who seem to fear these electronic policemen much more than their finite human counterparts in the Internal Revenue Service. It has cost one man \$450,000 to make peace with the computers before they declare war on him. A woman sent in a check for \$250,000. People seem to sense that the Martinsburg computers are able to read their inmost financial thoughts. Their near-omniscience is proving to be a powerful incentive to honesty, in practice if not in principle.

The Great Reckoning Day

With the random IRS auditing of years gone by, the prospect of not having to give an account for one's deeds—or misdeeds—was a reasonable gamble that many considered worth taking. Now every return is to be scrutinized by an electronic judge who knows everything (or

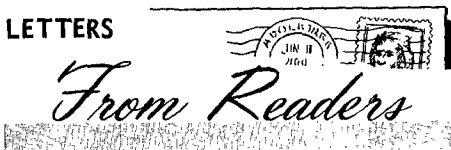
nearly so) and forgets nothing. According to the apostle Paul, God has appointed a day in which He will audit the life of every man in far more exacting detail than do the computers at Martinsburg. On that awesome day "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). But we continue to live more or less as if no record of our thoughts and deeds were being kept, and as if there were at least a reasonable chance that petty acts of dishonesty, small white lies, little deviations from the best we know, and unworthy motives will escape divine scrutiny or be winked at as too trivial to bar a man from heaven.

We do not profess to know the precise way in which heaven preserves the master dossier of each individual life or how it will process these records. We are reasonably sure that there is not a little room in a little building somewhere in the fields of glory in which a battery of computers read magnetic tape. Nor, in our opinion, are the "books" of heaven made of paper processed from majestic trees cut from the woods of gloryland. It might be that the "books" to be opened in the judgment are the unerring and indelible records of our every act, word, and thought, recorded in the minds of our individual guardian angels. Or perhaps the records of heaven are preserved in some other fashion infinitely superior to anything we know on earth. The important point is that information in the heavenly record book is complete and scrupulously accurate, and that God will not overlook anything on record there that has not been pardoned by the grace of Christ.

We have not been told the precise day on which the audit of our lives will take place. In all likelihood it will not be on the ides of April. It is sufficient to know that the appointed hour is imminent. May it be in our hearts so to live that, whenever the all-discerning eye of the divine Auditor shall scrutinize the record of our lives, our accounts will be found in order, so that we may meet Him in peace.

R. F. C.

LETTERS



BOUQUETS FOR THE REVIEW

EDITORS: Just a few lines to let you know how much I appreciate the REVIEW AND HERALD. I like the layout, typography, arrangement of articles, and format in general. I even like the advertisements.

Takoma Park, D.C.

J. W. PEEKE

EDITORS: Thank you for a stimulating and informative REVIEW. I never cease to be amazed at the variety of subjects and the number of departments covered each week. Keeping in touch with the work around the world is a real privilege. I might add that even the new and colorful health-food advertisements are an attractive addition to the paper.

Mrs. A. C. JONES

Grand Rapids, Michigan

EDITORS: After a chance stay at the Boulder Sanitarium in 1907 I was baptized in 1908. You can imagine the escalation of our message since then. The REVIEW has been my constant counsel and companion for 60 years. The content of this paper is indeed food for

the soul, and today the REVIEW AND HERALD is more than ever a perfect product of the printer's art. I am glad, at these 80-odd years, to have had a part with God's people in this message that is now lighting the earth with its glory.

JOHN JENSEN

Spearfish, South Dakota

LIKES PICTURES

EDITORS: In the Letters From Readers (February 2 REVIEW) one of the writers stated that he would like to see more articles in the REVIEW at the expense of some of the lovely photos. It has been proved that visual aids are so much more effective than just words. The REVIEW is not only enjoyed by adults but also by our young people and children. I am so thankful for the way each issue of the REVIEW is published; it serves a spiritual purpose for all ages. I am praying earnestly that you will find wisdom in keeping it as wonderful as it is now. To me it is a message from Heaven each week in words and pictures.

MARIANNA CHASTAIN

Portland, Oregon

SPACE FOR QUESTIONS?

EDITORS: In the REVIEW of February 9, there was an editorial regarding some simple Bible questions given young college students and how ignorant most of them were, as shown by their answers. There was one I couldn't an-

swer myself, so I started searching, and in so doing found out some other things I hadn't known; so altogether the experience was very worth while. It set me to thinking whether it might be a challenge and an interesting thing for REVIEW readers if you could find a small space each week for questions, giving at least one difficult one that would call for research. I know I would find it a challenge each week, and it might make some of us study when we wouldn't otherwise. I do want to tell you how very much the REVIEW means to me. I scarcely ever put it down until it is read from beginning to end.

VIRGINIA E. REES

Hyattsville, Maryland

WANTS MORE SINGING

EDITORS: I would like to call to the attention of the readers of the REVIEW the creeping tendency to eliminate the singing of hymns by the congregation in our churches. This is being done in the name of reverence, but I believe it is a sign of the times. This church was founded upon the participation of the congregation in the activities of the church, and congregational singing was a prominent part. Now some of our churches are singing one single hymn aside from the doxology. The congregation needs to praise God more, not less.

HENRY V. DEROO, D.D.S.

Lancaster, California

Reports From Far and Near

Visiting Ethiopia's Adventists

By CHARLES B. HIRSCH
Secretary, GC Department of Education

A 7,000-mile flight from America brought me on my itinerary of Northern European Division schools to the land of the famed eunuch who sought baptism at the hands of Philip. Before me lay Ethiopia.

B. B. Beach, educational secretary for the division, joined me during our brief stop at Asmara. We had hardly become comfortably seated before the capital of Ethiopia came into view.

Addis Ababa, which means "new flower," has a population of about one-half million and is perched on a plateau some 7,000 feet high. As our Ethiopian airliner touched the runway on the outskirts of this capital, I tried to recall what I had learned about this country of 20 million, which had warded off colonization with the exception of a brief interlude from 1936 to 1941. It has one of the longest records of independence on the African continent.

It is here that the oldest African Christian church, the Coptic Church, was established. Today this church is active in the Orthodox fellowship and is the state religion of the country, having a close involvement with the royal house.

Welcoming us, just as soon as we had cleared through customs, were the president of the Ethiopian Union Mission, Charles D. Watson, his wife, and several other members of the mission staff.

We had hardly arrived at the mission headquarters when we were whisked off to Akaki, to visit our elementary school. The Akaki School has served well since the 1930's, and many officials in government circles are quick to testify to the fact that they received their basic education there.

Today Akaki is still operating with a national faculty and staff, but as compared with newer nongovernment schools, its facilities are a far cry from what we should expect our schools to be, especially when this institution had the number one reputation as a school in the nation's capital. During our visit we met with Mrs. H. M. Hanson, who, with her husband, pioneered the work in this area. When Mr. Hanson passed away last year members of the royal family showed their high esteem of his work by attending the funeral services. Mrs. Hanson still divides her time between the school and the palace, where she assists and makes recommendations for the emperor's diet.

An inspection of our Empress Zauditu Memorial Hospital, established in 1933, and the school of nursing program lo-

cated near the palace grounds did not prove too encouraging. The facilities are antiquated, and in anticipation of a new high-rise hospital structure the workers have felt little incentive for improving them. The plans for the new building have been completed, but the estimated cost of over U.S. \$1 million is still a problem.

What is most pressing, however, is the need for physicians, nurses, and nursing instructors. Our medical personnel are greatly overworked, and while their courage and commitment are still strong, they are becoming weary. Time and again I was asked, "When are we going to get some medical assistance? Are our physicians and nurses no longer interested in mission service?" What answer could I give them?

With the problems of the hospital still in our thoughts, we left for a three-hour drive to Kuyera in the south. The black-top road took us through several villages and the land of the Aroosi people, whose women bedeck themselves with ornamental hair-dos and heavy brass arm bracelets. Their centuries-old practice of getting water from the lakes in large buckets, which they carry on their heads, while a baby is strapped on their backs, has not been abandoned. Herds of cattle and goats occasionally claimed the right-of-way on our two-lane road. In one area we passed huge cementlike hills some seven or eight feet high and about four feet in diameter,

which had been constructed by termites. When we stopped to inspect them we found that they were solid as a rock. Every so often we would find the vultures hovering over a carcass, and in one instance we witnessed a flock of condors making ready to dispose of two dead donkeys, one on each side of the road.

Then before we knew it we came upon a collection of buildings on a hillside. This turned out to be our Ethiopian Adventist College at Kuyera. It was established by the V. E. Toppenbergs shortly after World War II. Elder Toppenberg, the first principal, had also served as the first president of the Ethiopian Union when it was organized in 1923. This school presently is making plans for a full four-year program in theology and other areas as staff and facilities are added. The faculty members, both overseas workers and nationals, are well qualified. A few days of close inspection soon revealed that these teachers, in addition to teaching overloads, are carrying on additional extracurricular duties in the numerous work areas on the campus. Sabbath found them busy with the campus church program, plus branch Sabbath schools and other church responsibilities in the neighboring villages.

Our Ethiopian College has for several years been conducting its own local "peace corps" program. Sixteen of the students have taken a year off from their studies without pay and are devoting this



The road to Gimbie took us through miles of fine red dust and through this river's ford.

time to teaching in what are termed "bush" schools out in the villages. There are some 900 children in this program. The villages provide a school hut, along with food and dwelling for these student teachers, and the villagers appreciate this educational opportunity for their youngsters. Certainly this is an excellent example of service for one's fellow man!

We were able to rub shoulders with most of the teachers in the field as we participated in the union-wide educational council held on the campus. The occasion gave us a better insight and understanding of the problems that these teachers, both foreign and local, face in attempting to convey cultural ideas of other societies in the context of their own land and language.

The suffix, commonly in use here, as well as in the other parts of Africa, is "ization": Africanization in general for the continent, but more specifically for the country, Ethiopianization! In a land where most of the textbooks are based on foreign cultures and where the figures of

Gimbie adventure, with Dr. Beach at the wheel. After two hours of cracked and bumpy blacktop, we decided to stop for the night. The next day I began to get a taste of what others had experienced. The road was a narrow path of red clay, mostly fine dust, often hardly wide enough for one vehicle. In some areas the narrowness was emphasized by the walls of tall bush and trees on each side of our path. Meeting oncoming vehicles would usually mean survival of the biggest, and more than once we traveled in reverse to make room for the large coffee-laden lorries that were carrying their wares to the city.

On other occasions we would find ourselves approaching a large cloud of dust that was so thick it was difficult to identify the vehicles causing the dust storm. A constant honking of our horn did us little good, for if the driver could hear, he certainly couldn't see, what was behind him. We were now getting well caked with red clay, and it seemed that our nostrils and lungs were taking on the appearance of some of the mud huts along the road.

