

## The MATCHLESS CHRIST

LAYING aside His royal robe and kingly crown, Christ clothed His divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience."—ELLEN G. WHITE, *Review and Herald*, June 15, 1905.



MANY years ago, back in 1902 in fact, the servant of the Lord wrote: "A revival and a reformation must take place, under the ministration of the Holy Spirit." —*Selected Messages*, book 1, p. 128.

The need for such an experience among us today is most evident. We are living on the borders of the eternal world. Everything about us tells that the coming of the Lord is very near. But are we ready for that event? This prospect of the Lord's return should grip our souls in such a way that we will not be satisfied until in practical daily experience we know revival and we know reformation. This is the call of God to His people today and this call is found in the challenging message of the Lord through the apostle: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin" (Heb. 12:1-4).

What soul conflict is pictured here. We are to resist sin in any and all forms. We are to resist the spirit of compromise prevalent in our day. We are to resist the innumerable forms of iniquity that have crept into our lives and, by the grace of God, overcome them. This involves conflict so severe that blood, sweat, and tears may be the price. We must come to the place where we would rather die than yield to evil. What a need there is today for this kind of devotion to righteousness and godly living!

According to the Lord's messenger revival and reformation are not identical experiences: "Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to

# *The Need for* **REVIVAL**

By N. R. DOWER

*Secretary, Ministerial Association, General Conference*

do their appointed work, and in doing this work they must blend."—*Ibid.*

## **Revival**

This is an experience for which every church member and every worker in the cause of God must earnestly pray. We are a whole generation behind in our work. We have been years longer in this world than God intended we should be. This fact presents cause for sober thought. How much longer will we have to stay in this sin-darkened world? When will we recognize that a revival of primitive godliness is the most urgent need of our lives? When will we make this our first work? If not now, when? If not we, who? If not here, where?

"There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children."—*Ibid.*, p. 121.

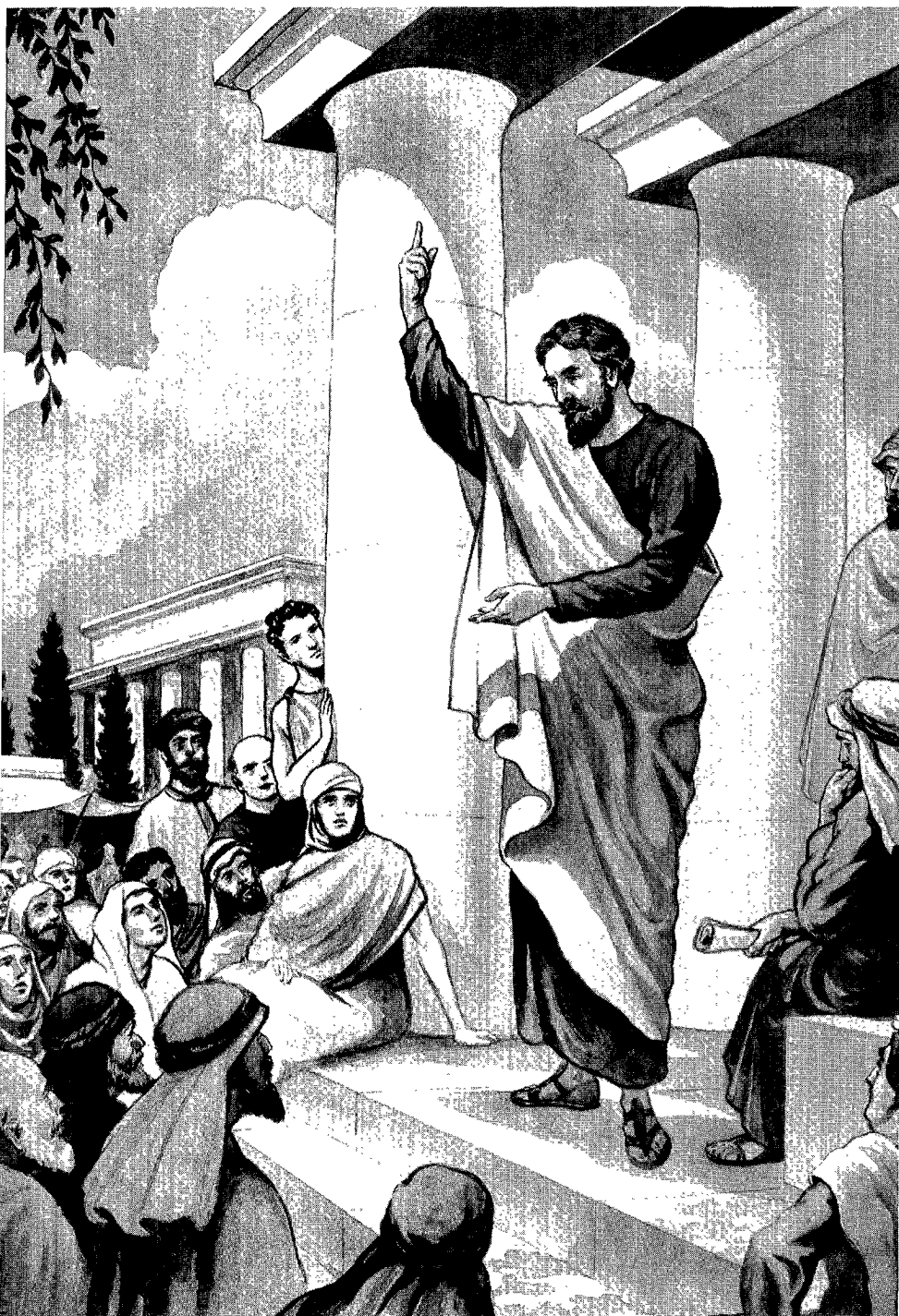
When will we believe and accept this great promise? Why are we so

hard to convince that this is so? God wants to repeat Pentecost and demonstrate even greater power, but we are unprepared to enter into the experience.

Two things happened at Pentecost. First, the disciples were filled with the Holy Ghost and with great power gave witness to the Lord Jesus, and thousands were added to the church. Second, falseness was not allowed to survive, as is evident from the experience of Ananias and Sapphira. At Pentecost men were called upon to commit themselves to Christ wholeheartedly and in absolute honesty. Are we so anxious for the coming of the Lord that we are willing to make the same commitment?

"It is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer."—*Ibid.*

This revival is coming. It is on its way. We see the evidences of it wherever we go, and this is most heartening. But we long for it to be more widespread. We believe that it is time for us all not only to confess but to forsake our sins. We must seek the



REVIEW PICTURES

ADRIAEN VAN DER WERFF, ARTIST

**When true revival comes we will witness preaching such as that of Peter at Pentecost.**

Lord with all the heart and with great earnestness of soul. The promise is that the blessing will come to those who have prepared for it.

We know that there are those in the church who are not converted and therefore will not unite in earnest, prevailing prayer for such a revival. But this must not deter us. The whole church will never be revived. But those who desire above everything else to be ready for the coming of the Lord and who are in deep earnest about the reception of the Holy Spirit may, and indeed must, experience it

individually. We must pray more, much more, and far more earnestly than we do. We must make the full surrender of our lives to Jesus Christ. We must know one Lord, one Master, in our lives—only one—then the power will come down upon us as it did upon the apostles at Pentecost. This is the promise. It will be fulfilled.

This means that our minds must be trained to dwell upon spiritual things. Our hearts must be weaned away from everything that would separate us from Christ. We must cast down

"imagination, and every high thing that exalteth itself against the knowledge of God," and bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5). This is practical, sensible Christianity, and it is as relevant to the church today as it was to the church in Paul's day.

"We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world."—*Ibid.*, p. 122.

It is the inconsistency in the lives of the church members that deters the blessing of God upon us and holds back the flood of converts that the Lord has promised.

"Often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices."—*Ibid.*

These are meaningful facts dealing with our present condition, facts that point out the source of much of our lifelessness and lukewarmness. Bugged down in complacency and self-satisfaction, we need to awake to reality and call on the Lord for help and resurrection power.

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come.

"Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by my spirit, saith the Lord of hosts' (Zech. 4:6)."—*Ibid.*, p. 124.

(Continued next week)

# The Church's Struggle

By C. MERVYN MAXWELL

ONE of the most hopeful developments of the Second Vatican Council was the stand it took on religious liberty. Though somewhat disappointing in its phraseology, the Declaration on Religious Freedom has opened a wide door in Catholic lands. A successful Adventist evangelistic series, the *first* such campaign ever allowed in Spain, gave dramatic proof last fall that there is a real—even if limited—"renewal" going on in the Catholic Church.

Last week's article ended with reference to Emperor Justinian's official observation in 533 that the pope was "the head of all the holy churches." His statement acknowledged the pope's primacy in the church. But during the Middle Ages popes were not content to be head of all the churches; they desired also—at times, no doubt from sincere motivation—to be the virtual head of all the states of Europe, as well. This ambition embroiled the church in a continual struggle with the state and often cost it much more than it could afford.

## Doctrine of "The Two Swords"

One of the most characteristic features of medieval Catholicism was the doctrine of "the two swords." When Peter reported to Jesus in the upper room that the disciples had two swords, Christ replied, "It is enough." Catholic authorities in the fifth century and later imagined these two swords to symbolize the secular power of the state government and the spiritual power of the Catholic Church. And the Catholic Church insisted that *both* of these two powers should be used to serve its own ends. Boniface VIII expressed it in *Unam sanctam* (1302): "By the words of the gospel we are taught that the two swords, namely the spiritual authority and the temporal, are in the power of the church. . . . The former is to be used by the church, the latter for the church."

Related to this doctrine of the two swords there existed during medieval times the ideal of a single universal empire united to a single universal church. Its roots went back to the

Roman Empire, where the universal pagan government supported and was supported by a patriotic pagan religion. The Holy Roman Empire, founded when Charlemagne was crowned by blind Pope Leo III in A.D. 800 or—historians differ—when Otto I was crowned by Pope John XII in A.D. 962, was *not* a holy Roman Empire at all, but an unholy conglomeration of European petty states; yet through much of the Middle Ages the Holy Roman Empire epitomized the social ideal, since it consisted of as much of Europe as any given emperor could weld together at a given time, and was headed by a so-called "Roman" Emperor who was crowned by the Roman Pope and was sworn to uphold him. The empire was called "Roman" because it was conceived to be a continuation of the old Roman Empire; and the pope bore the same title, Pontifex Maximus, that had previously been worn by the chief functionary of Roman paganism.

But the attempted unity between popes and princes was usually a cold war at best and was often characterized by bitter intrigue and outright hostility. A typical struggle was the Investiture Controversy, a running debate in the eleventh and twelfth centuries, over whether the church or the state had the right to choose and "invest" (ordain) bishops. It would seem that the church had a clear claim on this point, but the issue was not so clear cut in those days. In feudal times many of the bishops were politically oriented landowners, princes in their own right, controlling private armies strong enough to start a rebellion if they chose. What king would not insist on having a hand in the election of bishops under such circumstances? An agreement was signed at Worms in 1122 that stated that the church could *elect* the bishops and *invest* them with "the ring and staff," the signs of their spiritual authority, and that the emperor could be *present* at elections and receive from the new bishops the feudal oath of loyalty.

It is easy to condemn the bishops for being temporal princes, but it

must be remembered that much of their territorial holdings came to them originally as voluntary donations, offerings, wills, from loyal church members in the days when not much money was in circulation. Nevertheless, the church would have been better off if it had found a way to dispose of these offerings continually in worth-while enterprises such as poor relief and land reform, and for the establishment of hospitals and schools. By becoming the richest landowner in Europe the church became the target and source of endless wrangling over matters that had nothing to do with the salvation of souls.

## Attempts to Run Political Affairs

It would have been better for the church, too, if the popes had eschewed the dubious business of trying to run the political affairs of the states of Europe. For one thing, few of the popes were great enough to live up to their pretentious claims, and many of them made a laughingstock of the papacy. Innocent III (1198-1216) could place England under the interdict, excommunicate its king, order the French to begin an invasion, and get away with it. But when Gregory VII (1073-1085), a sincere and gifted administrator, forced the Emperor Henry IV to wait in the snow for three days at Canossa in 1077, Henry retaliated shortly after by hustling him off into exile. And when Boniface VIII (1294-1303) forbade the kings of England and France to interfere with the ruinous gold drain from their nations to Rome, the results to the papacy were disastrous. The French burned a papal bull, as Luther was to do years later, and the papacy shortly found itself in the embarrassment known as the Babylonian Captivity, when for 70 years the popes had to live in France. This led directly to the scandal called the Great Schism, when there were two popes, one in France and another in Rome, and, shortly afterward, a third pope somewhere else, all vigorously calling one another Antichrist. And this in its turn led inevitably to the painful notoriety of the Conciliar

Movement, when clergy and prominent laymen attempted to institute the reforms that the popes refused to touch.

When, on the heels of all of this, Pope Pius II (1458-1464) grandiloquently summoned the heads of state to gather under his leadership at Ancona to launch a mighty crusade against the Turks, scarcely a government complied with his request, and his life closed in defeat at the site of the rendezvous. Surely the popes would have done their church a service if they had not made preposterous political claims, for most of the popes were not great enough to measure up to them, and the result all too often was insult, ill will, and loss of prestige for the church.

### Crippling Effects of Political Entanglement

Political entanglement not only brought to the church needless hostility and contempt but also tied its hands in the management of its own churchly affairs. For example, Martin Luther's reformation *might* have been snuffed out without difficulty in the early months after he first posted his famous 95 theses if the church had not allowed itself to become involved in the election of a new emperor.

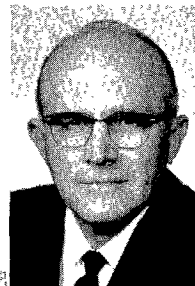
Shortly after Luther wrote his theses the aging Emperor Maximilian began trying to persuade the seven electors of Germany to appoint his grandson Charles as his successor. Wind of this development reached the pope, who considered it most alarming. Young Charles was already king of Spain, and if he were elected emperor of Germany as well, he would be in a position effectively to resist papal pretensions. And most of the electors were ready to comply with Maximilian's request!

However, Frederick the Wise, Luther's own prince in Saxony, refused to say in advance which way he would vote, and the pope exerted every effort to keep him from joining with the others. To achieve his goal, the pope sent Prince Frederick a glorious bribe, but the important point is that out of fear of offending Frederick, he also *suspended all disciplinary action* against Frederick's subject, Martin Luther. In due course Frederick finally voted for Charles V anyway, and the pope renewed his attack against Luther, but by the time this happened Luther was a great national figure and not even the pope could touch him. Protestants recognize in Luther's protection the working of the providence of God, but the frustration of a pope while trying to stifle a reformer and elect an emperor at the same time is a lesson for churchmen today.

Of course, the worst results of the

*A Personal Message From Your General Conference President*

# HEART to HEART



### Dear Fellow Burden Bearers:

It was such a little thing. Most anyone would have done it. In fact, I thought nothing of it at the time and it had not entered my mind since—that is, not until I received a letter last week and, even then, I scarcely remembered the incident.

Perhaps 12 or 13 years ago a couple who had newly moved into the community attended a function at one of our institutions. Being newcomers, they were not acquainted with the others in attendance, and, because of timidity, sat out on the periphery of things. According to the letter, when I entered the room, I spotted them off by themselves, came over and sat down with them and tried to make them feel welcome and at home. Just why such a small amount of civility should fix itself in their minds and occasion a letter of appreciation many years later I do not understand, but it did. And, I confess, their thoughtful letter reminding me of the incident warmed my heart.

### A Token of Welcome

Now that I am on this subject, another experience lingers in my memory. Every time I visited Helderberg College and stayed in the guest room I would find a huge bowl of South African fruit on my dressing table—luscious grapes, big sweet plums, peaches that melted in one's mouth, pears, or whatever fruit happened to be in season. It never failed. The fruit was always there. Usually there was a bouquet of beautiful flowers, and sometimes a little note of welcome as well.

The note of welcome, however, was unnecessary—the *thoughtfulness* in placing the lovely fruit on my dresser shouted WELCOME in capital letters. It said, "Elder, Helderberg is glad you are on the campus. We hope you will enjoy your stay with us. Welcome!" I enjoyed the fruit—it was some of the finest in the world—but the *thoughtfulness* behind it meant much more to me. The oranges, the peaches, the grapes, quickly disappeared, but the *thoughtfulness* lingered on. Even to this day I have a warm spot in my heart for Helderberg College and for kind friends who bade me welcome in such a gracious manner.

*Thoughtfulness*—you know what I am talking about, for I am speaking a lan-

guage every human heart well understands. No heart is so calloused or so evil that it will not glow just a little when someone is *thoughtful* and expresses it in some small act of kindness.

*Thoughtful*—it is an interesting word. Actually it means *thought-full*. A person who is thoughtful simply is full of thought—for others! He takes a little time to put himself in the other fellow's shoes and considers how he would feel if their places were exchanged. He has a thought for the burdened, the discouraged, the frustrated souls about him. His thoughts are full of kind words and acts of Christian love that will lift the burden, chase away the shadow, or bring a little extra sunshine into an already-radiant life.

*Thoughtfulness*, when all is said and done, is a bargain. It is an investment that pays rich returns. We may shy away from stocks or bonds that promise too lush an interest rate, but *thoughtfulness* repays manyfold the investment we make in the Bank of Good Will.

*Thoughtfulness* demands little in the way of financial outlay—in fact, usually it costs only a little time and effort. One does not have to spend hours searching for the right size or color in a department store, or fret and worry about whether or not the receiver will be pleased with the gift. Its joyful reception is assured.

Of course, it does take a little time and effort. Jotting down a few notes, a few dates, a few pertinent facts to have at hand is always helpful. But, by and large, with the follower of the Lord Jesus, *thoughtfulness* is merely Christ-fullness. The Master ever had a tender regard for those whom He met. When He lives and reigns in your heart and mine His *thoughtfulness* will shine forth through our words and deeds.

May the Lord help us to be thoughtful of others today—and every day. God bless you!

Yours for a Christ-full,  
thought-full experience,



attempted control of the state by the church were materialism and persecution. Under the pressure of dealing with politics and business, many clergymen lost their proper sense of pastoral concern for individual sinners.

No one knows the number of souls that were lost through priestly neglect, or the number killed, especially after the Reformation began, at priestly command.

But let the Protestants learn a les-

son for today. The concept that the church should be a power in politics and that the state ought to obey it in the control of conscience—the source of so much trouble and *unspirituality* in the Middle Ages—was one of the hardest Catholic doctrines for Protestants themselves to give up. They clung to it for more than a century after the Reformation began, and in some places, for much longer. Even in the United States, Connecticut maintained an organic union with the Congregational Church for more than 40 years after 1776! And to this day some Protestant countries of Northern Europe allow less religious freedom than do many nominally Catholic lands.

If it is true that Catholics hanged Protestants in batches, burned others, and stamped some of them alive into coffins that were too small for them, it is also true that Luther approved the death penalty for Anabaptists, and that Calvin was involved in the burning of several other Christians besides Michael Servetus. Both Luther and Calvin, and the Reformers in Scandinavia and in England, as well, and the early Puritans in America, used the state to discipline and support the church.

The gruesome Thirty Years War (1618-1648), in which Protestant Christians fought against Catholic Christians until two thirds of the German population lay dead, taught both divisions of Christendom a lesson in the futility of force in matters of religion, while the experiments in religious liberty conducted in America, the members of the British Commonwealth, and other countries have provided positive evidence that religion flourishes best when the church leaves the state alone.

But prophecy foretells that the tide will turn back someday soon and that the entire apostate church will forget the lessons of history and revive the tear-stained Catholic concept of using the state to advance ecclesiastical interests.

"A decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts."—*The Great Controversy*, pp. 615, 616.

Let us pray earnestly that God will help us finish His work in the world and in our own hearts, so that we can be ready when this time of trouble comes.

(Continued next week)

## The art of living

By MIRIAM WOOD

*when you're Young*

TO "HAVE IT MADE" An expression used rather frequently is this: "He has it made!"

