

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalm 90:2.

The Great Day Is Near

By RALPH S. WATTS

*"The great day of the Lord is near, near
and hastening fast" (Zeph. 1:14, R.S.V.)*

CENTURIES ago Zephaniah proclaimed a message identical to that which Seventh-day Adventists have heralded to the world since 1844.

Note the prophet's further somber and tragic pen picture concerning the times: "A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation" (Zeph. 1:15, 16, R.S.V.). Then he admonishes God's people to "come together and hold assembly, . . . seek the Lord, . . . seek righteousness, seek humility" (Zeph. 2:1-3, R.S.V.).

And to those who respond to this invitation, Zephaniah promises, "The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness. . . . At that time I will bring you home" (Zeph. 3:17, 20, R.S.V.). (*Italics supplied.*)

"His [Zephaniah's] prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ."—*Prophets and Kings*, p. 389.

What a glorious time in which to live—the days preceding "the great day of the Lord"!

Never has knowledge reached such stupendous proportions as it has for this present generation—knowledge which, if rightly used, could help prepare the world for "the great day of the Lord." But it is a sobering reality that the press and other news media almost continually blare forth world developments that if unchecked could lead to mankind's eventual annihilation. One international crisis follows another, thus creating an almost unbearable suspense. With efforts for world peace failing to congeal; war tension and economic instability bringing about a global mess; and millions perishing annually from hunger and disease, war, and disaster; serious-minded men cannot but "recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis" (*ibid.*, p. 537).

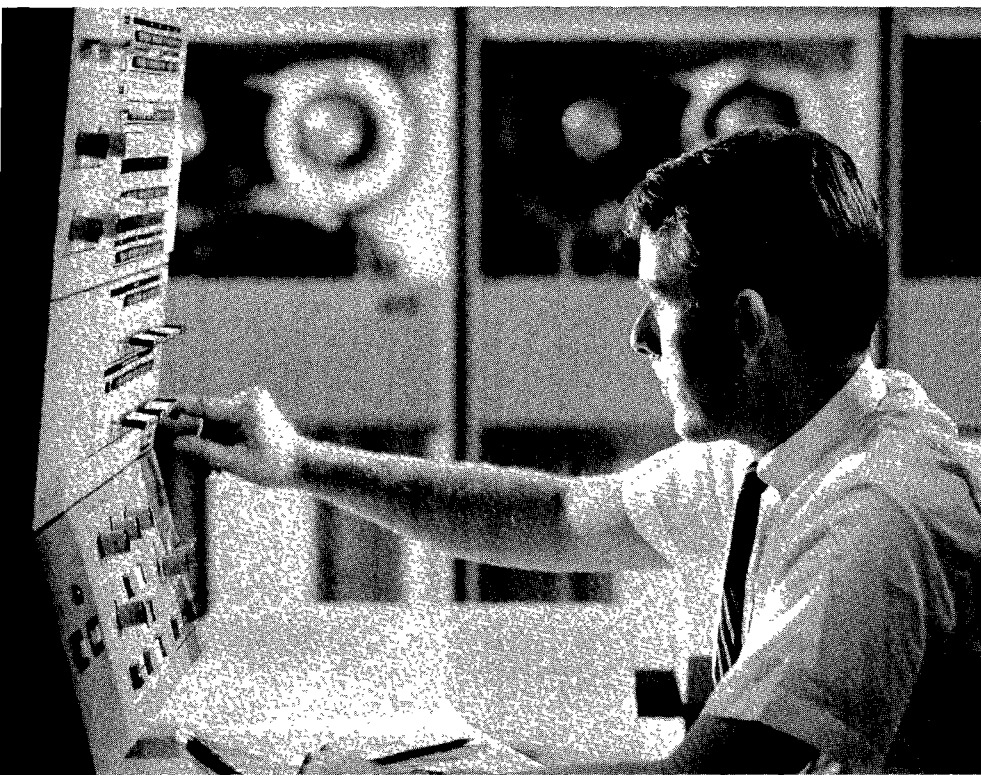
A Priceless Gift

Through the gift of divine inspiration Seventh-day Adventists possess the key to future events. God has given us inside information—a "news service" of a type that should be ardently coveted by newscasters. But they have an inbred skeptical attitude toward anyone predicting events that have not yet happened.

However, *Time* magazine reported: "The United States has always been a country in love with the future. . . . The United States readily accepted the fact that modern science established progress as a faith and the future as an earthly Eden. . . . Leaving utopians and science-fiction writers behind, a growing number of professionals have made prophecy a serious and highly organized enterprise."—Feb. 25, 1966, p. 28.

Looking for future survival, many government, business, and educational groups have organized so as to plan intelligently for the days ahead. Dr. Charles Osgood, of the University of Illinois, initiated his "computerized exploration of the year 2000" program; the Ford Foundation allocated considerable funds to a group called "Resources for the Future," a study commission in this country; and in Santa Barbara, California, 200 physicists, sociologists, economists, and engineers "contemplate the future" for General Electric's planning organization "Tempo."

By feeding facts into elaborate computers these enterprises hope to extract from them reasonably accurate predictions of future world conditions. Already men report interesting synthetic forecast findings: A lunar base will be established by A.D. 2000, with men flying past Venus to Mars. Nuclear generating stations will operate as climate-control centers and eliminate city smogs. Hospitals will stock ample supplies of artificial hearts, lungs,



COURTESY OF IBM

Scientists feed information into elaborate computers, hoping to extract reasonably accurate predictions. But inspiration provides the only reliable key to future events. God has given the remnant church inside information—a news service of a unique type.

and stomachs for patients requiring them. The blind and the deaf will benefit from new radar-controlled sight and hearing aids. Drugs, such as antigrouch pills, will alleviate personality problems. Programmed household robots will wash windows, vacuum rugs, place garbage on moving conveyor belts connected to a vast underground network, and care for all domestic tasks. A dialed code system from home will instantly obtain computerized information from the library.

Mechanical prophets envision a future paradise on earth inhabited by healthy, wealthy, and lazy people. But they have omitted one thing—they have totally ignored man's tendency toward moral laxity and spiritual degeneracy. Since the Bible realistically considers this human factor, it predicts no glorious future until Christ's second advent terminates the shocking lawlessness into which man will have descended prior to the coming of "the great day of the Lord." To endeavor to read the future apart from God's prophetic messages blurs rather than clarifies the picture of forthcoming events.

The tremendous times, the portentous days, just ahead present a rare opportunity for God's people to witness the triumph of His eternal purpose in the final conflict of the forces of evil and good already gathering for battle. What an unprecedented privilege He has reserved for the overcomers in this fierce struggle. Though tense and severe the issue, out of the struggle will emerge earth's noblest souls, perfectly fitted to enter heaven's gates of pearl and to dwell eternally in the earth made new.

Importance of Right Choices

To prophecy-oriented Seventh-day Adventists world disturbances are a prelude to the coming of "the great day of the Lord." By his choice when encountering a crisis, or coming to a fork in the road, every believer will determine how he will meet this "great day." To every soul the test will come. One path leads away from God to one disaster after another; the other, the direct route of acceptance of whatever comes, is paved with the words "I know that He will bring me home."

Those lacking a heart touch with Christ will balk at the persecuting troubles that may beset them; but those who have climbed to the top rung of Christian achievement—a quiet but firm, abiding faith, even in the midst of extreme difficulty—will heroically serve as instruments, rather than victims, of Providence. They will never question God's design for them to show forth His praise and bear witness to His saving power in their own lives. With eyes fixed on the higher glory as revealed by inspiration, they will transmute whatever pain they may endure into joy unspeakable, permitting divine discipline to resolve the dissonances of their lives into one glorious chord of eternal harmony.

"It is God's purpose that His people shall be a sanctified, purified, holy people, communicating light to all around them. It is His purpose that, by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about."—*Testimonies*, vol. 8, p. 14.

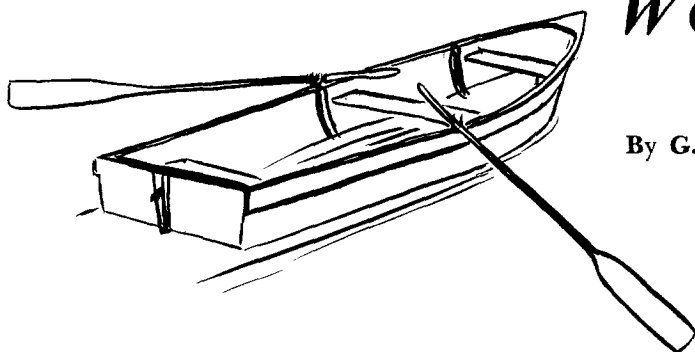
The remnant people of God, standing on unparalleled vantage ground, will shortly view the last fragment of unfulfilled Bible prophecy. Soon they will witness the total mobilization of Satan's forces against the totally mobilized ranks of God's true people, but the promises of God are sure. "The darkest hour of the church's struggle with the powers of evil is that which immediately precedes the day of her final deliverance."—*Prophecy and Kings*, p. 725.

Marvelous thought! Precious assurance!

(Continued next week)

Faith and Works

By G. R. NASH



"Faith, if it hath not works, is dead, being alone." James 2:17.

