



Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

November 7, 1966
Vol. 145 No. 4



When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit (Acts 2:1-4, R.S.V.).

The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit.—*The Acts of the Apostles*, p. 50.

"To Tell the Truth"

About Seventh-day Adventist Missions

By MARVIN H. REEDER

TWO men from Sarawak, Malaysia (Borneo), mixed well with radio and television interviewers and program directors from service clubs across the nation. "Instant good will" is what we wanted and "instant good will" is what we received. They mixed well with Seventh-day Adventists assembled at camp meetings and in local churches. The reaction to these two men, Richard C. Hall, president of Sarawak Mission, and Iban Chief Rayong, former headhunter and now elder of a Seventh-day Adventist jungle church, was instant.

Many Seventh-day Adventists remember Pastor Hall as the flying missionary from Laos. He is the man who worked closely with the late Dr. Tom Dooley and finally succeeded in flying the doctor's piano out of Laos when the political situation worsened. Incidentally, that piano is on duty now in our Ayer Manis school in Sarawak, but that is another story.



GORDON ENGEN

James R. Youngberg (center), son of the man who brought Christianity to Rayong's village, met the chief and Richard Hall.



GORDON ENGEN

Chief Rayong demonstrates for Bob Hynes (right), of WXYZ, Detroit, how he used to perform a war dance before challenging his foe to a duel, which would end in one or the other losing his head. Richard Hall, president of Sarawak Mission, looks on.

Still others will remember Pastor Hall as the man who landed on a jungle airstrip softened by tropical rains and ground-looped his plane. The damage was not extensive, but the plane could not be flown. A government helicopter came to take the plane out for repairs, but when the copter was about 400 feet in the air, the sling broke, causing the disabled plane to fall and be completely destroyed. Hall has a new plane now, and with two-way radio he checks the condition of his jungle airstrip before landing.

The General Conference and the Far Eastern Division asked the flying missionary to represent the church this summer in a five-week trip across the United States. On his own, and with private funds, Hall brought Chief Rayong along to help him tell the story of the success of Adventist missions.

The men followed an extremely tight schedule for five weeks of personal appearances. Typical was the Lake Union Conference schedule of which Gordon Engen, union public relations secretary, reports, "During



E. L. ALLEN

Don McNeill (left), Richard Hall, and Rayong on *The Breakfast Club* program, heard all around the world.

their Lake Union itinerary, which lasted seven days, Pastor Hall and the chief appeared on seven television programs and eight radio stations, in addition to eight appointments at Michigan camp meeting, one at Hinsdale Sanitarium, and two with newspaper reporters."

Included in the tour were stops in Portland, Oregon; Seattle, Washington; Chicago, Illinois; Detroit and Lansing, Michigan; New York, New York; and San Francisco and Los Angeles, California.

However, listing major stops on their tour only begins to tell the story of Hall and Rayong's visit to the United States. Sandwiched between personal appearances at camp meetings and local Adventist churches were dozens of interviews on radio and television plus speaking engagements at service clubs.

In New York City alone it is estimated that more than seven million persons had opportunity either to see or to hear these two ambassadors of modern missions on radio and television. While in the city, Hall and Rayong also filmed a sequence for *Faith for Today* that will be viewed by additional millions across the nation.

One national appearance on *To Tell the Truth* (aired August 19) featured Pastor Hall and a color film clip of mission activity in Malaysia. The panel did not guess Hall's identity, but time was given for Hall to tell briefly of his work and to tell the audience of 6 million persons that his work was sponsored by the Seventh-day Adventist Church. After interviewing Pastor Hall, officials of the *To Tell the Truth* program were so impressed that they arranged for a later taping and flew Hall back to New York City from Los Angeles to

get his story before their national audience.

One radio interviewer asked for a second interview to be taped after he completed the first 15 minutes of live time on the air with the two men. Reporting on the Alan Burke Show (900,000 actual viewers), Pastor Don Hawley, public relations secretary for Greater New York Conference, said, "Burke's studio audience has never been known for its quietness or timidity, but during Hall's presentation they were completely engrossed."

So it went across the nation. Appearances in Chicago, Detroit, and Lansing were highlighted by appearances on radio and television, including an hour-long filming for educational television. Michigan youth will be seeing Seventh-day Adventists in action all through the coming school year!

To our people, the presence of Pastor Hall and smiling Chief Rayong was tangible evidence of the continuing value of missions. The chief gave ample evidence of the working of the Holy Spirit on primitive hearts and minds. Wherever the duo appeared among Seventh-day Adventists the response was instant good will, just as it was in public appearances. An evidence of Adventist good will was the doubling and tripling of camp meeting missions offerings where the men were featured.

Good will for the church among the people of the world may not always bring immediate tangible results. However, we can be certain the results will come. It is very likely that Iban Chief Rayong's visit to the United States may eventually be of greater help to Americans than the visit of Pastor Hall to the villages of Sarawak, Malaysia.



GORDON ENGEN

Tribesmen of Borneo shoot poison-tipped arrows with this combination weapon—spear-blowgun—demonstrated by Rayong.



GORDON ENGEN

Chief Rayong holds a human skull. Skulls were treasured by Borneo headhunters, who believed the spirits lived in them.

AMONG those who gathered for this year's Autumn Council were a number who were attending for the first time as delegates.* One of these "freshmen" was Fenton Froom, president of the Potomac Conference since last April.

He went to Toronto knowing a little of what went on at Autumn Councils from having sat in on some of the discussions last year at the Takoma Park church, of which he was then pastor. "I came half expecting what has transpired," he said while the meetings were still in progress, "yet it is quite different from what I anticipated, not having attended before." The differences, he admitted, were not so much in what was voted as in the way committee work was handled and the openness of discussion.

While Elder Froom was away from his office in Staunton, Virginia, for more than a week, routine administrative work was cared for by R. G. Burchfield, secretary-treasurer, and Elder Froom's secretary, Mrs. Gerald Bras. With the help of the telephone Elder Froom kept up to date with conference affairs and shared developments at the council with his staff. In fact, the telephones outside the council rooms were kept busy by conference, union, and division leaders.

A number of the wives of conference presidents came to Toronto with their husbands, but Mrs. Froom remained at home with their 12-year-old son LeRoy, who is named for his grandfather, former secretary of the GC Ministerial Association and author of such works as *The Prophetic Faith of Our Fathers*. The Fenton Frooms also have two married daughters—Margrete Jones, of California, and Marilyn Johnson, of Michigan—and a 20-year-old son, Fenton, Jr., a premedical student at Columbia Union College.

The "Program and Agenda" booklet placed in each delegate's hands the first day listed Elder Froom among the 150 members of the finance committee. This committee processed many resolutions on the handling of funds, the wage scale, and the allotments for GC institutions. "It has been a very interesting experience," he said, "particularly in thinking of the world needs. We sometimes see just our own part of the field, our Potomac Conference, our academies, our churches, the institutions of the union in which we serve. But here you begin to see the complexity of a global work that is almost beyond a person's imagination

* A partial list: W. L. Murrill, C. W. Skantz, G. M. Schram, C. Victor Way (North America); Alf Lohne (Northern Europe); and B. L. Archbold (Inter-American Division).



Fenton Froom, president of the Potomac Conference (center with back to camera), joins in an informal Columbia Union Conference committee meeting in the corridor. The others (from left clockwise) are W. A. Thompson (Allegheny East), Philip Follett (Ohio), Cyril Miller (Chesapeake), Union President Cree Sandefur, Union Treasurer T. R. Gardner, D. B. Simons (Allegheny West), is partly hidden, and W. B. Quigley (New Jersey).

With a New Conference President at the Council

when he is not familiar with it. You are talking about the problems of all the world divisions where problems are more extreme, perhaps, than ours."

Elder Froom noted the frankness of the men from different parts of the world in their discussion and the fairness of the chairman of the finance committee, K. H. Emmerson, treasurer of the GC, in opening the floor to the viewpoint of everyone who wanted to speak on the issue. He found that the time spent in committee work flew by rapidly because of the free exchange of ideas and the discussion concerning all parts of the world work. The viewpoint of men and women around the world seems to be quite similar as they consider the development of the work of God, the 53-year-old conference president discovered. "I witnessed a

unity of spirit in concern and mutual interest, no matter whether the man was from Australia or Brazil."

Like many other conference presidents, Elder Froom could often be seen talking with some of his colleagues in the corridors outside the committee rooms, sometimes sharing ideas, sometimes discussing trends, but not infrequently talking about workers who might be called from one conference to another. He estimated that there were probably as many transfers considered unofficially in the halls as there are conference presidents. This, he agreed, was one of the worth-while by-products of Autumn Council.

The calling of workers from one conference to another is more than worth while; it is troublesome. There are not enough men to fill the posts. Concern over this state of affairs in North America led Elder Froom on the final day of the council to make his only speech on the floor. "We must look for men," he urged, "men who will accept the divine call to the ministry. To fill the 100 pastorates now vacant in this division, we must challenge our youth to prepare for the ministry. *We need more preachers!*"

F. D. Y.

Elder Froom (right) visits with another new president, W. L. Murrill, of Washington.



EVANGELISM was seldom far from the thinking of the delegates at the 1968 Autumn Council in Toronto, Ontario, Canada. Reports from the division presidents told what has been done; devotional speakers urged that more must be done; and resolutions adopted by the session sought to find ways to enlarge the church's soul-winning program.

In addition, the council provided the setting for an evangelistic thrust in the Ontario-Quebec Conference. During the weeks preceding the council, evangelistic rallies were held at the Toronto Junior Academy auditorium. Visiting speakers were V. W. Schoen and George Vandeman, of the General Conference. Evangelist Glenn Coon conducted a course in dynamic Christian living at the Willowdale church, with attendance running about 500 for two weeks.

According to Philip Moores, Ontario-Quebec Conference president, church members gave or pledged \$35,000 during the late summer and early fall for evangelism through the mass media of communication. The *It Is Written* telecast began the first of September in Toronto, and since then it has been placed on stations in Hamilton, Port Arthur, Wingham, and Sudbury. At the time of the council, *It Is Written* telephones were receiving more than 600 calls for information each week. The *It Is Written* telecast, scheduled to continue until next spring, now reaches one fourth of the English-speaking population of Canada.

The evangelistic thrust by the Ontario-Quebec Conference reached a high point on the Sunday night of the Autumn Council, when George Vandeman held a double-session *It Is Written* rally in the Canadian Room of the Royal York Hotel. This hotel is the largest in the British Commonwealth. Its Canadian Room was well able to accommodate the 2,500 people who attended the two sessions. About 30 per cent of those who came were not members of the Seventh-day Adventist Church.

Other methods of evangelism are being used also. Church members are taking first lessons of the Voice of Prophecy Bible course to homes in counties where there is now no Seventh-day Adventist church. This is a vast undertaking, for the Ontario-Quebec Conference has the largest geographical territory of any conference in North America and has the largest population—between 12 million and 13 million.

Literature evangelists focused their attention on the area where the Fall Council was being held. They set up displays of gospel literature at exhibitions and fairs, gathering thousands



During a break between sessions of the Autumn Council three delegates compare notes: Alvin G. Munson, treasurer of the Pacific Union; L. H. Netteburg, secretary-treasurer of the Northern Union; and Eldine W. Dunbar, former associate secretary of the GC.

High Lights and Side Lights of the 1968 Autumn Council

By F. DONALD YOST

of names of interested persons. Follow-up work is proceeding with success in three out of four homes.

Pastors of the conference are discovering that telephoning can be much more effective than personal calls. One pastor reported trying all afternoon to reach people at home without success. The next evening he used the telephone, calling eight homes and receiving a response with every call.

One of the song leaders, J. V. Scully, of the GC Religious Liberty Department, as seen from his accompanist's point of view.



Two names apparently had been given him by others. In two homes the families were only casually interested, but four invited him to their homes. One man desired prayer before the telephone visit was over.

All workers in the conference, reports Elder Moores, foresee an increasing tempo in soul winning, not only in Toronto but throughout the conference's territory.

The presence of the leaders of the church from around the world made an evangelistic impact on the churches in the Toronto area and indirectly on those throughout the conference and union. That impact is expected to snowball into larger evangelistic endeavors.

Continued Growth Is the Goal

As readers of the *REVIEW* know, the church's concern for soul winning is not limited to the Ontario-Quebec Conference. It extends throughout the entire world.

The final day of the council was devoted to North American Division matters, and the first two hours of the day were spent in discussing evangelistic plans between now and the General Conference session in 1970. Both Neal Wilson, chairman, and Robert H. Pierson, General Conference president, spoke of their hope for an enlarged program of evangelism during the coming months.

They pointed to the statistical report just released, which shows that the net increase in membership during



Good-by and Hello. Left: Mrs. M. V. Campbell watches as her husband responds to the good wishes of his colleagues and the gift presented by them. Elder Campbell plans to retire January 1.

Right: Robert H. Pierson, GC president, welcomes E. W. Howse, treasurer of the Australasian Division, as he accepts the secretaryship of the new World Foods Service, a General Conference post.

the year ending June 30, 1968, was 2.83 per cent, slightly better than the 2.75 figure of the previous year. This increase of 11,197 brought the North American Division membership on June 30 to 406,975. Elder Pierson noted that during the 12 months preceding June 30, slightly fewer than six persons came into the church for every 100 members. He asked that the workers in North America attempt to raise this to ten for every 100. This means that on the average every ten church members are responsible for the baptism of one person per year.

Comparable figures for the overseas divisions show a net increase of 6.11 per cent as compared with 2.83 for North America. The percentage of baptisms and profession-of-faith accessions to the total membership was 9.19 as compared to 5.8 for North America.

During this discussion Elder Pierson said, "I'd like to see a baptism in every church every week. Thousands will come in, not in a year, but in a day."

Musical Features

Music for the morning and evening meetings, as well as the Sabbath services, was in the care of the council's music committee: John H. Hancock (chairman), associate secretary, GC Missionary Volunteer Department; W. W. Fordham, associate secretary, GC Regional Department; and Walton J. Brown, associate secretary, GC Department of Education.

The special numbers they arranged were provided by both local talent and delegates and their wives. The Willowdale, Ontario, church contributed a duet, quartet, and sextet, and the music faculty of Kingsway College in Oshawa provided much of the Sabbath music. Kathleen Joyce, of England, sang on Sabbath and at the It Is Written rally. Charles Brooks, of the Allegheny East Conference, was another soloist. Corinne Wilkinson, of the General Conference secretarial offices, was a frequent accompanist. Organist for the first evening was A. W. Foster, of Williamstown, New Jersey.

On page 4 of this REVIEW is a feature about a delegate who was attending the Autumn Council for the first time. At the other end of the spectrum was M. V. Campbell, general vice-president of the General Conference, for whom this was the forty-first Autumn Council. He had previously announced his plans to retire December 31, so one morning as he concluded his work as chairman of a session, the council took a few minutes to wish him well and to recognize his service to the church. Several workers paid tribute to him; then K. H. Emmerson presented him with a gift, and Mrs. Beach, wife of the secretary of the General Conference, pinned a corsage on Mrs. Campbell.

Those who held the "record" for having come the farthest were the group from the Australasian Division—L. C. Naden, president; F. T. Maberly, secretary; and E. W. Howse, treasurer. Those who had the shortest distance to come were representatives of the Ontario-Quebec Conference and the Canadian Union, whose offices are in Oshawa, only about 35 miles east of Toronto.

Four laymen attended the council as delegates. Three are regular members of the General Conference Committee. The fourth, Allen R. Buller, of Worthington Foods, came by invitation. Besides these, the delegation for the session was composed of 133 other General Conference Committee members, 30 overseas division officers, 12 North American union secretary-treasurers or secretaries, 60 local conference presidents, 30 institutional leaders by special invitation, and up to ten missionaries on furlough. Not all were able to attend.

In general the men did quite well in recognizing that they were not in the United States. Often accustomed to saying "this country," they usually remembered to think in terms of Canada and the Commonwealth. D. S. Johnson, associate secretary of the General Conference, introduced the British pronunciation of *schedule* (shedule) in deference to the Canadians and other Commonwealth delegates.

Appropriation Outlined

A record of sorts may have been set as O. A. Blake, undertreasurer of the General Conference, brought in the budget; this was his seventeenth. As we noted last week, this budget provides nearly \$47 million for the world field. A large portion of these funds

Further Report of the Autumn Council Nominating Committee

(See October 24 REVIEW, page 32)

Dr. Gordon Hackett, temperance and medical secretary, Inter-American Division

Robert E. Adams, lay activities secretary, South American Division

J. R. Shawyer and Frank Rice, elective members, General Conference Committee, period ending June, 1970

E. W. Howse, secretary, World Foods Service (name previously misspelled)

are appropriations for the overseas divisions, the amounts ranging from nearly \$3 million for Trans-Africa to a little over \$150,000 for Central Europe. In several cases special appropriations increase these amounts. Other significant appropriations are for the operation of smaller conferences and of General Conference institutions throughout North America; for church extension and evangelism; for the educational program, particularly Andrews University and Loma Linda University; for the administrative and departmental expenses of the General Conference itself.

Following the presentation of the budget it is customary for the delegates to rise and sing "Praise God From Whom All Blessings Flow." As they sang this time, some may have remembered the words of Elder Emerson a few days before: "I believe that the greatest period of soul winning for this church is just before us and that we will soon see what we have all hoped for so long—the outpouring of the Spirit of God in all its fullness. The result will be that multitudes will take their stand for the truth and join with the members of the remnant church on their march to the kingdom. We, as responsible leaders, I believe, should chart our financial course for 1969 with an awareness of the world conditions that confront us.

"Our endeavors must be directed to a balanced program, utilizing sound new ideas. We must be conservative, but progressive, . . . seeking the blessing of God for the expanding of the work we so earnestly desire to bring to a rapid conclusion."



Before returning to his pastorate at Sligo church in Takoma Park, Maryland, Delegate William A. Loveless surveys downtown Toronto from the top floor of the Toronto Dominion Bank Tower. Pastor Loveless is deeply concerned about inner-city problems.