The inference is, of course, that the person being referred to has everything going for him—massive quantities of good luck, good fortune, combinations of circumstances that are unbelievably favorable. He can't miss—whatever he's aiming for. I've noticed that there's usually a high degree of envy in the voices of people who make these declarations. As a matter of fact, I shouldn't be surprised to detect just the slightest tinge of green on their countenances. (Isn't that the commonly accepted color of jealousy?)

I'm coming more and more to believe, however, that no one "has it made." No matter how things may appear, no matter how perfect the facade may look, life just doesn't tip its entire basket of lavish good things upside down into any human being's lap. *Some* of the apples are bound to be wormy; *some* of the glittery baubles are decidedly *not* tarnish-proof!

A conversation I had with a friend some time ago confirmed my already-established opinion on this matter. If ever there existed a person who appeared to "have it made" she would certainly receive the nomination. Beauty, wealth, and social position are an almost unbeatable combination, particularly when you add genuine niceness and concern for others. I'd had an inkling for some time, however, that reality might differ in a few respects from appearance. And I was right. After she'd explained to me, with both brevity and dignity, the scope of a continuing and apparently hopeless heartache, I realized that she *doesn't* "have it made"—no matter *what* other people think. She has enormous blessings, of which she's well aware—she's not a whiner—but she *doesn't* have everything.

It would be totally unrealistic not to state, however, that some people really have been given more of life's good things than others. There is no discounting the fact that from the very moment of birth certain individuals are cherished by devoted, informed parents, while others, as babies, are unloved and neglected. As for money—not just one silver spoon in the mouth but entire *sets* of sterling go along with membership in families of wealth. Then there's prestige, unearned by a per-

son himself but shared as the result of his parentage. As for good looks—well, nature is absolutely lavish with some people and positively penurious with others.

Nevertheless, to feel that someone "has it made" because he possesses an inordinate amount of these qualities is to deny an essential fact of the human condition. Happiness, you see, comes from *within*; it simply cannot be produced by a superimposed set of external conditions or qualities. For that matter, not even success can be assured by a superabundance of life's benisons.

It strikes me as a bit more than coincidental that a great many of the young people I've known who "had it made," according to the judgment of their friends, *haven't*—"had it made," I mean. Because there were other factors that simply negated the apparently perfect picture. Overconfidence—that's quite often the inevitable corollary of someone who "has it made." Or a desperate feeling of inner loneliness, which the much-envied "made" person is too proud to admit to himself, let alone to anyone else. Or—but the list could be endless.

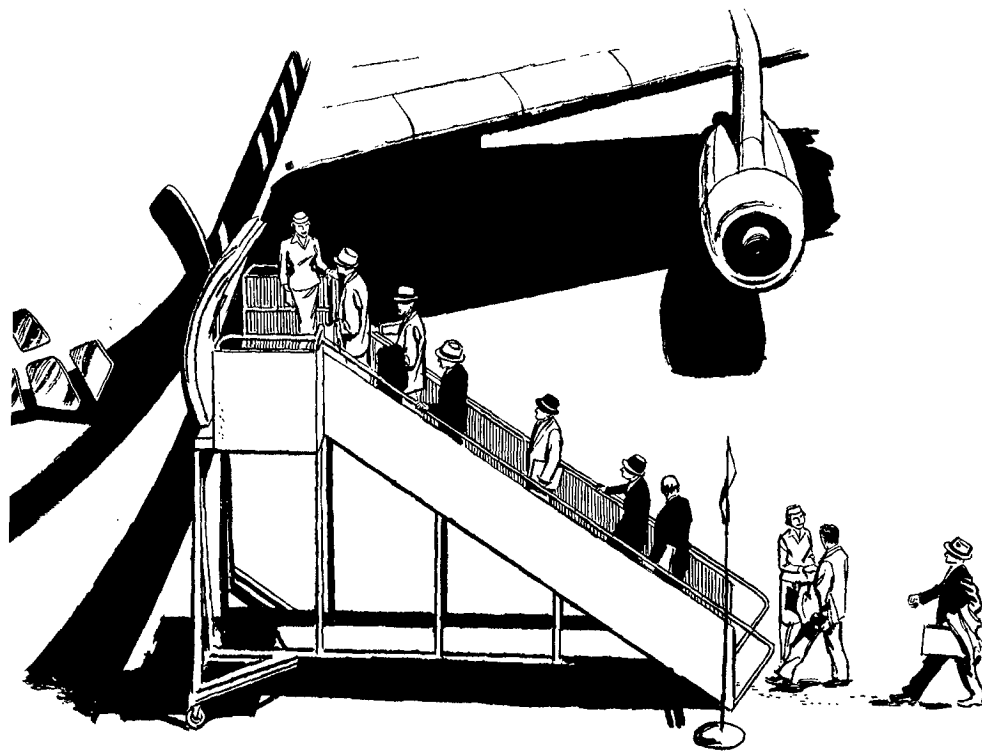
Another aspect of this topic that is rather delicate is that sometimes people who "have it made" have engaged in decidedly complicated chicanery in order to arrive at their envied status. Methods they've employed—dishonesty, ruthlessness, lack of integrity—are evidence of such an obsessive self-interest that sooner or later the whole personal Tower of Babel will come tumbling down under its own weight. At that point, the situation becomes painfully clear. He/she didn't "have it made" at all; optical illusions and mirages can and do occur, as you are well aware!

Granted, though, that a few people really do have a great deal going for them, I'm still opposed to the flat assumption that they "have it made." Life has a way of leveling and equalizing and subjecting us all to pretty severe ordeals. It isn't either wise or productive to spend even a moment in envy or wishfulness, because you can never really have the facts.

When you come right down to essentials, the only people who *really* "have it made" are those who fully accept God, and permit Him to carry out His will in their lives.

# When You Travel Abroad

By M. E. LOEWEN



**S**O YOU are going abroad? A wonderful experience awaits you! You will see new sights, hear new sounds and new languages, eat new kinds of food, meet new people and make new friends, and be stimulated by new thoughts.

You may be going with a travel group from one of our colleges or academies or you may be going on your own. If you are going with a group, your leader will be giving you counsel from his experience. If you are going alone, you may wish to know some of the pitfalls you will want to avoid.

The purpose of travel is to learn about new places and to gather new ideas. This is a valuable education, especially for Seventh-day Adventists. A French author has said, "Travel shapes youth." Travel is a tool in your development.

There is a constant temptation to be critical of the unfamiliar. So as you travel you will be comparing what you see and experience with what you think you know of your home country. There is a danger that many people will feel compelled to express their critical thoughts to their hosts, the people of the country they are visiting.

Through preceding generations the people of that country have built up a culture in which they take pride. To belittle something, especially something one does not understand, is a sign of boorishness. One certainly cannot understand in a few hours what has been developed over the centuries. Accept the people as they are. You will enjoy their originality.

As a traveler you are a representative of your country, of your school, and of your church. Remember,

Americans, that you are expected to present your country in a dignified way before the peoples you visit. Bragging about technological progress in the United States does not particularly impress individuals who take justifiable pride in the educational and scientific progress their country is making and who may themselves feel that the American is too prone to materialism. After all, the luxury of your possessing a green-tiled bathroom in the United States does not outweigh the ability of your host to speak three languages fluently.

You will be better accepted if you can avoid comparisons. Never say, "In America we do it this way," or "In the States we have this." After all, many of the inventions and improvements Americans are so proud of are the product of European ingenuity.

## You Are a Foreigner

It seems extremely difficult for many an American to realize that he is a foreigner when he visits other lands. In a city on the West Coast a missionary had finished telling of his work in one of the countries of Asia. A woman came forward and informed him that she wanted to go to one of the countries as a missionary. Realizing that she was past the age any mission board would accept, he asked, "You mean you want to go as a foreign missionary?" Indignantly she drew herself up and replied, "I should say not; I'd go as an *American* missionary!" The inference was that an American never becomes a foreigner even when in another country.

An interesting incident was reported in the *Reader's Digest*: A man had helped an American woman fill out a blank while they were cross-

ing the English Channel, preparatory to landing and going through customs. At last he told her it was all completed except for the one space she had left blank. "Oh," she said, "that's marked 'For Foreigners Only.'" Remember you *are* a foreigner, and you should be on your good behavior.

## Food

You may spend valuable time trying to find a place that provides real American food. Don't make this mistake. Remember that each country has articles of diet that are famous. If you had been born in that country you would love that diet more than the American concoctions you think you can't get along without. Try spaghetti in Rome, cheeses in Switzerland, noodles in Germany. Enjoy some new taste thrills. Your trip will mean more to you if you do.

Food shortages during the war still haunt many of the people overseas. They cannot understand the American tendency to waste food. In one restaurant the Americans requested extra servings of butter. When they left the restaurant a great deal of this butter was still on their plates. The feelings of nearby diners were expressed in uncomplimentary terms.

## Dress

Americans delight in dressing comfortably. They call it casual, but they have no idea of how a European regards some of their extreme displays of lack of dress. In one country you will find signs in public places announcing, "A lady doesn't wear slacks or shorts." A girl wearing slacks will be barred from some places. No matter how she pouts and begs she may

not enter a church or cathedral in slacks or shorts, or without a covering on her head. She will be forbidden entrance to most of the museums. Young men who dress in levis or other undignified apparel will also earn the contempt of the people around them.

You don't have to dress as though you were slumming. With convenient drip-dry materials available these days, you can look neat and presentable at all times.

### Red Tape.

Occasionally some problem will arise. Loud-mouthed criticism of government red tape will not endear you to the hearts of the people you are visiting, nor open the doors the officials are guarding. If you think there is a monopoly on red tape in other countries, don't be too sure until you have cleared all the formalities allowing you to re-enter the United States. Many people have had cause for discouragement as they have met United States officials on their return.

Be courteous and polite always. In the second-class section in which I was traveling from Italy to Switzerland was a young gum-chewing traveler who made no effort to become a good traveling companion. When the Swiss officials came to our compartment the young man had a flippant attitude. He had the proper documents, but there was just a hint of impertinence in the way he handed them to the official. This did not pass unnoticed by the government men.

After the passport had been examined by the proper official the customs man stepped forward and asked where the young man's luggage was. Very courteously he asked to have it brought down from the luggage rack and opened. After a cursory examination he passed the suitcase and went on his way. No other passenger was required to open his luggage. The young man had nothing to complain about, but he did have his quota of exercise getting his bag down and then getting it back up again. Whatever inconvenience he suffered was entirely his own fault.

If you are invited to a home, even though it may be for only a snack, you must write a note of thanks to the hostess. Many Europeans have expressed bewilderment that so many Americans fail to write any acknowledgment of the hospitality extended to them. This omission is almost unforgivable.

### Money

Don't have the bad taste to flaunt your money. Most of the people you are trying to impress are masters of understatement and can't understand

the desires of the American to throw his financial weight around. If the price quoted seems low, remember that the wage scale is low too. You never gain anything by trying to make others envious of your good fortune.

One Adventist traveler was charged 80 centimes (20 cents) by his hotel in Geneva to make a call to a city 17 miles away. Later he called another city 80 or 90 miles away, and was charged one franc (25 cents). Mentally comparing the distances involved and the two charges, he commented aloud, "That's cheap." He realized his error when the switchboard operator said, "It's because you are an American that you think it is cheap." Many naturally are quick to resent any implications that they are not as well off as you are.

### Meddling

There is something in the American make-up that compels him to try to get a scoop. He wants to come back with some exclusive news. The facts he gathers may be of an isolated case and may misrepresent the picture as a whole. He probably doesn't have enough background of the country to ask intelligent questions, but the average American never lets lack of intelligence hold him back.

Last summer a college student went into a country that lacks full religious freedom. He was greeted warmly by the believers when he at-

tended our church there, and he felt he was in the midst of fellow believers who could give him an inside story on conditions. So, after the church service he asked for a meeting with a small group. Now the probability is that there was a government informer in the dozen who gathered around him. But he never thought of that possibility. "Are you being persecuted now?" he asked. After an awkward pause a believer replied that things were not bad now. "But how are you able to get along with a government you completely disagree with?" he then asked. A painful silence fell upon the group, but in spite of that danger sign, and with typical American persistence, he insisted on an answer. Finally, one wise individual pointed in his Bible to Ecclesiastes 10:12. So the American youth opened his English Bible and read, "The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself."

Since his return this young man has read of additional restrictions placed on our believers in that country, and has been tortured with the question of whether his actions or inquiries brought added trouble.

When visiting with nationals a good method is to invite their questions. They will ask about safe topics and you can answer freely. Always remember, they may not have the same perspective on world conditions or on our church program that you have.

### God Rules

It is hard for some Americans to accept the fact that God is ruling affairs in all the world, not just in the United States. It is well to remember that no power is permitted to govern without His oversight. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). Regardless of the political philosophy of a government, it is in power in that particular country because God allowed it to take charge. Remember Habakkuk's consternation when the Lord told him that the cruel Babylonians were raised up by Him to conquer the world. Remember that the people of God in this day can do no better than to follow Habakkuk's example: go into the watchtower of prayer and faith and see how the Lord will work out His deliverance for His people.

In many of the countries of the world much harm can be done by being critical of the government or its philosophy. Remember, if you were living in that country you would follow the scriptural admonition to

## The Answer

By ALICE RUSSELL

The pastor is so busy—  
Perhaps another day.  
The elders too have lost ones  
To reach and win and pray.

Will no one listen to me?  
Won't someone hear or care?  
The way is dim and narrow,  
My trials too great to bear.

My soul is filled with anguish.  
Please help me, I implore!  
The way is dark'ning quickly,  
I cannot stand much more.

Now on my knees I hasten  
To ask Him for some light.  
Oh, Lord, please help me from  
This dark and dreadful night.

My burden lifts! The answer comes.  
My soul knows peace once more.  
The Saviour speaks so gently,  
"Why didst thou not ask before?"



honor that government. Don't try to get the people there in trouble by disobeying the Bible and criticizing their rulers.

### Adjust to Situations

Adaptability is the test of a real traveler. In one sense you are a representative of your church. Be as wise as a serpent and as harmless as a dove. When you visit the great cathedrals, there is much to learn. You can admire the art work, both the architecture and the decorations. There is much to enjoy. Don't poke fun at what seems to you superstition. Don't sneer at the so-called relics. There are people who sincerely believe in these things and you can-

not change their minds by ridiculing them. You might injure the cause of truth if you make light of their beliefs.

In your conversations stress points of agreement. Praise what you can praise. If a religious question arises, refer your questioner to the Sacred Scriptures and let him study it for himself. Forget the differences in habits and ways of life. There are good reasons for developing their local customs. If you lived there, you would probably develop some of the same habits they have developed.

"The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that

they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good."—*Testimonies to Ministers*, p. 213.

### Summary

Enjoy your trip.

Learn all you can.

Don't criticize—at least not until you have "walked in the other man's moccasins two moons."

Don't brag.

Participate in the life around you as far as you can, consistent with your Christian principles.

Protect fellow believers by avoiding reference to the system of government under which they live.



## The Baby and the Wolves

By LOIS C. RANDOLPH

YEARS ago in a small Michigan town, when the copper mines were just opening in the northern part of the State, lived a young couple, Arthur and Margaret Bossert. Young and full of adventure, they decided to go north to see whether they could make their fortune in the copper mines. They might even discover a mine of their own.

This dream of wealth lasted all winter long. In the spring they began to work on the fulfillment of their dreams by loading their wagon with needed provisions. One night on their trip north they stopped at a farmhouse. There they told the family of their dreams and hopes. The farmer's young son, Thomas, was especially impressed and wanted to go along with them to make his fortune also. As they had no room to take him then, they promised to get in touch with him if they were successful and if there seemed to be an opportunity for him.

After crossing the Straits of Mackinac on an old ferry boat, they decided to try settling at St. Ignace. They pitched their small tent, and the husband tried to find employment. Unsuccessful, they pushed farther north to try elsewhere. About this time they grew so discouraged that they would gladly have returned to their log house, but their horse had died and they had no money for the return trip.

In this dark hour came one event that encouraged them. A strong and healthy baby boy was born to them. Now they were rich in one way, but Arthur felt more impelled than ever to provide for his family. They had been encouraged, too, by the arrival of Thomas, the young son of the farmer with whom they had

stayed. He had not waited to hear from them, but had succeeded in finding them nevertheless. For several months he had lived with them.

Real trouble came to them when Margaret, the young mother, was taken violently ill with pneumonia. She was too sick to nurse her baby or to care for him at all. By now winter had come. Snow had fallen for two days and nights.

The two men went into conference. The husband could not leave his sick wife, but they were running out of provisions, especially of canned milk for the baby.

Thomas had a plan. "On my snowshoes I'll take the baby south with me to my parents, or I'll stop on the way if I can't get that far. The baby will have a chance to live, for surely he can't get along up in these wilds without food."

The young father did not like the plan, but there seemed no other way out. They wrapped the baby in shawls and blankets and put him in a sack strapped to Tom's back. The young man took venison, hardtack, and other essentials for himself. Most important of all, he had along with him all the canned milk that was left.

With his revolver and a long staff he traveled on his snowshoes as quickly as possible. When the baby would wake up and cry for his dinner, Tom would heat the milk on a fire made from pitch and feed him. At night he camped out, keeping a fire burning with plenty of pitch. Days he traveled ceaselessly, stopping only when the baby was hungry. He ate his own lunch on the same stopover.

One noon he thought he saw an unwellcome lank form among the trees. Then he heard the mournful howl of the timber wolves. They, too, were short of food. Tom had not thought much about God, but here was a crisis. He began to pray as he traveled that he and the baby would reach safety. By now he felt that he ought to reach the first settlement of houses, but the snow had covered up all trails.

When he built a big fire about dark he heard the wolves approaching, several of them. First he placed the baby in a safe place against a tree. Then he used his revolver to kill six of the hungry

wolves. That used up all his ammunition. Still there was one wolf left. In a hand-to-hand struggle, aided by prayer and his ax, he won out with the seventh wolf, also.

With the wolves dispatched, his thoughts turned to the baby. Where was he? He couldn't find the sack that contained the baby. With fear in his heart he hunted and hunted. Finally he saw one very small part of the sack sticking up through the snow. Evidently the baby had fallen over and had been buried by the snow, but he was unharmed. The baby's only trouble was that he was hungry. As soon as daylight came they started out again. Tom to his relief soon found a house in the clearing.

To the door the brave man staggered. He rapped. The young couple who lived there gladly unstrapped the sack and took the baby. Thomas was utterly exhausted from his ordeal with the wolves and the elements. The wife fed the baby, gave him a much-needed bath, and put him into the crib with her own baby.

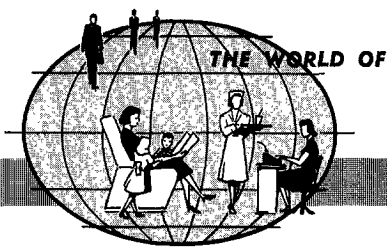
It was days before Thomas felt like himself. The babe on the other hand did not seem to have suffered at all from the trip.

There was no way to communicate with the baby's parents to tell them of their whereabouts and safe arrival. In the spring Arthur and Margaret set out to find out what had happened to Thomas and their child. Providentially led, they stopped at the very house where the baby and the young man had lived for months.

You can imagine how relieved they were to find their son well and strong. Of course, he had added many pounds and some inches since they had seen him. They were proud of Thomas when he told them of the dangers he had passed through.

The Bosserts decided to go back to their home and let their dreams of growing rich in the copper mines go unfulfilled. Never could they adequately thank Thomas and the young couple who had taken him and their baby in for the winter.

Most of all, their thanks went to God for preserving their helpless baby from harm and danger.



# *The Adventist Woman*

Conducted by DOROTHY EMMERSON

## Great Moments Can Be SPIRITUAL

**B**UT, Daddy, we didn't pray." These words came from four-year-old Sandra on the back seat of the car. Instead of following our usual practice of bowing our heads for prayer previous to taking our trip, I had decided on the spur of the moment to conduct an experiment to see if any of the children would notice the omission. They did.