LET us take the classic illustration of the boat. Faith and works can be used to represent the two oars. These two oars must be used equally if we are to press on our way upstream against the current of wickedness.

The Christian's faith fixes its roots in Christ Jesus. By faith and good works he keeps his spirituality strong and healthy. His spiritual strength increases as he strives to do God's works.

Faith also may be likened to one wing of a bird. As for flight the bird requires the second wing, so faith needs works. Indeed, genuine faith will be manifested in good works.

During a preaching service in an overseas area, a woman in the congregation arose and slowly made her way to the rostrum. She handed the speaker a sum of money. Then the woman quietly returned to her pew. The minister could not help being curious. He looked in her direction repeatedly during the remainder of the discourse. The woman gave undivided attention.

The missionary was eager to know why the woman had brought forward the sum of money. Immediately after the service he interviewed her. She explained that she had been holding back some of her tithe and using it for herself. She said, "God's Spirit was pleading with me to restore what I had stolen. It was impossible for me to listen to your sermon. I knew I had sinned and that there was only one thing to do, and that was to restore the tithe. After I did what I knew was

my duty, then I heard all of what you had to say and received a blessing."

The oars of "faith" and "works" pulled together in this instance. Man is saved by faith, not by works; yet his faith must be shown by his works.

Faith and Justification

Faith is the only condition upon which justification can be obtained. Christ alone is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith.

The apostle Paul and the apostle James are not in disagreement with each other. They are explaining the same experience from different points of view. The apostle James is saying that faith is not faith if it is inert and insensible. If faith does not stand up to the testings of James (chap. 1); does not obey God and His Word (chap. 2); does not go to the mainsprings of the Christian's being and transform and control the roots of his personality (chap. 3); does not draw a line down the middle, separating him from that which is at enmity with God (chap. 4); does not in its consummation vindicate all who have steered their course by it (chap. 5)—then it simply is not and never was faith, but only a dead counterfeit. We do not set out a display of works to prove we have faith. Faith, if present, goes to work! Faith and works are inseparable.

For his first example of faith at work, James shows a man setting out on an errand of slaying his son as an act of worship. His second illustration is of a woman of questionable

character selling out her city to a couple of enemy undercover agents.

Abraham and Rahab showed faith in action. At the word of the living God they acted contrary to every voice of nature, abandoned their dependence on everything they could see or reason out, and ventured all on what they could neither see nor understand. They could have said a hundred times over that they believed in a living God, but nothing proved it like what they did!

What purports to be faith in a living and unseen God, but which does not influence our outward motions, our daily choices, our crisis decisions, is nonoperative, nonfunctioning, non-existent, dead. We must be careful not to allow our minds to become confused on this prime doctrine. It is vital to our salvation. Good works will not save any man, yet we cannot be saved without good works. Faith is not faith if it does not produce works. In order for man to retain justification there must be continual obedience. Obedience to the law is essential, not only to our salvation but to our happiness.

The life must testify to the change of leaders. The Spirit of God works in the believer's soul enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Jesus Christ.

Judged by Works

We must never give the impression that there is little or nothing to do on our part. Man must cooperate with God, that he may be successful in overcoming. We must never say that works have nothing to do with our rank and position before God. They do not save, but in the judgment the sentence pronounced is according to what has been done or to what has been left undone.

We read in Matthew 25:34-40: "Then the king will say to those on his right hand, 'You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made. For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me.' Then the righteous will reply, 'Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?' And the king will answer, 'I tell

you this: anything you did for one of my brothers here, however humble, you did for me" (Matt. 25:34-40, N.E.B.).*

The apostle Paul's sanctification was the result of a constant conflict with self. His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature.

God leads His people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over temptations and Satan.

No one will be borne upward without stern persevering effort in his own behalf. All must engage in this warfare for themselves.

Nevertheless, salvation is not now, and never has been, by works; salvation is only by the grace of Christ. Moreover, there never was a time in the plan of God when salvation was by human effort or works. Nothing men can do, or ever have done, can in any way merit salvation.

While works are not a means of salvation, good works are the inevitable result of salvation. *However, acceptable works are possible only for the child of God.* This relationship and sequence is imperative, but is often misunderstood or reversed.

Even in the days of yesteryear, men were not justified by works. They were justified by faith. Thus the prophet Habakkuk wrote: "The just shall live by his faith" (Hab. 2:4; see Rom. 1:17; Gal. 3:8; Phil. 3:9; Heb. 10:38). God calls upon man to be righteous; but man is naturally unrighteous. If he is to be prepared for the kingdom of God he must be made righteous. This is something man cannot do. He is unclean and unrighteous. The more he works, and the greater his effort, the more he reveals the unrighteousness of his own wicked heart. Therefore if a man is ever to become righteous, it must be by a power outside himself—it must be the power of God.

There is really no actual conflict between faith and works. Each serves its special purpose in the plan of God. Faith is not opposed to works; neither are works opposed to faith. Each has its specific function, and neither trespasses on the function of the other.

One thing is certain, man cannot be saved by any effort of his own. No deeds, be they ever so commendable; no works, whether they be few or many, can in any way justify the sinner. Salvation is wholly of faith. It is the gift of God. ++

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A Personal Message From Your General Conference President

HEART to HEART



Rabaul, New Britain

Dear Brethren and Sisters in Christ:

A government official visiting Mussau Island in the Pacific determined to learn whether Luke's conversion was genuine. He knew the people of the island all had become Seventh-day Adventists and that they had stopped drinking, smoking, and worshiping spirits. One day the government officer invited Luke, one of the youthful converts, to take a walk with him away from the village.

Well out of sight of the other villagers, the officer took out a package of cigarettes and offered one to Luke. The surprised boy hesitated.

"Eye belong missionary; he no look!" the officer urged, using the pidgin English commonly spoken in those parts.

"True, Master, eye belong missionary; he no look," Luke replied, "and eye belong friend; he no look, but which way eye belong God? He can lookim me all the time. No, Master, me been thrown away this fella fashion. He finish along me now!"

"I know now," the government man stated later, "that Luke's religion is more than skin deep, for I surely put him to the test."

"Which way eye belong God? He can lookim me all the time." One does not need to know pidgin English to understand Luke's brave reply. It carries a lesson for you and for me today—God's eye is upon us, whoever we are, wherever we are, and whatever we are doing!

"The eyes of the Lord are in every place," the wise man declares, "behold the evil and the good" (Prov. 15:3).

It is a solemn thought, especially when considered in the context of the judgment! You and I need to keep the work of this great tribunal ever fresh in our minds.

The prophet Daniel has left us a vivid description of the judgment scene in heaven: "The Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. 7:9, 10).

What a scene of dazzling splendor! What a scene of awful solemnity! God the Father, the Ancient of days, is seated upon His majestic throne. Before Him is the angelic host—thousand thousands of angels, who minister unto Him.

Escorted by a host of heavenly angels, the Son of man is brought near before the Father's great white throne (verse 13) to "appear in the presence of God for us" (Heb. 9:24).

What a scene! What a thought! "The judgment was set, and the books were opened." *You will be there! I shall be there!* Each of us has a case pending before the great tribunal of God!

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*The Great Controversy*, p. 482.

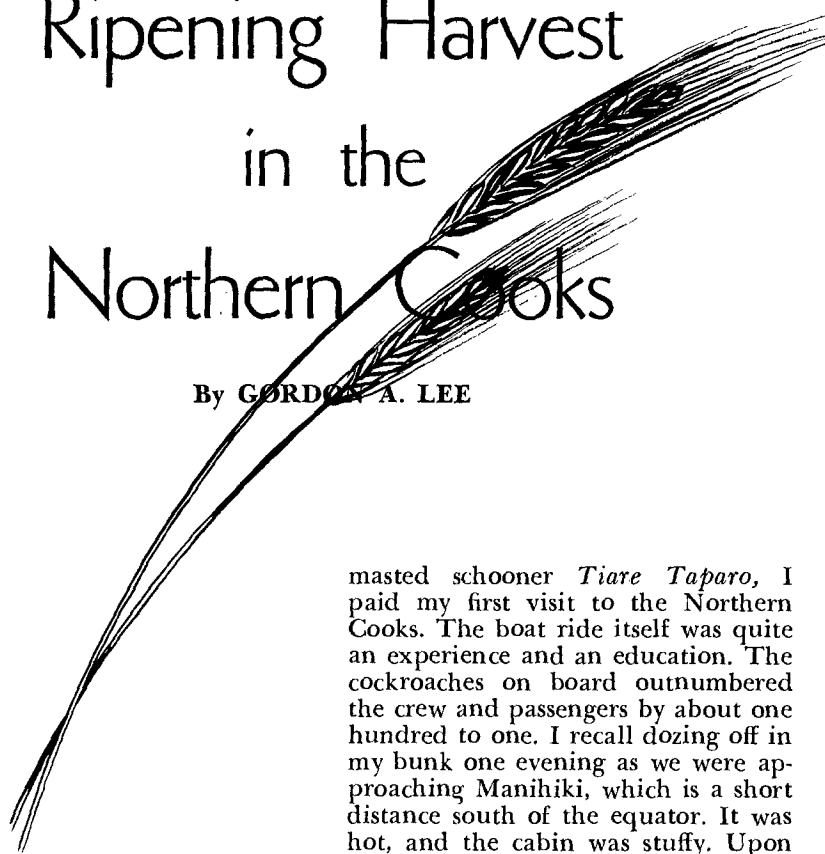
"How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn."—*Ibid.*, pp. 486, 487.