About half way, we felt that the ride was bumpier than usual. Investigation soon confirmed what we feared—we had a flat tire. Finding a level spot was not easy, but we soon had the tire changed and were ready to continue on our way.

Every once in a while we would see evidence of the new Gimbie road, which will be a two-lane gravel thoroughfare. Occasionally we were able to travel on the new route and the comparison made us feel that we were on a freeway or turnpike!

We forded at least six rivers and frequently we found ourselves accompanied by donkeys and cattle. Finally, Gimbie appeared before us, and as we continued down the main street (more red dust) with its small shops and street vendors, we saw a sign locating our mission on the right side of the road. In spite of our red-dust coating we were given a hearty greeting and informed that hot water had been readied for us. If ever a hot bath was welcomed, this was the occasion!

Immediately afterward we were taken on a tour of the compound grounds and buildings and informed that on the next morning we should make a visit to our new station being constructed at Guliso about 40 miles west and, as it turned out, a three-and-one-half-hour drive each way. If the old Gimbie road soon disappears, those wanting a taste of what it was like will, I am sure, be able to obtain this experience on the Gimbie-Guliso road for the next few years.

We found our workers at Gimbie in good spirits, but with only one physician and two nurses our medical program is quite demanding of their time. There is need here for additional school facilities. The question, however, is whether to build on the already crowded compound or to move out into the country and start an entirely new school a few miles from the city.

The evening before our departure we were treated to a typically Ethiopian meal with some Western overtones at the home of one of our national workers. Throughout Ethiopia we discovered that the mainstay of the national diet was

ingera and *wat*. *Ingera* is made out of a grain called *tef*, rich in minerals, and looks like a crêpes Suzette about two feet in diameter. It usually has a dark-gray color and has a sourdough taste. When eaten it is rolled up and broken into smaller pieces, which are used to pick up the *wat* and then eaten together. The *wat* is a thick liquid, which is made of lentils, legumes, and other ingredients and is highly spiced.

When visiting the dining rooms in our schools I noticed there were usually a plate and a cup for each student, but no utensils. Instead, the *ingera* serves as the fork or spoon, and the dishes are usually wiped with the last piece of *ingera*, which is then eaten, leaving an unusually clean plate.

Returning to Addis Ababa, we took a side trip off the Gimbie road and after some two hours across hills, meadows, and fields we found ourselves at our Green Lake Mission Clinic, where we have a Swiss nurse. In spite of the strong influence of the witch doctors, bad customs, and superstitions in the area, she was of good courage, but the plea again was for some help. She was at that time taking personal care of a premature baby in an endeavor to give her a good, healthy start in life before turning her over to the mother.

At Addis Ababa, we made ready for our departure the next morning, which happened to be the Ethiopian holiday, Timket, celebrating the baptism of Christ. As our plane left the land of the Lion of the Tribe of Judah, I recalled the psalmist's thought that "Ethiopia shall soon stretch out her hands unto God" (Ps. 68:31).

Ceylon School Operates Without Government Aid

By F. E. SCHLEHUBER

Principal

Lakpahana Training Institute

"Private schools need state aid now or it is the end." So reads a headline in the Ceylon *Daily Mirror* of March 15, 1967. Fortunately, the Adventist school at Lakpahana is not among the private schools faced with extinction. Because its administration in former years refused government aid, it is now unaffected by the crisis of other such schools.

Lakpahana, founded in 1924, is the training school for our believers in Ceylon. In 1951, some three years following independence, the government made overtures to all private schools, offering grants-in-aid with no apparent strings attached. To any private school, denominational or otherwise, finances are always a problem, and an offer of this nature is certainly attractive. Virtually every private school except ours accepted the funds.

Time passed. Changes came in politics and government attitudes. In 1960, the government took over every private school on the island. It even appeared that Lakpahana would also pass into the government hands. When our school came up for review, it was the only school permitted by the authorities to continue as a private institution. The decision was based strictly on the fact that Lakpahana



These girls of Ethiopian Adventist College demonstrate how to use rolled-up *ingera* as a fork or spoon to eat a porridge called *wat*.

speech, the symbols, and the examples used therein are too often foreign to the learners, the process of "ization" is proving a challenging one to our teachers.

Just before leaving Kuyera, we assisted in the dedication of Toppenberg Hall, the administration building, and helped to break ground for the anticipated dormitory, which is to be financed chiefly by the Thirteenth Sabbath Offering overflow in June.

Returning to Addis Ababa, we had a few hours to ready ourselves for a trip to our mission conference in the west, where we were to visit our school and hospital in Gimbie—along the famous Gimbie road. I had heard from many old hands that this road was not so bad as it used to be. One missionary informed me that back in the thirties it had taken her 11 days with mule pack to reach this place, and Dr. Beach contributed from his own experience the fact that it took him about three days in a Land Rover less than five years ago. This time he, along with the local educational secretary, and I were to make the 250-mile trip in about ten and one-half hours. Certainly progress was being made!

After a five-hour delay because of the late delivery of our hired jeep-like vehicle, a Toyota, we started out on our



Lakpahana Training Institute in Ceylon is located on a 170-acre coconut estate. The average bimonthly yield is 50,000 nuts.

had not been aided with government funds.

Many of the private schools vigorously protested the take-over. They brought considerable pressure to bear, and the government relaxed somewhat, granting those schools that could finance their own program to operate on a private basis. It was explicitly stated that schools receiving this concession could not charge fees or tuition.

So it remains to this day. Very few private schools have been able to operate under such financial restrictions. Their teachers are leaving them and the quality of their work is dropping, according to their own evaluation. In a desperate move, the heads of these schools are now seeking an interview with the prime minister.

Lakpahana with its 224 students has not been affected. Through the years we have been permitted to operate as a recognized private school with the privilege of charging regular fees as we do in any Seventh-day Adventist school. We thank the Lord for the guidance we have in the Spirit of Prophecy and for the men of God who have the conviction to stand by that counsel when it would have been very easy to rationalize and hold out an open hand.

Blessing of Heaven in the Far East—4

By E. L. MINCHIN
Field Secretary, General Conference

[Elder Minchin recently returned from a trip through the Far Eastern Division. This article concludes his report of what he saw and felt in those varied lands of the Orient.]

God has greatly blessed our work in the Philippines, with more than 100,000 believers in three unions. We have crowded churches, overflowing colleges and church schools. It was an inspiration to visit our Philippine Union College on the outskirts of Manila. About 1,000 students are studying under the dedicated leadership of President A. P. Roda and his faculty. What a sight it was to look upon them in that great auditorium. I regret that it was not possible to stay a full week.

On the way to Mountain View College in Mindanao, I visited our Central Philippine Union headquarters in Cebu City. A delegation of workers and their wives

met me at the airport and took me first to the monument erected to the memory of Magellan, the Spanish explorer who discovered the Philippines and introduced Christianity there in the sixteenth century. Soon we came to the union office and to the Miller Sanitarium. I spoke at the academy that evening.

I flew on to Cagayan and then to our college at Mountain View. Although the college is isolated, it is certainly set amid the most beautiful and glorious surroundings. It is well named Mountain View. Long before we arrived at the college we could see it on the hilltop in the distance. Beautiful valleys, green fields, and distant mountains up to 9,000 feet high make an incomparable view and setting for a Seventh-day Adventist college. I have not seen any college with more spacious, well-kept, and lush green lawns than at Mountain View.

About 800 young people are attending the academy and college there. We enjoyed a week together that I will never forget. The theme song, "A Heart Like Thine," reached their hearts. It was sung everywhere. The attention and response of the students were wonderful. One evening 48 young people whose parents are not Christians came forward for special prayer. It was touching to see their burden for their loved ones and their desire to see them saved.

After each early morning meeting the student body gathered in small prayer groups on the lovely lawns surrounding the auditorium. It was a beautiful sight. A spirit of evangelism and soul winning exists in this college. Scores of young people go out every week to conduct branch Sabbath schools. Twenty-one churches and companies have been raised up by students around Mountain View College in recent years. Our branch Sabbath school program in the Philippines is largely responsible for the rapid increase in our membership.

D. K. Brown, the president, took me one morning on a tour of the various activities and industries at the college. There are 35 separate occupations for students. The farm manager and heads of the departments are all dedicated men. N. R. Saguan, the head of the abaca hemp, or ropemaking industry, is an example. He bears a faithful witness for the truth, especially to his family. He has eleven children all in the message—six in the academy and three in the elementary school. He would not send his children to a non-Adventist school, so he kept them until he could send each one to our own schools. I was told that a visit to their home was a tonic, for they are a happy, wonderful family. The oldest boy, David, came to see me the last night I was there. He handed me a letter telling of the call of God to his heart that week and of his great desire to become a minister.

As I said farewell to this college family in the mountains and later to the Philippines my heart was filled with gratitude for the fruitage of the gospel in this part of the world, and for the warm, loving hearts of our people everywhere.

Adventist Medical Team Visits Chinese Island

By J. C. JOHANNES, M.D.

By invitation of the Republic of China a survey team from the Taiwan Sanitarium and Hospital recently flew to the island of Quemoy to determine the number of trachoma cases needing treatment. This disease, affecting the eye, is easily carried from one individual to another through the lack of hygiene and proper sanitation.

The team—composed of Rosa Marie Radley, director of nursing service; a resi-

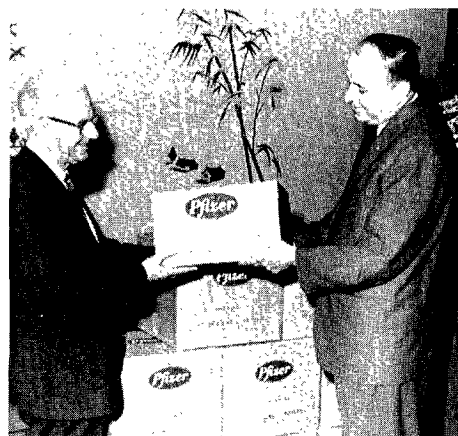


PHOTO BY A. V. DICK

Before he left to complete his itinerary of the Far East, student leaders at Mountain View College in the Philippines presented E. L. Minchin with an album filled with pictures of the college. Rudy Yap, Student Association vice-president, presents the gift.

dent; a nurse; and myself—was met at the island's small airport by representatives from the mayor's office. All arrangements for our passage, accommodation, and meals were made in advance. We were guests of the government. No effort was spared to make us comfortable during our stay there. We were taken to the various shops, houses, and schools where every person was carefully screened for trachoma.

Quemoy is an important island on the border of the China mainland. Although it has its local administration, military



B. D. Williams (right), general manager of Pfizer, Ltd., of Taiwan, donated \$100,000 (U.S.) worth of terramycin to our medical team. Dr. Joseph C. Johannes accepts gift.

personnel are seen everywhere, controlling traffic, maintaining roads, and guarding strategic areas. The island has excellent roads, which, although narrow, are kept exceptionally clean.