One of the greatest opportunities parents possess, yet one that is most easily passed by, is to make great moments of family life deeply spiritual in character.

Take this matter of family trips. We take just a moment before starting on a trip to pray for God's guidance and blessing as we travel. It seems like a simple thing, yet it is a meaningful opportunity to teach the importance of prayer in the ordinary things of life and to lead our children to look to God for guidance and care.

So it is that many happenings and events of family life have great potential to instill spiritual insight and blessing. This does not mean that a prayer or sermon is inserted at every turn. Not at all. Rather we should seize those opportunities in family living that can do much in building our lives and homes for God.

Look, for instance, at what the birth of a baby in the home can mean for the entire family. This is a great moment that can be made deeply spiritual in character. To thank God together for a new member of the family and unitedly dedicate the child to God cannot help leaving an indelible impact upon the family.

"I know," said a young college girl, "that my family dedicated me to God before and after I was born. With each new brother or sister I heard my parents offer prayers of dedication. I always knew each child in our family was looked upon as a blessing from



CAMERIQUE

By JOHN M. DRESCHER

God. God's blessing and guidance were daily sought."

Many times I am struck by the spontaneous expressions of a child concerning God's creation. At every turn a child can see God's handiwork. A stroll by some stream or through the park poses new opportunities of learning about the natural world. What parent can forget such questions as, "Daddy, how do the stars stay up in the sky? What makes some stones round and other stones sharp?" What better questions are ever asked to lead into conversation concerning God's greatness and glory?

Few moments of family life are superior for adding spiritual dimension than birthdays. Birthdays are milestones in the mind of a child. They can also be spiritual milestones when the emphasis is on belonging

and sharing; and the feeling of belonging and sharing is not conveyed by giving of gifts alone, but by giving ourselves. Some children have received large gifts, all the while feeling that they are hated.

Take the case of one child whose family provided a large cake and an abundance of new clothes and toys, along with a sizable gift of money for the occasion. But, with all the gifts, the child keenly felt neglected by his parents. There was no sense of really belonging.

Another young man speaks about the way his family celebrated his birthdays. They were too poor to purchase gifts, yet with the cake his mother made and the candles kept from former birthdays, combined with the love expressed, he had a deep sense of belonging. Further, by the way the family shared in making this a great day and by the way they spoke about *their* boy growing older and taller, they gave him a sense of worth and well-being. "I remember," he says, "the prayer my father prayed at the birthday meal. I knew my family and God in heaven were interested in me and I belonged to all of them." How easy it is for a child's understanding to move from belonging to such a family to belonging to God's family.

Pausing for prayer before leaving for church makes churchgoing more than a routine or meaningless ritual. To pray for those who minister and teach and to ask God for a fresh insight of His will does not go unrewarded in building a love for God and His church.

When young people go away to school or service it is a great moment in family life. If our homes are to be spiritual launching platforms from which we send our children step by step to serve a world, then these mo-

ments of launching should carry a spiritual impact. The sharing of some guiding words from Scripture and the pause in prayer by the gathered family at such a time is an unforgettable experience.

A young man serving in one of the world's trouble spots was asked by a friend, "How is it possible for you to stick it out in such a situation? Aren't the temptations terrific?" "Yes," he answered, "the temptations are tremendous. But I can still hear my father and mother's prayer when I was ready to leave home. They prayed God to keep me from wrong and to help me to be faithful to Him and to the teaching they had sought to give me. I know my family is praying fervently for me as I serve here."

Marriage is a moment of spiritual significance. It should be a joyous experience. But too often even Christian young people can recall their wedding day only as a day of frills, food, and foolish stunts. Here we as Christian parents are challenged to add spiritual dimension. It is not so much a time to preach to those getting married as a time to teach younger children the meaning of marriage.

Even the death of a friend or of one in the family can be a moment of growing spiritual experience. Such an experience can be the means of instilling confidence in God far beyond any other experience. Here, in the time of separation and what seems to be the end, the child can be taught by the spirit, attitude, and words of parents those things that are eternal. Here, for the Christian, is the opportunity to share deeply in the sorrow that is normal, but also to show clearly that faith in God frees us from hopelessness.

In our family it was the practice to take all the children to the funeral of a relative or friend. The way in which my father and mother shed tears of sorrow and sympathy, the words of hope they spoke to the bereaved, and the Christian message preached on such occasions have helped much in giving to me a blessed and living hope.

So it is that we as parents have precious opportunities to relate all life to God. But opportunities must be seized immediately or they are lost. We are called to make the most of every opportunity for God in the only family we will ever have. We are called to make our families demonstration centers of Christian living.

If, as Henry Drummond wrote, "The family circle is the supreme conductor of Christianity," then we must hallow the daily duties and delights of family living with the touch of the divine.

## Especially FOR MEN

By ROLAND R. HEGSTAD

### THE SPORTS WIDOW

It has become apparent, brethren, that we have representatives of the gentle sex among our readers. Their presence is appropriate, for the column is "Especially for Men," not "Exclusively for Men." A few of them, after the first column, which compared the relative intelligence of men and women, likely considered establishing a Defense Literature Commission especially for women. After three columns, however, most (we hope) have concluded not only that their husbands safely may read "Especially for Men," but that the spirit of Christ is speaking through it to bring added empathy into family relationships.

### Plight of the Sorry Victim

Now a representative of the gentle sex asks for help. At the risk of sullyng my heretofore unimpeachable credentials with the male reader, I respond to her appeal to publicize the plight of that sorry victim of Sunday telecasting, the Sports Widow, who has taken her unenviable place in the unenvied ranks of the bona fide widow, business widow, and hobby widow.

You'll see her on Sunday afternoon, circling the block with her brood, so that they will not interfere with daddy's concentration as he watches his favorite football team make a last-second push toward the winning touchdown. She is not a phenomenon unique to the States. I entered a home in a Czechoslovakian village recently to find three males seated before a TV watching an international soccer match between their country and Austria. I don't recall what the score was

in the living room, but out in the kitchen, where their wives talked the afternoon away, it added up to three Sports Widows.

### Quickest Paths to Loneliness

Though the opportunity for sporting widowhood exists all year, football and baseball seasons offer the quickest paths to loneliness. From April to October, any night may be baseball night, all leading to that widow's wake called World Series week. From August to late January, football mayhem dominates the screen. On New Year's Day the sports addict can parlay three channels into a ten-hour "trip"—interrupted only by commercial-time trots to the kitchen for (in Adventist homes) doughnuts, crackers, and soda pop.

There is a season for every man: football, baseball, basketball, hockey, soccer, track, tennis, golf (instead of \$64,000 questions, it's \$50,000 putts), and such assorted novelties as surfboarding, car smashing, fly casting, duck calling, log rolling, and pogosticking. The seasons may overlap but—ask the Sports Widow—they never gap.

And, bad news: This year's TV schedules call for more sports—even school nights will not be exempt. The wise man's questions—"Who hath contentions? Who hath redness of eyes?"—may soon have to be answered, "The sports inebriate trying to keep up with competing teams—and networks."

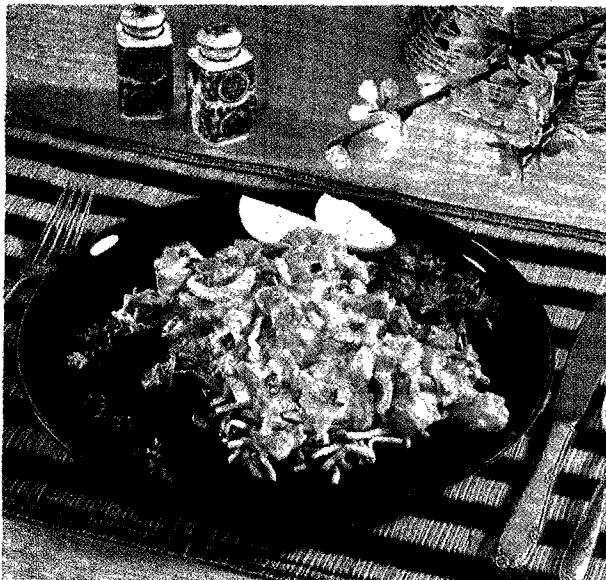
For the moment, I spare you the theology, gentlemen. Unmowed yards, undone chores, unopened Bibles, unstudied Sabbath school lessons, unvisited neighbors, unproductive hours, and, yes, Sports Widows, speak for themselves.

Just one question: Have you ever tried to get interested in a Bible chapter on righteousness by faith after applauding a last-second goal line stand?

But more on that next time.

### CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



#### CREAMED CHOW MEIN

- 1 can vegetable steaks
- 1/4 cup oil
- 1 can mushroom pieces
- 1/2 cup broth from steaks
- 1 teaspoon G.W. or McKay's seasoning
- 1 1/2 cups sliced celery
- 1/4 cup sliced green onions
- 2 tablespoons chopped green peppers
- 1 1/2 cups milk
- 2 teaspoons flour
- 1/4 cup cream
- 3 tablespoons toasted cashews
- 1 tablespoon chopped pimiento
- 1/4 teaspoon salt
- 1/2 teaspoon Ac-cent

Cut steaks in pieces. Sauté in oil until brown. Add broth, celery, pepper, and onions, and cook until vegetables are nearly tender. Add mushrooms. Combine flour, milk, and cream and add to mixture. Add cashews, pimiento, and seasoning. Heat to boiling. Do not overheat. Serve over chow mein noodles or natural rice. Serves 8.

# Limitations of Human Knowledge

By FRANK LEWIS MARSH



COPELAND, ARTIST

**Looking at the surrounding landscape Adam could not from observation alone obtain a correct view of the age of its constituent parts.**

**T**HE Scriptures make it clear that during the history of man there have been areas in natural science that required the help of special revelation for the discovery of natural truth. A few of these instances are as follows:

1. *Adam and the age of the Edenic landscape.* Because of the creation on day three of the Edenic landscape with an *appearance of age*, Adam could not obtain from observation alone a correct view of the age of its constituent parts. He himself was created a mature man; fruit-bearing trees (Gen. 1:12) were in abundance; great aquatic animals played in the waters (verse 21); and the general topography with its rounded mountains and high hills (chap 7:19, 20), its spreading plains and majestic rivers (chap. 2:10-14), would lead modern uniformitarian geologists to conclude that the entire landscape was old.

In our day an accurate appraisal of the age of the earth must, in the light of its creation from nothing with an appearance of age, take into account this miraculous origin. If the truth is to be known, study of this problem must be aided by the asser-

tions of special revelation. In simple faith Adam accepted the history of Creation related to him by the Creator. The modern scientist will do the same if he truly desires to know the truth here.

2. *Eve and the forbidden fruit.* As Eve stood before the tree of knowledge of good and evil, God's warning that "in the day that thou eatest thereof thou shalt surely die" was ringing in her ears. Nevertheless she proceeded to consider the edibility and desirability of the fruit in the approved "open-minded" method of modern science, and pondered her findings. The clear statement of special revelation notwithstanding, and, depending entirely upon the testimony of her physical senses and the conclusions of reason, she decided that God was either mistaken or trying to conceal something from her.

Through all time Eve's tragic experience should stand as a flashing danger signal to all who are tempted to set the impressive testimony of their physical senses and the conclusions of reason above clear, pertinent assertions of special revelation. Christ said to His disciple Thomas, "Blessed are they that have not seen, and

yet have believed" (John 20:29).

3. *The antediluvians of Noah's day and special revelation.* Because of adherence to the method of open-mindedness, the antediluvians refused God's special revelation through Noah. It had not rained, they reasoned, therefore it could not rain. They lost all because of complete reliance upon the testimony of their physical senses. They thought the prevailing views of nature could be relied upon as truth, but they were mistaken, and they were overwhelmed in a flood of water that was thought impossible.

4. *Open-minded study and the effects of Noah's flood.* Because of the creation of the earth with an appearance of age, Adam could not depend upon the open-minded method in a study of the age of the landscape. In other words, he could not arrive at correct conclusions from what he saw. Again miraculous activity was employed in Noah's flood. In one year's time the crust of the earth was broken up and relaid by natural forces operating in decidedly unnatural (supernatural) ways. In this manner fossil-bearing strata were laid down, and possibly a sorting and

redepositing of materials was accomplished that might seem to demand vast stretches of time.

However, natural truth cannot be obtained here by seeking to explain *unnatural* accomplishments in *natural* ways. Through special revelation the Bible believer knows that the events of the Flood occurred within one solar year (Gen. 7:11; 8:13-16). An open-minded study of stratigraphy may seem to require vastly more time than the few thousands of years that the Scriptures indicate have elapsed since Creation week. Shall a student rely upon the testimony of his physical senses or upon the portrayal that is given in the Bible?

5. *The parenthood of the "man" Christ Jesus.* Geneticists are agreed that in the human organism femaleness is determined by the presence in each body cell of two x chromosomes (xx) while maleness is determined by the presence in each cell of one x and one y chromosome (xy).

Because Mary was a woman and would have only x chromosomes, it is stated by certain geneticists that even if she were to have offspring without a husband, they could never be males. Therefore, it has been asserted that because Christ was male He *must* have had a father. (Men who do not believe in the supernatural would not take into account the possibility of Jesus' having a heavenly Father.) Without the shadow of a doubt special revelation on this point, as in all other cases of scriptural assertions involving natural things, shall supersede the conclusions of scientists who approach nature unaided by the Word of the Lord.

Luke 1:35 gives us the "how" in this matter: "And the angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.'" (R.S.V.). I believe that in the discovery of truth the assertions of special revelation, including those about natural things, must take precedence over the opinions of worldly scientists, and because of this belief I have a reasonable hope.

The researcher may say, "Yes, Lord, I know the Book you gave to man states that he arose by special Creation; that Noah's flood was universal and terribly destructive; that only a few millenniums have passed since Creation week; and that the Lord Jesus Christ was born of a virgin, but I want to check these out to see if they are really true!" But there is danger that the pride of man will incline him away from childlike faith in God's Word, and dictate that he

shall accept only those things that he thinks he can demonstrate in the laboratory.

Albeit, dismayingly, when man investigates these points without the enlightenment of the Spirit of God he is likely to arrive at the conclusion that the Bible is wrong about them. Obviously it is given to man to verify and corroborate divine statements on natural science but not to question their truth. It is given man to investigate nature to see how the Inspired Volume is correct. Deterioration in nature and in the mind of man, and the continual presence of Satan to mislead, make the study of Biblical assertions regarding the natural world dangerous unless the mind is open to truth from both nature and revelation. It is extremely profitable for each natural investigator to recognize in every clear assertion in God's Word about natural science, a tree of knowledge of good and evil set there by the Creator to test the faith and obedience of the scientist.

It also needs to be borne in mind that the scientists honored by double-revelation theorists often ignore special revelation in the area of natural science, and characteristically change their own opinions regarding many natural phenomena quite frequently.

Contrariwise, even the sincere man on the street, with the help of the Holy Spirit, can understand the Bible on all points essential to salvation. In the area of natural science such fundamental facts as the true origin of man and the basic types of all organisms, the effects of the Edenic curse, the effects of Noah's flood, duration since Creation week, and the origin of the "man" Christ Jesus, stand clearly revealed to even the man who is not a specialist.

Bible-believing theologians and

scientists will corroborate, verify, and substantiate the clear assertions of God's Inspired Volume. To illustrate, in the area of natural science the Bible-believing scientist will accept the account of origins in Genesis. For Adventist scientists these basic doctrines of the Scriptures form the foundation stones of the Adventist philosophy of natural science. God's Guidebook for man supplies the foundation and the framework of the superstructure of this philosophy, and the scientist adds to this building by supplying many helpful details.

Through His special messenger God has clearly portrayed the relationship between special revelation and true natural science in the following statements:

"The deepest students of science are constrained to recognize in nature the working of infinite power. But to man's unaided reason, nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright."—*Education*, p. 134.

"Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works."—*Ibid.*, p. 128.

"He who has a knowledge of God and His word through personal experience has a settled faith in the divinity of the Holy Scriptures. He has proved that God's word is truth, and he knows that truth can never contradict itself. He does not test the Bible by men's ideas of science; he brings these ideas to the test of the unerring standard. He knows that in true science there can be nothing contrary to the teaching of the word; since both have the same Author, a correct understanding of both will prove them to be in harmony. Whatever in so-called scientific teaching contradicts the testimony of God's word is mere human guesswork."—*The Ministry of Healing*, p. 462.

A philosophy of natural science that is constructed within the framework of all of the Scriptures is completely satisfactory in the explanation of natural phenomena, and it is abundantly hopeful and soul-satisfyingly purposeful.

(Concluded)

## Songs of Joy

By THAIS COLE

Sing a song of beauty,  
For God made all things fair.  
Sing a song of harmony  
And find His presence there.

But sing no song of sorrow;  
Let not one trembling note  
Partake of death and anguish,  
Though these are not remote.

Sing about the future,  
Sing about the past,  
The wondrous ways of God to man  
And heaven's gate, at last!



# From the Editors



## WILL THE WAR SOON BE OVER?

A gnawing question was posed by a Government official at an Associated Church Press luncheon we attended not long ago. Speaking of the war in Southeast Asia, he said: "How will we know when it's over?" Those who have followed the debates about that conflict will recognize that his is not a whimsical query. Conventional victory has eluded both sides. It's a strange war.

Another strange war continues unabated—the war between good and evil. Will victory be elusive? Will we, the soldiers on the battlefield, know when it is over? Will the conflict die down, giving the promise of peace, only to flare up again more violently?

That a deadly conflict is now being waged, there can be no doubt. We know this upon the authority of the Scriptures: "The dragon [Satan] grew furious with the woman [Christ's people], and went off to wage war on the rest of her offspring, that is, on those who keep God's commandments and maintain their testimony to Jesus" (Rev. 12:17, N.E.B.).\* We know this from the Spirit of Prophecy writings: "A great warfare is going on over every soul, between the prince of darkness and the Prince of life. There is a great battle to be fought, that the inhabitants of the world may be warned of the great day of the Lord."—*The SDA Bible Commentary*, Ellen G. White Comments, on Joshua 5:13, 14, p. 994. And we know about this deadly conflict from personal experience in our struggle to overcome our inherited and acquired tendencies to evil.

But how will this conflict end? It will end in victory for Christ and His people. John the revelator portrays this victory using a broad range of symbols. In the fourteenth chapter of Revelation, for example, he pictures earth's "crop" as being "over-ripe" (verse 15, N.E.B.). And shortly after the "harvest" he sees a host of "those who had won the victory over the beast" (chap. 15:2, N.E.B. See also chap. 7:9, 10).

The conflict will not end unnoticed. The event that will signal victory for Christ will be His personal appearance, approaching in the clouds, coming to assume His well-earned title as King of kings and Lord of lords. He will descend with a shout from the angels and the sound of the trumpet of God (1 Thess. 4:16). Everyone will see Him come (Rev. 1:7), and prior to His advent the visible creation will be convulsed (chap. 6:14). No one will miss this climactic event. No one will overlook its significance.

Although we are not told when the war will be over, we know that victory is at hand. Scores of Bible texts combined with hundreds of lines from the writings of Ellen G. White dispel any doubt that we are now in the time of the end, the last major period in the world's history. Some events forecast for these last days have not yet occurred, but many have. And such statements as these increase our confidence in the nearness of the Advent when we look at the international situation: "The time in which we live is a time of intense excitement. Ambition and war, pleasure and money-making, absorb the minds of men. Satan sees that his time is short, and he has set all his agencies at work, that men may be deceived,

deluded, occupied, and entranced, until probation shall be ended and the door of mercy be forever shut."—*Testimonies*, vol. 6, p. 31.

We each have a decisive part to play in the final conflict. We have a world to warn (Matt. 24:14) and a character to build: "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.

"We have only a little while to urge the warfare," the servant of the Lord wrote in this journal in 1881. "Then Christ will come, and this scene of rebellion will close." May that greatly longed-for day come soon!