Are we living today as we will someday wish we had lived? Are we on close terms with our Great Advocate? "Which way eye belong God" in our lives?

Sincerely yours in Him,

Ripening Harvest in the Northern Cooks

By GORDON A. LEE



THE Cook Islands, which I was called to administer in 1962, are composed of some 15 small islands spread over 850,000 square miles of the South Pacific.

The main island from which the group is administered is Rarotonga, a beautiful volcanic mountaintop about 23 miles in circumference. From Rarotonga the other islands fan out to the southeast through east to the far northwest.

To the north is a group of coral atolls some 700 to 800 miles away, known as the Northern Cooks. We have church members on each of these six islands with the exception of Penrhyn, the most northerly isle. For years the religiously bigoted people on Penrhyn have bitterly opposed the entry of our work into their island. But God has ways and means.

The government urgently needed a headmaster to take charge of its school in Penrhyn. They were looking for a man of strong leadership qualities because of the trouble in the area. A logical choice was Tai Turia from the island of Aitutaki. He was talented, a good sportsman, a born leader, and had given years of service as a successful teacher. To us the greatest asset was that he was an Adventist. And he was chosen.

Late in 1962, in the old twin-

masted schooner *Tiare Taparo*, I paid my first visit to the Northern Cooks. The boat ride itself was quite an experience and an education. The cockroaches on board outnumbered the crew and passengers by about one hundred to one. I recall dozing off in my bunk one evening as we were approaching Manihiki, which is a short distance south of the equator. It was hot, and the cabin was stuffy. Upon awaking after having slept for about 20 minutes, I was shaken into full consciousness by the sight of some six or seven large cockroaches standing boldly on my chest. But this is life on an island trading vessel.

Going ashore on these coral atolls is also an unforgettable experience. There are no such facilities as wharves or harbors. The schooner drifts off the reef that circles the island. The natives come out to meet us in their dugout canoes with outriggers. Seated half in, half on these dugouts and clinging to our pile of baggage (including such things as personal belongings, camera, tape recorder, film projector, battery, charts, Dorcas clothing, a case of books) we head for the shore. Perhaps more correctly I should say the reef, for that would lie between the boat and the shore.

We must wait. We can cross the reef only on the right wave. The wrong choice could end only in—mention the least—the loss of property, a good ducking, and considerable loss of skin on the sharp coral reef. We sit as wave after wave rolls beneath us. The boys at the paddles gabble away lightheartedly. I try to recall whether I have complete insurance coverage on property and person.

Suddenly the boy in the stern of the outrigger yells aloud, and all leap into action. Paddles rip the sur-

face of the water in perfect unison. We gain speed. The swell of the mighty ocean rises behind us. We are suddenly caught in its power, riding high on its crest. The ugly, almost bare reef seems to grin at me as we are borne toward it at increasing speed. I wrap myself around everything I have and hang on. The huge ocean roller rides beneath us, lifting us higher and higher. It curls about us, and white foam breaks in a roar the length of the reef. Our boys roar with it in glee and sheer excitement of defiance as they pit their skill against the mighty ocean.

Suddenly we are beyond the reef, now lashed with brilliant white foam as it throws back the attacks of the ocean in the continual struggle to protect its tiny atoll. We are in the lagoon, calm, serene, and beautifully clear.

Along the shore are many to greet me. Some are eager to see what their new leader looks like, others are curious to see a European. These lovable people of all faiths take me to their hearts immediately, and I am made most welcome.

On one particular atoll for four nights I showed films and preached to a large crowd. A bedsheet draped over a rope between two coconut trees was my screen, an empty packing case my pulpit, a kerosene lamp my light, and the starry tropic sky my canopy. God worked on the hearts of these people. The seed was sown.

Second Visit

In 1964 I again visited this lovely atoll. As I came ashore one of the leading chiefs approached me. He gave the greetings reserved for one highly respected. I felt greatly honored. He asked whether I planned to show more films on this visit. I assured him I would be happy to. Then he startled me with a question.

"Will you tell us why you Seventh-day Adventists keep Saturday instead of Sunday, like all the other churches?"

I assured him I would be happy to do so, and at the same time tried to hide my enthusiasm.

That evening I stood before a group of almost 400 people, sitting quietly awaiting my message. As I spoke they leaned on my every word. Among them were 40 men and their families from the isle of Penrhyn. They were at Manihiki for the pearl-shell diving season. I spoke at some length, giving the reasons why we Seventh-day Adventists keep Saturday instead of Sunday. When I invited questions many stood, raising pertinent and intelligent queries. I answered all in careful detail. In places such as these there is no rush to close

a meeting, and time is of no consequence when important issues are at stake.

Finally the chief arose, and all awaited his words in silence. He expressed appreciation for my clear statements based solidly on the Word of God. Then he posed a question. He reminded me that I had made reference to a prophecy relating to the change a certain power would attempt to make. I had stated that God was not taken unawares. Would I now go carefully through this prophecy and explain it to them?

I glanced at my watch. It was 2:30 A.M. I suggested they might have had enough for one night but that I would be happy to take up this prophecy the next evening. This they

agreed to do, and we all made our way home.

The following day the men on the boat completed loading and unloading by about 4:00 P.M. The captain then announced that he would leave at 5:00 P.M. for the next island. There was a storm of protest from the island people.

"You can't do that! Pastor Lee has promised to have another study with us tonight and reveal an interesting Bible prophecy," they said.

After much bantering they finally persuaded the captain to wait till 11:00 P.M., when they promised to have me delivered on board.

We made an early start. The crowd was there in keen expectation. Seated within feet of me was the priest, his

smelly old pipe filling the air with copious fumes. He smiled and nodded greetings to many of the island dignitaries as they arrived and squatted cross-legged on the barren coral earth. He had listened intently through my previous night's episode and heartily endorsed all my statements. Two Mormon missionaries sat directly in front of me, almost on the same small tuft of grass as the night before. I could make out the faces of many of the Penrhyn men and their families seated before me. They were to leave on the boat with me.

This night I used a filmstrip to illustrate my Bible-prophecy discussion. The prophecy of Daniel 7 rolled over the listening audience and made visible impact. All could appreciate and grasp the deep meanings of the symbolic beasts rising from the sea. The time went too quickly. Many more questions and statements were on the lips of enthusiastic students of the Word. But I had to leave.

A large group followed to the water's edge. Children ran gaily about in the darkness chasing one another. Subdued parents, deep in thought, walked quietly with me. Unspoken words on their hearts were discernible as they looked with longing eyes upon me. I felt unseen hands clawing my soul, clinging to me, pleading to receive more of the water of life.

A Prayer for Manihiki

To the gentle lapping of the water on the sides of the canoe we drifted beyond the dimly lighted people on the shore, out into the darkness of the inky-black ocean. The sky, filled with glittering stars, seemed to sweep low to gather up the prayer I breathed for the people of Manihiki. "O God, give them the truth. Somehow, somewhere, find someone and the means."

I slept fitfully that night as the schooner rolled to the gentle ocean swell. We were plying our way farther north to Rakahanga, then on to Penrhyn. I knew it would be a repeat performance at Rakahanga, and I needed rest.

A week later we sighted the lonely northern outpost of the Cooks—Penrhyn. There was real excitement on board. Every family was preparing for the homecoming. The women and girls donned clean dresses. Men and boys found clean clothes. Shining faces, immaculately groomed hair, broad smiles, were to be seen on every hand as the Penrhynites awaited the moment of triumphant return. They had had a successful diving season. Relatives and friends would be there to meet them.

During the journey, in response to their invitation, I had conducted family worship every morning and

The art of living

By MIRIAM WOOD

when you're Young

"ALCOHOL Brain cells are pretty important. As a matter of

fact, I should imagine that most people would categorize them as the possession one would least likely relinquish voluntarily. If it's true that "the mind's the measure of the man," then the owner of brain cells—the stuff of which the mind is made—would logically protect them from any type of assault. Or so you'd think. Unfortunately, brain cells are under attack constantly, with the full cooperation—even instigation—of the owners.

A small article, only two paragraphs long, in a recent *Washington Post* made me aware of this paradox. Here it is:

"Although it's long been held that excessive drinking damages the brain, a new report contends that even 'moderate social drinking' destroys brain cells.

"According to Dr. Melvin H. Knisely, professor of anatomy at the Medical College of South Carolina, even a little alcohol is not little enough. In his report to the 28th International Congress on Alcohol and Alcoholism he offered evidence to show that when a drinker begins to feel giddy, a few of his brain cells are being killed. And, in extension of this, a heavy drinking bout can damage or destroy as many as 10,000 such cells."

Pondering the serious implications of these paragraphs I suddenly remembered a recent conversation with a young professional woman who'd taken a business trip to an area where she looked up several old friends. Since she hadn't been in touch with them for some time, she was hardly prepared for what followed.

"My friends insisted that I be their dinner guest in a lovely restaurant—

and they didn't need to persuade me. After we'd gotten seated, and a solicitous waiter arrived, they casually ordered cocktails! I was so stunned I barely had presence of mind to murmur weakly that I'd have tomato juice."