A Personal Message From Your General Conference President

HEART to HEART



Dear Adventist Believers in Many Lands:

One of our Adventist ministers was appealing to a young wife and mother to take her stand for the truth. There seemed to be no outward impediment that should delay her decision to unite with God's people. For many months she had hesitated.

"You believe the Seventh-day Adventist message, don't you, Sister Black?" the pastor pressed.

"Yes," the young woman replied, "I do."

"You feel you would like to follow the Lord and keep all of His commandments, don't you?" he queried.

Again the reply was affirmative.

"Then, sister, what is it? Why don't you trust the Lord and step out on His side?" Elder Blank appealed.

Mrs. Black hesitated. Then the truth came out.

"Elder," she began hesitatingly, "I believe all that I have been studying. But there is something I cannot harmonize with your lessons. You have read to me from the Bible that God wants His people to be free from pride—to dress simply and avoid the wearing of gold such as rings and other ornaments."

"That is true," Pastor Blank encouraged. "Do you find this difficult?"

"Not difficult, but I find that some of your members already in the church do not seem to feel this is essential. There is Mrs. Brown, for example. She wears her engagement and wedding rings. I'm just not too sure about joining a church that teaches one thing while some of the members practice another."

Pastor Blank was quiet for a moment. There was really no explanation, for he knew Mrs. Black had spoken the truth. When he continued he pointed out that Mrs. Brown was one of the few exceptions in the church in this regard, and he urged the young wife to follow the Word and not let Mrs. Brown or anyone else be a stumbling block.

Fortunately, Mrs. Brown was a truly dedicated member, and when she heard her example was causing a seeker for truth to hesitate, off came both rings and they have never been worn since. In fact, they were sold and the money was given for missions. And, I may add, Mrs. Black was baptized and she and

Mrs. Brown became fast friends in the faith.

This experience is worth pondering carefully and prayerfully.

Have you ever stopped to think, brother, sister mine, our example—even in what we may consider rather small things—may help or hinder souls in their journey to the kingdom? Every one of us has an influence upon those who are already members and those who are seeking truth. The psalmist prayed that he might never be a stumbling block to his contemporaries: "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel" (Ps. 69:6).

"Them that wait on thee"—let us think of these as struggling church members burdened with problems and cares. They need to draw courage and strength from our example. They may stand or fall according to the lead our lives give.

"Those that seek thee"—let us think of these as the men and women "all over the world . . . looking wistfully to heaven. . . . Many are on the verge of the kingdom, waiting only to be gathered in." Whether they respond and continue Zionward or hesitate and turn away may well be determined by the way our lives touch theirs—whether they see Christ or not.

The servant of the Lord lays it right on the line in these thought-provoking words: "Remember that a lack of consecration and wisdom in you may turn the balance for a soul, and send it to eternal death. You cannot afford to be careless and indifferent."—*Gospel Workers*, p. 35. Directed to ministers, this admonition may well be applied to all of us.

What a challenge! What a responsibility is ours! Surely we dare not be careless or indifferent. Eternal death—what a price—because someone, perhaps you, perhaps I, was off guard!

Prayerfully yours,



God Picked the House

By E. R. REYNOLDS, JR.*

RECENTLY, a group of ministers, among them Robert H. Pierson, came to my home to conduct an anointing service for me. In the course of the service Elder Pierson recounted several personal experiences showing that God answers prayer. One particularly impressed me. Many years ago, while working in New York, Elder Pierson lost his Bible. Since an Adventist minister without his well-marked Bible is like a doctor without his stethoscope, he felt keenly his loss. When, despite earnest prayers, the Bible did not show up, he bought a new one.

Thirteen years rolled by, during which time he worked in Inter-America and in Southern Asia. Then one day in his office in Nashville, Tennessee, the lost Bible turned up. While he had moved around the world, that Bible had been on a world tour of its own, including a journey to South Africa.

Elder Pierson's story reminded me of a Sabbath sermon I heard while in college, calling attention to the three ways in which God answers prayer requests. Sometimes He says Yes immediately. Sometimes the answer is clearly No. But sometimes God says Wait.

So often if the Lord does not answer with Yes immediately, the petitioner is tempted to think his prayer went unanswered.

For example, at the time of my anointing my request was for immediate healing. And though many around the world were adding their prayers to ours, when the service was over there appeared to be no outward difference. Had we been presumptuous? or faithless? Did God not answer our prayer?

I believe the prayer for healing

was answered affirmatively, even though the prayer for *immediate* healing was not. Every week since then, God has given me some token physically to indicate that He did hear the prayers in my behalf. Some may say they are only the result of physical therapy. I attribute the blessing to God. Long ago the psalmist said, "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1). God often works through natural law to accomplish His purpose. This is one reason for the existence of the healing arts.

It is impossible for me to say when, or to what extent, God will heal me. But I firmly believe that God's will should be the basis of every prayer.

I take Romans 8:28 at face value, as meaning that for the believer God's will and way are always best. This view keeps me from embitterment. I do not wish to be like some who seem to revel in their illnesses and delight in recounting their woes, who seem to feel that being sick entitles them to something, and who use illness as a cloak for selfishness. Such persons have my sympathetic understanding. At times, I feel the same way.

Yet, I am convinced that God is powerful enough and has made provision to enable any sane person to overcome, no matter how sick he is. When I think of what Jesus endured, what I face seems as nothing. Prayerful communion with the Lord, coupled with complete trust in Him, can enable the sick to overcome. And who knows but that God in His mercy has lovingly purposed to save them by that means?

After our return from Pakistan my wife and I made our temporary home near the General Conference office building and Washington Sanitarium. After I improved physically we felt it would be wise to locate somewhere else permanently. But where and how? Of course we made it a matter of prayer. God had spared my life. He had brought us home from the mission field. He had answered our prayers in the purchase of a used car and in the search for an apartment that would meet my needs after I would be discharged from the hospital. In numberless ways He gave proof of His love and concern.

There was not much money with which to buy a house; we would simply have to rent. But where?

Several communities were considered. We sent friends in those areas

letters describing our needs. They, in turn, alerted realtors. Since these communities were some distance from us, we could not make a personal search. And so we waited and prayed.

Very little word came from the friends to whom we had written, or from the realtors, to solve our housing problem. No one turned up a single house for rent or for sale anywhere. We dared not leave our temporary home until we had housing.

Then one Sabbath the mail brought a letter from my wife's mother. As soon as we saw that it contained an ad from a union conference paper, we put it all away till after Sabbath. After sunset when we read the ads, one especially attracted our attention. Because of time-zone difference we did not try to telephone them immediately, assuming that since the owners of the house in which we were interested had advertised in the union paper they must be Sabbathkeepers and it would still be Sabbath for them. Because the ad gave only the telephone number, telephoning them was the only way we could reach them. When at last we did call there was no answer.

It was not until late Sunday that we found them home. And the house was still unsold. After we heard the details we concluded that God had picked out the house to meet our needs, and had reserved it for us until we could contact the owners. God answers prayer.

Our conviction deepened after we had the property investigated. The price was just within our budget. The house itself seemed to be more than we had dared ask for.

We asked our parents to look at it. Friends who know construction looked at it and said it would be a good buy. It would have a good resale value in case our plans had to change after moving. So, sight unseen, the house was bought, and preparations began for the move.

We've been in our new home for a while now and it is more than we had even hoped for. I can propel myself into every room, and with the aid of two small ramps I negotiate the entire yard. God even provided the right color scheme for our furniture; and with minor alterations our curtains and drapes will fit the new windows.

One of our first actions when alone in our new house was to kneel and thank God. He is still interested in the day-to-day activities of men. We felt we could not be too far wrong when, knowing our needs and our finances, the Lord of earth and heaven looked the place over and selected our home.

* On October 22, 1966, Elder Reynolds was shot in the head by a would-be burglar at Pakistan Union School. For more details see Miscellaneous column on page 46.

Old Deception in a New Guise

By RUTH JAEGER BUNTAIN

LONG ago a religiously bankrupt Saul hastened to the witch of Endor for supernatural revelation. Disregarding God's instructions to have nothing to do with necromancers (Deut. 19:9-12; Lev. 20:6; 20:27), he sought the help of a spiritistic medium. At his request, she brought before him a satanic impersonation of the dead prophet, Samuel. It was a futile séance, for it only hastened the king's destruction. The next day, defeated by the Philistines, he fell on his own sword. He died "for asking counsel of one that had a familiar spirit" (1 Chron. 10:13).

Today a religiously bankrupt world is hastening to "witches of Endor"—to astrologers, fortunetellers, spiritualists, and psychical practitioners. Betrayed by religionists who have capitulated to modernism, who have nothing more to offer than the skeletal remains of "the faith once delivered to the saints," modern man is turning to the occult sciences for "the keys to the kingdom."

Ironically, in so doing, "enlightened man," the product of an advanced, complex, and supposedly Christian culture, is reverting to the practices of primitive man, the product of a simple and pagan culture.

Primitive man closely related magic with religion. To him it was spirit forces that moved the sun, moon, and stars and caused wind, rain, and lightning. He believed in the survival of ancestral ghosts, in an unseen world peopled with spirits that control human fate. To him these "spirits" were important unknowns.

Modern man is appropriating these same beliefs. He is clothing them with new terminology and adding to them new dimensions. But basically they are the age-old practices of trying to control events by supernatural means. They are practices that have been perpetrated and propagated by Satan and his legions since earthly time began.

Satan is the "brainwasher" par excellence. He is the strategist unexcelled. His approach is through all the avenues of the soul. His weapons are mighty ones. They glitter with the high polish of the pseudosciences and the far-out psychologies. A publication recently carried on its back cover advertisements of books that "chal-

lenge you to explore the frontiers of human experience"—that delve into psychic phenomena. Following are some of the titles and their stated themes: *"Between the Worlds"*: case histories of weeping Madonnas, demons, vampires, mental telepathy, 'living machines'; *Many Lives, Many Loves*: startling report shows how your love life may be predestined—through reincarnation; *Astrology*: what do stars say about the future? *The Flowering Tree*: why over 400 million believe in reincarnation, karma, cabala, mysticism, telekinesis; *The Prospect of Immortality*: startling new scientific breakthrough may enable you to live 1,000 years from now; *Exploring the Psychic World*: psychic experiences of Churchill, Schweitzer, Bernard Shaw and others."

"Marvelous beyond expression is the blindness of the people of this generation," wrote the servant of God. "Thousands reject the word of God as unworthy of belief and with eager

confidence receive the deceptions of Satan."—*The Great Controversy*, p. 561.

Although Satan's "wonders" are "lying" ones and his seeming "righteousness" is all "deceivableness," he will ultimately capture all but those who have fortified their minds with the truths of the Bible. "That mighty being who could take the world's Redeemer to an exceedingly high mountain and bring before Him all the kingdoms of the earth and the glory of them, will present his temptations to men in a manner to pervert the senses of all who are not shielded by divine power."—*Ibid.*, p. 554.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

"The . . . elect," those who cling to the gospel in its purity, who "keep the commandments of God, and the faith of Jesus," will withstand the almost overwhelming delusions that will sweep the world. They will use the same weapon that Jesus used: the Word of God. When their senses are assailed, they will answer, "It is written," "Thus saith the Lord."

They will "seek unto their God" rather than "unto them that have familiar spirits, and unto wizards that peep, and that mutter," and their search will bring them eternal rewards.

Satisfied With Him

By INEZ BRASIER

"The Lord is good to all: and his tender mercies are over all his works." "Thou openest thine hand, and satisfiest the desire of every living thing" (Ps. 145:9, 16).

"I'm fully satisfied with Christ,
More dear He could not be,
And since His love has won my heart
He's everything to me."

All morning my heart has been singing these words of an old song, heard in childhood years. Tasks have seemed easier and harassments fewer. I want to share this song with you.

We should keep constantly in mind the daily care of our heavenly Father—the material needs supplied with all their extras, the sunshine, yes, and the rain, and the love of those nearest. We shall be satisfied with His providing, fully satisfied. Humbly let us pray, "Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2). For truly He has blessed us with the goodness of His house, and our daily cup is full to overflowing.

And yet how often—and it is proper that it should be thus—the heart and soul long for Him, for that communion that keeps us close to Him. We are hungry for the living bread and the water of life. It is our privilege to kneel in His presence until that hunger is filled and that thirst is assuaged, until from the depth of the soul we know, with the psalmist, "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

It is His joy to fill us with His goodness. Let us lean on the window sill of heaven as dawn breaks, seeking God's enriching for the day. Let us wait here until His glory floods the soul and we can say "I'm fully satisfied with Christ—He's everything to me."

Everything? Yes, everything. When this is true, life will have reached its deepest fulfillment. We shall be fully satisfied here and through all the reaches of eternity.

When Mut Disobeyed

By PATSY MURDOCH

"WE'RE SO glad you let us get Mut, Mother," said Sherry. "He's such a nice dog!"

"Yes," agreed Joanie, "we'd get lonesome if we didn't have Mut."

The girls loved their little dog very much, and took good care of him.

One day the neighbors had to go to town and asked Sherry and Joanie to go

along. "You may take Mut with you," the lady said.

Mother gave her permission and the girls put a leash on Mut to keep him safe in town.

When they returned, Joanie took the leash off Mut. He was so excited and happy to be loose again that he ran all around the yard.

And then he headed for the road! "Come back, Mut!" Sherry cried, for she heard a car coming down the road.

But Mut didn't come back! He dashed into the road and . . . a car hit him!

"Mother! Daddy! Come quick!" called the girls. "Mut's been run over!"

The stranger driving the car pulled off the road, got out, and hurried toward them. "I'm so sorry," he said. "I couldn't help hitting your dog. He ran right in front of my car."

"We understand," daddy told the man.

"I'm just thankful it wasn't one of the girls."

Sherry and Joanie bent over their little pet. He looked so sad, and seemed to be saying, "Can't you please help me?"

Daddy carried Mut to the house and placed him on a rug by the door. Joanie and Sherry made him as comfortable as they could, but as the day wore on, Mut seemed to get worse.

"May we ask Jesus to help Mut?" the girls asked as they watched their puppy try hard to get up.

"Of course," said mother, and they all prayed for Mut.

After the girls had gone to bed, daddy said, "Mother, I just don't see how Mut can last through the night!"



H. A. ROBERTS

The girls loved their little dog and took good care of him. The whole family was very thankful that Jesus had made Mut all well.

"I don't either," agreed mother.

Soon they too went to bed. They could hear Mut groaning as they went to sleep.

Daddy got up early the next morning and went out to see Mut. After a while mother heard daddy talking to someone in the kitchen. It was much too early for company. Curious, mother went to the kitchen door and peeked inside.

"My word!" mother exclaimed. There was Mut eating his breakfast as if nothing had happened!

"When I went out the back door," daddy explained, "Mut ran and jumped up on me. He seemed as well as ever, so I brought him inside."

Mother hurried to waken Sherry and Joanie and tell them the wonderful news.

During morning worship, a very happy family thanked Jesus for making Mut well.

Since then, Joanie and Sherry have taken other little children to Sabbath school to learn about Jesus and how He hears and answers prayer.

RESPONSE FROM READERS

Church-State Panel Shows Church's Maturity

EDITORS:

At this point I feel enormously proud of being a Seventh-day Adventist. The reason is the recent discussion of the knotty question of Government aid to the denomination's institutions, the manner in which the discussion was handled, and the manner in which it was reported in the REVIEW AND HERALD. All who participated are to be commended for the candor they displayed. The moderator is to be commended for creating and maintaining an atmosphere in which that candor could operate. The editor is to be commended for the format of the report, which permitted each participant, and each argument, to be identified. Altogether, it was another evidence of the growing maturity of the Seventh-day Adventist denomination.

Many Adventists are troubled by the problems presented when a tradition whose bases are controversial is allowed to grow into a policy. In this instance the picture has long been confusing. Why, if a genuine principle is involved, has it been applied principally, if not exclusively, to the United States? Why, in the United States, have there been such incongruities in its interpretation and application? Why have educational institutions been permitted to accept land, goods, and buildings, but not dollars? Why have institutions been permitted to accept dollars for services rendered (grants of many kinds), from which personnel is hired and the institution is left with equipment that becomes its property with the expiration of the grant, yet direct subsidies for these areas are not permitted? Why have we permitted ourselves the argument that the United States Constitution and form of government justifies an American policy, or the sophistry that the gift of thousands of acres of African land in the past century (Solusi Mission and College) was a private gift

from Cecil Rhodes, when the student of history is tempted to think that Cecil Rhodes was the government and the government was Cecil Rhodes, whether he acted as Cape Colony Prime Minister, or as the president of the South African Company? This introduces the knottiest problem of all: in view of the strong position taken by Mrs. White in the Cecil Rhodes matter, favoring the taking of gifts when no strings were attached damaging to the program or beliefs of the church—recorded in *Testimonies to Ministers* and referred to in the discussion—how could the denomination have set its face in another direction in this matter?

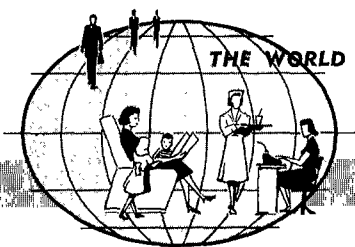
These questions have troubled many Adventists for years. I hope that the discussion now under way will continue on the same mature level until a more satisfactory position can be found.

In my opinion, one of the gems of the discussion was the statement by Roland Hegstad: "If truth lies in other than our traditional positions on this matter, we must manfully stand up and be counted. We also have to consider how public opinion will interpret or misinterpret our positions, and take this into our reckoning. At the same time *we must beware of advocating one course and following another.*" (Italics are mine.)

F. E. J. Harder also has my approval when he said in the discussion, "I see this as a matter of policy rather than of doctrine."