F. D. Y.

## MOTIVATIONS FOR CHRISTIAN LIVING

Not long ago in the Foundry Methodist church in Washington, D.C., we attended a lecture given by the controversial Bishop James Pike. The meeting was sponsored by the Spiritual Frontiers Fellowship, a group devoted to the study of psychic phenomena. Bishop Pike, as you recall, is the one who, in a spiritualistic séance before television cameras last September, received messages he believed most probably came from his son, who had committed suicide some time earlier. He was introduced at the lecture by Arthur Ford, the medium who established the contact on television with the spirit world.

### Reductionism as a Theological Method

Bishop Pike told his audience that even though he had made apparent contact with his "dead" son, he was not particularly interested in spiritism and was in no hurry to move into another sphere of existence. He described his theological method as one of reductionism, by which he meant that he was not prepared to affirm by faith what he could not affirm by the empirical method. Admitting that there is not much that can be affirmed by the rigid methods of the empirical approach, he did observe that we should not assume that because the empirical method has not affirmed something that therefore it could not be. This observation he set forth as the justification for his recent willingness to investigate spiritualistic phenomena.

Completely liberal in his theological thinking, he disclaimed belief in a heaven of bliss and in a hell of eternal torment and said that for men to be motivated by a desire for heaven or a fear of hell was quite unworthy. He did not like the Beatitudes, he said, because they repeatedly appealed to such a motivation.

We call attention to Pike's views regarding future life because they are representative of views widely held in the Christian world and because there are dangers that modified forms of his views may creep into Adventist theology.

Bishop Pike was right when he observed that the Beatitudes present the future life as a strong motivation for conduct here. Notice the following expressions in the Beatitudes: "their's is the kingdom of heaven," "they shall see God," "great is your reward in heaven."

The motivation of reward for doing good and punishment for doing wrong appears elsewhere in the Sermon on the Mount. Notice how forcefully Jesus set forth the fear of punishment as a deterrent to wrong action: "And if thy right eye offend thee, pluck it out, and cast it from

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thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29, 30). The word for hell here is *geenna*, the hell of torment. In Mark, where these admonitions are given, the amplification is added, "Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

When Peter asked the question, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus answered, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:27-29).

Bishop Pike claims that the only motivation that is ethical is selfless love. He believes that the one who serves his fellow men should do so entirely out of love; every other motivation, especially reward, should be excluded.

#### Motivations Other Than Love

We admit that such a form of motivation is lofty indeed, but apparently is quite beyond the reach of the average man, otherwise the Bible would not appeal so frequently to other motivations. Or may it be that the selfless love that philosophers extol sounds good in theory only and is never really attained in practical life? We have always felt that those who belittled our religion by dubbing it a "pie in the sky by-and-by" religion felt

a glowing satisfaction within over their belief that their motives for doing what is good and right were vastly superior to ours. Thus, so it seemed, they were doing good for the satisfaction and superior feeling they received, and this is hardly a selfless motivation. They remind us of men becoming proud of their humility.

We are not speaking here against love's being a supreme motivation. Love was God's motivation in giving Jesus (John 3:16). The classic on love, 1 Corinthians 13, certainly exalts love and presents it as the true base for action. But let us not go so far as Bishop Pike, who rejects those scriptures that present other laudable motivations.

As we suggested earlier, there is danger that the strong emphasis in religious and secular literature today on love alone being an ethical motivation may affect the thinking of Seventh-day Adventists. There is a danger that they may become unduly concerned over the oft-repeated taunt that Seventh-day Adventists preach merely the "pie in the sky" type of religion and will be led to soft-pedal references to the future life and emphasize largely the Christian's involvement in modern society. We agree the Christian must be involved in the world around him, but the types of involvement and the limits of that involvement should always be defined by Inspiration and never dictated by the whims of modern man. Preaching on heaven and hell should receive no less emphasis today than it did in the sermons and parables of Jesus. Liberal theology has practically no eschatology left. If Seventh-day Adventists should ever lose their eschatology they would cease to be Adventists.

We thus draw warmth for eschatological preaching from the coldness of others. We also turn from the narrow concept of modern man and find a wide range of motivations for Christian growth and service in divine revelation.

D. F. N.

#### LETTERS



#### ADVANTAGES IN ALL BIBLE VERSIONS

EDITORS: Teen-agers constitute the major portion of my practice and are the group with which I concern myself at church. Whether we as adults realize it or not, or even think it worthy of discussion, the K.J.V. is not reaching this age group, a group too often maligned, but with great potential if led properly. It is just possible that these teen-agers, and incidentally most adults, crave a version that is current and meaningful, which would lead to an enjoyment of study and the thrill of discovering concepts heretofore beclouded in language of another generation, no matter how majestic the sound of the words or the form of the phrase.

God is interested in us and our hearts and speaks to us in many ways, including the K.J.V. and the modern Bible translations. Let us be open-minded enough to let the Holy Spirit lead individuals of all classes and

all ages and all educational backgrounds back to God. The modern translations seem to fit into His plan for many of us.

RONALD J. FASANO, D.D.S.

Seattle, Washington

#### PLAUDITS FOR WOMEN'S PAGES

EDITORS: How very much I am enjoying the new pages just for women. It's a superb job. And Elder Hegstad's column is a joy! Why didn't someone think up this thing long ago? But then the REVIEW has always been good reading, and I never know a change should have been made until after it's initiated. I love the REVIEW.

Kailua, Hawaii

LORABEL MIDKIFF

EDITORS: I am thoroughly enjoying the department World of the Adventist Woman with all the new features, Women in the News, and articles which appeal to us "younger" women. A special thanks for the Creative Cooking entrees, and in color! I am trying each one, cutting the ingredients in half to suit us two.

DOROTHY ANDERSON

College Place, Washington

#### "NOT ASHAMED" OF THE CROSS

EDITORS: There seem to be some among us who would abandon the cross to other Christian churches. I, for one, do not concede that the cross belongs to any one church. It is the symbol of the Christian faith.

Often in an Adventist church you will find a chart of the Ten Commandments—which in themselves have no redemptive power, and are not an exclusively Christian symbol. Why, then, should we be shocked when people call us legalists and question whether we are really Christian?

The Old Testament abounds in symbols pointing forward to Christ. From Mark 8:34 it would seem that Christ Himself used the cross as a symbol of dedication and devotion. As the star of David marks a Jewish synagogue, and the crescent and star a Moslem mosque, so the cross identifies to the general public a Christian house of worship.

I fear that there are some Adventists who either do not sing "In the Cross of Christ I Glory" or, if they do, do so with reservations.

With Paul, I "am not ashamed of the gospel of Christ" nor of its symbol, the cross.

L. F. BOHNER

Mountain View, California

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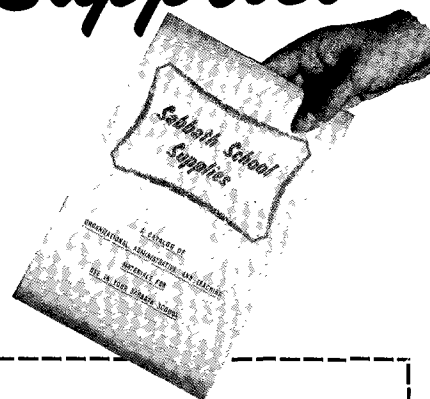
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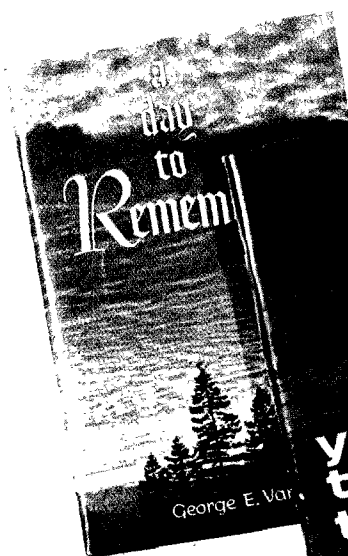
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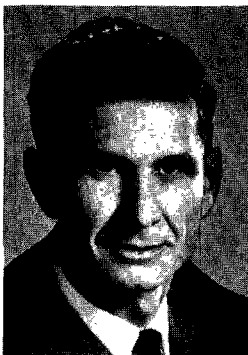


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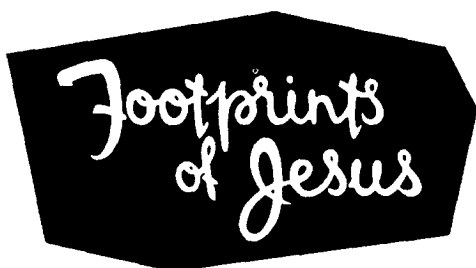
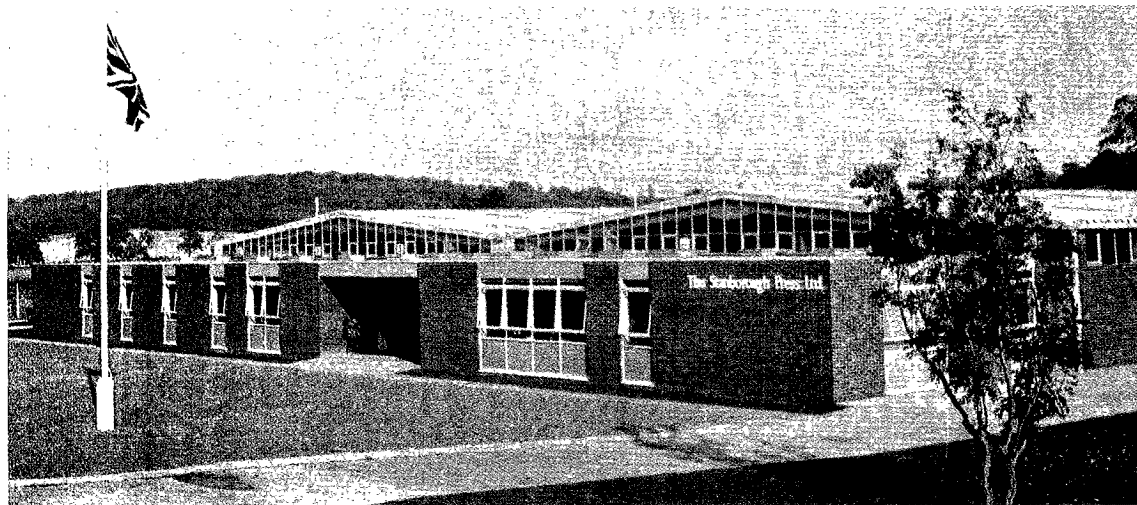
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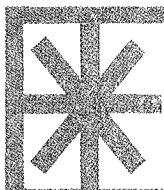
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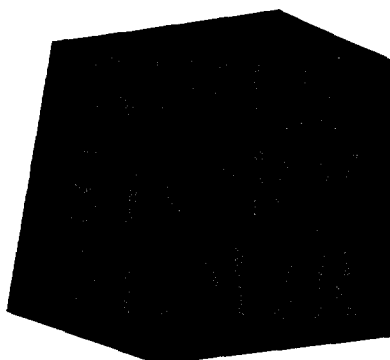
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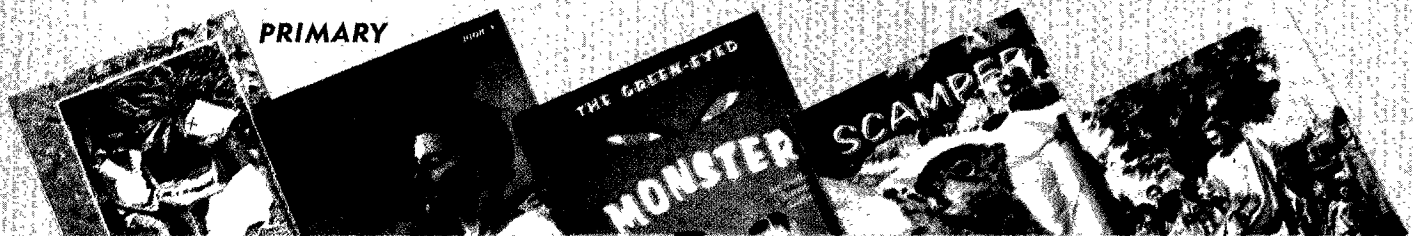
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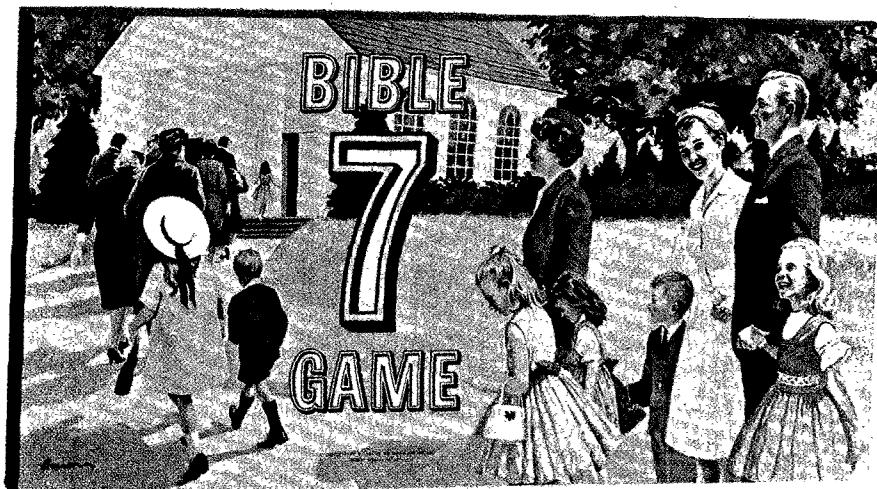


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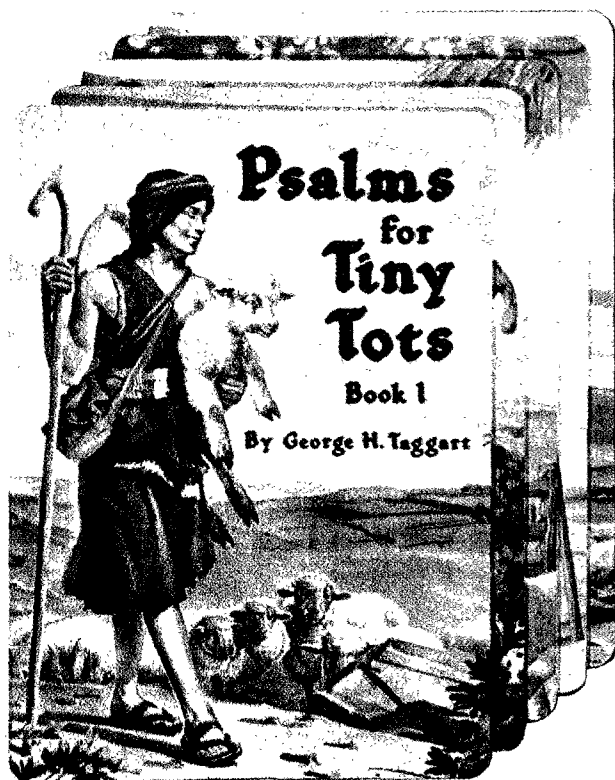
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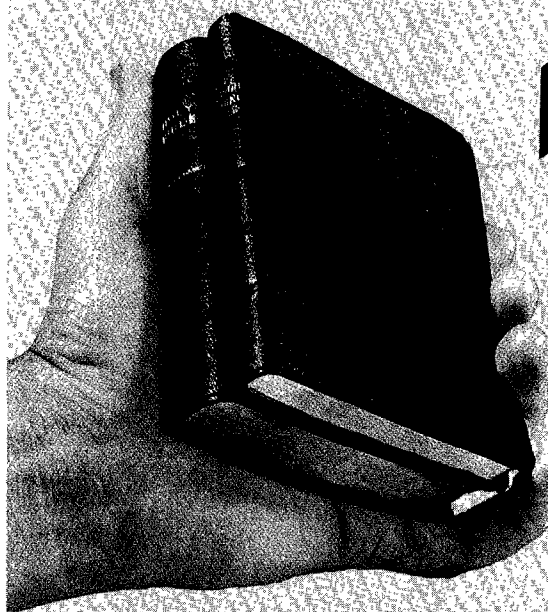
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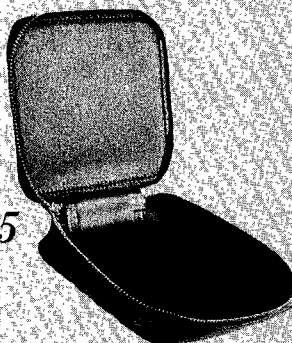
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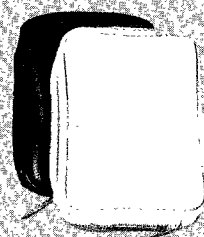
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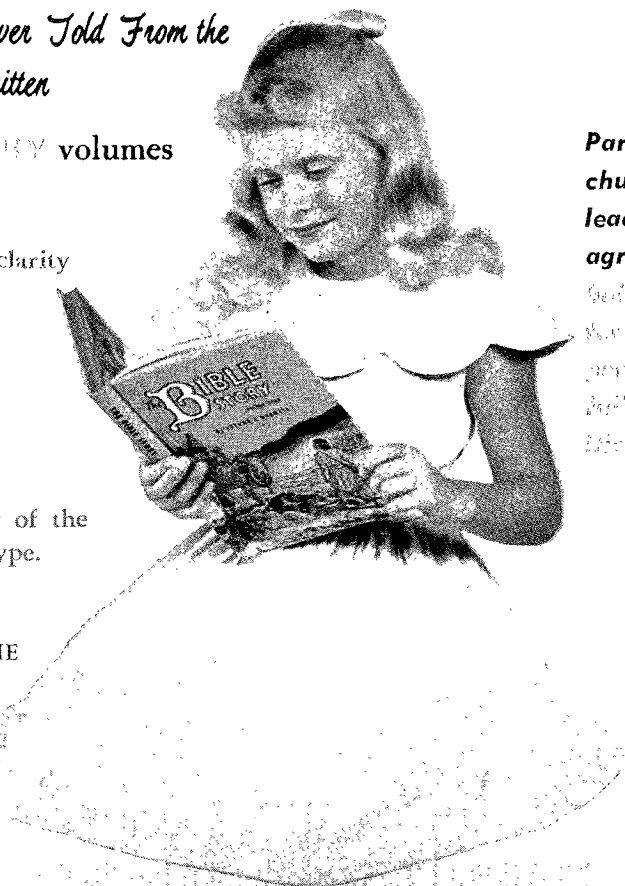