As the evening progressed, the guest learned that her friends were still church members in "good and regular" standing. And they carried on a vigorous campaign to convince her that moderate, social drinking was (a) therapeutic—"Makes you feel so much better," (b) relaxing—"You shake off that tense, wound-up feeling," (c) sophisticated—"It's a part of gracious living," and (d) completely harmless—"As long as you drink in moderation."

She wasn't convinced on any of these points, I'm happy to say, although she may have thought, as so many people do, that moderate drinking leaves no lasting ill-effects, so that her steadfast refusal to drink would have been based on spiritual reasons rather than physical.

Actually, that even small amounts of alcohol kill brain cells shouldn't be surprising. Nearly every few days it seems that a newspaper article reports research into substances hitherto thought harmless, but now discovered to have negative side effects of one kind or another. For instance, aspirin, that abundantly used headache remedy, is highly suspect in a number of areas. (I'll avoid being specific, because biochemistry isn't exactly my field.)

Since life is so highly competitive, and with brain cells as vital as they are in the pursuit of meaningful existence, I find myself in full agreement with the news-note title.

Alcohol is, indeed, N.G.—NO GOOD.

evening. On most occasions these worships had continued into Bible studies lasting from three to four hours.

I was to visit our one and only church member and his family on the island. Tai, his wife, and children were awaiting me as I came ashore. How thrilled they were to have someone visit them. The years are lonely when separated from those of like faith. But he was of good cheer.

That evening I planned to show some films in his living room and to conduct a Bible study. Before the time we planned to begin, the room was crowded with "friends." Many stood on the veranda outside. One of their number suggested it might be better to seek a larger place to conduct worship. It was suggested that we get permission from the resident agent to use the courtroom. Our request to him was granted, and we moved across. By this time the island was astir. News had gotten around that Pastor Lee was giving a Bible film in the courthouse. The newly returned members of the community had advertised me as a qualified Bible preacher. The courthouse proved too small. There was no larger building. Then the resident agent, himself an interested party by this time, suggested having the meeting outside in the quadrangle of the post office and administration buildings. This we did to the enjoyment of almost the entire island population. For five nights I spoke. We had finally made a breakthrough in this island.

The police constable of Penrhyn became a firm friend of mine. We have corresponded since. I send him the *Signs of the Times* regularly, which he puts to good use. He is a lay preacher in the Protestant church on the island. Some time after my visit I learned that he was recognized as the best preacher on the island. Meeting him one day in Rarotonga where he was on business, I asked him how he managed to rise to such evangelical fame.

"Simple," was his reply. "I study the articles in the *Signs of the Times* and preach them. The people love these messages."

As a result of this breakthrough in Penrhyn, we were invited in 1965 to send a missionary. A block of land on the waterfront, some 50 yards from the post office, was offered as a church and mission site. My constable friend offered a house for our missionary. Both he and his wife owned a house. We could choose which one we wanted.

That was 1965. It is now more than three years since we were first urged to come. Subsequent pleas have come, but to this day we have not been able to do more than pay the islanders an occasional visit. Of the 12 inhabited

islands in the Cooks, we have workers on only six. Penrhyn is not the only area calling for a worker. We have neither the men nor the means to meet the heart-rending appeals that come to us.

Urgent Appeal From the North

Just prior to my leaving the Cook Islands in August, 1966, I received several letters from the north. One in particular gripped my heart. It was signed by a number of men, none of whom was of our faith. For the second time in seven years their church had recently changed its name. They recalled certain statements I had made in 1964 with reference to increasing moves toward church unity. Though based on Holy Writ, my words had been doubted at the time. Now they were writing because they were convinced they were only too true.



That Yellow-and-White Dress

By JOYCE WILLES

JEANNIE'S heart was happy as she skipped down the street. She and Barbara had just been practicing the song they were to sing for MV on Sabbath. It would be a big day. Mother had promised to make a new dress for her, which was almost done. Jeannie had helped to choose the material and the pattern. The yellow-and-white dotted swiss would look so pretty on her.

"Mother, may I wear my new dress to church?" asked Jeannie on Sabbath morning.

"Don't you think it would be nice to save it for the MV program?" said mother. "It might get wrinkled in church, and you'll want to look your best."

"All right, Mother."

Jeannie stood admiring the dress a bit longer. There was a fluffy ruffle around the skirt that ended in a big bow at the back.

"Hurry or we'll be late," called mother.

Jeannie put on her old dress, which was still quite nice, and went downstairs to have her hair combed.

It seemed that Sabbath school and church would never end that day. As much as Jeannie loved the songs and stories, and even though the minister told interesting stories to the children, all Jeannie could think of was a pretty new yellow-and-white dress, which kept popping up in front of her eyes.

Even dinnertime dragged by slowly.

"We don't know where our church is leading us. About 40 of us no longer attend our church. Will you come again and show us what to believe?" they pleaded.

What a challenge! But I could not go. Already I had overstayed my term by six months. I was booked to leave Rarotonga in two weeks for Australia. A trip to Manihiki would take anywhere up to six weeks, even if a boat were leaving immediately, and there was no sign of one leaving within the next month.

Many months have come and gone since then, and to this date we have not been able to send a messenger to this island. Penrhyn too is waiting. Another church group has gone in. Its missionaries are living in one of the constable's houses. Can we not do a little more than these who hunger and thirst after righteousness and truth may be fed and watered? ♦♦

Mother and dad had to keep reminding her to eat her favorite vegetables. Finally the hour came when mother said, "All right, I believe it's time to get ready for MV meeting." Jeannie was so happy that she went up the stairs two at a time.

All the way to the church Jeannie sat very still, careful not to wrinkle her dress. After they got out of the car mother adjusted the bow, and they found a seat near the front, behind Barbara and her parents. Jeannie was just a little frightened, she had to admit as she and Barbara sang, "God understands your longing, Your deepest griefs He bears." Soon the meeting was over, and Jeannie was home again.

"Better change your dress first thing, before you do something to ruin it," warned mother. But Jeannie was already off to do something she had thought of for playing Sabbath school with her dolls. "In a minute," Jeannie replied. "I just want to finish cutting this out." She finished cutting, and as she drew her hands apart, Jeannie noticed something that made her feel very, very bad. There, right on the front of her dress, was a small cut in the skirt. She tried to hide her dress as mother came into the room, but as mothers often do, mother guessed that something was wrong.

"Stand up and let me see whether the cut is where it can be fixed."

Jeannie obeyed, and the small hole showed itself quite plainly.

"No, it is too high for another ruffle, and too near the center of the skirt for a pocket," mother said. "I'm afraid it cannot be fixed."

The sad look on mother's face melted Jeannie's disobedient heart, and the tears flowed freely down her face. "I'm sorry, Mother; it won't happen again. Please fix it."

But even Jeannie knew it was impossible. Jeannie had learned a valuable lesson, for after that, when mother asked her to do something she did it right away.

SORROW

By THEODORE CARCICH

*"Sorrow
and sighing
shall flee
away."
Isaiah 35:10.*

SORROW is universal. Sooner or later, each life comes to the time when the curtains must be drawn and poignant grief enshrouds the soul. None can avoid that moment.

Consider the sorrowing. There are the bereaved, alone and bewildered by a great loss. Witness a mother crushed by a wayward son's conduct; or the parents of a retarded child, bravely bearing their heartbreak and sacrifice. Visualize the victims of war, disaster, and poverty in their plight and suffering. Think of the pain and anguish that attend the neighbor with a terminal illness, the unwed mother, the children of a broken home, the orphans, and many others—all grief-stricken.

On every hand are people with deeply lined faces and with shoulders prematurely stooped by the weight of sorrow. In the words of Scripture, "By sorrow of the heart the spirit is broken" (Prov. 15:13).

Sorrow haunts man constantly. Accidents, illness, and death strike suddenly. The gaiety and laughter of life flee upon receiving a sobering telephone call or telegram. Those who reason that sorrow is merely an emotional disturbance, something that can be shaken off by a twist of thinking, know little of the wrenching heartache associated with hospitals, mental institutions, prisons, and cemeteries.

Of course, sorrow may be masked. Daily we meet those who are smiling, although their hearts are breaking. If the curtain veiling human hearts could be parted we would behold grief that would cause us to hush our voices and soften our steps. Try as he may, man's constant efforts to soften and alleviate sorrow do not alter the observable fact of human experience as stated in the Bible: "For all his days are sorrows, and his travail grief" (Eccl. 2:23). Understanding this should cause us to deal with one another charitably.

"If we knew each other better,
You and I and all the rest,
Seeing down beneath the surface
To the sorrow all unguessed,
We would quit our cold complaining,
And a hand of trust extend;
If we knew each other better,
We could count each one our
friend."

—Author Unknown

Life brings its share of discouragement, defeat, and disappointment to all. This is not something imaginary, but a trying experience, often resulting in great sorrow. Who among us does not know what it is to turn the face to the wall in unutterable anguish? Candor compels the admission of bewildering moments when life appears as a dead-end street and only God knows the way out. To anyone who has lived his share of years, sorrow is real, sorrow is personal, and it cannot be explained away by smooth phrases and pep talks.