There is a small hospital where free medical care is given to the residents. The island also boasts of a senior citizens' home, and a kindergarten where all services are free. One of the most striking impressions one receives is the island's cleanliness. The military keeps the streets clean. The once barren and sandy island has become a scenic spot.

We saw only one Catholic church on the island. To my knowledge there is no Protestant representation. It certainly presents a challenge to us.

Our hospital has undertaken, through the generosity of some pharmaceutical houses, to send enough medicines to treat from 25,000 to 30,000 cases of trachoma. Thus our medical work is beginning on Quemoy. Our next step should be to establish a small medical unit, a school, and a church to meet the physical and spiritual needs of the people on this island.

Baptisms Expected Soon From NY It Is Written

By **DON HAWLEY**
Departmental Secretary
Greater New York Conference

Reports from various church pastors indicate that the It Is Written telecast currently aired in the Greater New York area is making a decided impact.

One pastor states that he has more than 30 excellent interests to work with, and another is studying with 17 persons as a result of the television program.

A man who has been showing much interest in the church tuned in the It Is Written program purely by accident. A retired chemical engineer, he is the one who developed the milk-homogenization process. He and his wife, both leaders in their community and active in church work, have already taken several studies.

Another of the area pastors is studying with a priest who has enjoyed the program. He states that he is no longer able to believe in the intervention of saints as taught by his church. He also is determined that his beliefs must be based on the Word of God, as he has no confidence in tradition.

One woman called in to pay a compli-

ment on the quality of the It Is Written telecast and to ask for the book offered. She stated, "I feel that I am in somewhat of a position to judge quality, because I have produced three telecasts of my own for the board of education."

A Spanish pastor was stopped on the street by a man who asked, "You are the Seventh-day Adventist preacher, aren't you? I saw your telecast for the first time last night. I didn't know you had beliefs like that. I want to know everything you teach." Bible studies have been arranged for this man.

The first baptisms as a result of the It Is Written program are not far off. A New Jersey pastor writes, "We have a telecast interest here who is planning on baptism in a few weeks. She is one of the finest interests I've had the privilege of working with in my 23 years of ministry."

Gathered One by One in Kisumu

By **R. E. DELAFIELD**
Evangelist, East African Union

Last year 126 persons joined the church following an evangelistic effort in Kisumu on the shores of Lake Victoria in Kenya, East Africa. Recently I spent 16 days there in follow-up work. Pastor Henry Obat, colporteur Joash Okech, and I labored day by day for decisions, glean- ing souls, gathering them one by one.

Wilson Ondego was the first one won for Christ. For almost ten years Wilson, a backslider, had worked for the Railroad and Harbours Department of the government. He had had no peace, no joy, no Jesus for these long and dreary years. He was waiting to be personally addressed about his soul.

"Wilson, will you keep the Sabbath?" we asked.

He thought for a brief moment or two and then replied, "I will."

Then, the big question. "Wilson," we pleaded, "when will you surrender your whole heart to Jesus and obey all ten of God's commandments, including the Sabbath, even if it costs you your job? When?"

"Now, right now," he replied, and from his warm handshake we knew he meant it.

The next day we were in the presence of the district traffic superintendent, who also is a former member of the remnant church.

"I am sorry," he said, "but if I let one man off on Saturday, they may all want off and we'll get no work done on that day."

"But, sir," we said, "this is a matter of conscience with Wilson, and I don't think you'll have many cases like this. He would be thankful had he the privilege of doing work on Sundays instead of on Saturdays."

"Where is Wilson?"

"Out in the hall, sir, with the pastor. May I call him?" I replied.

"Please do."

The superintendent was soon asking Wilson about his convictions. Suddenly

he telephoned for Wilson's record sheets and then as abruptly telephoned Wilson's immediate overseer. "Can you provide work every Sunday in place of Saturday for Wilson Ondego?"

The reply must have been in the affirmative for the superintendent then told the overseer, "Let Wilson work every Sunday and be free to worship and pray on Saturdays." Then he reminded the three of us that if other cases like this arose he might be obliged to cancel Wilson's privileges.

A few days later we sat for two hours one evening in the home of Wilson and his wife. Wilson's years of worldliness had brought discord and unhappiness to the home, but Jesus' love through His Spirit's power came into both hearts that night, and that home was saved for Christ. He missed none of the revival meetings in the church, and the last Sabbath he warmly shook my hand and repeated what he had said every time we had seen him, "Oh, how happy I am, Pastor."

"Ye shall be gathered one by one, O ye children of Israel" (Isa. 27:12).

Lukio Bolo was a backslider for 32 years. He had never done anything really bad, but he wasn't doing too much good, either. For years he had just tried to be good on Sabbath morning without coming to worship the Lord. We read to him Hebrews 10:25-29; Luke 4:16; 6:6, and told him the story of old Manuel Lopez out on Molokai, in Hawaii, who for more than ten years after his baptism walked 26 miles every Sabbath to come to church.

Lukio came to his senses and to every meeting and to repentance as he confessed publicly his backslidden condition.

In our best Swahili we told Lukio, "Kila Sabato, kila Sabato, Lukio, kuja Sabato skule ["Come every Sabbath to Sabbath school, Lukio"]. And he was there at Sabbath school, and is now aware of his need for rebaptism. He is an-

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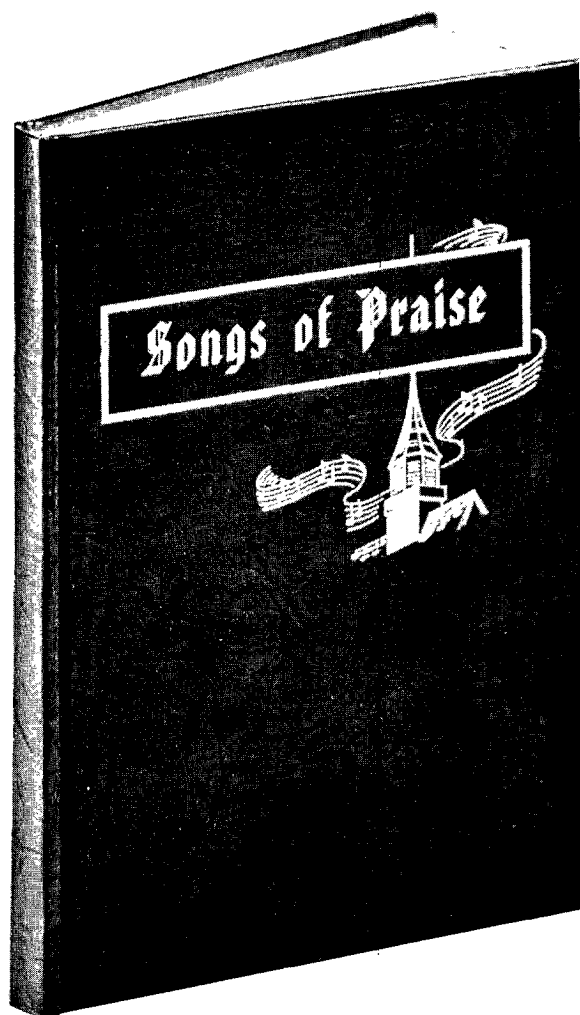
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other of those who "one by one" are being gleaned for the great harvest.

James Oliech was a backslider for only five years. He worked in the large book and stationery store in Kisumu. A tall, quiet, but efficient workingman, James was nevertheless unhappy. We made the personal appeal, the Holy Spirit brought conviction; James made the surrender. As we appealed for James, the manager of the store said to us, "I, too, am a Christian; if James's conscience tells him he should keep Saturday as his Sabbath, I will not stand in his way."

James, happy and rejoicing, attended Sabbath school and church the next Sabbath.

Not all heeded the call. Patroba, like Wilson Ondego, worked for the railways and for more than ten years had been a backslider. When the personal appeal was made to Patroba, "Will you surrender heart and will to Jesus and keep His Sabbath?" he responded, "I'll see." After two earnest visits we left without a commitment. We said to his faithful SDA wife, "Follow 1 Peter 3:1-5. God prescribes how you may win Patroba to Jesus."

Erasto Wade was a bit different from Patroba. To the words, "When, Erasto, will you surrender all to Christ, and keep His Sabbath?" he responded, not once, but twice, "After tomorrow. After tomorrow."

Tomorrow in Erasto's case meant Saturday, the holy Sabbath, for it was Friday evening when we were counseling with him. He had not informed his employer he would be absent the next morning, so he meant, "After I break the Sabbath tomorrow, *thereafter* I will keep it."

We read to Erasto such texts as 2 Corinthians 6:1, 2; Hebrews 4:7; Isaiah 1:16-20, and stressed the danger of delay. After prayer Erasto walked to the car with us and quietly whispered to me two or three times, "From now, Brother Delafield, *from now*." He kept his word; he kept the next Sabbath, attending Sabbath school and church.

One Friday evening at sundown worship we invited to the little room where we were staying another SDA worker and a man living in the adjoining room. We read Isaiah 66:22, 23 about the Sabbath we will all keep in the earth made new.

After all the others had left, the visitor asked us, "Can you explain some things about Genesis?" This led to a Bible study about the Sabbath of Christ, and we learned that Mr. Oduor was headmaster of a large, seven-teacher school and had completed our Voice of Prophecy course some eight years earlier.

After our Bible study we told Mr. Oduor that Mr. Okech and I must leave immediately for two Bible studies.

"May I go with you?"

"Of course," we said.

In the second Bible study Mr. Oduor responded to the call to keep the true Sabbath of the Lord "from now."

When we arrived home about 10:30 P.M. Mr. Oduor said, "Brother Delafield, can you not come to my home tomorrow and preach the truth to my wife?"

I hesitated, for it meant a 90-mile trip over the same rough road where I had previously ruined a tire. And besides, it

meant another very late meeting because I would have to take him to his home after the Sabbath afternoon preaching service at the church. I courteously declined, suggesting that perhaps the lessons we would be mailing to him would suffice.

However, I did not sleep well that night. I thought, How can I think of my physical and financial welfare when here is a man who has pledged to follow the light and who is pleading for me to come to teach his wife and family the truth?

Early in the morning we informed Mr. Oduor, "We have decided to go to your home to bring the light to your family." A two-hour Bible study that evening brought his wife and mother to the decision to obey all ten commandments through faith in Christ.

I had picked up the district leader, Pastor Oduor, on the way to Mr. Oduor's home, and Pastor Oduor has promised to follow up this precious interest for Christ.

Two days later the call came to take an even longer trip over rough roads for one potential believer. This time Senior Chief Samuel Adoyo's son had come to our little room in Kisumu. "Mr. Delafield," said Joseph, "you will be happy to know my father has separated from all his extra wives, and is coming to church every Sabbath."