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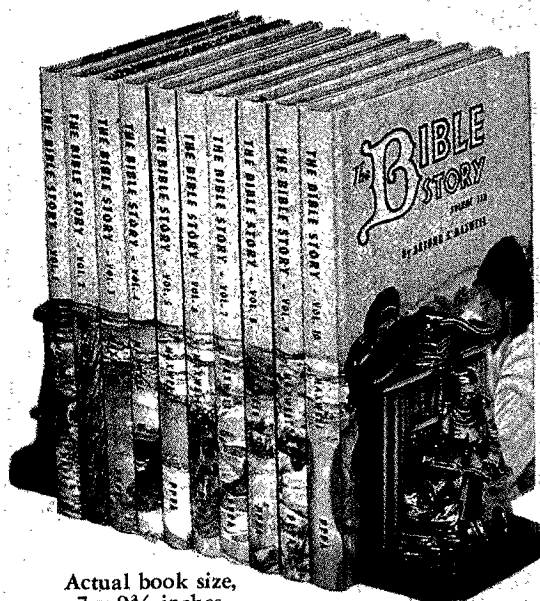
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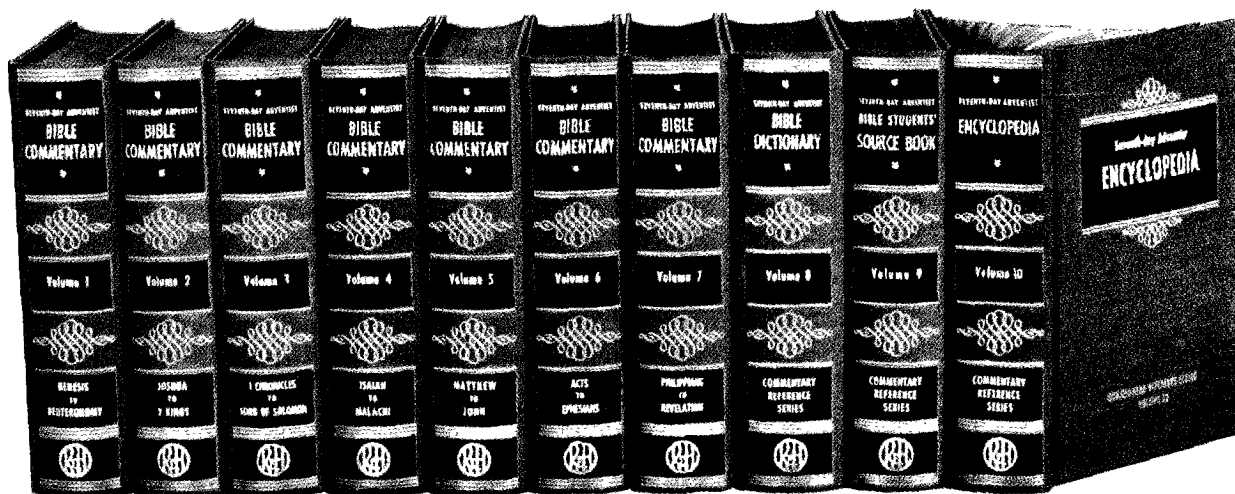
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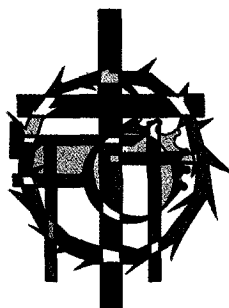
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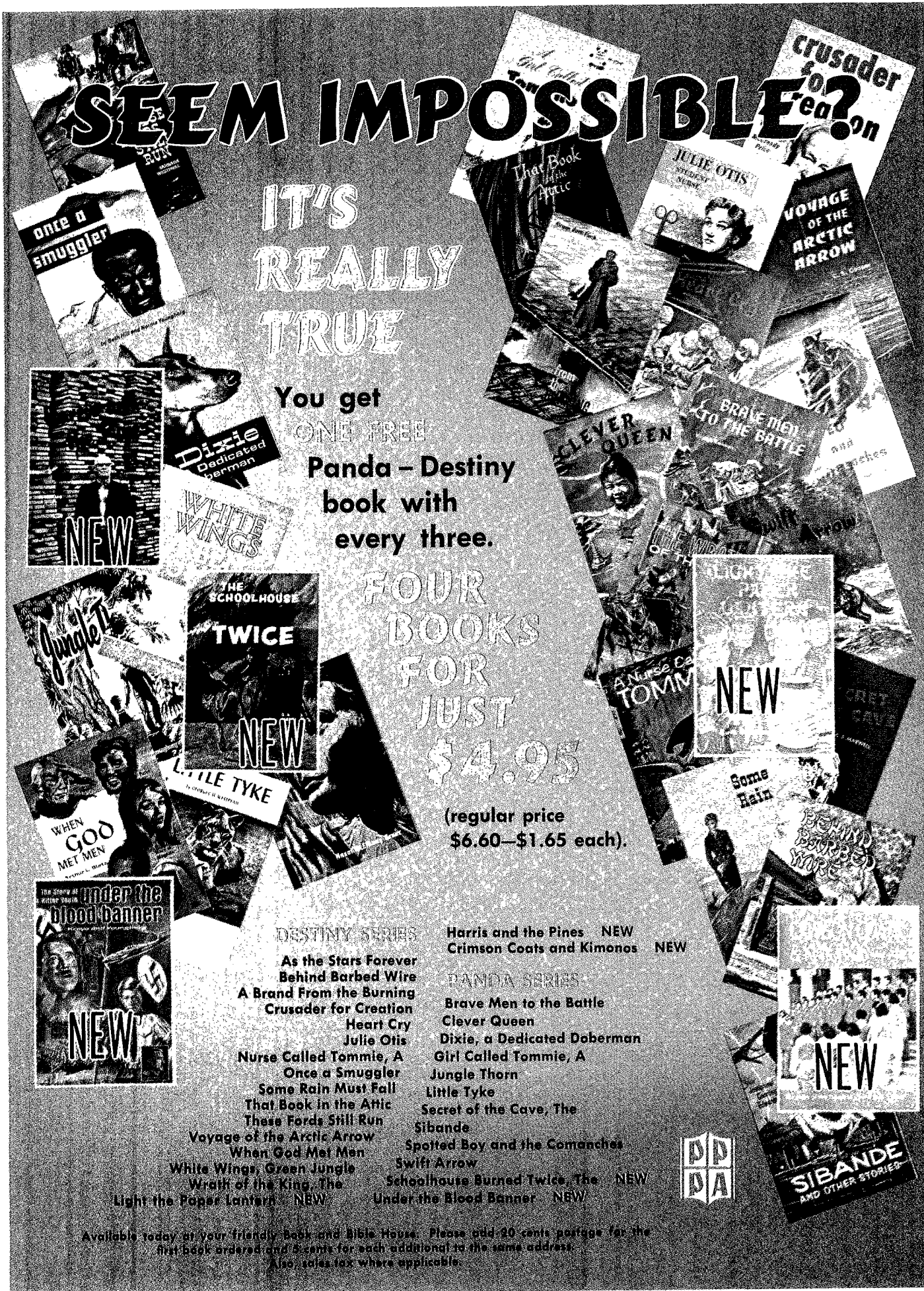
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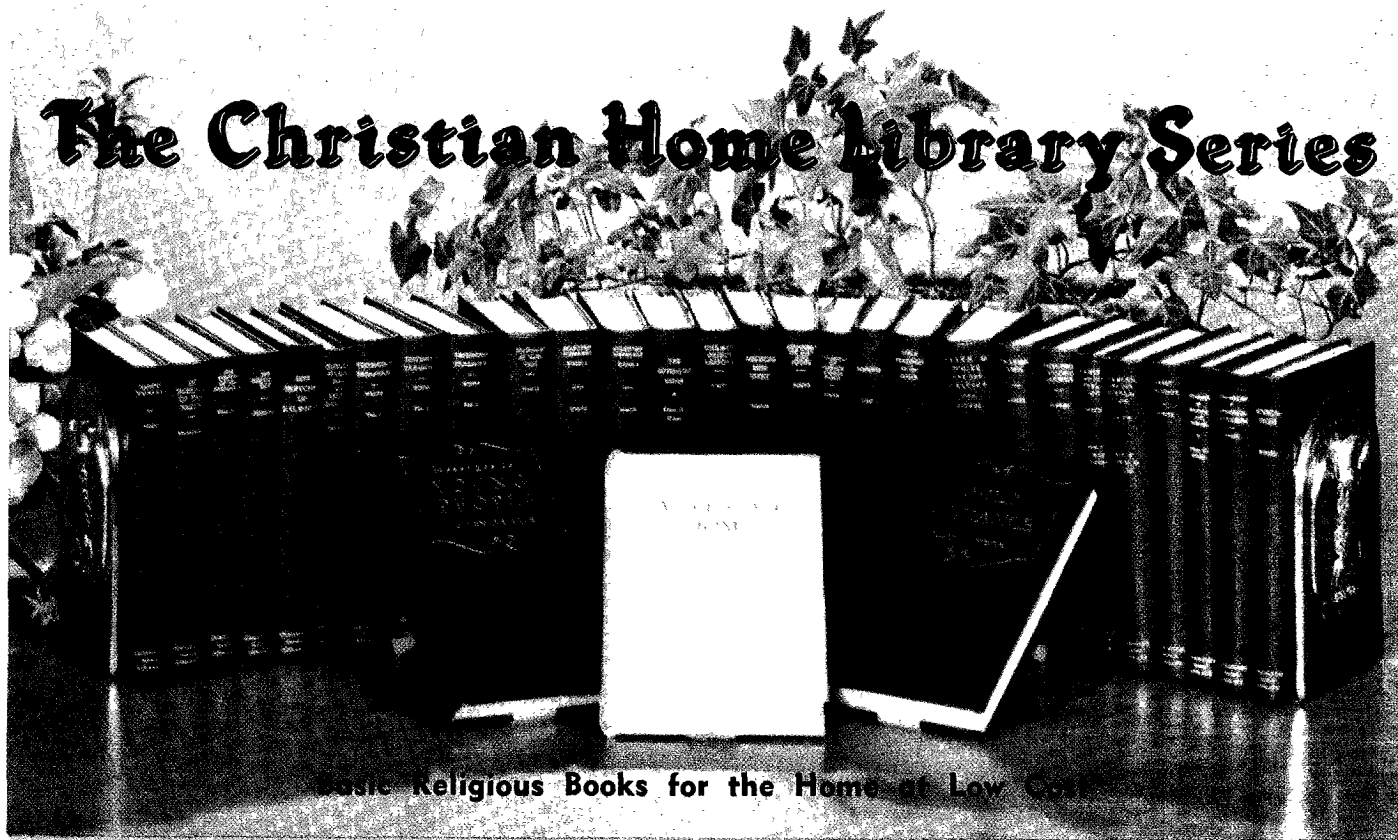
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# The 1968 Spring Meeting of the General Conference Committee

By W. R. BEACH  
Secretary, General Conference

The broadening of inner-city disaster-relief work, the strengthening of lay involvement in church affairs at all levels, and the establishing of a General Conference Health Food Service were among the items discussed at the Spring Meeting of the General Conference Committee in Takoma Park April 2-4.

In addition, a plan was adopted to care for converts of different races won through large-city evangelism.

In addition to such general problems of administration, evangelism, and spiritual life, one mandatory item appears on the Spring Meeting agenda as required by the General Conference bylaws: presentation by the treasurer of the audited financial statement for the preceding calendar year. Naturally, because it is a meeting of the General Conference Executive Committee, all items within the purview of that committee's authority, not reserved to the Autumn Council, may be considered.

Attendance at the Spring Meeting is generally limited to committee members resident in the North American Division or those who are called specifically for the consideration of some item.

The practice of calling such a Spring Meeting developed late in the last century. The first allusion in the General Conference Committee Minutes to such a meeting, however, was in 1906 when a Spring Meeting of the full Executive Committee was called at Loma Linda, California.

The 1968 Spring Meeting opened with a thought-provoking devotional service led by W. J. Hackett, president of the North Pacific Union. "At a time when the spirit of revolt is evident in art, literature, and morals," said the speaker, "the people of God face subtle temptations. Time-honored teachings, concepts, and standards are berated and oftentimes jettisoned. At such a time Seventh-day Adventists will behold in God's Word the glory of a divine power. They will witness to the mighty truths of revelation by the word spoken and the life lived. These truths will be built into the very texture of their lives."

Elder Hackett's devotional set the tone for the hours of study and decision ahead. On the two succeeding mornings, H. H. Schmidt, president of the Southern Union Conference, and C. E. Moseley, a General Conference field secretary, further enhanced the confidence and dedication of those gathered at the Spring Meeting.

A series of reports followed in which the work of the church around the world was highlighted with vivid fact. The secretary reported that in 1967 every segment and institution of the church was brought face to face with the world challenge, and the

response was heartening, particularly in the commitment of workers to front-line responsibilities across the seas. Now, nine world divisions (eight in addition to North America) are home bases from which well-qualified workers are sent.

The total of new and returning workers—including 63 nationals returning to their homelands for service after training in the United States, and nine relief workers—sent overseas in 1967 was 808, which is 72 above last year's record-for-all-time total. Thus, a spirit of sacrifice and devotion has continued to characterize the Seventh-day Adventist outreach. "To go where the church asks me to go," as one young worker expressed it, is a commitment that grips the heart of thousands.

Then, K. H. Emmerson, General Conference treasurer, introduced the financial reports and audited statements. Not only are tithes and offerings on the increase but a formidable array of financial needs and problems are being met by the sacrifice and cooperation of all members. A sound financial situation continues to bless the Seventh-day Adventist Church with the funds necessary for aggressive church programs in evangelism and institutional development.

In the area of finance, the committee acted to implement the 1967 Autumn Council action providing that separate retirement funds be maintained and administered by the General Conference. As of January 1, 1968, these funds will be a General Sustentation Fund, a Hospital Retirement Fund, and a Publishing House Sustentation Fund. The reserves allotted to these funds and the sources of income are in keeping with Seventh-day Adventist belief and practice. At the same time, Stewardship and Development Department plans were sharpened. The preparation of a deferred-giving promotional film was voted, while a report from the committee on estate planning and investment counseling provided for improved

administration in this important area. As usual, the reports on evangelism lifted our hearts. A. C. Fearing, associate secretary of the Ministerial Association, and N. R. Dower, secretary of the Ministerial Association, listed a series of items revealing that revival and evangelism are taking hold of the world field.

In North America the challenge to evangelism has been met as elsewhere. The ten North American unions reported more than 23,000 accessions in 1967 by baptism and profession of faith. According to present plans, 55 members of the General Conference staff will this year be participating in public evangelism.

Then, Harry Schrillo, of Sepulveda, California, one of the three laymen serving currently as members of the General Conference Committee, entered an inspiring footnote on the participation of laymen in soul-winning endeavor. Mr. Schrillo and his wife have been holding meetings and studying with families. He reported the blessing of the Lord and success in his work, so that now families have been united in the truth. "A great reservoir of souls can be tapped," he said, "and families united. The laymen must be encouraged to do this work." Mr. Schrillo had taken a night flight to the Spring Meeting in order to keep a Bible study appointment that evening.

In the area of large-city evangelism, the standing committee on human relations made a worth-while suggestion. Often when a conference conducts an evangelistic program in a city the advertising appeals to many racial segments of the population. The Spring Meeting agreed that when such city-wide evangelistic programs are conducted, the mass media are used, and interracial response is anticipated, the evangelist associate the local pastors of all Adventist churches within the city in his effort for the purpose of including them in the planning from the beginning, so that matters of baptism and membership may be worked out smoothly. It is understood, of course, that the new converts would have free choice as to where their membership will be placed.

Plans have been afoot for some time now to hold a World Youth Congress in Zurich, Switzerland, July 22-26, 1969. The North American Division Committee on Administration at the Spring Meeting worked out a financial plan and a general agreement for the sending of delegates to

## Mary for the Master

By P. V. JESUDAS  
Voice of Prophecy Secretary, Tamil Section, South India

Mary had been a worldly girl. She had had many friends who enjoyed the pleasures of this world. She was the leader among them and the worst of them.

The Spirit of God led Mary to the meeting hall in Coimbatore, and to the surprise of all, she gave her heart to the Lord. Seeing this change, Mary's husband tried to dissuade her from attending the meetings. When he found that she was determined, he began to persecute her. She was beaten and tortured, but she was not to be discouraged and dissuaded. She was there at the baptismal service and was baptized.

Mary gave a glowing testimony after the service and said that neither persecution nor death will make her forsake her Lord.



the congress. The unions and conferences will be informing the field of this plan, which provides for 81 official North American Division delegates to the youth congress.

Two further committees reported at the Spring Meeting on their areas of concern. The first brought recommendations on lay involvement. The salient items adopted were:

1. A reaffirmation of support for the programs and plans of the Lay Activities Department for church-wide involvement in missionary, evangelistic, and welfare work.

2. A qualified and meaningful lay representation on conference committees and institutional boards.

3. Wherever responsible committees consider it feasible, lay advisory groups could be appointed to counsel and advise on various phases of administration and promotion. In most instances, representatives on such advisory committees would be church elders. The conference officers would call meetings of the advisory group and the president would preside. Agenda items might include summary financial information, broad evangelistic plans for the conference, major building programs, consideration of governing policies, and special advisory committees for building projects. Such groups would be advisory, and their recommendations would be submitted to the officers or executive bodies concerned.

4. The creation of wider avenues of communication. Specific suggestions might include retreats for workers and lay leaders where Bible study and policies might be discussed, the preparation by conferences and institutions of local organization policy books, and possibly a wider representation and participation by laymen in union and General Conference sessions.

5. Qualified laymen could be encouraged to submit missionary literature manuscripts for careful, sympathetic consideration.

Another *ad hoc* committee report was on problems of the inner cities of America. This representative committee spent hours in earnest study before submitting its report. The committee's concern was summed up in the following points:

1. That the General Conference SAWS organization provide for a continuation and expansion of its operations during periods of disaster in the inner city.

2. That conferences and unions review plans for meeting major disasters, to be sure they are ready to implement the procedures outlined in the *Manual for Health and Welfare Services* in the event of a major disaster.

3. That study be given to designating a place in each inner-city church as a welfare distribution center, and that supplies be stockpiled.

4. That unions and conferences devise plans so that churches in and near inner-city areas having need for large quantities of relief supplies can be assisted by churches situated in areas where there are fewer needs.

5. That the General Conference Department of Education be asked to supply

information on supplemental education to conferences with inner-city and related problems. Study could be given to using church personnel and/or facilities in the Headstart program.

6. That Dorcas Societies provide financial sponsorship to enable underprivileged children to attend conference welfare camps.

7. That at the 1968 camp meetings a Saturday night be devoted to a program designed to familiarize church members with the problems of the inner city.

8. That in order to help meet inner-city problems, the General Conference provide for a special emergency fund of \$100,000 to be allocated upon the presentation by the unions of a well-worked-out plan, with the understanding that the amounts allocated by the General Conference will be matched 100 per cent by the unions and local conferences concerned, with both unions and conferences participating in each case. These funds would, of course, be for emergency situations and not for church buildings.

The feeling of the Spring Meeting was that the report of the Committee on Concern for the Inner Cities of North America will give hope and courage as the inner-city churches meet the overwhelming challenges of today.

Numerous other items could be reported from the Spring Meeting, and many of them in due course will be brought to the attention of the church through regular communication channels. A further item deserves mention here, however, and that concerns the plan to set up a General Conference Health Food Service.

The object of the Health Food Service will be to coordinate on the General Conference level the work of our health food enterprises around the world. On November 9, 1967, the General Conference Committee adopted a plan for the implementation of the Health Food Service. A budget was set up to cover the salaries and expenses of this new General Conference service.

At the Spring Meeting the nominating committee recommended W. L. Kilroy as secretary of the General Conference Health Food Service. Mr. Kilroy is head of our health food work in Australasia. He has served at the headquarters of the Sanitarium Health Food Company for about 24 years and with the health food program for a number of years beyond that. He has visited other parts of the world and has a full grasp of the health food work.

The Spring Meeting elected him as secretary of the Health Food Service, and we are looking forward to having this servant of the church available to serve the field from headquarters. Mr. Kilroy's departure from Australia will be a severe sacrifice for the Australasian Division. However, that field has done so much to develop the health food work in all the world that we are confident this additional sacrifice will be made willingly.

At the close of the Spring Meeting, all in attendance heard the General Conference president's earnest appeal on behalf of revival and evangelism. "We must not

settle down in complacency," he said. "This work will not be finished until the last person responds to the last call to accept Jesus Christ. We must not begin to limit our God. The work must continue in our hearts—in my heart, in the hearts of the leaders of this movement—and reach out to every nation and kindred and people. Let us join hearts and hands and prayers for the greatest forward movement this denomination has ever known."

This we will do; and in so doing we will remember the scene portrayed to us by H. H. Schmidt at the conclusion of the second devotional study. It was of Christ Jesus Himself at the march of the victors. The scene involves numberless angels, the blowing of trumpets, the flashing of lightning, the rolling back of the heavens—something even beyond description or imagination. The most impressive part will be the sight of the victorious General on a white horse and riding at the head of victors mounted on white horses.