Sorrow an Intruder

Sorrow, like sin, is an intruder. God never intended that sorrow should afflict man. When sin entered, sorrow followed. Reading the early chapters of Genesis makes one aware of the sad sequence—sin, expulsion, fear, sorrow in childbirth, murder, separated families, and finally death. Society's current ills eloquently testify that the same depressing sequence operates today.

Painful as it may be, sorrow has its ministry. Although we may never understand in this life why sorrow comes the way it does, the experience makes either for bitterness or a closer walk with God. When Sir Harry Lauder's only son was killed in World War I, the afflicted father said: "When a man comes to a thing like this, there are just three ways out of it: There is drink, there is despair, and there is God. And by His grace it's God for me."

Strange as it may seem to some,

God has never promised exemption from trial and sorrow to anyone, not even to His own Son. God's action and relationship to us is governed by His character, and not by the hurts and pains we bring upon ourselves. God is love, and love always acts with our good in mind.

God being God, there are some things that He must permit us to suffer, but He sanctifies that suffering to our eternal good. This is what Paul meant when he said: "Blessed be God . . . who comforted us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3, 4; compare 1 Thess. 4:13).

Much more is included in the preceding texts than the thought of God as a mere consoler in sorrow. He is that, when men understand all that a loving heavenly Father has in mind for His erring and troubled children. But God desires men to become Christlike. Although by itself sorrow has no power to change men from sin to righteousness, God sanctifies sorrow when men accept Christ as a personal Saviour and thereby obtain grace and strength to endure. Those who have made this decision have solved one of the great and perplexing problems of life.

Redemption alone provides the an-

swer to human sorrow. In God's hands, the sorrows and trials of life act as His workmen to bring out the best in redeemed human character. It is much more difficult to perfect Christian character in the midst of luxury, worldly comfort, and ease. However, in the providence of God, sorrow leads us into a closer relationship to Him who "carried our sorrows," constraining us to say under all circumstances: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4).

We Are Saved Through Christ

God, through Christ, saves us not only from sin but also from the blighting hopelessness of unmitigated sorrow. This means that strength proportionate to the sorrow is available to those who know and trust God. It also means that earth has no sorrow that Heaven cannot heal. The Biblical promise is that "as thy days, so shall thy strength be" (Deut. 33:25).

In a practical sense, this means that while Christ is touched with the feelings of our infirmities, He "desires us to lay our perplexities and troubles at His feet and leave them there."—*The Ministry of Healing*, p. 249. (Italics supplied.) Leaving our sorrows at His feet means refraining

from dwelling on or fondling and nursing our sorrows. The latter is a form of selfishness that defeats God's purpose for us.

Has sorrow pressed you down? Have grief and heartache been your portion until it seems that life has no meaning or purpose? Take heart, for where you see only thwarted plans and disappointment, God is overruling for a victorious purpose and a divine harmony. Instead of dwelling upon self, read and act upon the following:

"Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. . . . There is not a sorrow, not a grievance, not a human weakness for which He has not provided a remedy."—*Ibid.*, pp. 248, 249.

In His forgiveness, His justification, His sanctification, His priestly mediation, and His glorious coming, Christ has provided the remedy for all human sorrow. Soon our blessed Lord shall return, and at His coming, "sorrow and sighing shall flee away." Until then, let us trust and obey God, come what may. ♦♦

Open Now Our Eyes

By CLIFFORD B. HOWE

Sometimes we cannot understand
The wisdom of God's guiding hand.
Sometimes He leads our troubled souls
Away from our most cherished goals;
Sometimes He leads us through the fire,
Denies to us our heart's desire;
Sometimes He takes our very own,
And leaves us desolate, alone.
O God and Father up above!
Help us to see Thy wondrous love
At work in our adversities,
That we may trust and be at ease.
We pray Thee, open now our eyes
To see Thy blessings in disguise.

God Grant

By DIANE CRANE

God grant
That we be not limited by the house in which we live;
That our greatness be not hindered by what we have in our pockets;
That our standards be not lower than the clothes we are forced to wear;
That the good we accomplish be not hampered by the color of our skin;
That our minds be not crowded into the mere size of our heads;
And that our vision may be greater than our sight.

Words Fitly Spoken

The Other Sinner

By THAIS COLE

Forgive us for deciding in Thy name
The kind of sinner Thou, Lord,
wouldst reclaim.

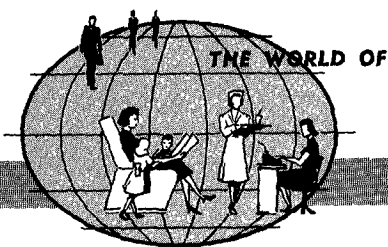
The unclean sinner, easy to despise,
How stands he, Lord, in Thy
perceptive eyes?

We sense his condemnation, guilt, and fear,
Withhold our love and keep our garments
clear.

We save affection for the worthy kind,
Whose sin is clean, like ours,
and more refined.

O God, forgive, we cry in Thy dear name!
Are we not also naked in our shame?
Were we not sinners when Thy love first
came,
Are we not, still, dependent on Thy name?

We must give, Lord, as Thou to us dost give,
According to the need, that all may live.
So make us merciful, for born of Thee
Our love must show Thy love abundantly.



The Adventist Woman

Conducted by DOROTHY EMMERSON

Poised ✓ Tactful ✓ Uses good judgment — Neat —
 Efficient — Cheerful ✓ Takes criticism well ✓
 Shows initiative — Prompt ✓

BILL came to the office with the finest recommendations. "Clever, capable, well able to handle responsibility, excellent grades in college, experienced in the necessary areas." The office chief leaned back comfortably in his big chair and beamed at the new recruit. Yes, he would do nicely.

And so it seemed—at first. Then one morning Bill failed to show up for work. Well into the day a telephone call explained: "I just felt too rocky to make it—terrible headache—probably be O.K. tomorrow."

And he was. But the next week he was out again—a bad cold, "barely able to breathe." He was out two days that time, and deadlines that had to be met were met by the chief's laying aside his own work to fill in.

The sick days multiplied with Bill in and out of the hospital—a bad kidney, gallstones maybe, dental appointments, a bad back. The work piled up. It was impossible to count on him to meet deadlines. Someone else had to be prepared to step in at any time to get his work out.

Then there were the telephone calls. The chief didn't pay too much attention at first. "A few phone calls are necessary," he philosophized, "when you come to a new town and have to get settled." But the calls didn't stop. They went on and on while the chief fidgeted nervously, thinking of the work that wasn't getting done.

"He has talent," the chief reassured himself. "As soon as he gets squared away here he'll get on fine."

And then the chief called to Bill's

attention a mistake Bill had made. It was a bad one. Bill should have been embarrassed. Maybe he was. But what came out was anger, resentment at being corrected. The chief retreated to his office and began counting up assets and liabilities. Bill would have to go—talent and all.

But what about those recommendations? The chief got them out and took a long hard look at them, and at the names of those who had written them. Then he crumpled them into a ball and threw them into the wastebasket. Worthless! Absolutely worthless. But why had these people recommended Bill so highly if they knew what he was like?

given by people very little acquainted with the person in question? Recently I received a recommendation blank to fill out for a young woman I had met twice. Actually I knew very little about her abilities or even her personality. I simply folded the blank again, tucked it in an envelope, and returned it without touching pen to it. "I really don't feel qualified to make any statements on this person," I explained in a covering letter. "I don't know her that well."

Integrity in recommending others is a vital thing. A false recommendation is, in the long run, as damaging to the person recommended as it is to the company "stuck" with him.

Recommendations

By M. CAROL HETZELL

Could it be that everyone likes to feel he is helping someone along? Could it be that a feeling of—well, a sort of guiding destiny envelops the "recommender," and his answers are colored by a sense of beneficence?

I once worked for a very capable man whom I considered to have a keen sense of integrity. Yet one day I was amazed to learn that he had recommended for a rather important job someone who really lacked the personality required. Why? I wondered. Then I recalled a weakness in my boss that is common to most of us. He liked people to think well of him. Here was an opportunity for him to do something kind for another person. Graciously he went about doing it. But how kind was he to the organization that hired on his recommendation? There were real problems, and eventually something else had to be worked out.

How often are recommendations

Each Wednesday afternoon at the General Conference the Missionary Appointees Committee meets to consider names of prospective missionaries. The committee must base its decision on the recommendations made by people who have known the persons in question. On their "excellent," "average," or "poor" hangs the success of mission posts to which these people may be assigned. On the integrity of these recommendations may hang, too, the salvation of souls. It is not a matter to be regarded lightly. The wrong person in a post of authority in some distant land can damage God's work there.

Each year some new missionaries return after only a few months of service—unable to measure up to the task. Someone erred in his recommendation. The error costs the denomination thousands of dollars in transportation and sets the work back in those areas where a qualified per-

son was so sorely needed but failed to materialize.

And what of the returnee? For a time his weaknesses seem to be lost sight of. He is moving ahead without having to face them and overcome them. But the time of accounting comes. And far too often the experience is one that is repeated again and again as others try to place the misfit.

What made him a misfit in the first place? Certainly the false recommendation contributed, for the recom-

mendee concluded he must be all right if others thought so well of him. Why should he change? So rather than face up to his problem, he bounced along on the crest of beneficence, only to find himself wallowing in assignments beyond his depth. The word *failure* became scrawled across his heart.