It sounded too good to be true. Three years previously we had held a large tent meeting in Homa Bay. The chief, one of the three senior chiefs for the entire Luo tribe, which is the second largest tribe in Kenya, had attended many of the lectures. More than that, we had had many private interviews with him.

Three years ago he had made his decision to keep the Sabbath and to begin working on the matter of putting away his five extra wives. Two years ago we had made a special trip to see Chief Samuel.

Then, he had told us he had purchased 48 acres of land, some 20 miles distant, on which to build new houses to situate his extra wives and children. So, naturally, having heard nothing in the past two years (although praying daily for his conversion), we were thrilled with this news from Joseph.

We counseled with Pastor Obat: "What shall we do?" Strangely enough we had also met another of the chief's sons that morning. He had said, "Father has not put away all his wives; but he told me just two weeks ago that he was going to relocate them as quickly as possible."

"What shall we do, Pastor?"

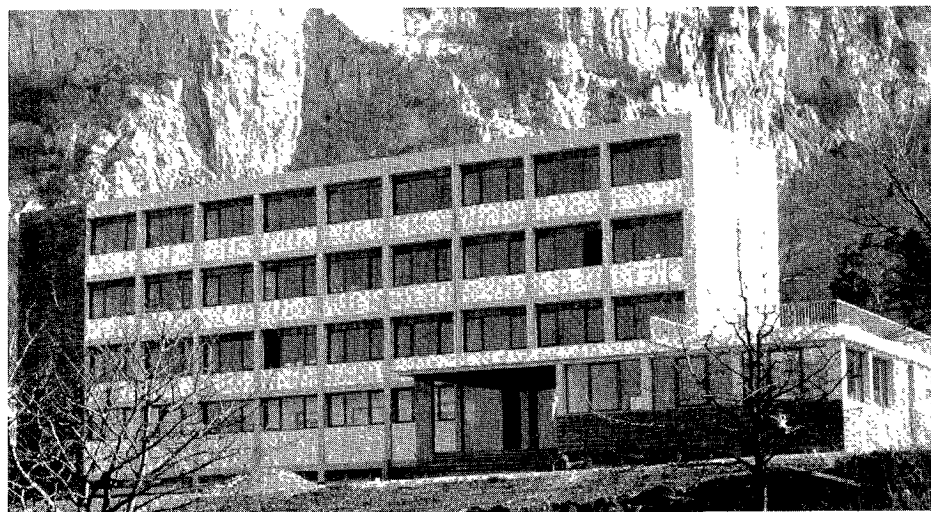
Elder Obat replied, "By all means go immediately. Go by steamer." Almost three hours late, the steamer would not have arrived at Homa Bay till after 10:30 that night, so we decided to go by car. By 4:00 P.M. that afternoon we were traveling.

And what a meeting it was at 6:30 P.M. when we arrived at "Chief's Camp." There was Chief Samuel Adoyo and Subchief Samson, a backslider, with two extra wives. (We had also worked earnestly with him in private interviews.) There were the police officers and a number of others. What a warm and friendly greeting we were given!

By 8:15 P.M. we were in our meeting. After all had left that night except the senior chief and his first and true SDA wife, the one son and I (who had traveled together from Kisumu) had our golden moment of opportunity.

"Chief Samuel," I said, talking through his son as translator (although the chief understands some English), "tell me just what is the position now with you and the Lord."

"I bought 48 acres of land to relocate my wives and children," he said. "Then the government pre-empted that land, and



New Dormitory Nears Completion at Collonges

Construction of a new men's dormitory at the French Adventist Seminary is fast nearing completion. This four-story building includes a dean's apartment, recreation room, a 200-student chapel, an infirmary, and shower rooms on either end of the floors. It will cost approximately \$300,000 and will house 140 young men.

The French Adventist Seminary, Collonges, has educated and trained workers now serving in all parts of the world, wherever the French language is spoken.

B. J. KOHLER
Treasurer, Southern European Division

I am waiting to be paid. In the meantime I have entered negotiations for other land and believe it will not be long until I get it and build the houses." Then he told us the thrilling news that almost brought tears of joy, "For more than two years, since your last visit when you counseled me to have absolutely nothing to do with my other wives, I have obeyed the Lord."

We asked his wife, "Is what the chief is saying true?"

"Yes, I am sure it is!" was her earnest reply.

The next morning we read Luke 1:6 before departing. We said, "You and your wife, both of you can be like Zacharias and Elisabeth, both righteous before the Lord, walking in all the commandments and ordinances of the Lord blameless."

Then we added, "Here is our address. When you have relocated all your wives far away in their new homes and are ready for baptism, we want to know about it so we can come and witness the happy occasion." What a day that will be!

When Senior Chief Musa Nyandusi, for 22 years the top chief of the entire Kisii tribe, was baptized, several thousand were present to witness the occasion. Newspaper reporters were there to cover the story. When Chief Samuel Adoyo is baptized into Christ one more will be gathered for Jesus.

To God be all the glory for the happy 16 days in Kisumu, for the ten baptized, and 27 more who joined the baptismal class. "All this labor for one soul," is the comment of the Spirit of Prophecy writings regarding the Ethiopian eunuch. Yes, all for just one. But for just one Jesus would have suffered and died. May God stir every SDA to go "everywhere" to win the lost. The call comes now to give the invitation of Revelation 22:17 and fulfill Isaiah 27:12, "And ye shall be gathered one by one, O ye children of Israel."

Berchtesgaden Retreat Draws 225 Servicemen

By CHAPLAIN (Maj.)
GLENN I. BOWEN

To Adventists Berchtesgaden means a servicemen's retreat. The 1967 retreat occurred during some of the finest weather possible, according to the staff at the Retreat House. There was a blanket of snow covering everything, but the Bavarian skies had cleared to a perfect blue and remained cloudless for the first two days. Then one day of snow was followed by another perfect day.

As the first afternoon progressed we saw that our original estimate of 120 was far from reality. By the time the last busload had arrived we had filled Alpine Inn and overflowed into Bellvue Hotel and Berchtesgaden Hof. Through the well-organized procedure handled by Capt. and Mrs. Rolland Bivens, nearly 225 had registered by meeting time February 6. It was impossible to get everyone into the Retreat Chapel so we quickly organized a children's evening meeting in the library.

A fellowship hour followed the introduction, given by Chaplain (Lt. Col.) Orris Kelly, of the Retreat House. By the time the evening was over, many old friendships were renewed and new ones were formed. Everyone adjusted well to the crowded conditions, and a wholesome spirit prevailed throughout the retreat.

Dr. Perry Beach headed the music committee, and was assisted by his wife and the young women they brought with them from our college at Collonges. The devotional talks by Dr. Daniel Augsburg were practical and spiritual. He provided guidance that the young men appreciated.

Clark Smith, director of the National Service Organization, presented the eleven-o'clock talks and provided counsel between sessions. The second day Mrs. Rochelle Kilgore, of Atlantic Union College, had the midmorning session, and from then on she was kept extremely busy interviewing on behalf of Christian education. When she left the retreat she felt amply repaid for her efforts, for she had signed up 65 who plan to go to one of our colleges.



By H. M. TIPPETT

Edward Uhlan, president of Exposition Press, wrote in his popular book *The Rogue of Publisher's Row*: "Modern homes have built-in stoves, built-in beds, built-in baths, built-in refrigerators, built-in everything—except built-in bookshelves. Three things make a house look like a home: a child's toy, a picture on the wall, and books. Toys are merchandised by the million. Even pictures have made an appearance on painted walls. But in thousands of American homes you won't find a single book."

Why not join the thousands of homemakers who revel in their book nooks? In the new world of color printing, bright new books will adorn any room.

The Review and Herald Publishing Association has turned a corner in book production with its new four-color web press that prints, folds, and pastes upwards of 20,000 sixty-four-page magazines or book signatures an hour.

Coming recently out of its bindery are two books for juniors that their parents also will want to read. One is a story of Joseph Wolff entitled *The Restless Missionary*. It takes the reader back to the stirring days when many in the religious world were concerned with what was to happen at the end of the 2300 days of Daniel 8. Converted from Judaism to Catholicism to Protestantism, Joseph Wolff roamed much of the known world witnessing to his faith in the prophecies. The varied kinds of adventure into which he fell are most astonishing. Virgil Robin-

The two morning discussion hours opened up many new areas of thought. The audience was divided into five groups, each with a leader equipped with a topic of discussion and a suggested outline for leading group participation. At the last evening meeting the reports from each group leader promoted an enthusiastic general discussion.

Each evening Ralph Heiner, civilian chaplain for Europe, had a program that included a mission film. He and his wife, who are in charge of the Frankfurt Servicemen's Center, set up the committees for the retreat and arranged for the vegetarian meals served at the Alpine Inn cafeteria.

Mrs. Jack Gibbons and Mrs. Richard Garner held meetings for the children every morning for two hours, allowing the parents freedom to get maximum benefit from the services. Capt. Jack Gibbons headed the prayer band group, which met each evening after the meeting. Dr. Jerome Bray was platform chairman.

I think the retreat can best be summed up by one man who came to me just be-

son, the author, has given us a book that will command nonstop reading to the very last page. Cover in color, pictures in line drawings, 96 pages, \$3.50.

Leroy Brown's new book *Champions All* is an anthology of life stories of men and women whose contributions to the work of the world, to the advancement of civilization, or to the spread of the gospel have fired the imagination of generations of youth. These stories of Brainerd, Faraday, J. Hudson Taylor, Dr. Ida Scudder, Ira D. Sankey, and a dozen others of equal fame are charged with drama, adventure, and examples of grueling fortitude that lead on to personal triumph. The chapter titles offer a hint of the wide appeal of these thumbnail biographies: "God's Errand Boy," "Grand Lady of Song," "Blessed Adversity," "Peacemaker on Horseback," "God's Gypsy," et cetera. Cover in color, several illustrations, 96 pages, \$3.50.

With Vacation Bible School time soon upon us, those responsible for VBS programs will find inspiration, methods, and encouragement in the handbook published by the Southern Publishing Association. The title is *The Challenge of Vacation Bible School Evangelism*, and the author, William J. Harris, for many years an associate secretary of the General Conference Sabbath School Department. He brings years of experience and wide observation to bear on the problems, joys, and marvelous results of Vacation Bible Schools in every land. Graphic descriptions are made of how the plan has worked in varied situations. Important are the chapters on how to prepare for it, methods in child evangelism, prices of needful supplies, sources of supply, and answers to questions. A treasure for your workshop shelf, 214 pages, \$4.95.