Coming on the heels of Paul Gordon's balanced and forthright discussion of the Adventist in the voting booth and in public office (*Review and Herald*, September 12, 19) this is all very heartening and gratifying. My prayers, and I am sure the prayers of many other church members, are with you as you grapple with these problems.

KELD J. REYNOLDS
Loma Linda, California



THE WORLD OF

The Adventist Woman

Conducted by DOROTHY EMMERSON

*For Frances Foster
Missionary doctor's wife,
Mother of two,
Nurse,
Midwife,
Pilot,
Photographer, and
Homemaker, . . .*

THERE IS . . .



These tidy huts are occupied by the patients at Mwami Leprosarium in Zambia, Africa.

No Typical Day

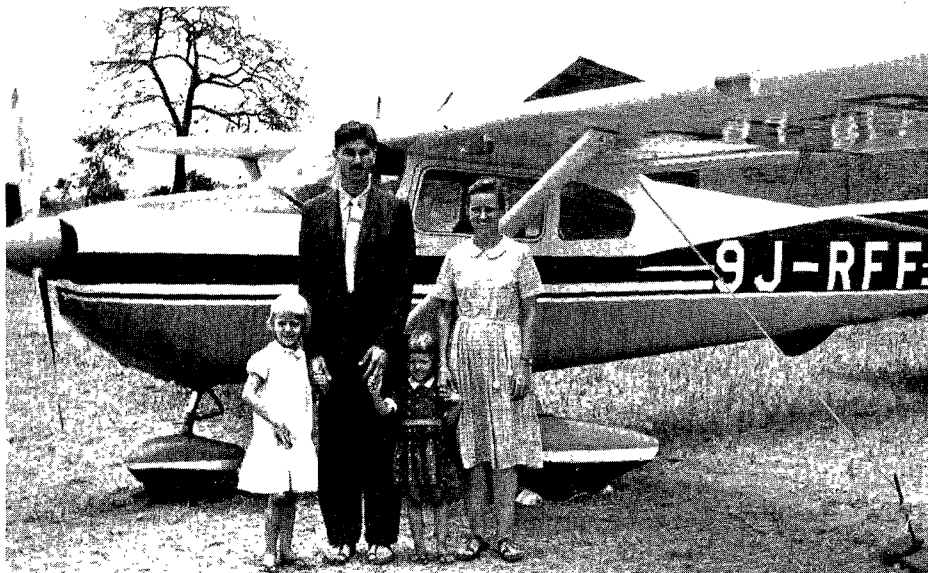
AFTER an African night with beating drums, Missionary Frances Foster begins her day calmly enough with family worship, during which she and her doctor husband and their two little girls, Beth (7) and Ruth (4), sing the same hymn for an entire week. "That's so we can all learn it well," she explains.

After her husband, Ray, orthopedic surgeon at the Mwami Leprosarium, leaves for the day she busies herself making bread, her own breakfast cereal, and doing other routine homemaking chores.

In the afternoon life speeds up for Frances. Although she types letters and keeps medical records for her

husband, her main contribution to the leprosy program requires her photographic skill. Frances takes pictures of the hands, feet, and faces of leper patients to record the destruction that leprosy brings, as well as the changes her husband, using latest techniques learned in India, is able to effect through surgery. To date she has more than a thousand photographs of at least 350 patients in the three leper hospitals in Trans-Africa. Frances does her own developing and printing, which sometimes is quite a problem at Mwami, because electricity is available only in the evenings.

After supper and worship, Ray likes to teach his little girls simple physiology lessons, about which Frances comments, "I learn some things too!" It's after the girls are in bed that Frances has to do the washing and ironing in order to take advantage of the few hours there is electricity. Then, too, Ray and Frances must study Chinyanja, for they both feel a knowledge of the language is



PHOTOS BY TRANS-AFRICA DIVISION OF SDA

The airplane piloted by both Dr. and Mrs. Foster is a real asset in the mission field. Daughters Beth and Ruth stand with them.

essential to be able to speak directly to the people.

Unexpected things turn up constantly. One evening Frances was called upon to deliver the baby of a fellow European missionary. Owing to the malfunction of their kerosene lamp, the delivery was performed by flashlight. (Having taken nurse's training at Loma Linda University and midwifery in Cape Town, deliveries were not a new experience to her.)

Another of her duties this past year was LEPRO, the "adoptees" program. LEPRO is an organization in London that sends contributions to children who have leprosy. British families "adopt" a leprous child and give monthly support money, which is used for food, clothing, and birthday and Christmas presents.

Then, too, Frances does the buying for the little leprosarium store, which

is run by an ex-leprosy patient. Although it took quite a bit of her time, she enjoyed guessing at the kind of merchandise the patients would buy. "They wanted the same kind of commodities that you and I are interested in," Frances remarked in her letter to me.

Soon after the Fosters' arrival at Mwami mission, Frances piloted an emergency flight to Lusaka, and for a few months flew Dr. R. D. Harris to his regular clinic trips at a "nearby by air" city. Although Frances does not fly regular trips now, she takes turns piloting when flying with her husband. "That's because Ray understands radio communications so

much better than I do," she explains.

The fact that Frances is a nurse adds all sorts of variety to her life. Just recently she cared for a teacher from a nearby government school who came down with severe malaria. By converting their spare bedroom into a hospital room, she was able to take care of him until he was able to be up again.

Then there are the children's camp meeting, and the Sabbath school she regularly directs for their little English group, and soon now she will be starting formal classes for Beth.

Concerning this busy life, Frances remarks, "It's all so rewarding!"

D. E.

Upper Left:
Frances takes pre- and post-operative pictures of the leper patients for a visual record of the changes brought by surgery.

Upper Right:
Although this patient's eye muscles have atrophied, transplanted muscle from his jaw will help him open and close his eyes again.

Lower Left:
After Dr. Foster has transplanted a tendon in her leg she will be able to walk again.

Lower Right:
These men are working to make cord from bark as a part of their rehabilitation.





EIGHT CONVICTIONS AND OBSERVATIONS

During the past three months we have published in the REVIEW 13 reports about places, sights, and sounds that struck us with special force during our summer travels in Northern and Eastern Europe. Seven of the reports dealt with the Fourth Assembly of the World Council of Churches in Uppsala, Sweden. The last six sketched the progress of God's work in the countries we visited. In these reports we endeavored to be eyes and ears for our readers. With few exceptions we merely set forth facts and drew verbal pictures as we saw them; we did not attempt an editorial evaluation or analysis.

But no one can see and feel so much in one summer without having strong intellectual, spiritual, and emotional reactions. So in this editorial and the one next week we wish to open our heart and share a number of the convictions that gripped us with new force during our long journey. For convenience we shall number the points we are discussing, but the order should not be taken as an index to their relative importance. Each is important in its own way.

1. The remnant church is unique, and while it should pursue its mission with a friendly, cooperative attitude toward fellow Christians—indeed, toward people of all faiths—it cannot lock arms and step with the ecumenical movement as institutionalized in the World Council of Churches. We went to Uppsala with an open mind. We had heard considerable criticism of the WCC, but we were determined to look objectively at this body and see whether its goals and beliefs are at variance with those of historic, Biblical, evangelical Christianity.

We found many wonderful Christian people in the World Council. We felt considerable rapport with many of them. We saw no one who seemed insincere. As a reporter, I found the World Council organization exceedingly helpful. It supplied typewriters, paper, documents, and ample facilities with which to work. We appreciated this.

But we were appalled by the strange mixture of politics, economics, and religion that prevailed during the two weeks of the assembly. The World Council apparently does not see world evangelism as its major assignment. Instead of stirring the world with the joyous gospel of salvation, it sees its mission as involvement with the political actions of nations, making pronouncements on government activities that it approves or disapproves, applying pressures on rich nations to share their bounties with the poorer, underdeveloped nations, and encouraging legislation that will restructure society, thus helping to set up God's kingdom upon earth.

Could Hardly Join

The Seventh-day Adventist Church could hardly join a body with this kind of program. To do so would be to place the influence and weight of the church on the side of a cause that we believe is out of harmony with the divine purpose for the church as set forth in the gospel commission. Moreover, the remnant church, having the special assignment of taking the three angels' messages to the world, must ever stand out sharply against the religious skyline. It must not lose its identity.

Adventists believe that their mission is to call earth's

millions to accept fully the righteousness of Christ and to live in harmony with the moral code of the heavenly government. They believe that God is particularly testing men and women today as to whether they will choose the Sabbath of the fourth commandment in preference to Sunday, a man-ordained day of worship. They believe that Jesus is coming soon and that the major effort of Christians in such a time as this is to proclaim with great urgency the importance of getting right with God; that there is no time to lose; that it would be a betrayal of divine trust to become sidetracked and endeavor to restructure a doomed world.

This does not mean that Adventists disapprove of efforts to help the needy or raise standards of living for those who are disadvantaged. Far from it. Adventists carry on a continual welfare program, and in time of disaster they are in the very forefront of efforts to bring relief. How could they do otherwise in the light of Matthew 25? How can anyone profess to know Christ, yet not feed the hungry, give drink to the thirsty, clothe the naked, take in the stranger, and visit those who are sick or in prison? To neglect any of these opportunities would be to demonstrate a spirit foreign to that of the Saviour.

But while the practical aspects of religion must be emphasized on both the individual and organizational levels, never must the church's primary mission be forgotten. This mission was clearly articulated by Jesus when He said, "Go ye . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). Practical religion appears naturally in transformed lives; it is the fruit of conversion. It is important; it is essential. But Christ did not charge the church to involve itself in politics and legislative procedures, even in so worthy a project as reconstructing society, to redistribute the wealth to aid the poor.

Should Cooperate

Adventists do not agree with certain trends within the World Council of Churches, but they do not assume a holier-than-thou attitude toward leaders of this body. Indeed, they believe that they should cooperate in areas of mutual interest and should share ideas wherever this can be done without compromise. Thus, for example, one Seventh-day Adventist is on the Faith and Order Commission of the World Council. Nine Roman Catholic theologians also sit on this commission. This does not mean that either Catholics or Seventh-day Adventists are members of the World Council of Churches. They are not. It does mean that the viewpoints of the two churches can be heard in this assembly.

The attitude of the Adventist Church toward the World Council is essentially the same as it is toward the National Council of Churches in the United States. We are not members of the National Council, yet there are certain committees of this organization, such as the Broadcast and Films Committee, the Department of Religious Liberty, the Department of Stewardship and Benevolence, and the Committee on Foreign Missions, of which we are members. Membership in these committees does not make us members of the National Council. It merely gives us an opportunity for our voice to be heard and

for us to share information on various aspects of problems relating to these topics.

Occasionally church members will write us to argue that Adventists should have no contact at all with any of these organizations. We respect these people for their opinions, but we cannot agree with them. We fear that their logic, carried to its ultimate conclusion, would require that Adventists have no contacts whatever with "the world." The next step beyond that is asceticism.

Let us not forget that one of the heaviest charges made against Jesus by critics in His day was that He was "a friend of publicans and sinners" (Matt. 11:19). It is quite true that Jesus associated with some rather questionable characters—for example, Mary Magdalene, the woman at Jacob's well, and Simon. But Christ associated with these people to do them good, to bring them the light of truth.

Somehow we have the uneasy feeling that some today who feel that Seventh-day Adventists should have nothing to do with the World or National Council of Churches would have been foremost among those who criticized Jesus nineteen centuries ago. It is important that we be discriminating in our judgments. If the Adventist Church were to join hands with the National or World Council, and thus lose its sharp identity and position of witness in the world, then indeed it would be deserving of criticism. But let us never criticize church leaders or lay members who make contact with individuals and organizations in order to advance the cause of truth.

In our articles about the World Council we reported a number of matters that seemed to us to clash with the true spirit and ideals of Christianity. We mentioned the esthetically repulsive paintings on the walls of the restaurant areas reserved for delegates; the motion pictures that held up to ridicule various aspects of Christianity; the speeches that were more political than religious; and the night club for youth. We might also have mentioned a stage play enacted as the program for one evening; the appearance of a vocalist whose musical message and appeal were strictly political; and the fact that except for a short devotional period each morning no meeting was opened with prayer nor was there religious music of any kind, not even hymns. All of this, and much more, led us inevitably to the firm conviction that the goals, plans, and spirit of the World Council make Adventist membership in this body impossible.

K. H. W.

(Concluded next week)

WHY DID ADAM NOT DIE THE DAY HE SINNED?

Various explanations have been offered as to why, when the command was so specific, Adam and Eve did not die on the day they partook of the forbidden fruit. God had plainly told Adam, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17).

One explanation offered is that the reference was not to physical death alone but to spiritual death, as well. It is observed that our first parents suffered spiritual death when they transgressed the divine command and that physical death followed in due course.

It is certainly true that Adam and Eve suffered spiritual death when they yielded to temptation. Separated from God, they were "dead in trespasses and sins" (Eph. 2:1). However, their period of spiritual death was short lived, for they accepted the plan of salvation Heaven

graciously provided. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). By accepting the Son of God, Adam and Eve passed from death to life.

Another explanation that has sometimes been offered as to why the guilty pair did not die physically on the day of their transgression is based on a marginal reading found in some editions of the Bible. This marginal note reads "dying thou shalt die" and is offered as an explanation of the phrase "thou shalt surely die." Basing their interpretation of Genesis 2:17 on this marginal reading, some have concluded that the verse means that on the day of transgression degeneration of the human body would set in, resulting in ultimate physical death.

Marginal Reading Unacceptable

We find no problem with the fact that degeneration did set in at the moment of the first transgression. This is implied in the Scriptures and stated by Ellen G. White: "In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct."—*Patriarchs and Prophets*, p. 60. But we take issue with those who base their belief concerning the meaning of the passage on the marginal reading "dying thou shalt die." This reading is an attempt to render literally a Hebrew expression in which the word for "thou shalt die" is preceded by the infinitive of the verb for "die." A more correct literal translation would be "to die thou shalt die." But any attempt to render the Hebrew expression literally only obscures the meaning of the passage and actually misleads the reader. The combination of the infinitive of the verb and the finite verb such as appears in this passage is a device to make the action of the verb emphatic. The passage is therefore correctly rendered in the verse itself "Thou shalt surely die." The misleading marginal reading should be ignored.

The Hebrew idiom we have described is very common in the Old Testament. A few examples will illustrate its use and the attempts of the translator to render it (by the use of words such as "surely" and "exceedingly"). We quote the passages in which the idiom occurs. Genesis 16:10: "I will multiply thy seed exceedingly"; Genesis 18:10: "I will certainly return unto thee"; Exodus 21:28: "the ox shall be surely stoned"; 2 Samuel 5:19: "I will doubtless deliver the Philistines into thine hand." There are no words for "exceedingly," "certainly," "surely," and "doubtless" in the Hebrew, but the emphasis is present in the Hebrew idiom and translators correctly added words to show the same emphasis in the translation.

Two Explanations

Ellen G. White has given two explanations of Genesis 2:17, each of which adequately answers the question we raised at the beginning. The first is: "The warning given to our first parents—'In the day that thou eatest thereof thou shalt surely die'—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death."—*Ibid.*

The second explanation brings in another element: "Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?—Because a

ransom was found. God's only begotten Son volunteered to take the sin of man upon Himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on Gen. 2:17, p. 1082.

According to this latter statement Adam and Eve would have perished on the day of their sin if the plan of salvation had not been put into operation. Even though the plan of salvation had been laid before the foundation of the world, it appears that it did not automatically go into operation when man sinned. Apparently there was a recommitment to the plan on the part of the Father and the Son at the time of man's fall. At least this is what we gather from the following statement: "Before the Father He [Christ] pleaded in the sinner's behalf, while the host of heaven awaited

the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—"the counsel of peace" for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world'; yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But 'God so loved the world, that he gave his only begotten Son.'"—*Patriarchs and Prophets*, p. 63.

Thus the human race was saved from immediate death by the setting into operation of the plan of salvation. Genesis 2:17 seems adequately explained by this observation. "Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which 'passeth knowledge?'—*Ibid.*, pp. 63, 64.

D. F. N.

LETTERS

From Readers

RESPONSE TO CHURCH-STATE PANEL

EDITORS: It was with very deep concern that I read the discussion of church-state relations that appeared in the September 26 REVIEW. In answer to the first question raised, "Is the concept of separation of church and state a Biblical principle?" please turn to 2 Corinthians 6:14-17. Would not a true understanding of this Scripture demand an affirmative answer? If the injunction "Be ye not unequally yoked together with unbelievers" forbids marriage or business partnership with unbelievers, would it be less applicable to our church entering into partnership with the state to finance our Christian schools?

In verse 17 we read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." How can we fail to understand that the church must separate from all worldly institutions, including the state?

Let us turn to Ezra 4:2, 3. Were not the builders of the Temple wise in not yoking up with unbelievers though they seemed in desperate need of financial help? Turn to Revelation 18. Does not the fornication of Babylon the great with the kings of the earth represent the unlawful and immoral union of the church with the state? Does not historical precedent convince us that whatever the state subsidizes it will dominate? Does not the Bible itself state that "the borrower is servant to the lender"? Can we fail to realize that our schools, which have cost us so much labor and sacrifice, will eventually become public schools if we yoke up with the state to receive financial aid?

Finally, our members must not be deprived of the blessing derived from supporting our institutions through faith and sacrifice. This has ever been God's plan to lead us to trust in Him and to cleanse our hearts from selfishness and unbelief.

ARTHUR BASCOM

Lake City, Iowa

EDITORS: The panel discussion concerning Federal aid to Adventist schools in the September 26 issue of the REVIEW is most encouraging but long overdue. There are many issues currently begging for similar treatment.

Such discussion of issues, however, should not be confined to the pages of the REVIEW, but should be taking place at all levels in the church. Admittedly there are dangers in free and open discussion of fundamental issues, but the price is not too high.

BENTON M. STIDD

St. Paul, Minnesota

EDITORS: I was interested in the "panel" discussion on church-state relations in the September 26 REVIEW. The method of presentation is fine. However, the philosophy seemed to me to be, that whereas in the past it was wrong to accept Federal aid to education it is gradually becoming more proper to do so. I do not agree.