What a scene! And it is not too far away. What an hour for the redeemed of all ages, for those who have been engaged in battle against the forces of evil, to come to. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). It will be a glorious victory. We shall not be without scars in pressing the battle to the gates, but we shall be victorious.

Then let us think victory, talk victory, and live victoriously—such was the message and such were the decisions of the 1968 Spring Meeting of the General Conference Executive Committee.

## Dental Clinics Advance Gospel Work in Sabah—2

By SUE SMITH

[Mrs. Smith's husband, William, is a district pastor in Sabah, a part of the Southeast Asia Union Mission. A few months ago Elder Smith's brother-in-law, Dr. Vern Prewitt, a dentist in Sitka, Alaska, paid his own way to Sabah and donated a month conducting dental clinics at Goshen, where the Smiths live, and in neighboring villages. This week Mrs. Smith concludes her report of his visit and describes other work now being conducted in Sabah.—Eds.]

As we traveled back up the river, we saw many wild monkeys in the tall trees lining the riverbank, and some beautiful tropical birds. The trees just seemed to be alive! Several huge lizards were sunning on the riverbanks, and when we got out into the bay we saw the fins and tail of a large shark. We also had a wonderful close-up view of a large hornbill bird as it flew by.

Near the end of Vern's stay we went down to our mission headquarters at Tamparuli, 22 miles from Jesselton. A short four-day workers' meeting began that evening, and the next day we had another clinic up on the mountain at another one of our schools. That turned out to be our hardest day. The dirt road had turned to slippery mud from the recent rains, so it took us a long time to get there, and then it poured rain all that day. Besides that, we had more extractions there than on any previous day—328! Vern was really tired that night.

We held a clinic on Thursday at our

school at Tamparuli—our last one! Then two more days, and Vern was gone. The month had gone so fast that it seemed almost like a dream, but there are so many grateful people who were helped by him that we are constantly reminded of his selfless service.

The work has been going forward at a rapid pace this past year. We have seen 153 people baptized here so far, with 50 more to be baptized soon. Bill has held one-week revival meetings in nine churches in our area, one Week of Prayer at our Goshen school, two full-scale evangelistic series, and a third now beginning.

Besides the evangelism, the need for better places of worship has been urgent. Bill built one teacher's home and several Sabbath school shelters for the children. Within the next few months we will have such shelters for all of our 23 churches in the district. These "lamb shelters," costing \$100 each, were donated by American funds through our Singapore headquarters.

This coming year we will be building some simple cement block churches—the first permanent buildings in our work here. The termites devour the wooden buildings so quickly. We hope to replace all our churches in time by letting the members do the work and make the blocks with the newly purchased block-making machine. This means that \$1,000 can build a 20-by-36-foot building with cement floor, block walls, and corrugated zinc roof, seating 100. In Goshen we are planning a church seating 500.

During the summer months Charles Eusey, a college student from Atlantic Union College in Massachusetts, was sent to work with us as a student missionary. He quickly became part of the family and participated in the most hectic part of our year's program. Besides an evangelistic series, we were landscaping the school grounds, getting a farm project started for the school, and preparing for a camp meeting.

In August 1,500 people moved in for camp meeting—four days of the greatest thrill of our lives. [The REVIEW AND HERALD of October 12 carried a picture account of this.] A cooking school, youth and children's meetings, and the adult program were some of the features.

On Sabbath the entire crowd went to the nearby river to see 78 people baptized—the largest single baptism in Sabah's history.

Saturday night, at the closing meeting, 22 young men volunteered to give one year's unsalaried service as missionaries to unentered villages. During the year they are away, church members will support them by caring for their crops and fields. This idea has caught fire till the mission is training 60 to 100 in special classes, equipping them for their jungle evangelism, and sending them out in what may prove to be the greatest surge to reach every person for Christ ever undertaken in this jungle land. We envision a busy schedule keeping in regular contact with these lay missionaries scattered all over the jungles. (We ought to have a helicopter!)

Twice this year Bill has hiked into the mountains to these yet-unentered villages. So many are calling for workers.

Our school here is also a source of concern to us. Many children cannot afford even the \$1 tuition necessary for teachers' salaries. We hope to have it become self-supporting by growing corn, rice, peanuts, or other cash crops. We have land, but trying to keep the jungle growth cleared by hand is too expensive. The land is level enough and rich enough to warrant the purchase of a small tractor and some proper farm equipment, but as yet we have not been able to consider such an expenditure.

But we are tremendously thankful for the new 16-foot fiberglass outboard boat and two 40-horsepower motors to use in our area. Such a blessing these will be! We are using other funds to build sturdy river boats for our local workers. Two have already been built.

In our living quarters and in our work we have learned to be thankful for even little luxuries—no matter how ordinary they may have seemed to us when we were in the States. The response of the people here to the simple medical help we can provide and their thirst for learning make our service a joy.

(Concluded)

## Special Day of Devotion for Vietnam Servicemen

By RALPH NEALL  
President  
Viet Nam Mission

Fifteen Adventist servicemen and one Adventist servicewoman met in the chapel of the Eighty-fifth Evacuation Hospital in Qui Nhon, Vietnam, Febru-

ary 24, for a special day of devotion. They had been unable to come to the meetings in Saigon the first of December, so Chaplain Gary D. Strunk and I arranged for a meeting at their base.

Those who came were stationed at the Eighty-fifth and Sixty-seventh Evacuation hospitals and also at the facilities at Duc Pho, some 60 miles north of Qui Nhon.

Friday evening Chaplain Strunk spoke on God's plan for each human life. Sabbath morning, after the Sabbath school in which the servicemen took many of the parts, I spoke on the subject "God Finishes What He Begins." Sabbath afternoon we had a period of Bible study together. I told about the Lord's work in the Viet Nam Mission, and in the evening I showed pictures of mission work.

Capt. Claudia A. Claffin, one of four Adventist women nurses in the United States Armed Forces and the only one in Vietnam, coordinated plans for this day of devotion and prepared the food. With the help of nearby mess halls and with health foods from Loma Linda and Worthington, she was able to prepare the first real Adventist meals that the men had had for some months.

Special thanks are also due to Chaplain John Blom, a Lutheran, who is the chaplain of the Eighty-fifth Evacuation Hospital. He cooperated in every way in making the arrangements, and visited the service on Sabbath morning.

Those who came to this day of devotion were Thomas E. Phillips, Sp6 Harold B. Joy, Capt. David E. Grayson, Sp4 Carl F. Root, Dennis Randolph, William R. Meridieth, Frederick A. Boyles, David C. Craig, Phillip Rader, Tirso G. Gomez, Ferdinand Estronza, Jr., Daniel C. Rich, Gary D. Jostandt, Leo O. Oltman, Michael D. Samuel, and Capt. Claudia A. Claffin.



Adventist servicemen met for a day of devotion at Qui Nhon, Vietnam, February 24. Capt. Claudia Claffin (third from right) coordinated plans and prepared much of the food. Front row, from left: Chaplain John Blom (Lutheran), Ralph Neall, and Chaplain Gary D. Strunk.

# Brief News

## BRITISH UNION

★ London-born Arthur S. Maxwell, editor of *Signs of the Times*, published in California, visited England early this year. He participated in the British literature evangelistic council January 29 to Feb-

ruary 4, at Swanwick, Derbyshire. The British publishing house, which Elder Maxwell joined in 1915 and which has published his *Bedtime Stories* for 45 consecutive years, has now begun production of his ten-volume set, *The Bible Story*.

★ John Arthur, Britain's publishing secretary, expects to have 39 full-time colporteurs selling *The Bible Story* by August, 1968.

★ A publishing department survey con-

ducted in Derby indicates that 91 per cent of the population favor simplified and modernized Bible literature for children.

★ Adventist literature worth £13,139 (U.S. \$31,500) was delivered to homes in Scotland during 1967-72 per cent above the previous year's total. In the same year £13,156 worth of Adventist literature was sold in Ireland—123 per cent more than in 1966.

VICTOR H. COOPER, *Correspondent*



Leprosy destroys feeling in the limbs, so injury causes no pain. Plaster casts are used to protect limbs and keep them still while injuries and ulcers are healing.

Dr. Foster is always on the lookout for new methods in dealing with leprosy. Can miniature hothouses be used to warm stiff fingers when electric power is unobtainable?



## Zambia Workers Fight Leprosy

By F. G. THOMAS

*President, Zambesi Union*

The newest project to be launched in the Trans-Africa Division is the Trans-Africa Leprosy Rehabilitation and Research Service under the direction of Dr. Ray Foster. After the completion of his studies Dr. Foster spent a year in India studying and participating in leprosy rehabilitation work. He has now located

at Mwami Hospital, Zambia, where he and his wife, who are both qualified pilots, are coordinating the leprosy work at Yuka, Malamulo, and Mwami hospitals by means of the plane that he brought with him. As far as we know, this project is the most advanced of its kind in Africa.



The facilities of the Trans-Africa Leprosy Rehabilitation and Research Service and the skills of Dr. and Mrs. Ray Foster may make it possible for this man to walk again.

## Atlantic Union

### Connecticut Radio Program Hosts SDA Minister

Radio listeners in northwestern Connecticut recently heard an Adventist pastor explain why he is a Christian.

O. J. Mills, pastor of the Hartford church, was guest March 21 on Sound-off, a program where the listeners are given the opportunity to telephone in their questions.

This same radio station—WTOR, Torrington—just a week before had had an atheist on, telling the audience why he did not believe in a Supreme Being. His case was heard, and a number of people wrote angry letters to newspapers and the radio program in protest. It was then announced over the air that Sound-off planned to have a man of opposite convictions as guest.

When Pastor Mills's program was over, many people telephoned in their approval. One woman, who was a Catholic, said, "It was the best radio program I ever heard." Another woman who called in was an Adventist who had stopped going to church after she married out of the faith. She told the pastor that she wanted to meet with him to discuss her problems.

Pastor Mills said later, "The lines on the telephone were never free, and all the questions asked were sincere ones. Many people are confused, and they need the correct answers from the Bible now, while they are hungry for them."

ROLAND MADORE  
Press Relations Secretary  
Hartford Church

### Massachusetts City Responds to "Crusade for Christ"

"The city that broke the heart of Dwight L. Moody." That is what New Bedford, Massachusetts, was called. The nineteenth-century evangelist, after winning thousands to Christ in cities all over the country, failed in his efforts here.

Yet the people of New Bedford responded to the Jim Gilley-Dave Peterson "Crusade for Christ," conducted there February 17 to March 16 in our Portuguese-English church. Following the series, 35 persons united with the church. The baptism was conducted March 16 by Leonard Westphal, church pastor, and Paul Peterson, of the New Bedford English church.

Some who were uncertain of evangelistic possibilities in New Bedford later said, "This was the most successful and best supported evangelistic effort ever conducted in this city!"

During the four-week series the sanctuary was filled to capacity at every meeting. More than a hundred non-Adventists attended the services nightly, and 75 persons responded to the first call made by Evangelist Gilley. Sixty-five of this num-

ber signed decision cards to accept Christ, and those baptized on March 16 were the first fruits of this response. Another 20 persons are considered as baptismal prospects.

RICHARD J. BARNETT  
Departmental Secretary  
Southern New England Conference

✦ Hamilton, Bermuda, church members plan to redecorate their church. The headquarters church for the Bermuda Mission is on a main thoroughfare in downtown Hamilton. The new mission office and the Book and Bible House are located next door to the church.

✦ Five successful Five-Day Plans to Stop Smoking have been conducted in the Jackson Heights church (Greater New York Conference) by Pastor Gilbert E. Andersen and Dr. George Conkich during the past year. Another Five-Day Plan was held in February and further programs are planned for the rest of 1968.

✦ A new feature has been instituted at the New York Center according to Henry Barron, the director. It is a series of film presentations called the Family Film Fellowship.

EMMA KIRK, Correspondent

## Canadian Union

✦ Sunday signs have been appearing in business establishments throughout the province of Alberta. This one from Calgary is typical: "The sale of goods on Sundays (not necessary for the operation of an automobile) is strictly prohibited by the Lord's Day Act. We must abide by this, as it is a law. We apologize for any inconvenience."

✦ Kingsway College students are sponsoring several Teen-for-Teen projects on behalf of high school students in Oshawa during a series of assembly meetings before June. Sergeant Powell, chief detective of the Oshawa Police Department, will chair the meetings, which will consist of films on drugs like LSD, with a discussion following each showing. Students of the college will pass out *Listen* magazines at the assemblies. Another project is Teen Dial, which offers a recorded message of special interest to young people of the Oshawa area. The messages are written by teen-agers.

PEARL BROWNING, Correspondent

## Columbia Union

### Kettering College Recognized by Ohio Board of Regents

Kettering College of Medical Arts has been authorized by the Ohio Board of Regents to grant Associate degrees in

allied medical fields. In making the announcement, Chancellor John D. Millett of the Board of Regents stated, "We found that all of the standards set by the regents were met, and some were exceeded."

Kettering College of Medical Arts now offers degrees in food service management, hospital housekeeping management, laundry management, nursing, radiologic technology, and respiratory therapy technology.

The college plans to add four others by September, 1968. They will be data processing technology, medical assistantship, medical electronics, and medical records technology.

According to Dean William Sanborn, the college has also been granted provisional institutional membership in the American Association of Junior Colleges. AAJC is a national professional organization representing the majority of the country's two-year community and junior colleges.

## Lake Union

### Five-Day Plan at Hinsdale Receives National Acclaim

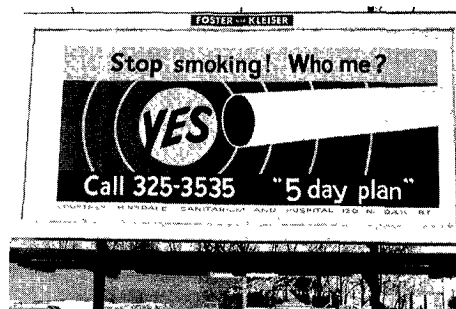
Dr. Charles L. Dale, of Hinsdale Sanitarium and Hospital's team for the Five-Day Plan, is an example of what one doctor can do to help control smoking, according to a publication of the American Medical Association.

A pathologist at Hinsdale, Dr. Dale has had a part in 28 stop-smoking clinics conducted by the hospital in the Chicago area between March, 1963, and February, 1968. As education chairman of the DuPage County Unit of the American Cancer Society, he also has given talks on smoking and health to more than 150,000 students in Chicagoland schools.

The cover-feature article in the November-December issue of the AMA's *PR Doctor* was entitled, "Where There's Smoke There're Students." It traced the educational efforts of the American Medical Association and its member State and local medical societies to convince young people and others of the hazards of smoking.

The reference to Dr. Dale came at the conclusion of the article under a sub-heading, "One Man Alone." "If the task of smoking control seems formidable, take inspiration from the success of just one physician," the editor stated, naming Dr. Dale. It was pointed out that the doctor was the subject last spring of a full-page personality feature in the Chicago *Sun-Times*.

The Five-Day Plan in the Chicago area has been carried out with careful attention to related interests of the American Cancer Society. Dr. Dale consults the society on major plans and developments and from it the Five-Day Plan gets the bulk of the literature given to participants in the clinics. At the clinics are smokers who have been referred, in many



Highway advertising in the Chicago area.

cases, by the Cancer Society, the American Medical Association, the American Heart Association, among other medical groups. Increasingly individual doctors are referring patients with tobacco problems to the clinics.

Dr. Dale has worked with Chaplain Willis C. Graves since the inception of the Hinsdale Five-Day Plan. Interest in the clinics has soared in the past year. Attendance peaked at 675 persons on "family night" at the February Five-Day Plan. The interest was such that the Hinsdale team was looking for a suitable hall in the downtown Chicago area for a future stop-smoking clinic that is expected to be even larger.

Arthur Godfrey, on his national radio program of February 12, spent about seven minutes discussing the record turnout at the Hinsdale Five-Day Plan.

Success of the continuing program is viewed by Dr. Dale as evidence of the Lord's leading hand in an activity that is helping—perhaps better than any other approach—to reach and assist people throughout the large metropolitan Chicago area of which Hinsdale Hospital is a part.

HAROLD WYNNE  
Public Relations Director  
Hinsdale Sanitarium and Hospital

♦ The Chicago Chapter of the Oakwood College Alumni Association recently invited F. W. Hale and Oakwood personnel to the Chicago area in the interest of the Alumni Foundation Scholarship Fund. The college's president was accompanied by Jon Robertson, music department chairman, and a group of young musicians. Appearances were made in several of the Chicago churches.

♦ James Tardiff, a literature evangelist from the Munising area, set a new Michigan record for sales of Adventist journals last year. His sales amounted to 500 years of subscriptions to *Life and Health* and *These Times* magazines. Even though it was only his second year in selling, his total deliveries of gospel literature amounted to \$18,000.

♦ To win Michigan's annual temperance oratorical contests is becoming a family affair for Oscar L. Haynes, of Niles. When Mr. Haynes was a student at Emmanuel Missionary College in the early forties, he won the contest two successive years. Last year, his nephew, Richard Haynes, a senior at Grand Ledge Academy, took first place in the State-wide competition. This

year, his son, Frank, who is a student at Adelpian Academy, was winner of the State-wide contest.

MILDRED WADE, Correspondent

## North Pacific Union

♦ A "Career Day" held March 18 at Auburn Academy brought together specialists in various occupations and professions for conferences and discussions with the students. The event was spearheaded by Duane Anderson, Bible teacher and head of the counseling department.

♦ Another welfare center in the Oregon Conference was dedicated at Cedar Creek, Washington, during March. County officials as well as conference personnel participated in the services. The 30-by-40-foot building of used brick and cedar paneling matches the architecture of the nearby church, has two fireplaces, work-rooms, office, kitchen, display room, and rest-rooms. The daylight basement is utilized as a social center as well as for prayer meeting, story hours, and first-aid classes. The grounds have been fully landscaped.

♦ C. Lloyd Wyman, pastor of the Azure Hills church in Colton, California, was guest speaker for the spring Week of Consecration at Walla Walla College, April 7-13. The series was titled "Dare to Live, Now." Elder Wyman graduated from WWC in 1950 and began his pastor-evangelist career in the Pacific Northwest.

♦ William H. Shephard, president of Walla Walla College, announces the following speakers for commencement week-end, May 31 to June 2: Willis J. Hackett, union conference president, consecration; Charles B. Hirsch, General Conference Department of Education, baccalaureate; Arthur L. Bietz, pastor of the Glendale, California, Adventist church, commencement.

IONE MORGAN, Correspondent

## Northern Union

### Four Conference Sessions Held in Northern Union

All four local conferences in the Northern Union held their biennial sessions during the week of March 24 to 31.

The union conference officers, J. L. Dittberner, president, and L. H. Netteburg, secretary-treasurer, as well as most of the union departmental secretaries, attended all four conference sessions.

The first meeting was at Oak Park Academy, Nevada, Iowa. Delegates from the 68 churches of the Iowa Conference assembled to listen to reports of progress

during the biennium that ended December 31, 1967. Baptisms were 241; tithe increased 22 per cent; mission offerings 12 per cent; and Ingathering reached a per capita of \$23.62. Literature sales by colporteurs increased more than 75 per cent, and in 1967 *Signs of the Times* distribution was 2.45 copies per member. The financial reports indicated that the conference and the association are in strong financial position.

K. D. Johnson, president, and J. O. McLeod, secretary-treasurer, as well as the entire conference departmental staff, were re-elected for the ensuing biennium.

The delegates of the South Dakota Conference met in the Adventist church at Pierre. The delegates from the 28 churches indicated genuine interest in the affairs of the conference.

Reports from the conference officers and departmental secretaries indicated progress in a number of areas. During the biennium more than \$30,000 was contributed by the members for evangelism. Tithe and missions offerings increased.

F. W. Bieber, president, and M. L. Hale, secretary-treasurer, as well as the departmental secretaries, were re-elected for the next biennial term. Plans were adopted for the enlargement of the work particularly in evangelistic endeavors. Marvin Walter reported on the developments at the Pine Ridge Reservation for the Sioux Indians. Recently the Red Shirt Mission buildings have been moved to this new location, strengthening the work.