What mighty events hinge on the honesty of a report! The 12 men sent to spy out the land of Canaan for Israel returned with recommen-

dations influenced by their personal attitudes. Only two gave an honest report. As a consequence the wandering of the Israelites in the wilderness was prolonged. (Numbers 13 and 14.)

God's commission allows no room for false reports, biased or purely beneficent recommendations. The ink in your pen as it moves across a sheet is seen by that God we hope soon to meet in the hour triumphant. ♦♦

Today's Home

BY BETTY HOLBROOK

THE FAMILY CO-OP Grass grows fast in early summer, and our shaggy lawn was proof of that. Son No. 1 had been told to cut the lawn; he had agreed that this was a fair division of labor. But on a hot day excuses are plentiful, and it was always, "I'll do it in a minute, Mom."

As minutes stretched into hours my impatience was rising as fast as the sun was setting that Friday afternoon. With a grand flourish I began mowing the lawn.

"I'll do it myself! It's mother who *always* pays," I muttered. By the time I had finished I was not only exhausted but I was feeling pretty sorry for myself, with no one around to listen, much less care. The negligent culprit had long since vanished, quick to learn that if he put off a job long enough he could get out of it completely.

It took a while for my adrenalin to drop to normal again, but when it did it was surprising how many better solutions I could think of. And by then, if the whole incident hadn't been so embarrassing, I might have had a good laugh—mother, queen of the household, huffing and puffing behind a lawn mower under a scorching sun while her crafty subject was basking in the shade, feeling guilty yet smugly comfortable nonetheless.

Sometimes we learn too late, or the hard way, that fair division of labor isn't always the best, that a family co-op can pay rich dividends for every investor, large or small. In a co-op there is firm leadership—but no dictatorship—and the emphasis is on what *we* can plan and do together as a family.

Have you ever watched the sparkle in a toddler's eyes as he says, "See, Mommy, I'se helping!"? Even little ones discover there is more to life than just amusing oneself, and they will be grateful later to parents who don't let them indulge their selfish whims. It's like the teacher who makes her students work—and enjoy it all the while. She is the

one who catches the laurels, grudgingly at first but wholeheartedly later on.

To teach a child how to do a job and then stay with it takes patience. With automated kitchens and laundries, motors on practically everything, our need for helping hands is limited. It's also often easier to do the work oneself than to watch fumbling little fingers or listen to grumbling lips, forgetting that if parents are so occupied with other things that they cannot keep their children usefully employed, Satan will keep them busy. And he's a master at that! Penal institutions are full of men and women who as children were left to drift aimlessly.

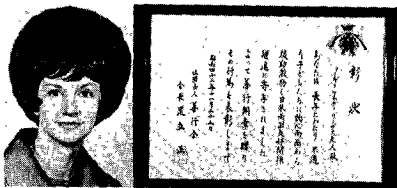
Jobs must fit a child's ability and strength, but when these are carefully considered, then work can both deepen foundations of character and strengthen home ties. Washing dishes together gives time for parent and child (this could be father and son as well as mother and daughter!) to talk—a time when they enjoy being together. In the case of the shaggy lawn, mother could even have trimmed the edges or cut the roses or weeded the flower bed while son was mowing. It's much more fun to work

knowing someone is near, maybe even taking time out to sip a glass of cool lemonade. Jesus too learned to work by Joseph's side, cheerfully practicing His skills and fulfilling His parents' wishes.

Not long ago our family co-op went to work on the basement—ceiling, paneling, and all. This time Son No. 1 was in, not out, putting up the paneling and working out carefully the plans for the suspended ceiling. Friends came to visit, and since dad was traveling, Bob was acting as host. While I prepared dinner he took our guests on a grand tour of the house, and finally proudly led them to the basement to see what *we* were doing and to see what *we* had yet to do. He was enthusiastic; he had participated.

Family co-ops don't just happen—they take planning, work, and enormous amounts of patience; but they're worth every bit of it. Which reminds me of that Italian proverb: "When children are little, they make our heads ache; when grown, our hearts." I'd exchange that heartache for a headache any day! Why not opt for a co-op at your house?

See *The Adventist Home*, pp. 282-291.



WOMEN IN THE NEWS

Navy Wife Receives Japanese Award

Mrs. Margie Reeves, wife of Lt. Comdr. David Reeves, of USN Hospital, Yokosuka, recently was awarded the Japanese Good Deed Commendation Medal. Given by the Zenkokai Association, a subsidiary of the Japanese Government, the award was presented to Mrs. Reeves in recognition of her services rendered to two local orphanages.

In addition to the medal, Mrs. Reeves was presented with an inscribed plaque that reads: "You have rendered great assistance both spiritually and materially to the underprivileged children of Japan, and have thereby contributed greatly to the friendly ties which exist between two great nations. In recognition of your meritorious work, a Good Deed Commendation Medal is presented on this day of November 25, 1968."

For the past year Dr. and Mrs. Reeves have partially supported one of the orphanages, and through extensive correspondence Mrs. Reeves has raised large sums of money for them from Stateside organizations. In addition, five to six children from the orphanages were invited to the Reeves home each month, where they were entertained or treated to day-long outings nearby.

However, Mrs. Reeves's interest in orphaned children hasn't been confined to Japan. A young brother and sister of Korean-American parentage were recently adopted by the Reeveses. They have two other children.

From the Editors

The Family Altar—2

FOUR SUGGESTIONS

Last week we pointed up the importance of family worship in increasing the spiritual vitality of the church. This week we offer a few suggestions on how to conduct a meaningful, helpful service.

1. Keep the worship short. "When a long chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonored when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it."—*Testimonies*, vol. 7, p. 43.

2. Wherever possible, include music. Singing helps unite the family, reduces misunderstandings, and gives courage to the spirit. Choose songs that are meaningful to the children, and memorize as many as possible. A few moments a day will provide an arsenal of songs that may readily be drawn upon when Satan seeks to overcome the soul with temptation.

3. Include a portion of the Scriptures. This may be done in a variety of ways. Perhaps one of the members of the family can read a short selection from the Bible; then someone else can ask a few questions about the passage read. Others may comment on the thought that impressed them most.

At times each person may quote a verse of Scripture at random. Or, if the family prefers to make this feature a bit more difficult, each one may be asked to repeat a verse that begins with the letter with which the last verse ended.

Many families enjoy reading the Morning Watch text and commentary in the morning, followed by a few minutes of the children's Sabbath school lesson. In the evening they study the adult lesson. The pattern may be varied, but God's Word should be studied through some method and its message received into the heart.

4. Talk to God in prayer. This part of worship need not be long. In fact, it may be the shortest part of the devotional period. When the disciples asked Jesus to teach them to pray, He gave them what has been called the Lord's Prayer. Anyone can repeat this prayer reverently in half a minute. Why, then, do adults sometimes feel that they must keep children on their knees for five minutes or longer while they present a detailed list of the world's needs before the Father?

Sometimes only one member of the family need pray. At other times each may offer a one-or-two-sentence prayer. At times the group may repeat the Lord's Prayer in unison. But whatever plan is followed, the prayers should be short and to the point. "In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. As circumstances permit, let the children join in the reading and the prayer."—*Ibid.*

Difficult to Establish

Satan will do everything possible to prevent families from worshiping and praying together. He well knows that few of his plans can succeed if the power of prayer is directed against him. But if the father and mother are determined to erect the family altar, they will succeed.

Some families argue that they do not have time for worship. This, of course, is hardly true. Everyone has the

same amount of time. Most people do not lack time; they merely lack system. They need to plan more effectively, and then execute their plans.

Sometimes the family altar breaks down because little thought is given to making worship interesting. If the family manages to gather for a few moments before separating for the day, the members take the attitude, Well, what shall we do this time? Someone picks up the Bible and thumbs through it, hastily looking for a familiar passage to read. Prayer is offered, and then everyone scatters. Let us not forget that anything that is worth while takes effort and planning. If family worship is to succeed, it will require advance thought.

Whether acknowledged or not, one of the chief reasons that family worship is neglected is lukewarmness, or, worse, love of sin. It is cause for alarm when any Adventist finds no pleasure in family worship. Sin makes one uneasy in the presence of Christ. But sinners are the very ones who need Jesus desperately. They should be encouraged to join in family worship, remembering Christ's words, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). How reassuring is the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

We believe that as darkness covers the earth and gross darkness the people, the light must burn brightly on the family altar. "From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out—homes where God is worshiped, and truest love reigns. From these homes morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew."—*Patriarchs and Prophets*, p. 144.

If any reader of these lines has not set up the family altar, let him do so at once. Not only will he and his family be blessed, but through them the Spirit of Christ will bless the community and the nation. The flame that blazes on the family altar will help ignite the long-overdue fires of revival and reformation in the church.

K. H. W.

THE CATHOLICS AND TODAY'S ENGLISH VERSION

The American Bible Society has announced that Richard Cardinal Cushing of Boston has given his official approval to Today's English Version of the New Testament entitled *Good News for Modern Man*.

The cardinal's approval means that the version is endorsed for Catholic readers. An initial printing of 100,000 copies bearing the imprimatur is planned. No changes will be made in the text.