ARTHUR L. TEMPLE, D.D.S.

Meadow Vista, California

EDITORS: I am amazed that you take up so much time and space in your recent article attempting to sell the people on the accepting of Federal aid to education. We are definitely jeopardizing our fine institutions when we accept a single dollar for support of them.

Suppose we agree to accept money one year and start on an expansion program and after we are well under way the government informs us that in order to receive the additional money we have to bend on certain points. This could force some institutions into severe financial difficulties. I agree that the Federal money looks very enticing, but so did Sodom.

ELLIS OWENS

Irving, Texas

EDITORS: The same evening I read the panel discussion on church-state relations in the September 26 REVIEW, I read the following brief note in the October 6 issue of *Pentecostal Evangel*:

"Government Aid Has Strings Attached: The Ohio Valley College, a Church of Christ school in Parkersburg, West Virginia, is conducting a fund-raising drive to pay back a \$76,000 Federal grant it had requested for building purposes.

"The decision to return the money came when school officials were notified that the Government would not allow chapel services in the school's auditorium and would ban all Bible classes from the new buildings."

If there is any doubt in the minds of our leaders and people in regard to accepting Federal or State aid for our schools, surely the above incident should settle the matter.

Furthermore, if the abundance of instruction regarding the buildings for our schools

would be followed, the need (?) for seeking Government aid would disappear. The *Index* lists many references, but this one is pointed:

"Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings, in rivalry with our enemies, but by cherishing a Christlike spirit—a spirit of meekness and lowliness. . . . Thus saith the Lord: 'Buildings will give character to My work only when those who erect them follow My instruction in regard to the establishment of institutions.'"—*Testimonies*, vol. 7, pp. 100, 101.

May God guide our leadership in following all of the "blueprint."

MRS. GLADYS RABUKA

Rogersville, Missouri

GREATER SACRIFICE NEEDED

EDITORS: Dismay swept over me as I recently answered a questionnaire for an officer of the General Conference intended to ascertain the prevailing attitude of Seventh-day Adventists on the subject of church-state relationship with particular attention to the matter of government subsidy of parochial school activities.

We are on the verge of the "great shaking" of which we have heard for so long. How many of us as individuals and as institutions and groups will withstand the stress? I am convinced, as was the author of that questionnaire, that some real changes are needed. Under the current program neither our educational nor our medical work can continue indefinitely without government subsidy. We must never forget that "who pays the fiddler calls the tune." Therefore, we must pay our own way one hundred per cent.

This will require some radical changes in our personal approach and our dedication to these matters. Needed are men and women who will sacrifice to obtain the training for positions of responsibility, whose qualifications will be above reproach. They must also be willing to sacrifice to accept wages that our people can afford to pay and to stand for the right though the heavens fall.

Those of us who are supporting them must not ask them to make a greater sacrifice than we are willing to make in supporting their work.

T. E. WADE, M.D.

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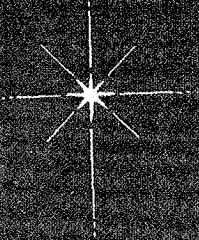
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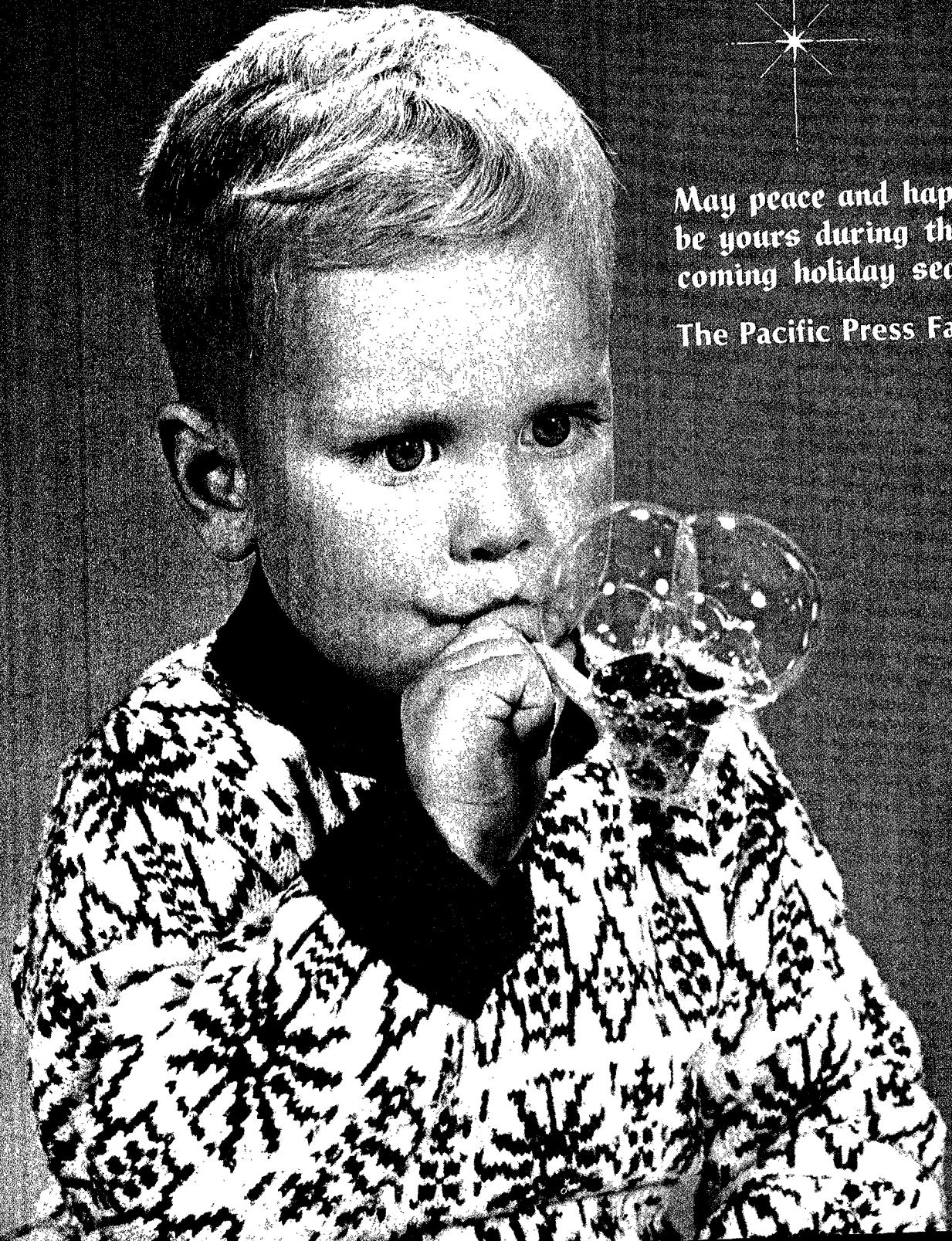
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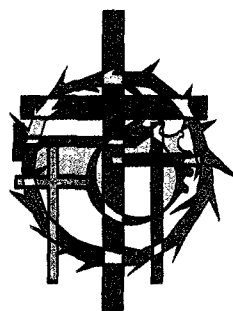
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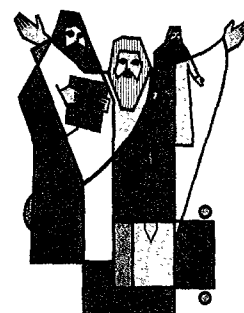


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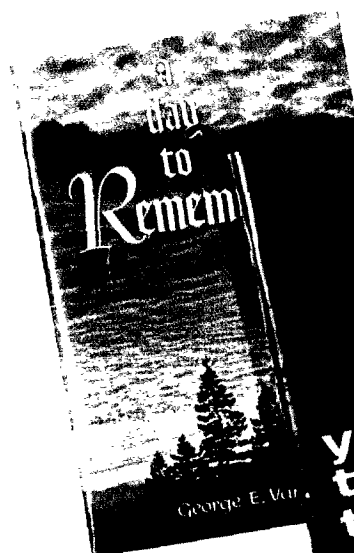
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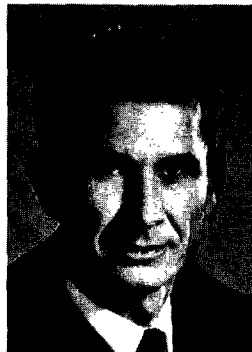


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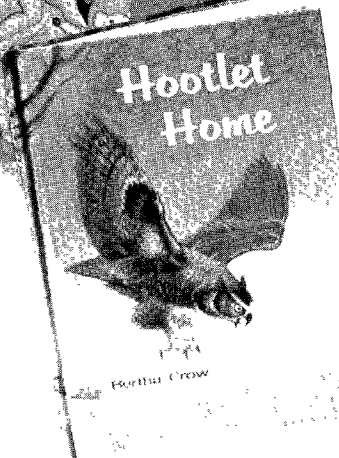
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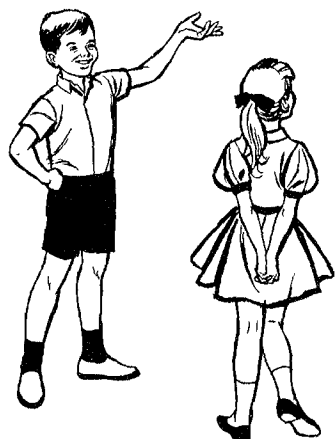
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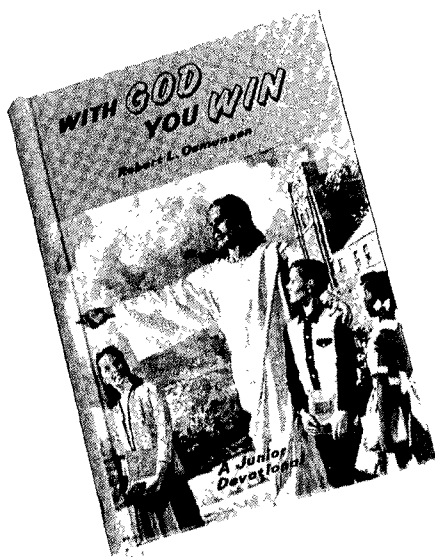
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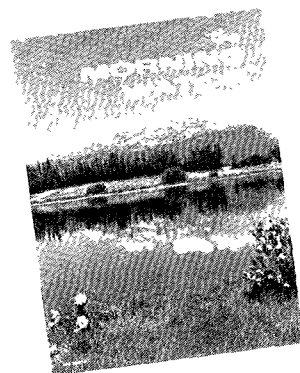
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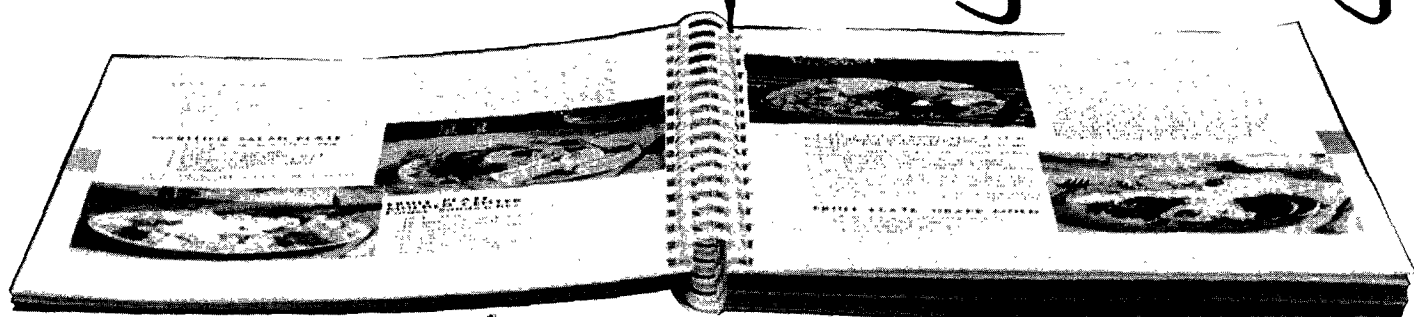


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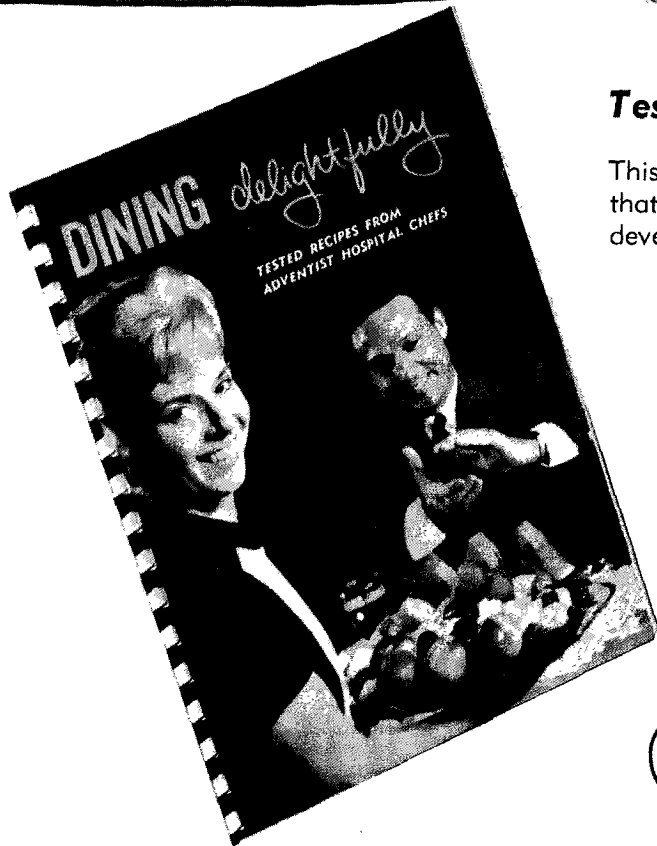
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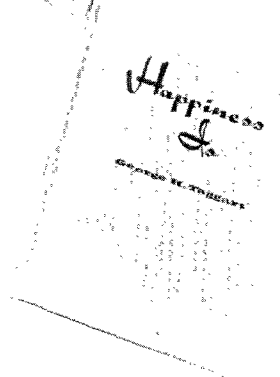
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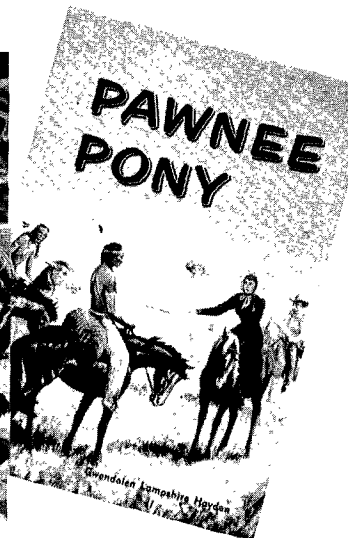
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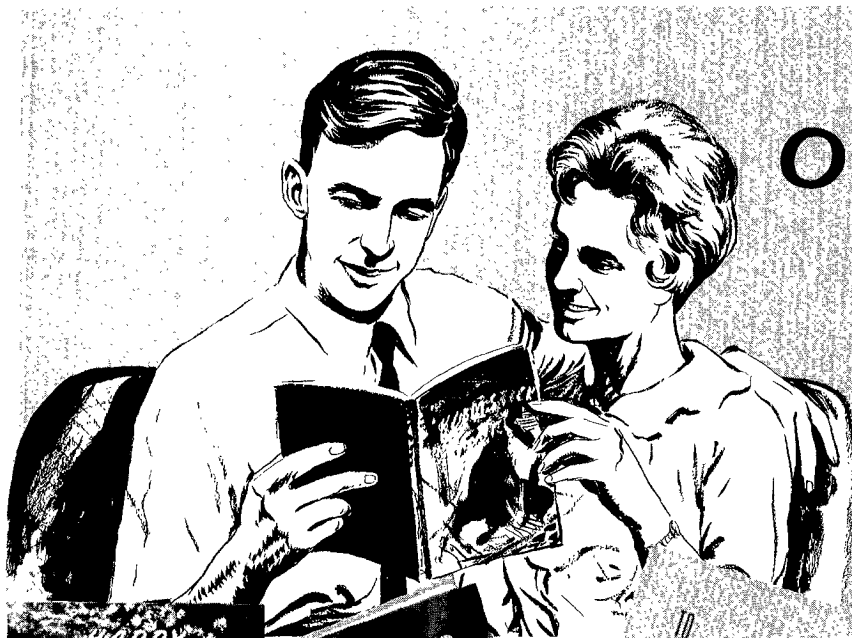
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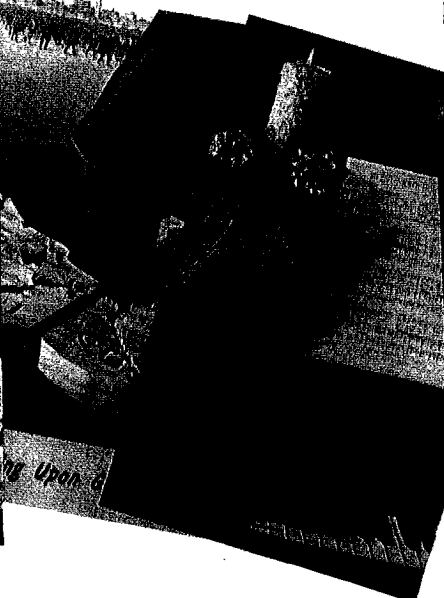
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Out of the Rubble A New Spirit in Sicily

By SAMUEL MONNIER

Departmental Secretary, Southern European Division

Almost a year ago a terrible news item, transmitted from Italy, hit the world press. Sicily had just lived through a night of terror. Scores of villages were destroyed by a series of earthquakes, the most devastating of which happened at six-thirty in the morning and caused hundreds of deaths. (See "Adventist Welfare Springs Into Action in Sicily" by Winifred Crager Wild, *REVIEW*, March 21, 1968.)