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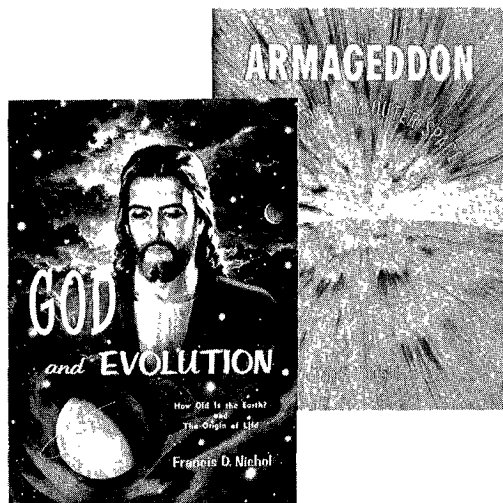
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fore we left and remarked, "Chaplain, I came to this retreat with the idea that I wasn't going to enjoy myself, but I really have." He was not the only one, I'm sure, who went home with a changed perspective. With the Lord's blessing many lives were enriched by the experience.

SDA Dietitians Worship in Early Advent Church

By MARTHA MILLER
School of Nutrition and Dietetics
Loma Linda University

When members of the Seventh-day Adventist Dietetic Association gathered at the New England Sanitarium and Hospital for their annual session, they included in their plans a Sabbath service in the Washington, New Hampshire, church. And this Sabbath fell on October 22, just 122 years after a group of Adventists had gathered there to await the coming of the Lord.

The visit was arranged by Mrs. Dorothy Carr, chief dietitian at the hospital. As the several carloads of us neared our destination we turned off on lesser roads that took us through prim little New England villages with their white colonial houses and past the village commons with their stately white churches whose needle-pointed spires reached up to pierce the blue sky. Piles of orange pumpkins beside a red barn, bushels of red apples in wayside stands, glimpses of placid ponds reflecting white birches—the scenery was as from a book. And then we came to the final turnoff that took us through the flame-colored woods until we turned into a small clearing where sat a white wooden meetinghouse. It was 10:00 A.M. and there was singing inside.

Since Seventh-day Adventists do not have shrines, we do not consider this church a sacred place, but it was with a special reverence that we entered and found our pews. They were the old-fashioned kind with a gate and the benches arranged so the family could all place their feet on hot bricks or other types of foot warmers. Mrs. Ruth Jacobsen was playing the old organ up front. "Number 1366," the song leader announced. None of our group remembered the old *Hymns and Tunes* from which the congregation was singing. These were the hymnals in use 100 years ago.

Directly in front of our pew on the floor was a time-faded chart of the beasts of Daniel and Revelation. The three angels and their messages were also depicted on the chart. How many of our pioneers must have preached from this chart! I had expected to see the Ten Commandments on the wall back of the pulpit as so many old churches in this area still have, but instead the space was occupied by a huge world map in many bright colors.

Having just come from the headwaters of the Amazon River and knowing of the hundreds of thousands of believers in South America, I choked with emotion as I reflected upon the miraculous progress the Advent Movement has made in all the world since those early saints studied out the truth 122 years ago. If

they could only know what God hath wrought . . . but soon they will.

Virgil Robinson had come from Washington, D.C., to be with the SDA Dietetic Association on this memorable occasion. He is a great-grandson of James White and of Cyrus Farnsworth, who lived near this first church and was one of the very first Seventh-day Adventists. He reminded us that 122 years ago that very Sabbath day, our spiritual forefathers had gathered here—sitting in the very pews we were occupying—and waited all day for the Lord to come.

He did not dwell upon their great disappointment, but as we listened we imagined ourselves in their place and searched our hearts to know if we had unforgiven sins and would be really ready to meet our Lord if He were to come that day. We wondered whether we were occupying until He comes as He would have us. Using Hosea 12:13, "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved," Elder Robinson renewed our faith in the Spirit of Prophecy, which has guided, unified, reproved, and strengthened the remnant church since its founding.

After lunch Elder Robinson guided us through the little cemetery beside the church where so many of the prolific Farnsworth family and others are buried. Surely this is one cemetery where it would

seem that all the graves must open when the Archangel calls forth the sleeping saints.

Again, at 2:00 P.M., we found our places in the church and listened to more stories of the early days from Elder Robinson. He showed us a photostatic copy of the original and very simple charter for a Christian Missionary Society drawn up by the townspeople in 1842. There was also the membership list with some of the names lined through. We were told these members were crossed out because they kept the Sabbath. Willingly would we have listened to the accounts of the early days for another hour, but the day was drawing to a close.

We were reluctant to leave this historic and inspiring place. Probably none of us would ever return, coming from all over the United States as we had. And certainly this same group of 25 would never be all together here again.

Our return trip took us by Millen Pond where 13 hardy young people cut the ice away years ago and requested to be baptized in the month of December. Overlooking the pond, the old brick, two-story house of Cyrus Farnsworth still stands. It was under these same maple trees that Joseph Bates, Frederick Wheeler, and Cyrus Farnsworth settled on keeping the Sabbath according to the Scriptures. Some of our cars passed through West Wilton to see the house

A Drunkard Points the Way

By RONALD C. BOTTSFORD
Departmental Secretary, Bahia-Sergipe Mission

Amaro shared his clay pipe with his wife. Their smoking had almost become a ceremony, but quite often they would fight over how long each one had the right to smoke it. There is no telling how long this would have continued if a sudden change had not come into Amaro's life.

In the city of Paripe, not too many miles from the capital of Bahia, Brazil, the local workers and I were holding a series of meetings. While we were preparing for the third night of meetings the loud-speaker refused to work. We found that a loose wire needed soldering. When things are going well, the deceiver always manages to bring trouble.

As I drove to the small town I saw a man walking in the middle of the road, and I asked him if he knew of someone who could solder the wire. I didn't realize that he was quite drunk until after he began to talk to me. But he said he knew Senhor Amaro down the trail, who could repair the speaker for me. When we got to Amaro's shanty, the drunk man tried to show his authority and told Amaro what to do with the wire. Amaro knew how to do the job, but he did what the drunk man said anyway, so the wire was soldered wrong!

We tested the speaker, and of course it didn't work. So I took it to Salvador and had it done by someone who understood more about it.

As the series progressed, I showed the film *One in Twenty Thousand* and requested the names of those who wanted more literature on how to quit smoking. Amaro was one of the first to give his name. He and his wife went home that night and broke his clay pipe and threw it into the fire. As he watched the smoke ascend, he said that it was a beautiful sight to see! We began studying each week with the whole family.

Some months later I baptized Amaro, Maria, and all the children except one girl, who wanted to wait awhile. She has since been baptized.

A colporteur training course was held in Salvador the first part of this year, and among the first to be seated were Amaro and his oldest girl, Maria. She is now selling magazines and plans to sell the regular big colporteur books later. Her outlook for the future is bright. She is planning to go to our school in São Paulo next year, as she expects to be able to earn enough money for the trip.

Sometimes things don't work out as we would want them to—wires don't get soldered in the right place—but men are won to Christ. Amaro and his whole family are beaming with the true joy that only Christ can bring. That one lost sheep and his family were brought into the fold, and a drunkard—of all people—helped do it!

where Uriah and Annie Smith were born.

Living 122 years this side of the beginning of the judgment message, we were all impressed with the very little time that remains for us to be faithful in our own personal lives, and we rededicated ourselves not only to maintain but to propagate the true principles of nutrition that God entrusted to this church to prepare for Him a people.

It's a Long, Long Walk to Petit Seminaire

By ALBERTO DOS SANTOS
Principal

Shortly after arriving in the Congo in 1965, I witnessed what a desire for Christian education will do. I was reading late one afternoon when I heard a knock at the door, followed by the usual "Hodi."

Approaching the door, I saw three thin, haggard boys. I learned that they had walked more than 250 kilometers (155 miles) hoping to be admitted to our high school in time for the session that was to begin that very month. Fantastic! Unfortunately, these three boys had to go back the same way, for 40 students had already been chosen, and that is the school's limit. They were but three of more than 300 boys who suffered the same fate—an ignominious return to their villages.

The Petit Seminaire de Songa endeavors to help youth like these. They converge on Songa from many places, the boarders traveling from 700 to 1,200 kilometers. Our students represent many tribes, but are unified in their search for true education.

The school is undergoing many changes. A new boys' dormitory has been erected. It houses only 30 boys, mostly in high school. In one of the rooms approximately 20 feet by 15 feet live ten full-grown boys. Some others still live in temporary mud huts.

Large fields have been cleared manually and planted with sweet potatoes, bananas, pineapples, and cassava. These the boarding students will use during the coming school year. For the past two years the boarding students have done their own cooking. They use old wheelbarrows, rocks, burned bricks, and many other objects as stoves. They look for their own firewood and buy their own food, kerosene, matches, et cetera. It is imperative that we feed them. But how? Although this sounds pathetic, it is true: We are "scratching" to find the money to build a small kitchen in which to prepare their food during the coming years.

This is only one problem. We have no library, no laboratory, no dining room, no workshop, no rest-rooms.

By God's grace, and that only, we have been able to teach two years of high school. And we hope to teach the third one this year. After an inspection by the Central Government our elementary school was considered one of the best of the North Katanga Province; and the secondary school bears the reputation of having the highest standard of teaching in the whole Territory of Kamina. We pray that this rating may continue, for our educational work must be built up

From Manager to Ambassador

By V. L. BRETSCH
Departmental Secretary, Southeast Asia Union

"It is enough! It is enough!" exclaimed Khoo Tiang Swee. "How can I show films that glorify sin, licentiousness, and immorality?"

With these words Mr. Khoo, manager of a theater in Kuala Lumpur, Malaysia, determined to resign.

First, his wife had accepted the truth in Ipoh. Not long after Mrs. Khoo became a Seventh-day Adventist, she became a literature evangelist. Some years after her conversion, the family moved to Kuala Lumpur, because her husband was transferred. Through the wife's good Christian influence Mr. Khoo gradually became interested in his wife's religion. This increasing interest led to a conviction that he ought to follow her lead in living a better life.

One day Mr. Khoo told his wife's pastor that he would like to have Bible studies to learn more of his wife's religion. He then came to realize that God's people should not only have the faith of Jesus but should also keep God's commandments, including the fourth. Movie theaters do business day and night throughout the year. To apply for a day off was out of the question. Then he saw that members of God's true church should not patronize the movie theater and certainly not engage in a business that condones, encourages, and glorifies sin.

It was at this time that Khoo made his decision and exclaimed, "It is enough! It is enough! I will quit. I must quit this abominable job! If God wants me to do what is right, He will help me."

After his baptism Mr. Khoo also became an ambassador of Jesus Christ as a literature evangelist. He now is zealously witnessing for his Master in home-to-home literature ministry.

after the severe setbacks of recent years.

At present there are two secondary schools being run by the two fields. None of our young people have an education higher than grade ten. There is a single non-Congolese teacher in all four fields of the Congo, and there are very few young people training for God's work. All this stems from lack of facilities.