Since this version was first published in 1966, Today's English Version has had phenomenal sales, topping the best-seller list for several years. When we reported on this version nearly a year ago (June 13, 1968) we noted that more than 10 million copies had been sold. Today 14.9 million copies have been sold. Imagine the publishers

starting out with the original modest printing order of 15,000!

We are happy over this success and trust that the planned 100,000 copies bearing the imprimatur also will prove to be a strikingly overmodest estimate. The simplicity of this version, its use of contemporary English, should help thousands of Catholics to become more familiar with the gospel story.

We noted in our earlier editorial that the translators of the Today's English Version worked on the principle that in a translation it is more important to convey the meaning of the original than the words. That is, where in the King James Version the translators tried to replace a noun by a noun, a verb by a verb, and other parts of speech likewise, the translators of the T.E.V., and those of other modern speech translations, aimed at dynamic equivalence, that is, meaning equivalence. They did not feel under obligation to preserve the formal sentence structure of the Greek when a different structure contributed to clarity. Furthermore, they felt free to substitute modern for ancient idiom.

Examples of Dynamic Equivalence

Many examples could be cited. We give only a few. In James 5:1 the King James Version has the phrase "Go to now," translating a verb meaning "go" and an adverb meaning "now" in the Greek. T.E.V. has "and now . . . , listen to me!" * There is nothing about "listening" in the Greek and there is no pronoun for "me." But where the ancient Greeks would use a phrase that might literally be translated "go to now" as an attention-getting device, in today's English we could say, "Now, listen to me."

Another example is 1 Corinthians 9:8. The K.J.V., literally translating the Greek, has the question "Say I these things as a man?" Here the T.E.V. has, "I don't have to limit myself to these everyday examples." The translators felt that this modern way of expressing the general idea Paul had in mind was an adequate equivalent. So long as they make their methods known, we must not condemn them for their rules. All translators must set up translation principles.

The danger we see is that Bible students who are used to translations following the formal equivalent principle (for example, the K.J.V.) may fail to take note of the new translation principles and may use the modern speech translations as they do the older versions. It would be a mistake, for example, to analyze the words too closely and attribute them to the Bible writer. As the above examples show, they may represent only the meaning of the original writer, not his words.

We commend the T.E.V. for general reading, especially for children, youth, and those for whom English is a second language. For critical Bible study a translation using formal equivalence should be used with it.

D. F. N.

* The Bible texts in this editorial credited to T.E.V. are from *Good News for Modern Man, The New Testament in Today's English*. © 1966, American Bible Society, New York, N.Y.

WORLD RELIGIONS IN 1968— A LOOK AT REPORTED MEMBERSHIP

Christianity, the world religion that claims more adherents than any other, ranks a poor third in Africa and hardly appears significant in Asia. Roman Catholicism, the largest religious body, reports that only 13 per cent of its adherents are Africans and Asians.

These facts are among those derived from a table with the article "Religion" in the 1969 Book of the Year published by *The Encyclopaedia Britannica*.

Nominal Christians compose almost 27.5 per cent of the world population of 3.4 billion. More than half of these Christians—580 million—are Roman Catholics, while less than one fourth—218 million—are listed as Protestants. Seventh-day Adventists with 1.8 million constitute a little less than two tenths of one per cent of the Christian population of the world. This proportion obtains in North America as well.

Moslems predominate in Africa and are one of three almost equally strong religions in Asia along with Hinduism and Confucianism. The second-ranking "religion" in Africa is the primitive or heathen forms of worship.

When the current figures are compared with those published in *Britannica's* Book of the Year for 1959, it appears that Christianity is losing ground, for in 1958 there were reported to be three Christians for every ten persons (30 per cent). The 1968 figures reveal a drop to less than 27.5 per cent. However, it is likely that differences in reporting account for this drop. In North America, Asia, Africa, and Oceania Christianity either maintained its proportion of the population or advanced, as in Australasia. However, in South America the percentage dropped from 96.5 in the 1959 table to 86 in the 1969 table; and in Europe the drop was from 83 to 69. We doubt that these are actual drops, for the figures for South America show more than twice as many Hindus listed now as ten years ago, and there are an additional 20 million who are adherents to primitive religions or to none. The Christian population of South America did not decrease as the percentages seem to indicate. It rose in the decade from 122 million to 150.4 million.

Changes in Europe—Apparent or Real?

However, in Europe the picture is a bit different. Here the Christian population did decrease almost 22 million from the 463.8 million listed in the 1959 yearbook to 442 million now. About half of this loss was sustained by the Roman Catholic Church and the rest by the Protestant churches. There was little change in the Eastern Orthodox faith. In addition, 160,000 Hindus are reported in Europe's figures for 1968, whereas none were reported for 1958. The number of Europeans who have no faith or who are members of a body or sect not listed rose from 80 million in 1958 to more than 176 million in 1968. To what extent these differences are really differences in reporting rather than in people's thinking or beliefs is impossible to determine.

World or even national church membership figures are very difficult to analyze, because of the three ways or more that religious bodies have of counting their members: (1) all adherents, (2) only adult adherents, or those who become members at 12 or 13 years of age, and (3) all inhabitants, where ethnic religions or state churches exist. If Adventists did not disfellowship wayward members; claimed all those who have an Adventist background and are members of no other church; and counted children from birth, our statistics would probably show 4 million or 5 million adherents.

Statistics like these can be challenging, even interesting, but the quantity of Christians may not necessarily relate to the fulfillment of the gospel commission. It is true that going into all the world and preaching the gospel to every "creature" sounds quantitative, but the influence of Christianity, the "leaven" in the "lump," may mean much more than numbers of adherents. Even as far as church bodies are concerned, God looks upon the heart.

The work of the remnant church is to "spread the gospel," as we sometimes say, to acquaint as many people as possible with the teachings of Christ and the story of His imminent return. We are to plant the seeds of truth in as many hearts as possible. God alone can judge the fruitage.

F. D. Y.

LETTERS

to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

APOLLO 8

Re the editorial "Thoughts on Apollo 8-2" (Jan. 30). Your closing paragraph began, "We live in an exciting time." We add, a selfish, demoralized time.

You comment on "the priority of unimportant things," sports, luxuries, new cars, but we would add foreign trips instead of preparing for *the trip*. Many of our colleges solicit patrons for foreign trips, and lately we read of a world trip at \$2,998, or thereabouts.

When one considers the hundreds of thousands of dollars so consumed, plus the accumulated time away from duties and opportunities for service, it seems to us that these should have been a major item in your list regarding consecrating money to His glory in these closing days.

GEORGE B. MAGIE

Hemet, California

AUSTRAL PACIFIC LETTERS

I find many agreeing with me that the recently concluded series "Austral Pacific Letters" was an outstanding one. The articles on the different mission fields were not only interestingly written, they were also a study in depth. The author framed each field in the setting of the continent and into denominational history in its larger aspects. He also combined realism and faith in a way that appeals to the optimists and gives confidence to the realistic statistician.

R. E. CRAWFORD

Takoma Park, Maryland

GOVERNMENT AID

The report "Government Aid in the United States" that appeared in the March 13 issue of the REVIEW was read with interest. In this report reference is made to our church-related institutions benefiting from government funds that are used to provide facilities and equipment that later becomes the property of the institution. I am wondering if this doesn't put us in a questionable position.

At least a second thought to receiving such government aid may be inspired by the following quotation: "Every subject offered in a parochial school is equally a part of that school, and the school itself is a part of the church that owns it, and for whose benefit it was established and is op-

erated. It is both foolish and dishonest to say that one can feed one part of a church's educational-indoctrinational apparatus and not at the same time feed the whole organism. It is like giving food to a man and saying, "This is to feed your legs and feet, but not your hands or head."

To quote Justice William O. Douglas in his concurring opinion in the United States Supreme Court 1963 Schempp ruling: "Financing a church either in its strictly religious activities or in its other activities is equally unconstitutional, as I understand the Establishment Clause."

C. L. VORIES

College Place, Washington

VITAL TO SPIRITUAL WELFARE

For 71 years I have been a reader of the REVIEW, and I do not want to miss one paper. Everything is so all-important as we near the end, and so vital to my spiritual welfare.

As a child I read in Sister White's writings how through the REVIEW would come counsels, reproofs, admonitions, for God's people in the time of the great preparation, and I have always watched for those things. I think it's wonderful to have such guidance.

MRS. EDITH CRAW

Boulder, Colorado

LOWER HEMLINES

I wish more space were given in the REVIEW AND HERALD to the question of dress. How can we hope to win or set the right example for new believers if we don't conform to our high standards? It isn't that our standards have been lowered, it is just that our people on the whole earth aren't living up to the standards established by the church as they should.

My suggestion is that it should start from the top to have the right example set. Let the wives of our conference workers and ministers and teachers, church and Sabbath school officers lead the way. How can we expect the new members and our teen-agers to do differently if the adults don't first bring their skirts down to a modest length?

One of our women missionaries remarked on how hard it was to win the Moslem people to our message when the workers' wives wore short, straight skirts. The Moslem women always have some fullness in their skirts so as to have the dress fall over the knee, not above, when sitting down.