The radio announced the names of several towns and villages that had been destroyed: Gibellina, Salaparuta, Poggioreale, Santa Margherita di Belice, and Montevago. The last two especially attracted our attention because we knew that in Santa Margherita di Belice we had a church with 30 members, and a group of about 12 believers met every Sabbath morning in Montevago. In fact, Montevago is the cradle of the Adventist work in Sicily. It is also the home village of several workers employed in the Italian Union Mission.

From the division office in Switzerland we immediately tried to get in touch with Rome as well as with Palermo, the capital of Sicily. It was, of course, impossible to reach Sicily. Domenico Visigalli, secretary of the lay activities department of the Italian Union Mission, as well as other workers had already gone to the stricken island with food, clothes, and tents. We had to wait two days to get more exact information about the extent of the damage, the number of Adventist families who had suffered, and their most urgent needs.

The news was not good. Our members in the casualty area had lost everything and were living in the fields. They were especially in need of blankets, clothes, and shelter. One of our oldest

members, Maria Angella Cavalcante, 79 years of age, went home between two quakes to get some things dear to her. The house collapsed over her, and she died in the debris.

With the first information in hand, "Adventist Relief" from France, Switzerland, Belgium, Austria, and Germany was alerted. Northern European Division officials telephoned from England asking what they could do to aid the earthquake victims. Four days after the terrible event, two workers from the Swiss lay activities department, Johann Laich and Alfred Corsini, went to Sicily with \$3,000 in cash. The first trucks also arrived from France with blankets, tents, and food. One came from southern France, driven by Jean Lavanchy, and the other from Paris under the leadership of Maurice Fayard, secretary of the French lay activities department.

The Central European Division sent hundreds of articles of bedclothing by air. Gifts arrived from everywhere. Italy collected more than \$3,000, and the General Conference and the division participated with a sum of \$20,000 to enable the victims to begin life all over again. A great movement of international Adventist fellowship was organized to alleviate this terrible calamity.

Some weeks later the secretary of the Seventh-day Adventist Welfare Services of the General Conference, Carl Guenther, as well as the secretary of the same department of the Southern European Division, Samuel Monnier, went to Sicily to encourage our members, to see how we could help the victims, and try to learn from this catastrophe in order to be able to improve future services should a similar disaster recur.

The Italian Government was cer-

tainly aware of its responsibility. All the stricken people lived in army tents. An abundance of food was distributed every day. Rescue squads and the Red Cross, among whom were some Adventists, attended the sick, nursed the wounded, and took care of the children.

Thousands of inhabitants of that region had left, and some had even left Italy to take refuge with relatives living in other countries. We gathered the Adventist members who remained in a building less damaged than others and told them to bring their friends. We were surprised to see the makeshift hall completely filled. About 80 had pressed into the hall itself, while others had to look through the windows.

We asked some of the many non-Adventists why they had come.

"In order to hear an encouraging message," was the answer.

We asked, "How many of you have never had a Bible?"

Some ten persons raised their hands.

"How many would like to have one?"

The hands were again raised.

It was decided at once to organize an evangelistic campaign. The disheartened, saddened, inactive people became attentive and receptive listeners, ready to receive Bible truths.

The months have passed. At the beginning of June a lay instructors' course was organized in Palermo for the Sicilian members. I was surprised to learn that on the last day of the course we would be going to Santa Margherita di Belice to dedicate a small Adventist church building.

Our believers there had been busy. They had contacted the mayor and requested a piece of ground. He kindly gave them one in the middle of the town. Here they built a beautiful small wooden church; it is the only religious building in this strange town where everything is made of wood. A priest also attempted to get a piece of land, but the one offered him he did not like; moreover, it was poorly situated. So there was not a single covered place where he could celebrate mass.

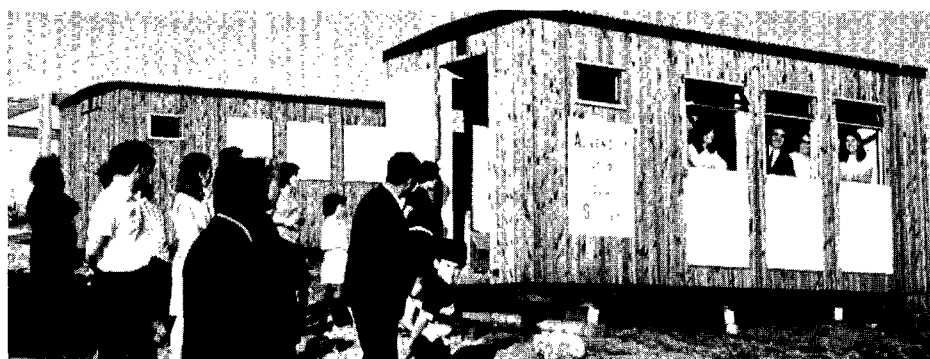
It is indeed remarkable that the first religious building in this city, which sprang to life again, should be an Ad-



Left: Ruins of the Santa Margherita di Belice rented chapel. Right: Sicilians carried away valuables found in the rubble.



Top: Some of the Sicily church members stand in front of their new church in Santa Margherita six months after the earthquake destroyed their former meeting place. Bottom: Our Sicily believers occupy temporary wooden houses sent from Denmark.



ventist church. It is also remarkable that whereas before the catastrophe we had but a small rented hall in a house, now we are the owners of a small, neat church. Plans are that in a few months we may have a chapel in Montevago.

The dedication was a great joy mixed with some grief because of the death of the elder of the Montevago church. Brother Saladino, who was one of our most faithful lay preachers in Sicily, had died as a result of shock received in connection with the earthquakes.

However, Satan decided that the dedication of this chapel should not proceed normally. On the morning of the dedication a truck with the pulpit and benches for the new church arrived at the home of the Adventist pastor in Palermo. The driver requested directions to Santa Margherita, situated about 100 kilometers (62 miles) from the capital.

As we arrived at the church, the first question we asked was, "And where are the benches and the pulpit?" We knew the truck had left Palermo in good time that morning, but we were obliged to dedicate the church without the furniture. The truck driver had changed his mind and decided to spend Sunday in Palermo.

An old pulpit in a pitiable state was brought in great haste. But you should have seen the kindness of all the neighbors when they learned about our disappointment. They came carrying chairs, small benches, and every usable seat from their homes, so that in a few min-

utes the hall was half filled with all types of seats, and the ceremony proceeded without great difficulty.

God is writing straight on crooked lines. In spite of a terrible disaster—the earthquake—and the absence of the pulpit and benches for the dedication, the Lord permitted us to experience great victories. Adventists all over the world, by their prayers and gifts helped to alleviate the suffering of the victims of the Sicilian earthquake, and today they rejoice when they see the marvelous things the Lord has done for His people. Though it is a humble chapel, we now have our own place of worship in an area where there was none before the earthquake. The leaders and believers of Southern Europe and Sicily deeply appreciate the help sent to them by the General Conference and the Northern and Central European divisions through their Disaster and Famine Relief program.

AU Holds Extension School in Jamaica

By E. WILLMORE TARR
Secretary
GC Bureau of Public Relations

Ninety denominational workers from 22 countries and island groups of the Inter-American Division recently attended the eight-week Seminary Extension

school on the campus of West Indies College at Mandeville, Jamaica, West Indies.

Most of those attending were pastors, but there were also several administrators, departmental secretaries, teachers, and hospital personnel. All classes were taught in two languages—English for 60 students, including four from the French-speaking islands, and Spanish (through an interpreter) for a group of 30.

Three courses were offered at the extension school. New Testament Theology was taught by Harold Weiss, assistant professor of New Testament at Andrews University; Public Relations by E. Willmore Tarr, secretary of the General Conference Bureau of Public Relations and guest lecturer at the Theological Seminary; and Righteousness by Faith by Wilber Alexander, chairman of the Department of Applied Theology at AU. Dr. Alexander also served as director of the extension school.

The extension school program came to an official end the evening of August 31 with a graduation program, which included an address by Charles R. Taylor, education and public relations secretary of the Inter-American Division, and division coordinator for the school. Certificates granting 12 quarter hours of graduate or undergraduate credit were awarded according to eligibility of those completing the course.

The Seminary Extension Schools held each year in various parts of the world are an attempt to bring the benefits of the Seminary to as many workers as possible.

Many of the students expressed their deep appreciation for the privilege of attending the school. Paul Toussaint, from the French Island of Martinique, said, "I enjoyed the extension school above any scholastic experience I have ever had before."

F. S. Maitland, from the Windward Island of St. Vincent, said, "I have been greatly thrilled by the extension school; I know my ministry will be enhanced."

The 90 denominational workers who have returned to their posts in the Inter-American Division are now better prepared to meet the public and to give a reason for their faith.



Beginning fourth from left: H. D. Weiss, E. Willmore Tarr, and Wilber Alexander with a small portion of the students at IAD Seminary Extension School, Mandeville.



Elder Sandstrom (left) and Elder Delmar Wood (right) bid farewell to two missionary families who link the era of Fernando Stahl with the present, Elder and Mrs. Richard Hayden (left center) and Elder and Mrs. H. Cecil Morton. Both couples are retiring.

Two Missionary Couples Retire After 38 years

By D. J. SANDSTROM, President
Inca Union Mission

Together they served 75 fruitful years in the Inca Union of South America. Now they are returning to the homeland.

In 1930 the Richard Haydens left the shores of North America, and just a year later they were welcoming the H. Cecil Mortons as they arrived in Peru. Both couples worked with Fernando Stahl, and it was Pastor Hayden who followed him at the helm of one of our medical missionary launches in the Upper Amazon Mission.

The Haydens inspired many workers and young people by their dedicated service in teaching, administration, and work in various departments. The story of how God led them into mission service—their early years, marriage, and life in the colorful lands of the Incas—is told in *From Football Field to Mission Field*.

Equally inspiring is the record of the Mortons. Elder Morton served as director of our academies in Cochabamba, Bolivia, and in Lake Titicaca, Peru, as well as of our Inca Union College, just outside Lima. He has also been treasurer of several of our institutions and local fields.

Both couples sailed from their homeland soon after marriage. And each couple found the land of their honeymoon so challenging and interesting that their honeymoon lasted for about 38 years.

The 50,000 members in Ecuador, Bolivia, and Peru will miss their presence but will never forget their lives of unselfish service to God's cause. May God bless them with many more years of satisfying retired service.

First Student Missionary to Ghana Completes Work

By ØIVIND GJERTSEN
Public Relations Secretary
West African Union Mission

Douglas Schmechel, a Walla Walla College senior, who was the first U.S. student missionary to serve in Ghana, recently completed his six weeks of service.

He was sponsored jointly by the North Pacific Union Conference and the Missionary Volunteer Society of Walla Walla College. He is a religion major with musical talents and business experience.

Douglas served as singing evangelist during part of J. Onjukka's campaign in

Tamale, northern Ghana. Later he joined the staff at mission headquarters in Kumasi, and he finally participated in a public campaign in the eastern region town of Koforidua (population 100,000), where the Bible teacher of Asokore-Koforidua Adventist Teacher Training College, Atti Oksanen, was leading a Back to the Bible campaign. At present 86 persons are preparing for baptism into the church.

Douglas passed through Accra, where he spent a few days at the union headquarters, on his way home. While there he reported that throughout his stay in Ghana he had been impressed with the Ghanians' determination to continue developing their country into a modern, competitive nation.

When asked what his visit to Ghana had meant to him, he said, "It has made me realize the amount of work we as a people have left to do, and the results that can be achieved by putting our faith into action. Every soul deserves the privilege of hearing the message of salvation.



Inter-America Dedicates First Disaster-Relief Mobile Unit

The first disaster-relief mobile unit in the Inter-American Division was dedicated September 16 in San Juan, Puerto Rico.

This unit, which will help our people give more effective service in times of hurricanes, floods, and other emergencies, was obtained through the efforts of W. T. Collins, president of the Antillian Union Mission, and J. H. Figueroa, Jr., president of the Puerto Rico Conference.

Here A. H. Riffel, lay activities secretary for the Inter-American Division, interprets for Maybelle Vandermark, of the General Conference, at the dedication ceremonies. Government and civil defense officials were also present.

MAYBELLE VANDERMARK
Associate Secretary, Lay Activities Department
General Conference

First Laymen's Congress for Mindanao and Sulu

By P. M. DIAZ

Lay Activities Secretary, South Philippine Union Mission

A commitment to give 2,953 Bible studies each week and to win 3,816 persons to the church in the next 12 months demonstrates the determination of the laymen of the South Philippine Union to do great things for God.

This commitment was one of the events at the first lay congress for Mindanao and Sulu, held September 3 to 7 at Adams Center, a new Adventist church building in Davao City and the temporary headquarters of the South Philippine Union Mission.

Guest speakers from the General Conference and from the Far Eastern Division addressed 610 registered church delegates and 93 workers. Other features were lectures, interviews, and clinics; a pledge to place 1,488 Bibles in homes through Gift Bible Evangelism; and laymen demonstrating their preaching abilities. One such lay preacher was but eight years old.

V. W. Schoen, associate lay activities secretary of the General Conference, and L. A. Shipowick, lay activities secretary of the Far Eastern Division, gave a series of illustrated lectures on "Reaching the Soul," "Teaching the Soul," "Preaching to the Soul," "Reaping the Soul," and "Holding the Soul." The personal experiences of Elder Schoen to prove that "every individual is a candidate for heaven" stirred the delegates. On several occasions they wept. Workers and laymen testified that they were never in a meeting that so challenged them to work for God.

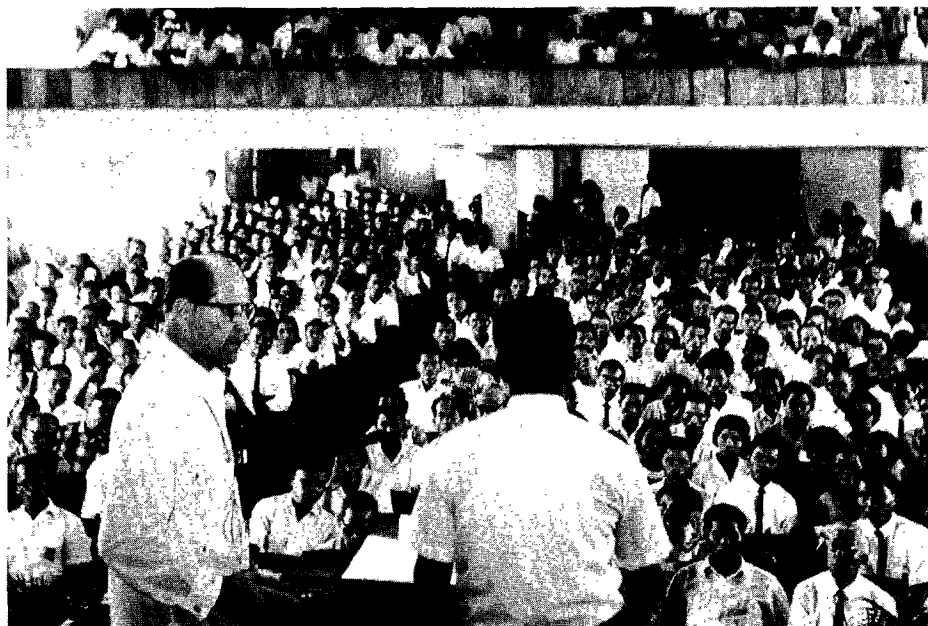
"In Tune With God" was the general topic for the morning devotions. The sermons during the three periods were given by C. S. Rosco, ministerial and

radio secretary of the union; A. A. Villarin, president of Davao Mission; and D. A. Roth, assistant secretary of the Far Eastern Division. Prayer bands followed these devotionals, and earnest petitions ascended on high that with vast issues at stake in all the world we may rise to greatness of vision and soul, and together go forth in the Spirit's power to set up banners for God.

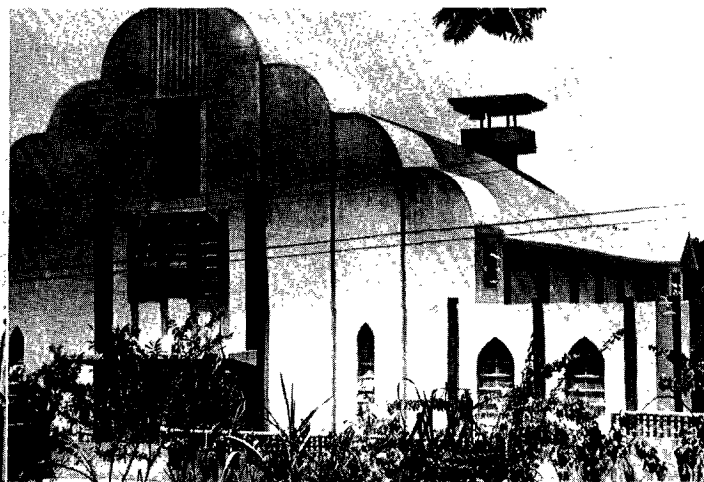
V. M. Montalban, the union president, preached at the consecration service Friday night. His appeal for a complete

commitment to Christ and His call brought a sincere response from the congregation.

Two evenings featured "Champions for God." One evening P. M. Diaz interviewed four top laymen from four of the five missions in the South Philippine Union. Pablo Tubera, from the Northeastern Mindanao Mission, reported three series of public meetings since the beginning of this year that resulted in a baptism of 40. Teotimo Montejo, from Northern Mindanao Mission, reported two series this year and a baptism of 36. From Southern Mindanao Mission's layman of the year, Gregorio Pedrena, came the report of 32 won in 1968 during his meetings, which he carried on amid intense opposition. Ricardo Tagiobon, layman of the year from Western Mindanao, reported a baptism of 62 during the first seven months of 1968 and about 20 more people being prepared for baptism. He presented to the audience a former gang leader who is now an active layman. He



Listeners were attentive as V. W. Schoen spoke and F. D. Lao translated at a workshop.