Because of excellent weather and keen interest in the future of Sheyenne River Academy, there was an unusually large delegation present at the North Dakota Conference session. It convened in the Trinity Lutheran church in Jamestown.

Reports given by the conference officers and departmental secretaries indicated growth in most areas. Membership has continued to increase gradually but steadily, reaching a total of 2,858 on December 31, 1967. During the biennium, tithe increased 22 per cent and missions offerings 13 per cent. A new church has been built at Ellendale and a new school at Jamestown. Other building projects are soon to be completed and dedicated.

Ben Trout, president, and Reuben Beck, secretary-treasurer, as well as the departmental secretaries, were re-elected for the ensuing biennial term.

The delegates heard the report of a special educational survey group regarding the future of Sheyenne River Academy, which has provided a large number of denominational workers through the years. The loyalty of the delegates to this school was demonstrated by their keen interest in its further development. They recognized that unusual financial sacrifice will be required of all members in the conference.

In adopting the report from the plans committee, the delegates pledged their support to a strong evangelistic program during the next two years.

The Minnesota Conference session was held in the new auditorium-gymnasium at Maplewood Academy, Hutchinson. During the biennium, tithe increased 17 per cent and missions offerings 14 per cent.



As of December 31, 1967, the membership was 4,615. During 1966-1967 the conference completed the erection of a representative and functional headquarters building.

Arthur Kiesz and H. W. Pritchard, president and secretary-treasurer, respectively, were re-elected for the coming biennium, as well as the departmental secretaries. Jack Guy, M.D., was elected medical secretary. Previously this work was carried by the conference president.

The president outlined the plans of the conference for a strong evangelistic program during 1968. In the autumn of the year the Barron-Turner evangelistic team will be coming to the Minneapolis-St. Paul area.

Our church members in the Northern Union Conference territory sense the lateness of the hour and wish to do their full share in proclaiming the Second Advent and also in preparing personally to meet the King of kings.

J. C. KOZEL  
Assistant Treasurer  
General Conference

## Pacific Union

### TV Follow-up Meetings Fill LA's White Memorial Church

A crowd of more than 2,300 filled the White Memorial church, March 23, for the first meeting in the Faith for Today evangelistic series conducted by W. A. Fagal. Those attending stood in the aisles, filled the choir loft, and spilled over into the Mount Olivet Chapel youth room to hear "The Secret of a Happy Home" and view the Faith for Today telecast film "Victory Over Drug Addiction." Sixty earphones were provided for those interested in hearing a simultaneous Spanish translation.

On the second Sabbath of the series, when the topic was "Why I Observe the Bible Sabbath," 231 non-Adventists signed decision cards pledging they would keep all the commandments, including the fourth. Decisions for baptism were made by 83 the same day.

Unexpected attendance with an outstanding number of non-Adventists present nightly reflected intensive lay activity and a good groundwork laid before the series began. Offerings for the first week were \$2,000—the amount budgeted for the entire series! All the fundamental Bible doctrines and many of the major prophecies were covered during the three-week Faith for Today endeavor.

Involved in the city-wide Los Angeles evangelistic endeavor were 67 pastors and Bible instructors from the Southern California Conference. Coordinator of the meetings was Paul McFeeters. Don Reynolds, of the White Memorial church, was host pastor.

The Los Angeles series was the seventh such evangelistic endeavor to take place in the past few years. Other such evangelistic meetings have been held in Washing-

ton, D.C.; Swift Current, Saskatchewan; Manchester, New Hampshire; Halifax, Nova Scotia; San Diego, California; and Ottawa, Ontario. Hard on the heels of the Los Angeles meetings has come another telecast city-wide evangelistic series, that began April 21, in Indianapolis, Indiana, by Gordon F. Dalrymple.

The scope of the Los Angeles series is indicated by the more than 14,000 interest names gathered from Faith for Today files, the Voice of Prophecy, Signs of the Times, and These Times, plus an additional 350 sent in by friends and relatives throughout North America.

GORDON F. DALRYMPLE  
Director of Field Evangelism  
Faith for Today

† Helmuth C. Retzer, president of the Southern California Conference, recently conducted a four-week series of evangelistic meetings in Culver City, California. Last year he conducted a series of meetings in North Hollywood, California.

† Inaugural services for a new auditorium of the Redlands, California, church were held April 6 with Southeastern California Conference president John W. Osborn as featured speaker. The \$150,000 structure provides needed meeting and youth facilities for this church.

† A completely equipped, reconditioned ambulance was recently given to the Monument Valley Hospital in southern Utah by a couple in Downey, California. The new ambulance replaces an older vehicle that no longer runs.

† The first public evangelistic series to be conducted in the convention auditorium of the Pacific Press Publishing Association opened April 6, with Philip Knoche, pastor of the Sunnyvale church, as speaker. This intensive three-week campaign is sponsored jointly by the Sunnyvale and Mountain View Adventist churches.

HERBERT FORD, Correspondent

## Southern Union

† A four-week series of meetings conducted by the Johnson-Church evangelistic team at Covington, Kentucky, resulted in 19 additions to the church.

† A new church at Jasper, Tennessee, in the Georgia-Cumberland Conference, was opened March 9. Approximately 200 attended the opening ceremonies. Jim Ripley is the pastor of this district.

† Fifteen persons were baptized in Albany, Georgia, March 9, through the efforts of the conference evangelist, James Wyckoff. Another 15 were baptized March 16 in Savannah, Georgia, from the meetings being conducted there by the Holley evangelistic team.

† Four students from Southern Missionary College—Evelyn Hedrick, Clair Frey,

Richard Story, and Nancy Vollmer—have been accepted by the Loma Linda University School of Health-Related Professions.

† Southern Missionary College's WSMC-FM celebrated its first birthday at 80,000 watts on March 21. As the South's newest high-power radio facility, it recently joined the Tennessee radio network. For the third time since going to higher power, the station recently expanded its hours on the air.

† Georgia-Cumberland Academy recently conducted a special Career Day with 14 professional guest lecturers available for student guidance. Nearly all the students participated in the discussion groups.

OSCAR HEINRICH, Correspondent

## Southwestern Union

† A Philanthropy Tax Institute was held March 11-13 in Fort Worth, Texas, by the Southwestern Union for the Northern, Central, Lake, and Southwestern unions. The instructor was Conrad Teitell, tax attorney of New York City. K. H. Emmer-son, GC treasurer, and R. E. Osborn, GC assistant treasurer, were both present for portions of the meeting. The institute gave instruction on encouraging our people in their stewardship obligations and aiding them in computing taxes and determining their gifts while claiming allowable tax savings.

† Evangelistic crusades being held currently in the Texico Conference include: H. S. Kaufmann, Pampa, Texas; Gordon Burton, Portales, New Mexico; and R. G. Pollard, Roswell, New Mexico. Twenty-eight persons were baptized in Taos, New Mexico, March 9, and 14 were baptized in the Albuquerque Central church, January 26, as the results of Elder Pollard's meetings in these churches.

† Nineteen persons received certificates at Valley Grande Academy on March 16 for having completed the ten-hour Leadership Course sponsored by the Texas Conference MV department. Course instructors were R. R. Osborne and Altus and Virginia Hayes, of the Texas Conference office.

† The Arkansas-Louisiana Conference has shown unusual financial growth during the past two years. Tithe for the conference has increased by \$132,528.74. Membership now stands at 4,326, with a goal for baptisms in 1968 of 500 persons. Target 5,000 is to reach a net membership of 5,000 by 1970.

† Max Nimmo, a deacon of the Sallisaw, Oklahoma, church, recently presented Mrs. Raymond Dickey, chairman of the local library board, with a complete ten-volume set of Arthur S. Maxwell's *The Bible Story* as a gift from the church. The church also gave the library a copy of *The Desire of Ages*.

J. N. MORGAN, Correspondent

## Christian Record Work and Needs Grow Rapidly

By NEAL C. WILSON  
GC Vice-President for North America

The Christian Record Braille Foundation gave 13 million pages of Braille material to blind persons during 1966. One of its publications has the largest quarterly circulation of any talking magazine in the world. In fact, this unique organization among Seventh-day Adventists is doing an almost unbelievable volume of business.

This is the only private organization with employees in most parts of the North American continent who call on blind people in their homes and help them in every possible way. It was the first organization to combine Braille and ink print to make the full-vision library series for blind parents to use with their preschool sighted children. The Christian Record was first to produce a hymnal combining music in both Braille and on records. All these services are provided free.

The headquarters and publishing plant of this organization is situated in a beautiful and functional building in Lincoln, Nebraska. As chairman of the board of trustees, I have observed that the spirit and dedication of those who work in this special field are remarkable. They publish

literature for all age levels: nine magazines, thousands of books, and several correspondence courses. They produce long-playing records. Quite a number of items are on tape and in large print for those who have not completely lost their sight.

About 75 district representatives visit some 20,000 blind people in their homes and help them to make the best use of these free services. These representatives are always on the lookout for those who become blind. In 1966, for example, they found 35,000 such persons.

When you actually begin to see the lives behind these figures—those who are blessed with this ministry—you feel impelled not only to uphold this Christian endeavor in prayer, but to sacrifice financially to see that it is continued and enlarged. Costs are always going up. There has been almost a 50 per cent increase in the cost of Braille paper during the past few years and there are other increases.

The messenger of the Lord tells us that "angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character" (*Testimonies*, vol. 3, p. 511). It would seem that the Lord, who tells us He is the friend of the blind man, may allow this situation to perfect our Christian characters and fit us for the kingdom.

What do those who receive benefits think about the Christian Record Braille Foundation? One person said: "I must tell you that my mother seems a different person since receiving the Talking Book and the records. It has done more for her than anything else." Another wrote: "The talking book *Steps to Christ* is a wonderful book. I read it through and through, then reread some parts of it for a clearer meaning. It would take me pages to try to tell you why and how much it helped me, so I shall just say Thank you for sending me *Steps to Christ*."

These testimonies might be repeated over and over again. The blessing, cheer, Christian perspective, hope, and salvation that come to old and young alike are something that should reward us for the part we have in this program.

The funds that are gathered from the public are used for nonsectarian services and all of these are free. On the other hand, we have a special message to carry to those who are blind, a message not only of health and happiness and of inspiration but of the soon coming of Jesus Christ and the great day when the eyes of the blind will be opened. For this denominational type of literature and program, we are entirely dependent upon offerings such as the May 18 offering and special gifts from our people.



By H. M. TIPPETT

How long has it been since you read this pictorial denunciation of the reading matter offered to you and your children in books ornately bound, in lurid drugstore paperbacks, and in periodicals gay with all the appeal of the printer's and engraver's art: "A large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul."—*Education*, pp. 189, 190.

A book came to my desk this week, written by a celebrated psychiatrist, that features a unique chart for self-analysis. It has much to say about mobilizing your mind, but little about meditation. It speaks with authority about illusions, but is silent about spiritual illumination. It emphasizes "correct thinking," but gives no counsel on reading. It explores patterns of conduct, but offers no blueprint for reflection and contemplation. It is a secular approach to a "golden" life, and fine for those who contemplate nothing beyond this present world, but it lacks the vital dimension of a 3-D book—that is, depth.

I wish I could in some way accent the importance of the new book off the presses of the Southern Publishing Association, *Psychology and the Christian Religion*, by Dr. David Duffie. In this time of alarming negation of evangelical religion by humanism, religious liberalism, psychotherapy, and varied forms of mental healing, the thesis of this book is of significance to Seventh-day Adventists. Should only little sins be taken to God and the big ones to the religious counselor? Is psychological counseling popular because God is not real? Must we resort to the confessional instead of the altar? Is psychological catharsis the same as repentance? Are the effects of the gospel dynamic and psychiatric therapy only a matter of semantics? These are typical questions that find fairly clear answers in the whole discussion, supported by vital excerpts from the Spirit of Prophecy writings. This is a timely and epochal book. It will meet some sinister threats to the church of God today. No worker or church leader should pass it by. 160 pages. Southern Publishing Association, \$4.50.

For a generation Mrs. L. Flora Plummer was a unique and dynamic leader in our worldwide Sabbath school work. Her book *The Spirit of the Teacher* had a wide and influential impact on the development of the methodology and leadership of the church at study. Long out of print, it has been revised and updated by G. R. Nash, of the General Conference Sabbath School Department,

and re-issued in a smart, beautifully gold-stamped book every Sabbath school worker will be proud to own. Its 13 chapters are given to the importance of compatibility, love, faithfulness, courage, patience, enthusiasm, sympathy, reverence, prayer, discernment, thankfulness, wholeheartedness, and punctuality, as the necessary components in the spirit of the true teacher. A wonderful handbook for individual reading or training-class study. It has an appendix of biographies of General Conference Sabbath School Department leaders, past and present. 128 pages. Review and Herald Publishing Association, \$3.50.

The many friends of Miss Louise Kleuser, long an integral part of the staff of the Ministerial Association of the General Conference, will be pleased to know that now in retirement she has been able to gather together some of her choicest poems for a new Window Tree gift book of the Review and Herald Publishing Association under the title *To Heights Beyond*. Many of these 60 or more poems have appeared in our periodicals in time past. Some of them are new. All of them breathe the spirit of bright hope and confident faith that marks the Advent believer in all the world. The themes are varied and grouped under six divisional titles. A unique feature of this lovely white-bound, gold-stamped gift book is its index to spiritual lessons and topics, useful to anyone seeking an appropriate poem for some special occasion. 64 pages, \$2.50.

## In Remembrance

ALLAN, Harry—b. 1900, Missouri; d. Dec. 17, 1967, Montebello, Calif. Survivors are his wife, Edith; two daughters, Winifred Schmidt and Wilma Richardson; and a son, Robert.

ANDERSON, Walter Bernadotte—b. Nov. 21, 1893, Minneapolis, Minn.; d. Feb. 1, 1968. Survivors are his wife, Vera; two daughters, Waldreen Snyder and Gwendolyn Swensen; and two brothers, Elders C. V. and V. G. Anderson.

BAHM, William A.—b. Sept. 28, 1904, Amite, La.; d. March 7, 1968, Memphis, Tenn. He is survived by his wife and daughter.

BAKER, Elmer Oscar—b. Oct. 5, 1878, Michigan; d. Feb. 13, 1968. Survivors are three sons, Phillip, Robert, and Rolland.

BAKER, Mrs. Fred—b. Nov. 9, 1907, Poplar Bluff, Mo.; d. Feb. 29, 1968.

BARBER, Ethel C.—b. Oct. 4, 1877, Sistersville, W. Va.; d. Feb. 20, 1968, Cleveland, Ohio.

BIRD, Ola Almeda Williams—b. March 15, 1886, Jonesboro, Ark.; d. Feb. 13, 1968, Benton, Ark. Survivors are her husband, J. E. Bird; two sons, James and John; and a daughter, Elva Lee Moore.

BOYNTON, Gerald Willis—d. Jan. 3, 1968, Ooltewah, Tenn. For 11 years he was head of the industrial education department of Madison College, and from 1945 to 1957 he headed the industrial education department of Southern Missionary College. One year was spent in Southwestern Union College setting up the industrial education program. Survivors are his wife, Evelyn Vaughn Boynton; a son, Gerald Wayne; and a daughter, Bonnie Clements.

BRINCKLEY, Charles Winfred—b. March 5, 1885, Kansas; d. Jan. 26, 1968, Bellflower, Calif. He is survived by his wife, Nooresa, and son, Charles.

BRINGLE, Maria Helen Roberts—b. Aug. 10, 1872, Snowhill, Kans.; d. Feb. 16, 1968, Boulder, Colo. She entered the colporteur work in her late teens, and after marrying Arthur Sherman Bringle she worked with him in publishing work in New England and ministerial work in Kansas. After he retired for health reasons she became the first representative of the Christian Record Braille Foundation and carried on this work in Kansas for more than 50 years. She is survived by two sons, Arthur Sherman and Alten A.

CAMP, Lottie—b. March 22, 1882, Marcellus, Mich.; d. Nov. 1, 1967, Niles, Mich. Surviving is her husband, Fred. [Obituary received March 5, 1968.—Ems.]

CARVIL, Harold Mayhew—b. June 13, 1880, Maryville, Nova Scotia; d. Feb. 5, 1968, Torrance, Calif. Survivors are three sisters, Caroline Sapp, Adah Hutchins, and Georgie Requa.

CLARK, Susie Ross—d. Jan. 22, 1968, at the age of 81 years. Survivors are her husband, W. E. Clark; two sons and five daughters.

CORBIN, Lee Alvin—b. Oct. 10, 1882, Hill County, Texas; d. Feb. 2, 1968, Rusk, Texas. Survivors are, three sons, Dure, Douglas, and Lee, Jr.; five daughters, Mira Moreland, Nona Buchanan, Doris Rich, Lura Parmley, and Lou Pearl Jowell.

CORNELIUS, Pearl Harris—b. July 23, 1891, Midland, Mich.; d. Feb. 23, 1968, Lodi, Calif. Her husband, Charles, survives.

CORNISH, Rosa E.—b. Jan. 18, 1876, Magnolia, Iowa; d. Sept. 18, 1967, Oakland, Calif. Survivors

are two daughters, Ethel Childs and Gladys Fisher; a son, Harold. [Obituary received March 4, 1968.—Ems.]

CRANDALL, Belva Lucille—b. Dec. 19, 1910, Odon, Ind.; d. Feb. 11, 1968, Encino, Calif. She is survived by her husband, Clare F.; and three daughters.

DANT, Blanche McCauley—b. March 21, 1888, Washington, D.C.; d. Oct. 10, 1967, Spartanburg, S.C. [Obituary received March 6, 1968.—Ems.]

DAVIS, Alyce Etta Phillips—b. Sept. 19, 1899, Ruth, Nebr.; d. Feb. 3, 1968, Pasadena, Calif. Among survivors is her son Charles Marshall.

DAVIS, Emlen Everett—b. Jan. 14, 1906, Philadelphia, Pa.; d. Jan. 31, 1968, Los Angeles, Calif. Survivors are his wife, Hazel, and a daughter.

DOYLE, Ida E.—b. Sept. 29, 1886, Illinois; d. Feb. 17, 1968, Tonasket, Wash. Surviving is a son, Alvin.

EARLE, Amelia Ziegler—b. Dec. 9, 1883, Minnesota; d. Jan. 30, 1968, Long Beach, Calif. She is survived by a sister and two brothers.

EKHOLM, Anna—b. Jan. 20, 1880, Motala, Sweden; d. Feb. 27, 1968, Portland, Ore. Survivors are a son, Earl Rohlf; a daughter, Virginia Spigler; and her mother, Edla Nordstrom.

ENGEN, Hartman C.—b. Sept. 25, 1892, Elling, Denmark; d. Feb. 12, 1968, Battle Creek, Mich. He is survived by two sons, Dr. Paul C. Engen and Floyd W. Engen; and two daughters, Florence Gullett, and Betty Nicholls.

FAULKNER, Lola Estelle—b. Sept. 29, 1876, Logan, Utah; d. Jan. 1, 1968, Glendale, Calif. Survivors are three sons, Howard, George, and Monroe; two daughters, Thelma Weston and Fern Lutes.

FISHER, Alvin Lee—b. Dec. 14, 1918, Corona, Calif.; d. Feb. 16, 1968, Merced, Calif. He is survived by his wife, Emmie; three sons, and three daughters.

FLORY, Dora Etha Kirk—b. Aug. 11, 1891, Bel-lotta, Calif.; d. Jan. 29, 1968, Hanford, Calif. Survivors are her husband, Lambert; and a sister.

FROBERG, Amelia—b. Jan. 27, 1890, Iron Mountain, Mich.; d. March 3, 1968, Powers, Mich.

GRISANTI, Dolores—b. 1880, Sonora, Mexico; d. Jan. 23, 1968, Anaheim, Calif. Survivors are three sons, Raul, Ray, and Daniel.