Georges, one of my Congolese students, planned to continue his studies in Belgium. He had already been accepted and awaited only his father's permission. His father came personally to give him the reply. Here it is: "In all my travels as a merchant I have seen many schools and have heard of many more. But I hear mostly of the Petit Seminaire de Songa and of Adventist education. As long as possible you will continue here and later will go to an Adventist college."

Former Witch Doctor Now Lay Worker in Sabah

By DOYLE M. BARNETT
*Departmental Secretary
Southeast Asia Union*

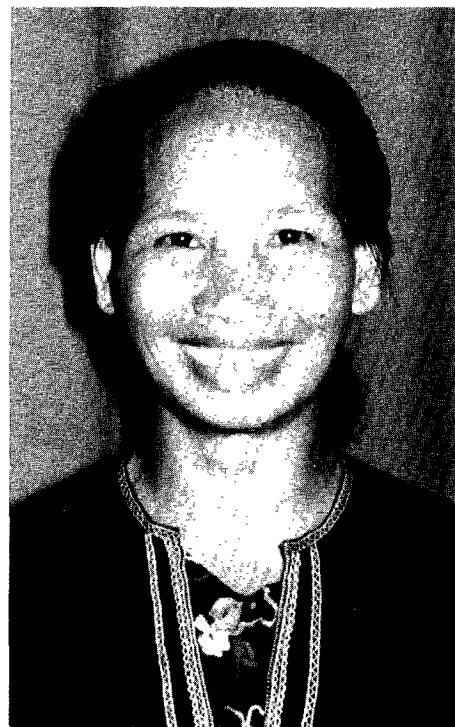
Seventeen years ago Mrs. Mundahoi was a witch doctor and practiced black magic. Today she is a soul winner. This is the story of how she changed sides in the great controversy.

Mrs. Mundahoi's kampong (village) in the mountain jungle of Sabah (North Borneo) was all heathen. One day she noticed a group of men who had just returned from a distant kampong. People rushed around them from all directions. With a burst of enthusiasm Witch Mundahoi joined the crowd in the street, intent on learning all she could of the happenings of other places. With great excitement they reported some strange meetings they had attended while away. As she heard them speak of a big God

whom they claimed to be bigger and greater than all other gods, she secretly resolved to slip away and learn for herself about these fantastic ideas and queer teachings.

Alone she tramped the jungle trails hour after hour until she reached the far-off kampong. Living with a friend, she attended the meetings night after night. What she heard was far more thrilling than the things her villagers had reported. She stayed until she was baptized into the SDA Church.

As she finally trekked back over the



Mrs. Mundahoi, a former witch doctor of North Borneo, is now an earnest soul winner.

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jungle trail to her home she was filled with fearful misgivings. What would the heathen villagers do to her when they discovered that she had accepted this strange religion? She didn't have long to wait. One man and three women united to slay her, but God sent His angels to protect her. All this happened 17 years ago.

Mrs. Mundahoi recently testified before a large assembly of members and workers, but she did not mention this experience. She told what she is doing for Christ now. "I thank God," she began, "for the opportunity of testifying for Christ. I notice all the brethren are dressed in white shirts and modern clothing, but I am still in black, the clothing of the jungle. Most of you can read and write and can prepare your sermons and talks. Although I can read a bit, I can't write and prepare any kind of outline for my talks. So my work for Christ is very limited. I have to trust my memory, just what I can recall from what I hear. But I do what I can."

How did Mrs. Mundahoi work? When her church leaders promoted missionary activities in 1966, she was impressed to go to a far-off village. The people were unfriendly and suspicious of strangers, so she was careful not to arouse their opposition. As she approached the village she saw the children playing in the trees. She talked and played with them, showing them some small Bible pictures.

When evening came and the children went home, she made ready to leave. One of the girls, however, invited her to her home. When the parents heard their children singing the songs she had taught them, they invited her to come every Friday evening and teach them more singing. These children are now attending Sabbath school and are a part of Mrs. Mundahoi's cherub choir in our little Tobobon church.

Mrs. Mundahoi also told of recently entering another heathen village. "Never have I seen people so dirty," she exclaimed. "The faces of the children were

so dirty it made me feel sorry for them. As they eat their rice it cleans a ring around their mouths. That is the only clean spot on their bodies. I told the parents that their children would be pretty and attractive if they were only clean. With God's help we hope to clean up that kampong. Already two families there are preparing for baptism."

I asked Mrs. Mundahoi how many persons she had won since becoming a member of the Adventist Church. She was not sure but thought that she had helped to direct at least 70 to Christ.

In 1966 four were baptized as a result of her efforts, and she has a much larger goal for 1967.

This 47-year-old mother of ten children, ages three to 27, spoke of her present weekly visits to other distant kampongs as a joyful experience. Never once did she mention hardships or inconveniences. Love for others and genuine concern for the salvation of the lost drive her onward.

Condensed News

La Sierra College Sponsors Overseas Missions Weekend

Four stimulating studies by A. E. Gibb, associate secretary of the General Conference, highlighted the annual weekend of Overseas Missions Emphasis at La Sierra College early in March. A panel discussion on missionary careers concluded the series.

The panel, moderated by Robert Osmonson, represented the church's whole overseas program. It included the 1967 La Sierra student missionaries; missionaries who have served three, eight, 12, or

40 years; O. O. Mattison, former president of the Southern Asia Division; F. N. Siqueira, of Brazil; and L. V. Finster, formerly of the Inter-American Division and still active and energetic in his ninety-second year.

ANDREW N. NELSON

Nineteen African Laymen Begin Bible Reading Evangelism

Nineteen laymen and 194 Bibles and Bible study books were dedicated by the union president, G. M. Ellstrom, March 4 in the Triangle church, Lubumbashi, Congo. The laymen had gathered names and addresses of interested people to whom they will deliver the units as a free gift and with whom they will read the Bible in a new program of Bible Reading Evangelism.

After several visits the laymen will receive a free Picture Roll to help them illustrate the Bible while they visit these interests. When a "hearer" has completed the first Bible study book, he will start a second one, which is a baptismal class manual.

J. T. KNOPPER
Departmental Secretary
Congo Union

Walla Walla College Band Performs in State Capitols

For the third consecutive year the Walla Walla College Concert Band under the direction of H. Lloyd Leno, associate professor of music, has given concerts in State capitols, playing for governors and legislators as well as guests.

In February the band performed for Gov. Daniel J. Evans of Washington and Gov. Tom McCall of Oregon. Both governors addressed the group briefly, and Governor McCall remained for the entire noon concert. In 1966 the band played in the Oregon capitol in Salem for Gov. Mark Hatfield.

MRS. WILLIAM LAY

First National City Bank of N.Y. Gives Manila Project a Boost

The First National City Bank of New York recently donated ₱10,000 to the expansion program of the Manila Sanitarium and Hospital. Dr. Elton S. Morel, medical director, received the gift from Peter Tileston, vice-president of the bank.

The hospital's development committee has undertaken a successful fund-raising campaign among its patrons, leading to the current construction of the third floor of the medical wing. Designed to cater to the elite of metropolitan Manila, this 20-room floor is expected to cost more than ₱300,000 and will require about the same amount to equip. To date the hospital's development committee has raised ₱307,777.49 in cash. Inauguration is expected to be sometime this year.

B. B. ALSAYBAR
PR Secretary

North Philippine Union Mission

Madison, Tennessee, Church Opens Health and Welfare Center

Madison campus church dedicated its new health and welfare center February 26. The new building will greatly facilitate the distribution of food and clothing to the needy in the Nashville, Tennessee, area.

On the dedicatory program were Robert Puryear, executive secretary to Nashville's mayor, Beverly Briley; Maybelle Vandermark, associate director, Health and Welfare Services, General Conference; and other conference and civic leaders.

The new center contains a sewing and laundry room, kitchen, and ample storage space. A large social room with fireplace provides a place for youth meetings and Red Cross and cooking classes.

"Most organizations before whom I speak," said Mr. Puryear, "want the Government to give to them. You want to give to others."

MYRLE TABLER



Dr. Richard A. Nelson, of Tokyo Sanitarium, discusses medical missionary service on an overseas-missions panel at La Sierra College.



Brief News OF MEN AND EVENTS



Northern European Division

Reported by
Alf Lohne

► Contralto Kathleen Joyce, member of the headquarters church at Stanborough Park near London, England, gave a Palm Sunday concert at the Chapel of the American Forces in Iceland. During the tour she performed in sacred concerts, in recitals, in Bach's *St. John's Passion*, and on radio and television. She also sang for her fellow church members. The tour was arranged by Reg Burgess, manager of the Iceland Publishing House.



Southern Asia Division

Reported by
I. Kanagarayan Moses

► A Burmese literature evangelist, Hla Aung, was killed not long ago by a band of robbers while traveling in the jungles close to the Thailand border.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Dr. Romulo C. Valdez has recently located in Randolph, Vermont, and is connected with the Gifford Memorial Hospital, with working privileges as a surgeon and general practitioner. He comes from Moncton, New Brunswick, Canada, and is presently working for membership in the American College of Surgeons. He is also preparing for examination by the Royal College of Physicians and Surgeons of Canada.

► The New England Memorial Hospital School of X-ray Technology was recently approved as a participant in the national student loan program. David Stone, Jr., chief X-ray technologist, states that any person who has been accepted as a full-time student in an eligible school or who is already enrolled and in good standing may apply for a guaranteed vocational student loan.

► Fifteen persons were baptized April 1 at the Willimantic, Connecticut, church following an evangelistic crusade conducted by the Jim Gilley-Dave Peterson team. During the three-week crusade in Quinebaug, Connecticut, 30 decisions were made and future baptisms will be held. Russell Burrill is pastor.

► A youth-leader camping council was held March 5-7 on Ports Island, situated in the harbor at Hamilton, Bermuda. Youth leaders from the Atlantic and Columbia Union conferences attended.

Reginald E. Ming, chairman of the Youth Activities Board of Bermuda, which reserves the island each year for youth groups, worked with C. Wayne Griffith, MV leader for the Atlantic Union, as host for the combined group. Other leaders were John H. Hancock, associate MV secretary of the General Conference; Edmund M. Peterson, MV secretary of the Columbia Union; and all the MV secretaries of the two unions. The purpose of the council was to stimulate improvement in the youth summer-camp program. The MV secretaries were also busy preaching, teaching, and leading out in the five local churches in Bermuda over the weekend. They held youth rallies in two churches for the benefit of the Bermuda youth and church members. The Atlantic Union conducted the first rally at the Hamilton church on Friday evening, and the Columbia Union was in charge of the rally at Southampton on Sabbath afternoon.

► Fernon Retzer, associate secretary of the General Conference Sabbath School Department, made a five-day swing through the Southern New England Conference March 3-8, conducting regional Sabbath school workshops. Marcus Payne, conference Sabbath school secretary, planned for appointments at South Lancaster, Taunton, and Stoneham in Massachusetts, and at Hartford, Connecticut.