Left: Ricardo Tagiobon, a layman from Western Mindanao Mission, held meetings in Talusan, Zamboanga del Sur, which brought 46 persons into the church. Right: Adams Center, the new SDA church in Bajada, Davao City, where the congress was held.



Two delegates displayed the Philippine flag and the lay activities banner as they marched at the opening exercises of the Davao City lay workers' congress.

also presented his father, who bitterly persecuted him for several years but is now preparing for baptism.

Another evening Elder Shipowick showed pictures of other laymen around the world who are actively engaged in the work of God and gave a powerful challenge, calling the laymen of Mindanao to match vast needs with mighty deeds. Dionisio Generalao, Davao Mission's layman of the year, reported 83 brought to the Lord from January to August of this year. On the basis of people won, he was chosen union layman of the year.

The Sabbath meetings were held in a downtown university auditorium. Attendance and Sabbath school offerings exceeded greatly those of all other Sabbath gatherings held in that auditorium, such as the union biennial session and the division council last year. Elder Schoen spoke on Joel 2:26-28 during the hour of worship.

Special music was provided by the choirs of Southern Mindanao Academy, Digos and Davao City churches, and by the Voice of Hope quartet of the laymen's association in Bukidnon Province. Graduates of Mountain View College who are now evangelists also formed a male chorus under the leadership of B. U. Donato, former dean of men in MVC and now educational secretary of the union. He was chairman of the music committee during the congress.

The laymen of the South Philippine Union and their leaders dedicated themselves to be builders of bridges across all the chasms that mar this sundered earth. They pledged to work as sons and not as hirelings in the cause of God.



William Jarvis, instructor, Loma Linda University, from Mount Vernon Academy (Ohio).

Roberta Beck, secretary, General Conference, from Kettering Memorial Hospital (Ohio).

Howard Greene, teacher (Michigan), from West Virginia.

C. R. Farwell, pastor (Northern California), formerly youth pastor, Takoma Park church (Potomac).

Walter Haase, pastor (Florida), from same position (Pennsylvania).

Robert K. Toms, pastor (North Dakota), from same position (New Jersey).

Ralph R. Reedy, literature evangelist (Carolina), from Ohio.

Dieter Hain, chaplain, St. Helena Sanitarium and Hospital (Pacific Union), from Kettering Memorial Hospital (Ohio).

Judy Montfort, elementary teacher, Oakwood College, from Cleveland (Allegheny West).

Merrile Weithers, teacher (Lake Region), from Camden (Allegheny East).

R. L. Cheney, pastor (Northern New England), from same position (Pennsylvania).

Earle A. Brewer, teacher (Bermuda Mission), from Ohio.

J. F. Harold, pastor (New York), from West Virginia.

Oliver Jacques, public relations director, Loma Linda University, from Hadley Memorial Hospital (Potomac).

Richard E. Harris, curriculum project, General Conference, from Shenandoah Valley Academy (Potomac).

Harry Hartman, assistant publishing secretary (New Jersey), from Pennsylvania.

William Bulford, teacher, Garden State Academy (New Jersey), from Greater Baltimore Academy (Chesapeake).

Merle Rouse, teacher, Highland View Academy (Chesapeake), from Garden State Academy (New Jersey).

Floyd Krause, teacher, Highland View Academy (Chesapeake), formerly pastor (Ohio).

Thomas Kopko, pastor (Pennsylvania), formerly teacher, Garden State Academy (New Jersey).

George Woodruff, stewardship director (New Jersey), formerly pastor (Pennsylvania).

Wayne Judd, teacher, Mount Vernon Academy (Ohio), formerly pastor (Potomac).

Mrs. Genevieve Schropp, secretary PR department (Columbia Union), from Columbia Union College.

Darrell Nicola, chaplain, Kettering Memorial Hospital (Ohio), from Harding Hospital.

Walter Sheets, assistant superintendent

in maintenance department, Union College, formerly grounds superintendent, Monterey Bay Academy (Central California).

John Kerbs, instructor, religion department, Union College, formerly teacher, Andrews University Academy.

Curtis Oliver, teacher, Helen Hyatt Elementary School, Lincoln, Nebraska, formerly teacher (Wisconsin).

Joanne Perrault, teacher, Helen Hyatt Elementary School, Lincoln, Nebraska, formerly teacher (Michigan).

Ray Flemmer, publishing secretary (South Dakota), formerly assistant publishing secretary (Colorado).

Fred Gordon, bookkeeper, Hanford Community Hospital (Central California), from ESDA Sales and Service, San Francisco.

John Phillips, chief accountant, Hanford Community Hospital, from Glendale Adventist Hospital (Southeastern California).

Mrs. Virginia Herrick, operating-room nurse, Hanford Community Hospital, from Loma Linda Medical Center.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Robert R. Nickell (WWC '65), to be pastor-evangelist, Iran Section, Tehran, Mrs. Nickell, nee Betty Jean Waters, and two children, of Salmon, Idaho, sailed on the S.S. *Italia*, from New York City, September 6.

George E. Knowles (WWC '51), to be evangelist, New Gallery Center, London, England, and Mrs. Knowles, nee Elizabeth Lillian Wolyk (OMC '46), of Portland, Oregon, sailed on the S.S. *United States* from New York City, September 6.

Lois Kettner (CUC '54), returning as elementary teacher, South China Island Union Mission, Hong Kong, left San Francisco, California, September 8.

G. Robert Rigsby, M.D. (AU '50; LLU '54), returning as medical director, Empress Zauditu Hospital, Addis Ababa, Ethiopia, Mrs. Rigby, nee Joyce Le Juyné Vixie (EMC '50), and four children, left Chicago, Illinois, September 9.

James F. Ball (AU '63), to be Bible teacher, Bekwai Training College, Ghana, Mrs. Ball, nee Patricia Elaine Chase, and three children, of Sayre, Pennsylvania, sailed on the S.S. *African Crescent* from New York City, September 9.

Harry J. Bennett (UC '64; AU '65), to be music teacher, Rio Grande do Sul Academy, Brazil, and Mrs. Bennett, nee Marilyn Elaine MacLafferty (UC '63), of Calhoun, Georgia, sailed on the S.S. *Mormaerland*, from New York City, September 10.

Edward T. Moon (LLU '59; '64-'65), returning as director, nursing service, Adventist Hospital, Ile-Ife, West Nigeria, (Continued on page 45)

One SDA Chaplain Promoted; Three Have Been Reassigned

Joseph T. Powell, an Adventist Army chaplain assigned to Fort Ord, California, was promoted to the rank of lieutenant colonel September 19.

The church is making an earnest attempt to reach our men in military service and provide the help they need no matter where they are. Three changes have been made among Adventist chaplains in Vietnam. Comdr. Robert L. Mole, CHC, USN, who has been at Saigon, and Chaplain (Capt.) Gary D. Strunk, of Cam Ranh Bay, have returned to the United States to assignments indicated below. Chaplain (Capt.) James J. North, Jr., was assigned to Saigon and has been located at the Tan Sun Nhut air base since October 20. Other chaplains serving overseas are:

Germany—Chaplain (Lt. Col.) Glenn I. Bowen, Chaplain (Maj.) Ralph Workman, and Civilian Chaplain Ralph T. Heiner.
Korea—Civilian Chaplain T. V. Zytoske.

Okinawa—Civilian Chaplain Clyde R. Bradley.

Those having young men who serve in the vicinity of these Adventist chaplains and who need help, should feel free to write these chaplains. Their ability to travel is restricted, but they can get in touch by mail or by telephone to help the servicemen of the church.

In order that Adventist servicemen may receive the periodicals of the church and other materials, we must have their correct names and addresses. Therefore, we appeal to all servicemen and their families to send to the conference MV secretary's office the name and address of every serviceman who should be receiving these periodicals. Also send every change of address promptly.

Following is the current list of Adventist chaplains—military and civilian—ministering to the servicemen in the armed forces of the United States. Clip this for future reference.

SDA Military Chaplains

U.S. Air Force

Chaplain (Maj.) William S. Hall
Center Chaplain's Office
Lackland AFB, Texas 78236

Chaplain (Maj.) Wayne C. Hill
Hqtrs Sheppard Tech Trng Center
(ATC) USAF
Sheppard AFB, Texas 76311

Chaplain (Capt.) James J. North, Jr.
377th Combat Support Group
APO San Francisco 96307

U.S. Army

Chaplain (Lt. Col.) Glenn I. Bowen
Hesse District
Kassel Sub-District
APO New York 09171

Chaplain (Lt. Col.) John E. Keplinger
Chaplain's Office, 3d BCT Bde
Fort Dix, New Jersey 08640

Chaplain (Lt. Col.) Joseph T. Powell
Headquarters, First Brigade
Fort Ord, California 93941

Chaplain (Maj.) Richard Sessums
8510 Columbus Avenue, Apt. 215
Sepulveda, California 91343

Chaplain (Capt.) Gary D. Strunk
U.S. Army Medical Training Center
Fort Sam Houston, Texas 78234

Chaplain (Maj.) Ralph Workman
Office of the Chaplain
Hqtrs 3rd Bde, 4th AD
APO New York 09139

U.S. Navy

Lt. Comdr. Norman Goodwin, CHC, USNR
Office of the Chaplain
USS DuBogue LPD-8
FPO San Francisco 96601

Comdr. Robert L. Mole, CHC, USN
8622 Manchester Road, Apt. 1
Silver Spring, Maryland 20901

Lt. Comdr. Davis A. Thomas, CHC, USN
Office of the Base Chaplain
MCRD
Parris Island, South Carolina 29905

SDA Civilian Chaplains

Elder Hollis Anderson
2710 Elyssee
San Diego, Calif. 92123

Elder Clarence E. Bracebridge
235 Shareditch Road
Columbia, S.C. 29210

Elder Clyde R. Bradley
C.P.O. Box 410
Naha, Okinawa

Elder Robert L. Chism
578 Paopua Loop
Kailua, Hawaii 96734

Elder Reo Clyde
6718 Alfareeta Avenue, SW.
Tacoma, Washington 98499

Elder Thomas A. Green
8301 Barron Street
Takoma Park, Maryland 20012

Elder Ralph T. Heiner
c/o National Service Organization
6 Frankfurt/Main (Niederrad)
Johann Klotz Strasse 13
West Germany

Elder Chester L. Jordan
615 West Ashby Place
San Antonio, Texas 78212

Elder J. D. Westfall
209 Greenfield Drive
Berrien Springs, Michigan 49103

Elder Tate V. Zytoske
c/o SDA Mission
Box 1243
Seoul, Korea

C. D. MARTIN

Atlantic Union

Crowds Overflow Meetings in New York Spanish Church

An evangelistic series is being conducted in New York City's newly acquired and redecorated Spanish Broadway church. Visiting speaker for the first

portion of the meetings was Evangelist A. Arteaga, of South America, who took the time for these meetings from his vacation.

At the time of this writing more than 600 have given their names, and workers report that perhaps 90 per cent have indicated a desire for future visits and Bible studies. Most of those interested live in the neighborhood, where they have easy access to the church.

To prepare for the series, Pastor Conrad Visser led his members in a con-



Top left: The Spanish Broadway meetings continue in this attractive conference-owned building. Right: Children in attendance enjoyed special meetings in a second-floor auditorium. Lower left: A. Arteaga of South America was main speaker for the series.



centrated program of literature distribution, visiting relatives, and giving Bible studies to, and praying with, neighbors. Each member prepared a list of ten persons he planned to bring to the meetings. The weekend prior to the August 17 opening session was devoted to fasting and prayer.

The church itself, an attractive five-story building in upper Manhattan, had a second-floor auditorium seating only 200 persons. The members' faith was strong, so they decided to open up a new auditorium on the first floor seating about 450. With Conference Builder Jerry Little directing, the entire congregation worked day and night for four weeks prior to opening night, painting, plastering, and carpeting.

Opening night was nearly overwhelming. More than 700 visitors tried to crowd into the auditorium. The 175 children who came were shown to the second-floor auditorium where special services had been prepared for them. It was obvious that two sessions were going to be necessary, one at seven o'clock and one at eight o'clock. Combined attendance grew to 900 each night.

Elder Arteaga conducted the first three weeks of the campaign, following which the speaking assignment was taken over by the pastor, Elder Visser. E. C. Banks, of Andrews University, brought five ministerial students to help with the project as a field school endeavor. The other Spanish pastors of the conference also joined in visiting the interests the meetings engendered.

The first baptism, held at the end of three weeks, added 15 to the church. At this service 94 others stood, asking that they be considered for baptism in the near future.

As a result of the meetings a good rapport has been established with the community. A baptism is scheduled for each month, and it is thought that at least 50 of the interested ones will be baptized before the end of the year.

DON HAWLEY
Departmental Secretary
Greater New York Conference

✦ A. J. Patzer, president of the New York Conference, and his wife have recently returned from a five-week tour of the Inter-American Division. They visited 15 countries on their trip and preached to congregations in humble, grass-thatched churches as well as in large churches.

✦ The Livingston church at the Adventist Home has passed the \$1,000 mark in its Investment funds. With money continuing to come in, the goal of \$1,200 appears more attainable with each passing day.

✦ Three persons were baptized at the Rochester, New Hampshire, church by the pastor, Merle A. Tyler, on Sabbath afternoon, September 21. John Ramsay joined the Portsmouth church; the pastor's son, Daniel, joined the Rochester church, and Miss Eva Pease joined the Laconia church. Miss Pease is the first and only Seventh-day Adventist living in the State college town of Plymouth, New Hampshire. She became interested in the Seventh-day Ad-

ventist message through correspondence courses and through contact with the Frank Steele family of Thornton, New Hampshire. She is now sharing her faith with neighbors and friends.

EMMA KIRK, *Correspondent*

Columbia Union

✦ Pastors of the Allegheny East and New Jersey conferences recently held a joint pastoral retreat in Atlantic City, New Jersey. At the time of the meeting, Allegheny East pastors reported a total of 886 baptisms through the first nine months of the year. According to W. A. Thompson, president of the Allegheny East Conference, the pastors expect to pass the 1,000 mark in baptisms by the close of the year.

✦ The Fowler Ridge, Ohio, church, which was disbanded in 1964, has been reorganized with 25 members. The church was organized in 1932 after evangelistic meetings held by L. C. Evans, pastor of the Youngstown church. Interest was revived near the end of 1965 by Mr. and Mrs. Matt Greenley, of Sharpsville, Pennsylvania, who began a branch Sabbath school.

Two Ordained in New Jersey

Two young men were ordained to the gospel ministry at the 1968 New Jersey camp meeting. They were Theodore C. Green, the son of Elder Cleon B. Green, and Ronald B. Rodgers, MV and educational secretary of the conference.

Cree Sandefur, president of the Columbia Union Conference, gave the sermon and the charge. The ordination prayer was offered by Fernon Retzer, associate secretary of the Sabbath School Department of the General Conference. J. Orville Iversen, of the General Conference, and A. B. Butler of the union assisted, and the conference president presented the candidates and welcomed them into the conference family of ministers.

Shown here (from left) are: Mrs. Green, Elder Green, Elder Rodgers, Mrs. Rodgers, and Elder Quigley.

W. B. QUIGLEY, *President*
New Jersey Conference



✦ Kettering College of Medical Arts has been granted correspondent status by the North Central Association, regional accrediting agency for colleges and universities. Correspondent standing is an intermediate step between initial recognition by the association and final accreditation.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Hinsdale Sanitarium and Hospital recently graduated its final class of nurses. The hospital has changed from a Diploma program to a Baccalaureate program at Andrews University, Berrien Springs, Michigan. Henceforth, students will graduate in four years with a Bachelor of Science degree from Andrews University; they will spend their junior year at the sanitarium.

There have been sixty classes since 1908, with a total of 1,195 nurses who have graduated from the Hinsdale training school for nurses. Thirteen of them became physicians, 43 served as missionaries, and two are hospital administrators.

✦ H. M. S. Richards, the Voice of Prophecy speaker, was a guest at the Michigan Conference workers' retreat held at Camp au Sable immediately after the close of the summer camping program. He presented six two-and-one-half-hour lectures on the minister and his work.

✦ The church at Fort Wayne, Indiana, has recently completed a new school building valued at \$60,000. The building provides 4,800 square feet of floor space on two floors. There are two well-equipped classrooms with a total pupil capacity of more than 60, and there is a large social hall on the lower level. The present enrollment is more than 30.

MILDRED WADE, *Correspondent*

Pacific Union

✦ A San Gabriel Academy senior has been named a semifinalist in the 1968-1969 National Merit Scholarship Program. Dennis Imai, son of Pastor and Mrs. Joseph Imai, of Los Angeles, is one of the 15,000 national semifinalists in the scholarship competition. This figure represents less than 1 per cent of all secondary school seniors in the United States.

✦ Your Bible Speaks, the new weekly radio program developed by the General Conference, is being aired on station KSOL and sponsored by the San Francisco Philadelphia church.

✦ Philip B. Knoche, Central California Conference evangelism coordinator, reports that 21 series of evangelistic meetings are now being held or will begin by early November in the conference.

★ Singing evangelist Sunny Liu will join Kenneth Mittleider, ministerial secretary of the North Pacific Union, in an evangelistic series in Honolulu, beginning January 11. A field school of evangelism for island ministers will be held in connection with the meetings.

★ The Crescent City, California, church has presented 21 volumes of Adventist publications to its local library to provide up-to-date information for those inquiring about the church and its beliefs.

RUTH WRIGHT, *Correspondent*

Southern Union

Disaster Unit Displayed at Kentucky State Fair

A special feature at the 1968 Kentucky State Fair booth sponsored by Adventists was the Kentucky-Tennessee Conference Disaster Unit, attended by Dorcas volunteers from the Louisville, South Louisville, St. Matthews, and Pewee Valley (Kentucky) churches.

This emergency unit and a larger companion disaster van had spent about five weeks this spring in Falmouth, Kentucky, following extensive tornado damage. Fairgoers from Falmouth and surrounding communities expressed their appreciation for the work that Seventh-day Adventists had done in that area.