HAMREN, Fern—b. Oct. 9, 1897, Trout Creek, Ontario; d. Feb. 17, 1968, Chico, Calif. Survivors are her husband, Wayland; two sons, and four daughters.

HANKINS, Winferd Cameron—b. Jan. 26, 1880, Sigourney, Iowa; d. Feb. 4, 1968, Sanitarium, Calif. The Hankinses studied at Washington Missionary College prior to going to China in 1905 as missionaries, where they served for 19 years. After returning to America Elder Hankins worked in the Michigan Conference as pastor and evangelist for 20 years. In 1945 he moved to the Arizona Conference and retired in 1961 at the age of 81 after working 58 years as an Adventist minister. He is survived by two daughters, Mrs. Norris Aldridge and Mrs. Alfred Wical.

HARRELL, Eula McCutcheon—b. March 16, 1889; d. Feb. 21, 1968, Ukiah, Calif. Mrs. Harrell was a Bible instructor and colporteur for many years. Survivors include a brother.

HASKINS, Arthur John—b. Feb. 16, 1893, England; d. Jan. 26, 1968, Michigan. Survivors are his wife, Helen; and three daughters, Betty Davis, Sylvia Scheurich, and Doris Zutz.

HIATT, D. L.—b. June 3, 1896, Winchester, Ind.; d. Jan., 1968, Fla. Survivors are his wife, a son, and a daughter.

HOLDSWORTH, Geneva—b. Feb. 8, 1915, Conesville, Ohio; d. Jan. 4, 1968, Coshocton, Ohio. Sur-

vivors are her husband, Carl, and a daughter, Norma.

HUESMAN, George Christian—b. April 25, 1882, Magnolia, Del.; d. Feb. 27, 1968, Hagerstown, Md. Survivors are his wife, Bessie; a daughter, Mrs. William Stephens; and a foster son, Henry Keiper.

HYATT, Mary Elizabeth—b. Dec. 27, 1881, Jonesville, Va.; d. March 9, 1968, Takoma Park, Md. Her daughter, Mrs. W. W. Eastman, survives.

JOHNSON, Edith—b. March 25, 1880, Morley, Mich.; d. Jan. 13, 1968, Wilmington, Calif. She is survived by her husband, H. W. Johnson; and two sons, Richard and Russell.

JOYNER, Velma Elisabeth Bland—b. Jan. 13, 1897, Kemper County, Miss.; d. Feb. 2, 1968, Cloverdale, Calif. Survivors are two sons, Jacob and Jerry.

LEA, Nora Mabel—b. Nov. 6, 1876, Vernon County, Mo.; d. Feb. 19, 1968, Los Angeles, Calif. Survivors are three children, Audrey Cardey, Graec Rue, and Dwight H. Lea.

LEACH, Florence Marie—b. April 8, 1916, Fredericktown, Ohio; d. Feb. 20, 1968, Columbus, Ohio. Survivors are a daughter, Jeanne McAdams; and three sons, Larry, Jack, and William.

LIVINGSTON, John Thomas—b. Jan. 14, 1885, McNairy, Tenn.; d. Jan. 28, 1968, Rolla, Mo. Two sons and a daughter survive.

MC FADDEN, Rachel Jackson—b. March 15, 1886, Virginia; d. Feb. 6, 1968, Williamsport, Md. Survivors are her husband and 12 children.

MILLER, Walker—b. April 1, 1892, Truxton, N.Y.; d. Feb. 6, 1968, Azusa, Calif. Survivors are his wife, Armada; and four sons.

NESBIT, Effie A.—b. Oct. 3, 1891, South Dakota; d. Feb. 7, 1968, Clinton, Mo. Survivors are a brother, Edgar; and a sister, Alta Nesbit.

NOLAN, James H.—b. June 13, 1908, Boiling Springs, S.C.; d. Feb. 11, 1968, Spartanburg, S.C. Survivors are his wife, Mary Lou; daughter, Jane Ann Westbrook; and two sons, James E. and Ronnie.

NOLAND, Esther Jane—b. March 28, 1923, Braceville, Ohio; d. Feb. 15, 1968, Ft. Thomas, Ky. Survivors are her husband, Keylor Noland; her parents, John and Anna Elie; three sisters and two brothers.

NYE, Blanche Ruth Winans—b. Feb. 22, 1891, Crittenden, N.Y.; d. Feb. 15, 1968, Syracuse, N.Y. Survivors are her husband, James Ervin; a son, Vernon; a stepson, Roland; two daughters, Eileen Hornberger and Vivienne M. Nye.

OSBORN, Telsie—b. Aug. 4, 1881, Yeddo, Ind.; d. Jan. 9, 1968. Two daughters survive.

OVERTURE, Ellen V.—b. Sept. 27, 1899, Bozeman, Mont.; d. at Milwaukie, Ore. Survivors are her husband, Wayne; a son and five daughters.

PATTERSON, Everett J.—b. April 5, 1901, Whitney, Tex.; d. Jan. 22, 1968, Los Angeles, Calif. Survivors are his wife, Lillian; his mother; five daughters, and two sons.

PETERS, John R.—b. Oct. 4, 1896, Cincinnati, Ohio; d. Feb. 20, 1968, Glendale, Calif. Dr. Peters served his country as a psychiatrist in both world wars and for the past 17 years has been professor of psychiatry and head of the department at Loma Linda University. Survivors are his wife, Gertrude; and a daughter, Gwendolyn Jasperson.

PETERSON, Lena O.—b. Sept. 17, 1871, Sleepy Eye, Minn.; d. Feb. 7, 1968, Mountain View, Calif. She is survived by four daughters, Evelyn Hempel, Nina Nelson, Dorothy Running, Annetta Joers.

POOL, Amye—b. Feb. 22, 1907, Webber Falls, Okla.; d. Nov. 4, 1967, Santa Paula, Calif. She is survived by her husband, Guy; and five sons. [Obituary received March 11, 1968.—Ems.]

QUADE, Harold N.—b. June 13, 1895, Dubuque, Iowa; d. Feb. 13, 1968, Paradise, Calif. He served as principal of a school and secretary of the Foo Chow Mission in China for seven years. Survivors are his wife, Myrtle; two sons, Neil and Eugene; and a daughter, Dorothy.

RACE, Alta D.—b. May 9, 1887, DeWitt, Mich.; d. Jan. 26, 1968, Riverside, Calif. Survivors are a son, William S. Race; two daughters, Mrs. Lazell J. Wall and Mrs. Harold M. Cherne.

RUEDY, Beulah Tarrant Huguley—b. Aug. 14, 1877, Plano, Tex.; d. Feb. 14, 1968. She was the daughter of the pioneer minister J. M. Huguley.

SANDERSON, William Jennings—b. Nov. 19, 1906, Rockwood, Tex. He is survived by his wife, Ila Mae.

SCHAEFER, Amelia M.—b. Feb. 9, 1885, Tanto, Ill.; d. Feb. 23, 1968, Oakland, Calif. Survivors are two sons, Joseph and Charles; a daughter, Clarie Marie.

SCOTT, Zema Morrow—b. May 15, 1894, Lone Oak, Tex.; d. Feb. 15, 1968. Survivors are three daughters, Mrs. Gordon Jones, Mrs. Irene Norman, and Mrs. Fred Kear.

SIEBOLD, Ruth—b. Jan. 17, 1907, Convoy, Ohio; d. March 4, 1968, Hinsdale, Ill. Her husband, Edward, and three sons survive.

## The Resurrection

By LOUISE C. KLEUSER

"I am the resurrection";  
In Me death lost its sting;  
I am thy life's perfection;  
Break forth, cold earth, and sing!  
Death's musty prison walls  
Must set sin's captives free;  
I have the keys of David  
For life eternally!

"I am the resurrection";  
Trust thy whole self to Me,  
Then satisfied in glory,  
Live on eternally!  
'Tis but a little while  
The grave must be thy cot;  
Thou'rt graven in My image  
And I'll forget thee not!

SIMMONS, Lewis Claibourne—b. Nov. 5, 1884, Urbana, Mo.; d. Feb. 23, 1968. Survivors are his wife, Nellie Zelma; a son, LeRoy; and two daughters, Dorothy Gallagher and Mildred Armstrong.

SINKSEN, John A.—b. July 15, 1901, Moline, Ill.; d. Jan. 30, 1968, Shreveport, La. In 1948 he entered denominational service in southern California and at the time of his death was employed by the Arkansas-Louisiana Conference. He is survived by his wife, Ruth.

SMITH, Arthur F.—b. March 11, 1893, Ava, Mo.; d. March 1, 1968, Phoenix, Ariz. Survivors are his wife, Edith; a son, Robert; and a daughter, Shirley Kimball.

SPAULDING, Clarence G.—b. April 4, 1897; d. Feb. 21, 1968. He is survived by his wife, Lillian; four children, Elwyn J., Ruth Johnson, Rose Buhler, and Jean Milton.

TUBBS, Travis Terry—b. Sept. 21, 1900, Lubbock, Tex.; d. Feb. 23, 1968, Lubbock, Tex. Survivors are his wife, Bess; a son, Teddy; and a daughter, Virginia Caviness.

VOSS, Ora—b. Sept. 22, 1883, Wichita, Kans.; d. Dec. 6, 1967. Her daughter, Helen McQuiston, survives.

WAREHAM, Elizabeth—b. Jan. 21, 1888, in South Dakota; d. Feb. 22, 1968, Napa, Calif. Twelve children survive.

WILKINSON, Benjamin George—b. June 20, 1872, Hamilton, Ont., Canada; d. Jan. 25, 1968, Riverdale, Md. His family became Adventists through the reading of *The Great Controversy*. In 1891 he began to study for the ministry at Battle Creek College. The following year he began evangelism in Wisconsin. He received his B.A. degree in 1897 at the University of Michigan. He became dean of theology at Battle Creek College that same year. He was called to the presidency of the Canadian Conference in 1898. The following year he became dean of theology at Union College. From 1901 to 1905 he was president of the Latin Conference (now Southern European Division). During those years he started our work in Rome, Paris, and Spain. Maude Morrison became his wife in 1902, and to this union two sons were born, both of whom preceded him in death. Upon his return to the United States he labored in the Columbia Union holding evangelistic services in large cities, such as Pittsburgh, Philadelphia, Washington, D.C., and Charleston, W. Va. For five years he was dean of theology at Washington Missionary College. In 1908 he received his Ph.D. degree from George Washington University. In 1909 he became president of Columbia Union Conference, which responsibility he carried for more than ten years. His wife died in 1911 and in 1914 he was united in marriage with Dorothy Harris. To this marriage a son was born, Dr. Rowland Wilkinson, who survives. In 1920 he became president of the Kansas Conference. For a time he served as temporary mission superintendent in Haiti. In 1923 he became president of the East Pennsylvania Conference. Following this he gave 24 years of consecutive service to Washington Missionary College. From 1936 to 1946 he served as president of the college. He retired from active work after 56 years of service. Two of his literary productions are *Truth Triumphant* and *Our Authorized Bible Vindicated*.

WILLIAMS, Martha Ann—b. Nov. 19, 1874, Keokuk, Iowa; d. Feb. 20, 1968, Columbus, Ohio. Three daughters survive: Mrs. Ethel Thompson, Mrs. Sam Wiseman, and Mrs. Nina Knox.

WISEMAN, Hattie C.—b. Nov. 5, 1882, in Indiana; d. Jan. 22, 1968, Long Beach, Calif. She is survived by her husband, Elbert C.; a daughter, Nell Eyer; and a son, Jerauld H.

WOODS, Lulu Muriel—b. July 31, 1887; d. Feb. 16, 1968, Nevada, Iowa. Surviving is a daughter, Jeanette.

WOOLEY, Mrs. Fronie—b. Nov. 24, 1874, Llano County, Tex. Survivors are two daughters, Mrs. Claude Byrd and Mrs. Frank Stevens; and a son, Excelsior Strawn.

## Of Writers, Articles, and Miscellany...

As we write these lines spring has suddenly "sprung" here in the Washington, D.C., area. The pale-pink blossoms of the Japanese cherry trees are in full bloom around the Tidal Basin. The fading crocuses are yielding their glory to jonquils and violets. Redbud and magnolia blossoms are vying with the gay yellow of forsythia bushes for the attention of passers-by. Lawns that were sand-colored but a few days ago have suddenly turned green (urged on by generous applications of 5-10-5, 10-6-4, and other fertilizers).

Not to be outdone by nature, the REVIEW and HERALD decks itself this week with four colors throughout—and at no additional cost to the subscriber. Usually the REVIEW has 32 pages. This week it has 48. The extra pages—many of them as colorful as a flower garden—are devoted to advertising.

For many years our advertisers have taken the opportunity to set before our readers a dazzling display of their products just before the camp meeting season, and again in the fall shortly before the year-end holidays. Readers have appreciated this, for it has enabled them in the quiet, unhurried atmosphere of their homes to "shop" for the "best buys"

offered in periodicals, books, foods, and miscellaneous items useful for church, Sabbath school, and missionary work.

In this issue we have attempted something unusual—we have brought the advertisements together so that they may be removed and kept for reference. If you like this, let us know.

Since the question is sometimes asked whether the usual number of pages for editorial material is maintained in "color" issues, we answer "Yes." General articles, news stories, features, editorials, occupy their regular amount of space; the advertisements are extra, a "plus." We appreciate our advertisers. They help us keep the quality of the REVIEW HIGH. We know you appreciate them too—for they help us keep the subscription price LOW.

Happy reading to you! And satisfying buying!

N. R. Dower, who writes this week on "The Need for Revival" (see p. 2), is a native of Newfoundland, Canada. He is a graduate of Columbia Union College and has studied at the Seventh-day Adventist Theological Seminary.

He began work for the church in 1935 as a pastor-evangelist in Pennsylvania. The next year he was dean of men and taught Bible at Atlantic Union College. After a period of pastoral-evangelistic work he served as president successively of the Texico, Texas, and Washington conferences. He has held his present post as secretary of the General Conference Ministerial Association since 1966.

## Review and Herald

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

EDITOR: KENNETH H. WOOD

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## Church Calendar

Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering	
(Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10

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

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

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

# News of Note

## More Than 1,000 Baptisms Reported by South Central

The eleventh biennial session of the South Central Conference was held April 7 at Oakwood College, Huntsville, Alabama. President C. E. Dudley reported 1,090 baptisms for 1966-1967.

The net gain in membership for the two-year period was 541 and the membership has grown to 5,787.

In his report, the secretary-treasurer, J. A. Simons, revealed a tithe income of \$801,099 during the biennium. This was an increase of \$153,345. The general missions offerings totaled \$230,552. Six new church buildings have been erected or secured during this period.

All officers and departmental secretaries of the conference were re-elected.

F. L. BLAND

## Southern New England Shows Confidence in Education

One of the outstanding characteristics of the twenty-first biennial session of the Southern New England Conference was the importance the constituents place on Christian education.

There are three senior academies in the conference, two day schools and one boarding school. All three institutions are housed in new and adequate buildings. To provide for these, more than \$800,000 was given or appropriated during the past two years. In addition to this, many new elementary school buildings have been erected.

With all this, the conference funds have increased rather than declined. Southern New England ranks high in per capita mission giving and Ingathering received.

Lowell Bock and his associates were re-elected for the coming biennium. Arthur Harms, the former treasurer, has gone to Ohio in the same capacity, and Donald Russell was elected to serve as treasurer. Good increases were reported in every department. Baptisms and membership are at an all-time high.

D. W. HUNTER

## Gift Bible Evangelism Fruitful in Northern Europe

The Gift Bible Evangelism program is bringing greater results in Northern Europe than any other single project used in recent years, reports Maurice T. Battle, division lay activities secretary. There have been many baptisms already in difficult areas.

"When the present stock of Bibles has been used, we will have placed 17,000 Bibles in the homes of the people, in spite of the high cost of Bibles in Europe and especially in the Scandinavian countries," writes Pastor Battle.

From the most northern city in the world, Hammerfest, Norway, comes a

first report of baptisms from Gift Bible Evangelism. In one district in Denmark baptisms have doubled as a result of this new missionary approach. In Birmingham, England, the pastor reported that 67 people were attending church on Sabbath as a result of the Gift Bible Evangelism program.

J. ERNEST EDWARDS

## May 11 Offering to Supply Literature for Servicemen

Day by day more and more Seventh-day Adventist young men in the United States are being called to the colors. They are being sent to all parts of the world, and increasing numbers find themselves in Southeast Asia. Current magazines and newspapers give a pictorial story of the hardships suffered by these young men.

On May 11 an offering will be received in all our churches in North America to supply Adventist servicemen and chaplains with Sabbath school quarterlies, church magazines, and other spiritual literature. This is an urgent appeal to support these youth with good literature to strengthen them in their spiritual growth while in the service of their country.

KENNETH H. EMMERSON

## Potomac Conference Session Chooses Pastor as President

Potomac Conference delegates, meeting for the twenty-third session in Takoma Park, Maryland, April 14, elected Fenton E. Froom, pastor of the Takoma Park church, as president.

Caris H. Lauda, who served for four years as president of the conference, has joined the General Conference staff as executive secretary of the Association of Self-Supporting Institutions and acting secretary for North American Missions.

Conference membership is now approaching 12,000, and tithe per capita was \$250.40 in 1967. Sales by literature evangelists topped previous records, soaring above \$557,000. A large spectrum of activities constitute a well-balanced program in the Potomac Conference.

Such reports were capped by the achievement of Takoma and Shenandoah Valley academies in world mission Ingathering. Takoma Academy in only a few days brought in nearly \$27,000.

R. G. Burchfield will continue as secretary-treasurer. G. L. Swanson was elected manager of the Book and Bible House, with D. Chappell as assistant manager. Other members of the Potomac Conference staff will continue.

The session laid plans to strengthen the lay activities and Sabbath school departments by electing separate leaders for each department. Their names will be reported when calls have been duly processed.

W. R. BEACH

## Southern Union Holds Historic Youth Congress

A history-making, fully integrated Southern Union Youth Congress, held in Atlanta's Civic Auditorium, on April 11-13, attracted an overflow crowd of nearly 10,000.

Answering the challenge of the congress theme, "Commitment '68," thousands of youth responded to altar calls made by Neal C. Wilson and John H. Hancock. The Spirit of God led to decisions of surrender and Christian service.

Ellsworth Reile, union MV secretary, and his team of youth leaders planned and directed this congress, which included presentations by Paul Harvey, David Wilkerson, Archie Moore, and devotional messages by C. D. Brooks and D. A. Delafield.

There was much youth participation, not only in the nine discussion groups scheduled but also in every public meeting. Many months of preparation went into the musical program, which featured groups from Southern Union schools. Wayne Hooper was guest conductor for the 500-voice mass choir, and Norman Krogstad directed the mass band. The King's Heralds, Voice of Prophecy Hymn Singers, and Brad and Olive Braley added to the inspiration in music.

On Friday afternoon 75 MV Silver Awards were presented during Youtharama, a program of tumbling and balancing, Pathfinder skills, and weight-lifting by Walter Horton, holder of the Mr. America Iron Man title. Later in the congress 71 Master Guides were invested.

It was a thrilling moment when Donna June Taylor received the first MV Gold Award to be presented anywhere in the world. Miss Taylor has been leader of the student missionary program at Southern Missionary College this year. Eleven student missionaries from Southern Missionary College and one young man from Oakwood, under appointment for overseas assignment, were interviewed at the congress.

JOHN HANCOCK

## IN BRIEF

✦ Six public campaigns by lay evangelists are now in full swing in the Northern California Conference, reports J. B. Church, lay activities secretary. "We are expecting a larger number of lay meetings to begin in the near future."

✦ Baptisms in the South American Division for 1967 were 25,607, according to figures just released by M. S. Nigri, division secretary. Membership stood at 204,105 at year's end. Through the work of laymen in the Gift Bible Evangelism program and in other branches of the work, and through evangelistic campaigns planned for this year, the division hopes to baptize 34,000 before December 31.