Canadian Union

Reported by
Pearl Browning

► The 100-bed Park Manor Personal Care Home for the aged was opened April 5 in Transcona, a suburb of Greater Winnipeg, Manitoba. This is the second such institution operated by Seventh-day Adventists in the Manitoba-Saskatchewan Conference. A third will be operating soon.

► D. A. Delafield, of the Ellen G. White Estate, visited Newfoundland March 31 to April 3. At St. John's his sermon was broadcast over Station VOAR. The final meeting of Elder Delafield's itinerary was in Corner Brook, where Ellen Wight heard the broadcasts and with a number of others was attracted to come out to hear about an Ellen White who spelled her name differently. She was intensely interested in the Spirit of Prophecy message.

► Dr. Arthur Moores and family, of the Maritime Conference, left recently for mission service in Hong Kong, China. He will be a staff physician at the Adventist Sanitarium-Hospital there.

► At the close of a series of devotional and health lectures by Pastor Heimo Heghesan and Dr. Ronald Laing, of South River, Ontario, ten new members were

added to Woodland Park Seventh-day Adventist church on April 8. Seven were received into the church by baptism conducted by the Ontario-Quebec Conference president, Philip Moores, and three were received on profession of faith. Throughout the district the pastor and the doctor have created an interest in the third angel's message.



Central Union

Reported by
Mrs. Clara Anderson

► Increased business at the Enterprise Academy Press in Kansas has led the academy board to authorize tripling the size of the press building and to acquire additional equipment. Gilbert Wilks is manager of the press.

► About 100 hospital administrators, accountants, and union auditors attended the institute for fund accounting in Denver, Colorado, April 10-12. This session was sponsored by the General Conference Medical Department.

► The Union College evangelism class under the direction of Floyd Bresee, assistant professor of religion and evangelism, conducted evangelistic meetings three nights a week in Nebraska City, Nebraska, April 7 through May 6.

► The Littleton, Colorado, congregation held the opening services in its new church March 18. R. H. Nightingale, union president, was the speaker for the morning worship hour. Victor Zuchowski is pastor.

► Dr. A. W. Truman presented a series of lectures during April and May in several churches in the Colorado Conference.



Columbia Union

Reported by
Morten Juberg

► Lloyd Logan, a junior theology major at Columbia Union College chosen as this year's student missionary, will go to the Lake Titicaca Training School at Juliaca, Peru. The annual program is sponsored by the Sligo MV Society. Lloyd is the son of Elder and Mrs. R. E. Logan, Portsmouth, Virginia.

► Three hundred women and several men are enrolled in the interior decorating class being offered as a part of the Sligo church adult-education program. Seventy-five others are enrolled in three other evening courses—great books, the fix-it class, and studies in the Holy Spirit.

► The new Staunton, Virginia, church will consist of the sanctuary seating 320, a youth chapel seating 100, and ample rooms for Sabbath school divisions and classrooms. Pastor C. W. Pine said con-

struction is to begin immediately, with the completion date set for October 1, 1967.

► Sharon Phillian, Miss Ohio of 1966, made a personal appearance at the 'Discovery! evangelistic meetings at the Delaware, Ohio, church. Miss Phillian is a resident of Delaware. She gave a soprano solo and was then interviewed by Pastor James Hoffer.

► Mrs. Austin Johnson was honored recently by the members of the Salem, New Jersey, church for 40 years of continued service as the church treasurer. The congregation presented her with a money tree with 41 dollar bills attached to it.

► A report of record sales and earnings in 1966 highlighted the annual shareholders' meeting of Worthington Foods, Inc., last month. The board of directors was unanimously re-elected. J. L. Hagle, president, reported that company sales were up 14.5 per cent and net earnings up 64 per cent over 1965. Company sales have now increased for 11 consecutive years. A member of Association of Self-Supporting Institutions, Worthington Foods has been serving church members for 28 years. The company was featured on a national television program in April and again with similar coverage on the Walter Cronkite "21st Century" program of May 7.

► Twenty-three have been baptized as a result of an evangelistic campaign in the New Shrewsbury, New Jersey, church. The meetings were conducted by Roger and Leighton Holley.



Lake Union

Reported by
Mrs. Mildred Wade

► ET/3 Richard M. Lincoln, Jr., from the Illinois Conference, is serving in the U.S. Coast Guard and is currently assigned to a radar outpost on the French Frigate Shoals, about 200 miles from Honolulu. This small island is only 3,117 feet long and about 300 feet wide. He is the only Seventh-day Adventist serving with 18 other men, but he is taking advantage of every opportunity to study and share his faith.

► More than 500 attended the open house at Cedar Lake Academy for the new girls' dormitory. Cedar Lake is the oldest continuously operating boarding academy in the denomination. The new residence will house 120 girls and has a dean's apartment, a chapel, recreation area, kitchenette, isolation room, laundry, and guest facilities.

► The Peoria church school in Illinois received front-page notice recently because the school board had turned down Federal library fund aid. Previously an article had appeared listing schools receiving aid, and among them appeared the name of the SDA church school. The teacher, Robert Hanson, reported the error. A reporter interviewed him and the church pastor, William King, and a new article appeared setting forth the stand Seventh-day Adventists take on accepting

Federal aid. A local merchant was so impressed that he sent his personal check to the school for the amount they would have received from the Government.

► Students at Indiana Academy placed 29 Bibles and 33 sets of lesson guides in homes in the Pendleton area during February. One family is already attending church and several definite interests have developed. Members of the nearby Ingalls church have offered their facilities, and the students will conduct meetings.

► Members of the Lake Region and Illinois conferences recently performed Handel's *Messiah* in one of the largest Jewish temples in Chicago. Sylvia Ham Ying was director, and soloists were Rolene Hanson, soprano; Barbara Pryor, contralto; Calvin McAdory, bass; and Joseph Wilkins, tenor.



North Pacific Union

Reported by
Mrs. Ione Morgan

► As a result of the month-long ministry of the Hiner-Lindfors-Reynolds evangelistic team in Roseburg, Oregon, 71 persons have been baptized.

► Upon his arrival in Port Angeles, Washington, by private plane, with Lloyd Griffith, D.D.S., "Smoking Sam" had his picture taken for the newspaper along with Mayor Wilson, of Port Angeles; Frank C. Wyman, the local pastor; and Dr. Griffith. According to the registration blanks at the Five-Day Plan to Stop Smoking clinic, almost all the people were there because of the newspaper stories. Dr. Robert Littlejohn assisted Dr. Griffith in giving the medical lectures. A few days later the same team held another series in the small town of Quilcene.

► A large interest in Bible study has developed in the Tacoma, Washington, area through the Words of Life telecast aired each Sunday. So far about 1,000 requests have come from the area served by the three Tacoma churches. On April 8 the Words of Life team began a series of evangelistic meetings in the Central church.

► John E. Potts, M.D., flew from Walla Walla, Washington, March 27, to conduct a ten-day survey of the incidence of diabetes among members of the Seventh-day Adventist Church and among other inhabitants of Puerto Rico. Mrs. Potts accompanied the doctor to demonstrate food-preparation methods to college students and nurses in institutions visited. Letters of introduction to the Puerto Rican governor were given Dr. Potts by President Lyndon B. Johnson and Washington Governor Dan Evans.

► Members of the Port Orchard, Washington, Health and Welfare Center have given 1,800 hours of volunteer work during the past 12 months. Besides handling 540 articles of clothing and other items, they are giving Bible studies to a woman who was helped in the welfare work.

► Christmas cards are still being do-

nated in response to reports in the newspaper and over the radio in Lewistown, Montana. More than 20,000 cards were collected for Korea, Indonesia, and Africa. A large box was placed in a downtown bank with a poster attached explaining its purpose. For those who could not get to the bank, pickups were arranged.



Northern Union

Reported by
L. H. Netteburg

► Recently a health and welfare center was opened in Des Moines, Iowa, by the Philadelphia SDA church, under the leadership of D. J. Dixon, pastor, and Mrs. Laura Harper, Dorcas leader.

► For the first time in many years, public evangelistic meetings were held in Huron, South Dakota, with several non-Adventists attending. M. E. Erhart is the pastor.

► Evangelistic meetings are being held in Sioux City, Iowa, in the Seventh-day Adventist church, with an average of 50 non-Adventists attending each night. David Sharpe is the pastor.

► Nearly 5,000 "Wake Up, America" tracts have been mailed by the Winterset church in Iowa to every box holder in the county of Madison, plus the towns of Prole, Lorimor, and Martensdale. Responses from these tracts will provide opportunity for Gift Bible contacts.

► The Cambridge, Minnesota, church concluded its every-member canvass in December by exceeding its goal of \$4,900. The Albert Lea church, with a goal of \$2,990, made commitments totaling \$4,165.50. L. O. Anderson is church-development director.

► The second Five-Day Plan to Stop Smoking was completed in Grand Forks, North Dakota, March 19. The combined classes totaled approximately 80 people, with 65 to 70 per cent able to break the smoking habit. The plan was under the direction of Dr. Glen Wiltse and M. D. Gordon.

► A. G. Andrews, an isolated North Dakota member who refers to himself as a "complete church," raised \$236.78 for Ingathering. In addition to this, he went out with the pastor, N. O. Rima, to two other towns to help with the district isolated-member goal. His *Signs of the Times* subscriptions for the past three years total 45, and in 1966 his *Listen* magazine subscriptions amounted to 13. Mr. Andrews is 77 years old and is the only active member left of the Walhalla church.

► A. R. Mazat, of the Pacific Press, attended meetings in the local conferences of the Northern Union in March on behalf of the *Signs of the Times*.

► Following a fire in the J. C. Penney store in Knoxville, Iowa, thousands of dollars' worth of smoke- and water-damaged material was given to the Adventist Health and Welfare societies all over Iowa. This material was used to make clothing for needy families.

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Tomato Sauce

- 1 cup Loma Linda Gravy Quik made according to directions on the package
- 1 can Tomato soup

Mix together and heat to boiling. Serve over Dinner Cuts. Garnish with parsley.





Pacific Union

Reported by
Mrs. Margaret Follett

► Roger W. Coon has been appointed by the Pacific Union College board to serve as director of college relations and as a member of the teaching staff of the communications department. Elder Coon is currently completing his doctoral dissertation at Michigan State University.

► Joining the business-secretarial department of La Sierra College in the spring of 1968 will be Lois E. McKee, who is currently on leave working toward a doctorate at the University of Nebraska. Miss McKee is a 1949 graduate of La Sierra College.

► Helmuth C. Retzer, president of the Southern California Conference, held a series of evangelistic meetings April 21 to May 14 in the North Hollywood church, where Walter Barber is the pastor.