Nearly 3,000 people registered for the two books given away (*Your Bible and You* and *Bible Readings for the Home*). Of this number 1,751 requested one or more of the courses offered by the Voice of Prophecy.

MARY CHARLES FOGG
Church Press Relations Secretary
Louisville, Kentucky

Southwestern Union



Ordination in Texico

The ordination of Gordon L. Burton climaxed the day's activities on the last Sabbath of the 1968 Texico camp meeting.

Present at the ceremony was Gordon's father, now a pastor in California, formerly a missionary in Africa for 25 years. (Gordon's grandfather helped pioneer the work at Solusi.)

Elden K. Walter delivered the ordination sermon, and M. E. Kemmerer, assistant treasurer of the General Conference, offered the ordination prayer. The union president, B. E. Leach, then gave the charge, and G. H. Rustad, Texico Conference president, welcomed Elder Burton (shown here with his wife) into the ranks of the gospel ministry.

G. H. RUSTAD

★ The Pastor's Study, a new half-hour radio program is being heard each Sunday evening over KCLE, Cleburne, Texas. Speaker on the program is Robert Larson.

★ Evangelistic meetings are currently being held in the new Jay, Oklahoma, church by Robert Dale, conference evangelist, and K. M. Wiseman, local pastor. The Adventist work in Jay began about two years ago with the construction of a hospital in a dark county, and today it has grown into an Adventist compound consisting of hospital, church, and church school.

★ W. A. Dessain, former president of the Oklahoma Conference, retiring from full-time work, has accepted a call to the Montana Conference to pastor the churches in the Hamilton district.

★ Evangelistic meetings by E. E. Cleveland, of the General Conference, and a corps of Southwestern Region workers have resulted in almost 250 baptisms.

★ Approximately \$30,000 was received in a special offering taken September 21 for Southwestern Union College. These funds will be used to expand the facilities of the college, which has doubled its enrollment for 1968-1969.

J. N. MORGAN, *Correspondent*

Loma Linda University

Medical-Dental Team of 36 Serves Indians in Guatemala

A 36-member medical-dental team from Loma Linda University spent three weeks last summer providing health services to Indian communities in Guatemala.

The trip, an annual event since 1957, was led this year by Dr. Donald L. Peters, instructor in oral medicine. The purposes of the trip were to provide valuable humanitarian service to residents of remote villages and to afford students firsthand exposure to the challenge of remote international health service.

This year the team saw more than 3,000 medical patients and performed more than 3,500 dental procedures. They also lectured on health as part of good religious practice, of oral hygiene, and on ways of solving health problems.

Freshmen Receive Atlases

One hundred and two Loma Linda University School of Medicine freshmen students were each presented with a copy of the Lederle Laboratories publication *Atlas of Normal Anatomy*, October 10, by San Bernardino area representative William J. Johnson.

The atlases, valued at \$20 each, contain 48 full-color plates of the areas of the human body.

Each year Lederle presents similar atlases to all freshmen medical students throughout the United States.

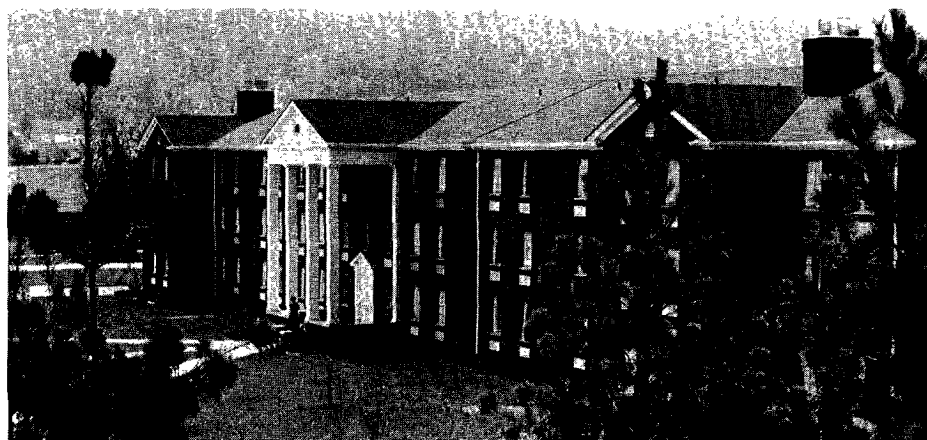


PHOTO BY ED SHAFER

New Dormitory at Southern Missionary College

The young women of Southern Missionary College occupied this new building when they returned to the campus for classes this fall. The brick structure, air-conditioned and carpeted, with a bath for every two rooms, was built at a cost of about \$2,800 a student. The building, which houses 510 young women, also has a chapel, deans' apartments, laundry rooms, and storage area.

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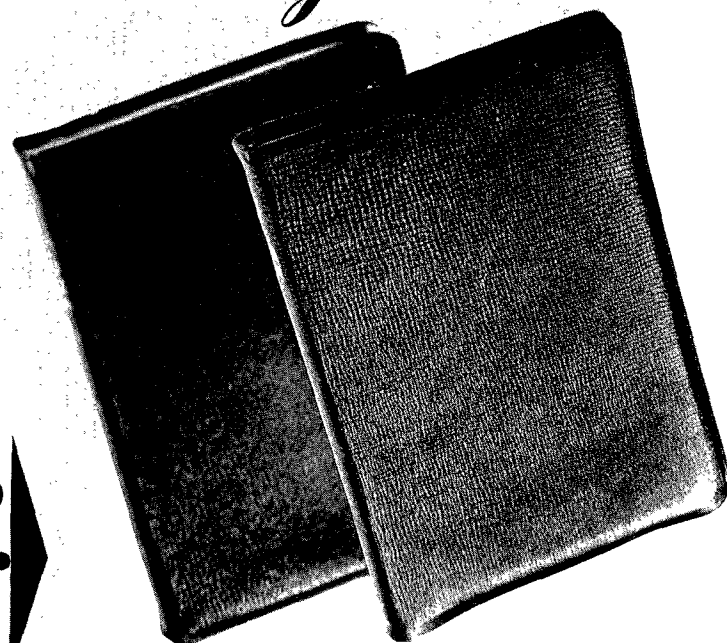
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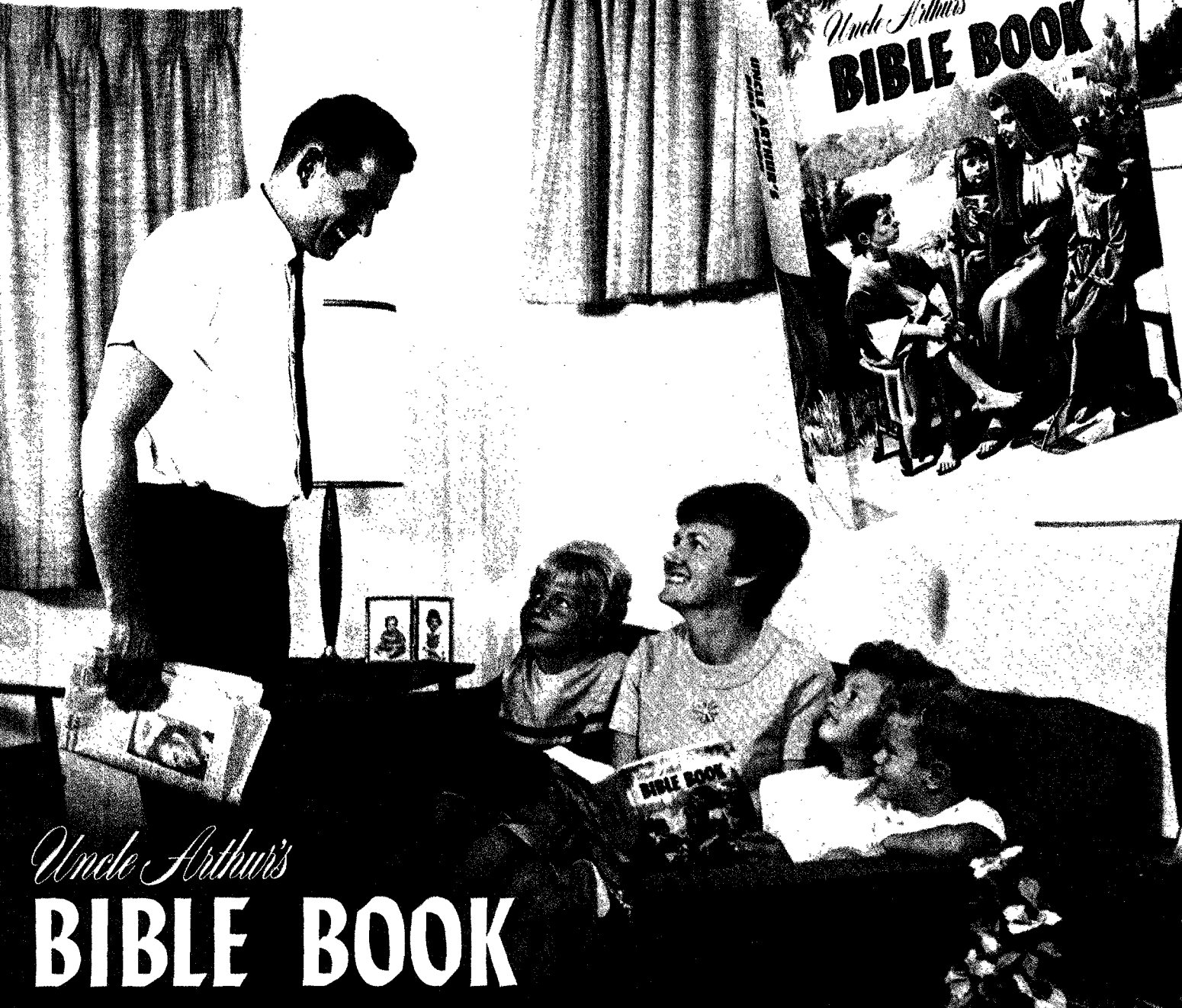
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From Home Base to Front Line

(Continued from page 37)

Mrs. Moon, nee Irene Marie Poelstra (LLU '59), and three children, left Washington, D.C., September 11.

Florian R. Dunkel (French Adventist Seminary '62-'65; AU '67), a Swiss citizen, recently of Berrien Springs, Michigan, to be evangelist, French Swiss Conference, left New York City, September 12.

Dick J. McDaniel (WWC '62; University of Oregon '66), to be business manager, Okinawa Medical Center, of Tacoma, Washington, left San Francisco, California, September 15. Mrs. McDaniel and the two children plan to go a few weeks later.

Reginald D. Rice, M.D. (LSC '59; LLU '63), returning as physician for Sandakan, Sabah, Mrs. Rice, nee Shirley Janet Edwards (GS&H School of Nursing '59-'60), and three children, left San Francisco, California, September 15. Dr. Rice will work in Hong Kong while awaiting a visa to enter Sabah.

Ronald Leroy Wearner (Newbold College '64-'65; PUC '67; LLU '67-'68), to be launch captain, Central Amazon Mission, Brazil, and Mrs. Wearner, nee Jeanine Marie Purdy (PUC '65; LLU School of Nursing '68), of Loma Linda, California, left Los Angeles, California, September 15.

Dr. John M. Anholm, D.D.S. (LLU '62), returning as dentist and orthodontist, Bangkok Sanitarium and Hospital, Thailand, Mrs. Anholm, nee Betty Louise Boyce PS&H School of Nursing '47), and two children, left Los Angeles, California, September 15.

Alice Ruby Williams (WWC '42; SDA Th. Sem. '55), returning as dean of women, Middle East College, left Washington, D.C., September 16.

W. R. BEACH

Stuttgart, Ark., aged 85. Survivors are two sisters, Goldye Brierton and Birdie Brierton.

BRODERSEN, Lillian Marie—b. Oct. 15, 1903, Milwaukee, Wis.; d. June 28, 1968, Fresno, Calif. Her years of service include 15 years of mission work in China and many years in the following unions: Northern, Southwestern, and Pacific. Survivors are her husband, Elder Harvey N. Brodersen; and a daughter, Joyce Firestone.

BRUNIE, Lillian Knorr—b. Sept. 22, 1913, San Diego, Calif.; d. Aug. 26, 1968, Pasadena, Calif. At the time of her death she was placement director, Alumni Association, Loma Linda University School of Medicine. Survivors are a son, William A. Marsh; a stepson, William H. Brunie, M.D.; a stepdaughter, Mrs. Wayne Jones; and her father, Ferdinand Knorr.

BURDICK, Jessie Vena Stabler—b. March 18, 1880, Michigan; d. June 17, 1968, Bellingham, Wash. Survivors are a son, Dr. Bruce Burdick; and two daughters, Arlene Sevensen and Elgeva Hall. [Obituary received Oct. 3, 1968.—Ems.]

CASE, Alma May Lamberton—b. Sept. 17, 1874, Marshfield, Vt.; d. Aug. 30, 1968, Huntsville, Ark. A daughter, Mrs. J. H. Tiney, survives.

EMERSON, Rose A.—b. Jan. 23, 1888, Ark.; d. Aug. 7, 1968, Downey, Calif.

GAMBELL, Lurline V.—b. Nov. 22, 1906, Macon County, Mo.; d. Aug. 26, 1968. She is survived by her husband, Arthur H. Gambell.

GORSUCH, Mary Elizabeth Dunham—b. Aug. 7, 1880, Dennison, Iowa; d. Aug. 23, 1968. She is survived by a daughter, Mrs. Wilfred J. Airey.

GROTH, Raymond—b. June 30, 1897, Rockville Center, N.Y.; d. Sept. 23, 1968, Orlando, Fla. Survivors are his wife, Lillian; and three daughters, Mrs. Richard Hayes, Mrs. Robert Milk, and Mrs. Raymond Smalley.

HAUGSTED, Clara Schwarz—b. May 21, 1909, Allenton, Mo.; d. March 15, 1968. Survivors are her husband, Ralph; a son, Ralph L.; and a daughter, Charlene Klimko. [Obituary received Sept. 23, 1968.—Ems.]

HOLLAND, Glenn—b. Kansas City, Kans.; d. Aug. 7, 1968, Zephyrhills, Fla., aged 68. Survivors are his wife, Gertrude; a foster son, W. E. Freeman; and two foster daughters, Ann Dean and Betty Hannifin.

HOYMAN, Helen Midkiff—d. Sept. 3, 1968, Mount Vernon, Ohio, aged 72. Survivors are her husband, Lloyd; and a son, Marvin Midkiff, administrator of Castle Memorial Hospital, Hawaii.

HUBLEY, Robie Allen—b. July 24, 1883, Seabright, Nova Scotia, Canada; d. Sept. 1, 1968, Penticton, British Columbia, Canada. He graduated from Williamsdale Academy, Nova Scotia, in 1909 and entered the ministry in the Maritime provinces. In 1911 he married Mabel A. Dimock, and they labored for eight years in Newfoundland. In 1919 they were called to India and later served in Burma. After their return to the homeland they worked in the Ontario, Quebec, and Alberta conferences until 1949. Since 1951 they have worked in the British Columbia Conference. Survivors are his wife, Mabel; and daughter, Mrs. Elwood Sherard.

HULSE, Sanford Raymond—b. May 28, 1900, Oreg.; d. Sept. 11, 1968, San Bernardino, Calif. Survivors are his wife, Bernice; and four sons, Raymond, Donald, Frederick, and Dwight.

HURST, Marion Powell—d. Aug. 3, 1968, Miami, Fla., aged 62. He was founder of the Hialeah Hospital and a charter member of its board of directors. Survivors are his wife, Vivian; and two daughters, Jeanene Smotherman and Betty Grube.

KUGEL, Ferdinand H.—b. March 24, 1884, New Haven, Mo.; d. June 28, 1968, Los Angeles, Calif. Survivors are his wife, Thersia; and a son, Dr. Arthur I. Kugel.

LANDER, Anna E.—b. May 24, 1886, Carterville, Mo.; d. April 13, 1968, Caldwell, Idaho. Survivors are a daughter, Lois V. Lopp; and three sons, Glen S. VanLandingham, W. Lynn VanLandingham, and C. Ivan VanLandingham. [Obituary received Sept. 23, 1968.—Ems.]

LONGNECKER, Oscar J.—b. May 11, 1899, Farrar, Iowa; d. July 29, 1968, Hemet, Calif. His wife, Myrtle, survives.

MACFADZEN, Addie—b. April 1, 1880; d. Sept. 9, 1968, Brunswick, Maine. Six children survive.

MANLIG, Fred A.—b. Connell, Wash.; d. March 5, 1968, Napa, Calif. Survivors are his wife, Wal-friede; and daughter, Janice Thorton. [Obituary received Sept. 9, 1968.—Ems.]

MANSELL, Ira L.—b. June 5, 1878, Monterey, Mich.; d. July 3, 1968, Orlando, Fla. The Huntington, West Virginia, church was organized in his home. Survivors are a son, Elder Leslie R. Mansell, pastor of Forest Lake, Florida, church; and a foster son, James F. Osborne, of Lodi, Calif.

MATHIESEN, Peter C.—b. May 21, 1886, Greenleaf, Kans.; d. June 12, 1968, Corona, Calif. Sur-

vivors are a daughter Aural Burdick, by his first wife, Della Potter; and a son, Harold Mathiesen, D.D.S.; and two daughters, La Vonne Atchley and Bonnie Line, by his second wife, Louie B. Thompson.

MITCHELL, Bertha Parmley—b. May 4, 1888, Rolla, Mo.; d. Aug. 30, 1968, St. Louis, Mo. For a time she was employed at the Portland, Oregon, sanitarium.

MONTROSS, Floyd H.—b. Jan. 12, 1892, Beaumont, Pa.; d. May 19, 1968, Wilkes Barre, Pa. Survivors are his wife, Marion; and three sons, Wilford, Glen, and Ernest.

MOORE, Julia Walker—b. Aug. 22, 1883, Rome, Ga.; d. July 20, 1968, Los Angeles, Calif. She graduated from nurse's training at Paradise Valley Sanitarium and Hospital in 1918 and for many years worked at the White Memorial Hospital. Survivors are her husband, Hugh; and daughter, Daphne.

MORLEY, Angie Yates—b. 1878, Richmond County, Iowa; d. Aug. 26, 1968, Dayton, Tenn. She served in the Life Boat Mission of Chicago under Mrs. Paulson and Sadler. Two children survive, Mrs. Thomas Hanon and C. K. Rochambeau.

NEELY, Gloria Louise—b. Jan. 26, 1909, Kans.; d. Sept. 13, 1968, Glendale, Calif. She was employed for a time at the Paradise Valley Sanitarium and Hospital and then at the Glendale Adventist Hospital. Survivors are a daughter, Gloria Jean Jones; and her mother, Edna E. Alexander.

NELSON, Myrtle Leora—b. Jan. 4, 1903, Minneapolis, Minn.; d. June 26, 1968, Pasadena, Calif. She graduated from nurse's training at Loma Linda in 1927. Many of her poems have been published in the *Review*. Her sister, Annalynn Marie Van de Velde, survives.

NESMITH, Rollin A.—b. Aug. 5, 1900, Florence, S. Dak.; d. Sept. 10, 1968, Cortez, Colo. He graduated from Union College in 1924 and the following year married June Fitch. For 15 years he taught church school, serving as principal for ten of those years. In 1939 he became educational and MV secretary of the Oklahoma Conference and shortly thereafter was ordained. Three years later he was called to the Illinois Conference, where he served in the same capacity for five years. In 1947 he became educational and MV secretary for the Atlantic Union Conference. After eight years he was called to the Southwestern Union Conference, where he served in the same capacity. In all, he gave more than 42 years of service to the church before his retirement. Survivors are his wife, June; and a son, Rollin.

NIELSEN, Martin—b. 1883, Kailua, Kona, Hawaii; d. April 13, 1968, Hilo, Hawaii. Martin and his brother, Nicholas, were the first members to be baptized on the island of Hawaii. The *Review* and *Signs of the Times* and other papers given to them convinced them of the truth. They sold literature, including *Signs of the Times*, and organized a Sabbath school. The island of Hawaii now has four churches, with 200 members in the largest church in Hilo, and there are two church schools. [Obituary received Sept. 12, 1968.—Ems.]

PATTON, Laura Witke—b. Oct. 30, 1903, Elm Creek, Neb.; d. Sept. 1, 1968, Takoma Park, Md. In post World War I years she was secretary to L. R. Conradi, our European church leader. After returning to the United States she took nurse's training at Washington Sanitarium and Hospital. She received her B. S. degree from Washington Missionary College and for a number of years was Potomac Conference nurse. Her brother, Henry C. Witke, survives.

REAM, Margret Taylor—b. March 6, 1877; d. Oct. 1, 1968. Survivors are two daughters, Hazel Ayton and Alma Lary; and a son, Arthur.

ROSE, James—b. July 18, 1891, Clyde, Ohio; d. Sept. 3, 1968, Avon Park, Fla. Survivors are his wife, Edna; and four sons.

ROSEBERRY, Robert C.—b. Sept. 18, 1907, West-sington, Ala.; d. Sept. 14, 1968, Orlando, Fla. His wife, Gertrude, survives.

SPECHT, Eva—b. Dec. 18, 1879, Marion Junction, S. Dak.; d. April 10, 1968, Riverside, Calif. Survivors are a daughter, Mrs. C. D. Emery; and five sons, Oswald S. Specht, M.D., Carl W. Specht, Henry D. Specht, M.D., Walter F. Specht, Ph.D., and Edward J. Specht, Ph.D. [Obituary received Sept. 20, 1968.—Ems.]

STEELE, Mille Elvira—b. Oct. 13, 1899, Owosso, Mich.; d. Aug. 12, 1968, Modesto, Calif. A daughter, Norma Bailey, survives.

TERRY, Daisy Pitman—b. Jan. 1, 1881, Cedar-town, Ga.; d. Aug. 10, 1968, Wildwood, Ga. For a number of years she was employed in the Georgia-Cumberland and the New Jersey conferences. Survivors are a son, L. Carlyle Terry; and two daughters, Mrs. George W. Clark and Mrs. John R. Richardson.

TODD, Charles Robert—b. July 18, 1894, Gainesville, Tex.; d. Aug. 29, 1968. Survivors are his wife, Edith F. Todd, of Santa Cruz, Calif.; daughter, Marjorie Brown; and mother, Josie Todd, now 103 years old.

VOTH, David—b. May 10, 1875, Yankton, S. Dak.;

In Remembrance

ASHER, Fred E.—b. July 29, 1881, Cass City, Mich.; d. May 24, 1968, Clermont, Fla. Survivors are his wife, Grace; son, Galen; and three daughters, Reva Smith, June Fowler, and Margaret Gemmell. [Obituary received Oct. 3, 1968.—Ems.]

AVERY, Olive—b. Dec. 23, 1884, St. Paul, Minn.; d. Aug. 20, 1968, Loma Linda, Calif. She married Elder Leslie Avery and served with him in our academies in the Lake Union. Later they served in the Pacific Union. She is survived by a son, Cloyd L. Avery.

AYERS, Amy Evelyn Lee—b. Jan. 9, 1875, Charles City, Iowa; d. Jan. 25, 1968, there. Survivors are two sons, Dr. Emmet V. and Clinton; and four daughters, Aletha Keidel, Dorothy Pierson, Ester Schneider, and Bea Strike. [Obituary received Sept. 26, 1968.—Ems.]

BAKOS, M. Joyce—b. May 13, 1921, Michigan; d. Aug. 13, 1968, Chicago, Ill. Survivors are a son, Bill; and three daughters, Peggy Rostamian, Nancy McCutchen, and Sharon Varga.

BJERTNES, Trygve—b. Nov. 7, 1889, Norway; d. Aug. 26, 1968, Takoma Park, Md. Survivors are his wife, Anna Helene Andersen Bjertnes; and a son, John Harold.

BRIERTON, Adaline Blossom—d. Sept. 13, 1968,

d. Aug. 3, 1968, Glendale, Calif. Elder Voth is survived by his daughter, Dr. Florence Ostendorf.

WALL, Nathan Daniel—b. May 2, 1887, Spring Valley, S. Dak.; d. Aug. 24, 1968, Lodi, Calif. In 1910 he married Margaret B. Lee, who died in 1962. After attending Union College, he taught church school and then entered the ministry in South Dakota. He was ordained in 1910. In 1912 he was called to pastoral and evangelistic work in New York. Two years later he went to Australia, where he labored for the German people. From 1917 to 1921 he labored in New York City and then was asked to locate in east France, where he was an evangelist in the Alsace-Lorraine district. In 1923 he became president of the Baltic Union Conference. He labored for Latvians, Estonians, Germans, and Russians. For four years he was president of the Rumanian Union Conference. He was general field secretary and departmental secretary for the Southern European Division from 1932 to 1935. In 1936 he became president of the North Dakota Conference. Five years later he was called to the presidency of the Iowa Conference. After a year he entered pastoral work, and continued to serve until 1962 in this capacity. In 1963 he married Lucille Feldkamp Prout, who survives. Other survivors are two sons, Victor D. and Harold V. Wall.

WERTZBAR, Lila Belle—b. May 4, 1892, Charlevoix County, Mich.; d. Sept. 12, 1968, Avon Park, Fla. She attended Cedar Lake Academy and then taught school. Survivors are her husband, Carl; and three children.

WIEST, Charles S.—b. Aug. 29, 1879, Crystal River, Fla.; d. Aug. 5, 1968, Keene, Tex. He studied for the ministry at South Lancaster Junior College, graduating in 1907. He held evangelistic meetings in the East Pennsylvania Conference as his first service for the denomination. In 1909 he married Minnie Edwards. In 1912 he became president of the Mississippi Conference and colored mission. In 1916 he was pastor of the Battle Creek Tabernacle church, and then was called to the presidency of the Wisconsin Conference. In 1919 he became president of the Indiana Conference, where he led in the rebuilding of Indiana Academy. In 1926 he became president of the Kansas Conference, where he labored for seven years. For 13 years he did pastoral work in Minnesota. In 1946 he was called to the Grand Junction, Colorado, district. He led in the building of the junior academy there. For a time he was employed by the Central Union and then became field representative for the Colorado Conference. He retired from active duty at the age of 82. His daughter, Ruth Wiest, of Keene, Texas, survives.

WILSON, Clarence—b. Jan. 10, 1885, Cole Valley, W. Va.; d. July 20, 1968, Tyro, Va. A daughter survives.

WOODALL, Myrtle Claudia Kirk—b. Dec. 25, 1882, Roanoke, Tex.; d. Sept. 8, 1968, Guatemala City, Guatemala. She taught church school after graduating from Keene Academy. In 1904 she married Marcus Woodall, and they became teachers in the junior academy at Palisade, Colorado. Five years later they returned to Keene, Texas, where she taught church school, was Sabbath school department secretary of the conference, and assisted in the conference office. For several years she taught at Southwestern Junior College. Her daughter, Cleo E. Edeburn, survives.

WRIGHT, Horace—b. Oct. 17, 1874, Spring Bay, Ill.; d. Sept. 4, 1968, Clermont, Fla. Survivors are his wife, Anna; two sons, Laverne and Arthur; and two daughters, Peggy French and Lillian Lawrence.

YALE, Mary E.—b. Dec. 23, 1890, Palmyra, Nehr.; d. Sept. 4, 1968, National City, Calif. She attended Union College and was a secretary in our sanitariums and conference offices for more than 30 years. She also worked at the General Conference headquarters. Survivors are a sister, Nola Case; a brother, John Boyd; and three nephews, Dr. Norman Case, Asa Case, and Elder Charles Case, all of Loma Linda, Calif.

YOUNG, Vida Virginia—b. Nov. 15, 1880, Jefferson County, Iowa; d. Dec. 27, 1967, National City, Calif. She spent many years in denominational work as a secretary in several conference offices and also at the General Conference headquarters. (Obituary received Sept. 9, 1968.—Eos.)

Of Writers, Articles, and Miscellany...

This week's cover—as with the cover every week—was designed by layout artist Ray Hill. The brightness and warmth suggested by the flame are reflective of what the Christian life will be when blessed by the indwelling Holy Spirit.

During his devotional talk at Autumn Council, Neal Wilson, vice-president of the General Conference for North America, said that the greatest need of the church today is the Holy Spirit, a gift that God is waiting to give His people. Deploring the fact that too seldom this gift is discussed in the Seventh-day Adventist Church, Elder Wilson urgently stressed the need for the way to be opened to the coming of the Spirit for a second Pentecost.

A continuing miracle is the life of E. R. Reynolds who authored "God Picked the House" (page 8). After he was felled by the bullet which entered his left nostril and came to rest in the cerebellum, Elder Reynolds was momentarily given up as dead, but a nurse friend at the mission sensed life, and then began the long struggle to keep the life going. During the weeks that followed, he suf-

fered from bronchial pneumonia, meningitis, malaria, and repeated hours of hiccups.

Finally, the complications subsided enough so he could be flown from Pakistan to the United States. Since coming home, he has had phlebitis twice and aspiration pneumonia in both lungs.

Yet with all this, he writes, "When I think of what Jesus endured, what I face seems as nothing. Prayerful communion with the Lord, coupled with complete trust in Him, can enable the sick to overcome." He further notes that since his anointing God has given him some token physically every week to indicate that He did hear the prayers in his behalf. Is it prosaic at this point to mention something about faith the size of a mustard seed being able to move mountains?

Frances Foster, featured this week in "The World of Adventist Women" (page 10), typifies mission wives around the world whose diaries are full of untypical days. Hundreds of times since Rebekah left her family to be the wife of Isaac, women have left the comforts of childhood to follow their husbands to the ends of the earth. And to the successful mission wife, adapting and improvising become a way of life. This week while we think of only one woman in only one place, we will have to admit that the woman she represents in the sisterhood of mission wives are indeed a very special kind of people.

Review and Herald

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

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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, \$8.50 (slightly higher in Canada); other countries, \$9.50. 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.

Church Calendar

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| Week of Prayer | November 2-9 |
| Church Lay Activities Offering | November 2 |
| Annual Sacrifice Offering | November 9 |
| Ingathering Campaign Launching Day | November 16 |
| Ingathering Campaign Promotion | December 7 |
| Church Lay Activities Offering | December 7 |
| Thirteenth Sabbath Offering | December 7 |
| (Middle East Division) | December 21 |

1969

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News of Note

Food Company Given to GC; Headquarters Addition Voted

Two items of major interest were voted at the General Conference Committee meeting at headquarters, October 24.

The first was an action to accept Loma Linda Foods as a gift from the Pacific Union Conference to the General Conference. The company, founded and operated by the Pacific Union, will now have the broader support and promotion afforded by General Conference ownership.

The second action called for the erection of a multistoried building to provide additional office space for General Conference personnel. The building will be a block away in Maryland, close to the Home Study Institute property.

Report to the Church, giving the background of these two actions and providing further details, will appear in an early issue of the REVIEW. It will be written by Kenneth H. Emmerson, treasurer of the General Conference.

Subscription Information Regarding New Periodicals

The REVIEW AND HERALD of October 24 reported recent Autumn Council actions that would bring about a number of changes in certain periodicals issued by the Review and Herald Publishing Association.

These changes will result in making the *Sabbath School Worker* into three separate publications—one for the senior Sabbath school area, a second for the junior age, and a third for primary, kindergarten, and cradle roll. *The Youth's Instructor* will also be affected.

The question arises, "When these new periodicals are ready for circulation, what will happen if I am at that time a subscriber to the *Worker*?" The answer is that upon notifying the publishers which one of the three publications you desire, your current subscriptions will be con-

tinued with the new periodical. The transition date is January, 1971.

The same plan will be followed with the two periodicals that will come into existence in place of *The Youth's Instructor*, the first scheduled to appear in January, 1970. Subscribers will be notified by the publishers when the contemplated changes are about to be made.

S. L. CLARK

Quito, Ecuador, Evangelistic Meetings Draw Large Crowds

Unusual interest in God's last-day message is being shown in Quito, Ecuador, where Arturo Schmidt, associate Ministerial Association secretary of the South American Division, is holding evangelistic meetings.

By the third night a tent, purchased by the division and seating 1,400 people, was already too small and two sessions were necessary. Meetings are being conducted seven nights a week, with an attendance of more than 3,000 people on the week-ends and 2,500 on week nights. Some 800 people have not missed a single meeting since the campaign began on August 30.

Along with preaching two sermons each night, Pastor Schmidt has a one-hour daily broadcast on a powerful Quito radio station.

J. R. SPANGLER

Youth Evangelism Featured at Burma Youth Congress

One hundred forty-three delegates, with many other Missionary Volunteers, gathered in the headquarters church in Rangoon for the Burma Youth Congress, October 9-12. The program, directed by Aung Win, union MV secretary, included devotional periods, discussion groups, and a temperance hour.

"Go Tell" was the congress theme and featured the Burma youth evangelism project MV TARGET 100. Sabbath afternoon was devoted to witnessing experi-

ences as MV secretaries Barnabas Peter, Central Burma; Ba Hla Thein, Upper Burma; Timo, Tenasserim; and Samuel Po, Delta Area, presented their young people in action.

Another Sabbath high light was the early-morning Master Guide Investiture service, conducted by R. J. E. Hillock, Southern Asia Division MV secretary, when ten young men received their pins.

C. D. MARTIN

Two New Associates Join GC Temperance Department

Charles D. Watson, of England, and Milo Sawvel, of California, are new associate secretaries of the GC Temperance Department.

Elder Watson replaces Robert E. Adams, an associate secretary, who was just appointed lay activities secretary of the South American Division after having given seven years of leadership in temperance with particular emphasis on educational ideals. Elder Sawvel fills the vacancy created, when, upon the resignation of E. J. Folkenberg some time ago, E. H. J. Steed became secretary of the department.

Elder Watson has been president of the Ethiopian Union Mission and was formerly temperance and youth leader of the Northern European Division. Elder Sawvel has been temperance secretary of Northern California Conference.

ERNEST H. J. STEED

IN BRIEF

★ The Alabama-Mississippi Conference reached its 1969 Silver Vanguard Ingathering goal early in October, according to T. H. Bledsoe, association secretary. One hundred students from Bass Memorial Academy raised an average of \$41.49 on their field day; their total was \$1,000 above any previous record.

★ São Paulo Conference in Brazil has 1,023 active branch Sabbath schools. Workers there hope that they will reach the South American Division branch Sabbath school goal by 1970, that is, 15,000 cumulative branch Sabbath schools for the four-year period. According to Gaston Clouzet, Sabbath school secretary of the South American Division, Chile Union recently had its first Vacation Bible School.

★ Deaths: Mrs. Ana C. Stahl, wife of F. A. Stahl, retired missionary from South America, October 5, at Feather River Hospital, Paradise, California; F. T. Oakes, former secretary-treasurer of the Northern California Conference, October 11, at Fresno, California; B. L. Schlottbauer, former secretary-treasurer of the Central Union, October 26, at St. Helena, California.

Every Member a Review Subscriber

On September 21, 1968, I visited the Troy, Idaho, Seventh-day Adventist church, with a membership of 67. How thrilled I was when the lay activities leader remarked, "This is the time for the *Review and Herald* campaign, but we do not need to put on a campaign in our church, because every family, except one, is on the perpetual list and that one family has already ordered this year."

To my knowledge this is the best record of *Review* subscriptions I have ever seen. I recommend the Troy, Idaho, church as an example for all of our churches. Every Adventist home needs to have the *Review* coming regularly. This magazine keeps us abreast with our entire denominational program and outlook. If we read the *Review* we can't help becoming inspired and encouraged to stand fast in the faith as we march forward together.

LEON CORNFORTH

Lay Activities Secretary, Upper Columbia Conference