Southern Union

Reported by
Oscar L. Heinrich

► A daily 15-minute radio broadcast is being sponsored by the Eustis, Florida, church. Besides devotional and doctrinal material, announcements include the program of temperance workshops open to the public, Five-Day Plan meetings, cooking schools, welfare work, Vacation Bible School dates, and other coordinated activities of the church. Vern Carner, pastor, is directing the program.

► The Florida Conference office staff has sponsored a personal house-to-house visitation program in each city where

evangelistic meetings are to be launched this spring. The project, known as Count Down, has involved the enrolling of every possible interest in the Bible in the Hand series. Laymen in each area have joined the office workers in the program.

► Ground was broken March 12 for a new school building and auditorium at Knoxville, Tennessee.



Southwestern Union

Reported by
J. N. Morgan

► Southwestern Union's medical recruiting team, consisting of representatives from the Oklahoma, Texas, and Texico conferences, visited the College of Osteopathy, in Kansas City, Missouri, March 25 and 26. This team encouraged the Adventist students to establish their practice in the Southwestern Union upon completion of their training.

► Four new department heads and members of the Southwestern Union Conference office staff have been named by the executive committee. They are E. K. Walter, ministerial secretary; C. J. Griffin, publishing secretary; W. W. Welborn, Southwestern Union Conference Book and Bible House manager; and Wayne P. Thurber, educational superintendent. These men have assumed their new responsibilities, and all become members of the Southwestern Union Conference executive committee.

► R. A. Nesmith, educational secretary of the Southwestern Union for the past 12 years, retired March 13 at the twentieth quadrennial session of the Southwestern Union Conference. Elder and Mrs. Nesmith will remain in Dallas, Texas, for several months before moving to their retirement home in Colorado.

Donald Hall, to be assistant professor of physics, Walla Walla College, now doctoral student at Stanford University.

Judy Komen, to be instructor in English, Walla Walla College, now a Master's degree candidate at the University of Washington.

(Conference names appear in parentheses)

From Home Base to Front Line

Elder and Mrs. Chester H. Damron, returning after furlough, left Portland, Oregon, February 22 for Indonesia. Before marriage Mrs. Damron's name was Mary Jean Brown. Elder and Mrs. Damron were previously connected with the work in Thailand. He is to serve as a Bible teacher in the East Indonesia Union College.

Dr. and Mrs. John E. Bottsford, of Ridgeway, Tennessee, left San Francisco, California, April 2 for Taiwan. Mrs. Bottsford's maiden name was Barbara Jean Shook. Dr. Bottsford is to serve as a physician in the Taiwan Sanitarium and Hospital.

C. O. FRANZ

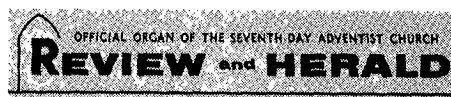
NOTICE

Behavioral Scientists

The department of sociology and anthropology of the graduate school, Loma Linda University, is compiling a strategic personnel resources file. The purpose of the file is to make readily available to denominational employing agencies a list of potential employees with specialized training. A section on behavioral scientists is being included. The department would like to include as complete a listing as possible of SDA anthropologists, sociologists, and social psychologists. It would appreciate hearing from teachers and graduate students in these disciplines. Write to: Chairman, Department of Sociology and Anthropology, The Graduate School, Loma Linda University, Loma Linda, California 92354.

Church Calendar

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	
(Northern European Division)	June 24
Medical Missionary Day	July 1
Church Missionary Offering	July 1
Midsummer Service and Offering	July 8
Pioneer Evangelism	August 5
Church Missionary Offering	August 5
Oakwood College Offering	August 12
Educational Day	
and Elementary School Offering	August 19
Literature Evangelism Rally Day	September 2
Church Missionary Offering	September 2
Missions Extension Day Offering	September 9



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

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REVIEW AND HERALD, May 11, 1967



Shafik Ghali, secretary (Egypt Section), formerly educational secretary.

Housni Kolta, treasurer (Egypt Section), formerly business manager, Egypt Section Academy.

Ignatious Yacoub, dean of studies, Middle East College, formerly chairman, division of applied arts, a position he continues to hold.

James Stephan, head, music department, Middle East College, formerly principal, Beirut Overseas School.

Robert C. Clarke, pastor, Bourbon district (Missouri), formerly singing evangelist (Potomac).

James Herr, manager, Book and Bible House (Wisconsin), formerly assistant manager.

Kenneth Cox, lay activities and Sabbath school secretary (Chesapeake), formerly pastor, Albuquerque, New Mexico.

E. F. Koch, evangelist (New Jersey), from Media, Pennsylvania.

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News of Note

Southern Union Session Convenes; Re-elects Staff

H. H. Schmidt was re-elected president at the ninth quadrennial session of the Southern Union Conference held in Miami, Florida, starting April 17. J. Henson Whitehead, secretary-treasurer; Clarence M. Laue, auditor; and B. J. Penner, associate auditor, were also re-elected.

Departmental secretaries are Vernon W. Becker, department of education; W. L. Mazat, lay activities and radio-TV; B. J. Liebelt, Sabbath school, religious liberty, and ASI; A. C. McKee, association secretary; Eric Ristau, publishing; M. E. Culpepper, M. G. Cato, R. L. Chamberlain, associates; E. S. Reile, MV and temperance; Oscar L. Heinrich, public relations and church development; Donald W. Welch, medical; Joe S. Cruise, M.D., E. E. Carman, D.D.S., associates; H. E. Metcalf, ministerial association and director of Bible Prophecy School; Eric Ward, associate.

During the quadrennium the Southern Union passed the 50,000 membership figure, reaching 50,294 on December 31, 1966. Thirty-seven new churches were organized during the quadrennium, and the tithe gain was \$1,967,809.97 over the previous four-year period.

W. P. BRADLEY

Loma Linda University and La Sierra College to Merge

The final action toward the unification of La Sierra College and Loma Linda University took place April 23. At that time the university constituency, meeting at Loma Linda, voted unanimously to accept the recommendation of the commission on unification, chaired by Neal C. Wilson, vice-president of the General Conference for North America, to merge the schools. The commission's recommendation previously had been approved by the General Conference Committee at the Spring Meeting and by La Sierra College.

For some years earnest study had been given by the General Conference and the Pacific Union Conference to providing an undergraduate liberal arts college within the framework of Loma Linda University. Recent counsel from the accrediting association has made it advisable to proceed now with such a unification.

The commission set up by the General Conference reported to the 1967 Spring Meeting of the General Conference Committee on academic, financial, and organizational principles to be involved in such a merger. The commission's report that La Sierra College become the undergraduate college of arts and sciences was adopted and was recommended for adoption to the constituencies of Loma Linda University and La Sierra College.

Separated by 20 miles of freeway, the two institutions have a combined enrollment of approximately 3,000 students.

This is the largest enrollment of all educational institutions in the church.

After approving the commission's report, the Loma Linda University constituency elected a new board of trustees for the consolidated institution. Following the constituency meeting, the newly elected board of trustees re-elected M. V. Campbell, vice-president of the General Conference, as board chairman, and R. R. Bietz, president of the Pacific Union Conference, as vice-chairman.

The board proceeded immediately to call D. J. Bieber, president of La Sierra College, to the presidency of the consolidated institution. He will assume his new functions officially on July 1. Until then G. T. Anderson, who has served Loma Linda University for 13 years and who asked the quadrennial constituency meeting last January not to renew his mandate, will continue as president.

W. R. BEACH

Associate Secretary Chosen for Department of Education

Dr. Walton J. Brown, educational secretary of the Inter-American Division since 1960, has accepted a call to serve as an associate secretary for the Department of Education of the General Conference. During his years of missionary work he has served as teacher, academy principal, educational secretary, and president of our colleges in Argentina and Cuba. He will be joining the staff in June.

CHARLES B. HIRSCH

New Conference President Chosen by Allegheny West

The Allegheny West Conference executive committee met April 19 to select a successor to Walter M. Starks, who was earlier invited to be church development secretary of the General Conference. After fervent prayer and deliberation the committee invited D. B. Simons, lay activities secretary of the conference, to serve as president.

Elder Simons, a graduate of Oakwood College, has served both in the United States and in West Africa. For the past ten years he has been lay activities, Sabbath school, and public relations secretary in the Allegheny Conference.

W. W. FORDHAM

Review Retail Sales More Than \$12.5 Million Last Year

Following the Review and Herald quadrennial constituency meeting held at Takoma Park, April 25, the newly elected board of trustees made the following appointments: Theodore Carcich, president; R. S. Watts, vice-president;

C. E. Palmer, vice-president and general manager; M. E. Dawson, assistant general manager and treasurer; Hugh Forquer, manager of book department; S. L. Clark, manager of periodical department; and V. N. Clymer, plant superintendent.

In presenting his report, J. D. Snider announced his retirement as book department manager. This past quadrennium showed the greatest progress of any like period during his 36 years in this position. Sales amounted to \$30.2 million, a gain of 28 per cent over the previous four-year period. Mr. Snider has been in continuous denominational employment for 55 years. His leadership has guided such projects as *The Bible Story* set, the *SDA Commentary* series, and the *Missionary Book of the Year*.

Production, sales, and financial position of the house showed tremendous growth during the past four years. In 1966 retail sales were more than \$12.5 million, and the first million-dollar month in the book department came last year. *Liberty* magazine circulation has gone up from 240,000 to more than 400,000. Nearly \$600,000 has been donated to overseas publishing houses since 1950.

The periodical department report, rendered by S. L. Clark, revealed substantial gains in income from all Review and Herald periodicals. Total periodical sales for the quadrennium were \$14.4 million, nearly a 25 per cent gain over the sales of 1959-1962.

D. W. HUNTER

Simultaneous Evangelism Attracts 5,600 in Sydney

Thirteen evangelistic campaigns opened simultaneously in Sydney, Australia, Sunday, April 9, with 5,600 attending.

This was not the first exposure to Adventist theology for many, for the Greater Sydney Conference has been involved in a city-encircling *It Is Written* program for many months.

Australasian Division president L. C. Naden comments: "These meetings are to be climaxed by the visit in June of George Vandeman, *It Is Written* speaker. He will preach in Sydney's Fair Grounds Hall, seating more than 6,000."

HERBERT WHITE

Southern Publishing House Elects for Quadrennium

The thirty-eighth constituency meeting of the Southern Publishing Association was held in Nashville, Tennessee, April 13. The newly appointed board of directors chose the following men to serve during the next quadrennium:

George Huse, chairman of the board; I. H. Ihrig, general manager; R. J. Christian, periodical department manager; C. L. Paddock, Jr., book department manager; Cecil Coffey, book editor; H. F. Meyer, superintendent.

After 43 years of continuous service, C. W. Higgins, secretary-treasurer, is retiring. In his place the board of directors is calling Max Shoup, undertreasurer of the Review and Herald, to be treasurer.

R. S. WATTS