When was the last time we heard a sermon on dress, jewelry, and make-up from the pulpit? Our ministers should "cry aloud and spare not."

MRS. AMY WHITE

Burnaby, British Columbia, Canada

The Wayside Pulpit

By HARRY M. TIPPETT

"And Asa did that which was good and right in the eyes of the Lord his God."
2 Chronicles 14:2.

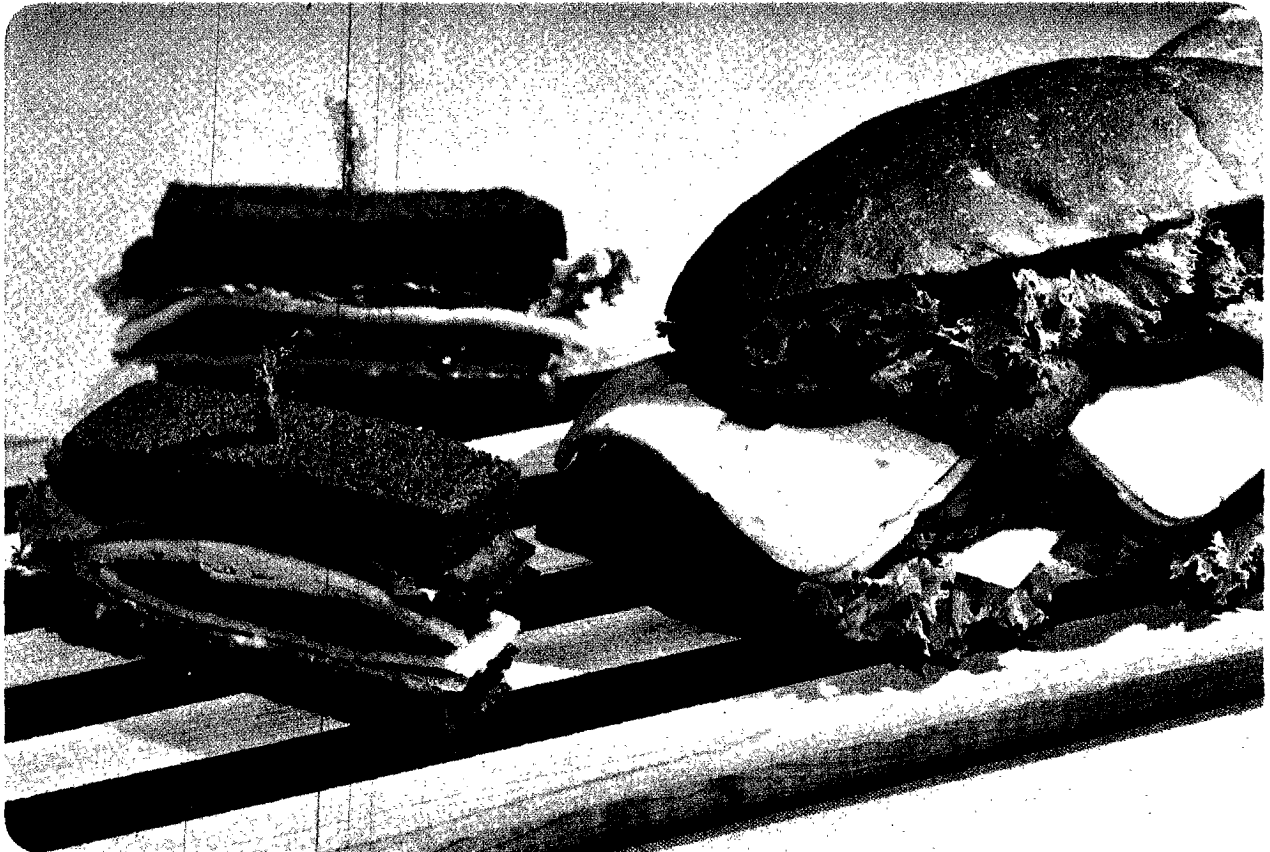
Cities have been named after illustrious men who established their place in history. Memorial arches have been erected to honor the triumph of men of valor. The Pyramids and the Taj Mahal are typical of the extravagances the world approves as tributes to power and wealth. All these have their day and their period of wonder, but gradually fade into antiquity, dimmed if not robbed of their pristine grandeur.

But when God writes a man's epitaph it is riven in the rock of His Word forever. How inspiring is the story of Asa, king of Judah, which has adorned the pages of the Sacred Record, albeit in clay tablet or papyri or printed page, for well-nigh three thousand years. No votive stone marks his resting place, but who would not wish to have it said of himself as it was said of the son of Abijah, "The heart of Asa was perfect all his days" (2 Chron. 15:17).

The normal human desire is to be approved of by men. By great diligence one excels in varied achievements. No pains are spared to acquire riches, power, and the adulation of our contemporaries. Some men's achievements truly are remarkable and deserve applause. Many of their accomplishments bless humanity and earn the fame brought to these aspirants. But we may well covet having it said of us when we are gone—rather than a eulogy for community service, ovations of honor for cultivated gifts, tributes of renown for public benefactions—that "he did that which was good and right in the eyes of the Lord his God." It is exciting to think that this kind of merit is God's plan, and by His power a potential spiritual attainment for each one of us. Would we fain like Him be holy? Would we triumph in His love? Would we be channels of blessing in this present evil world? Ponder then the course of Enoch, who like Asa, good king of Judah, "had this testimony, that he pleased God" (Heb. 11:5).

Following are 22 pages displaying literature and food items for the Adventist home. The news sections begin on page 38.

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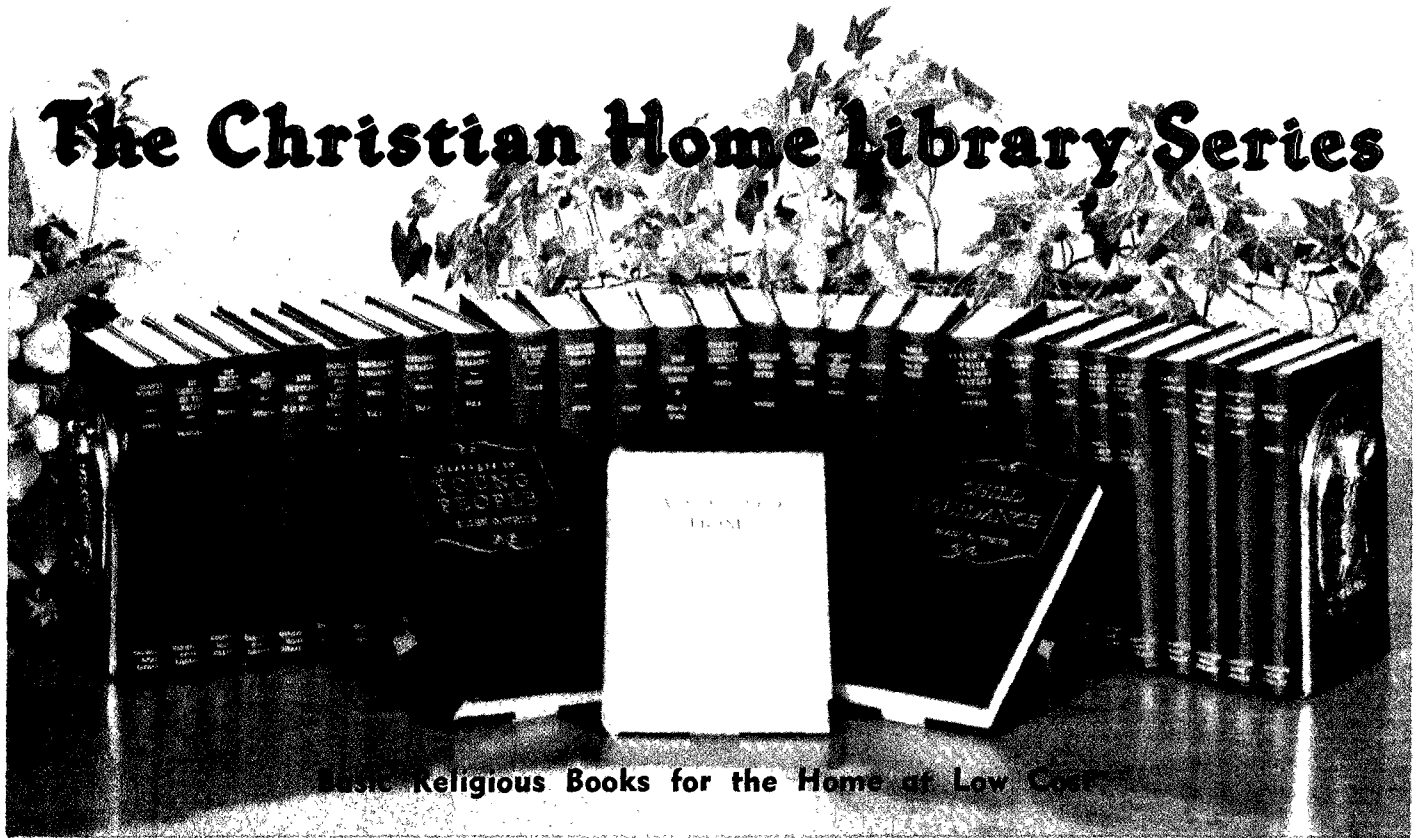
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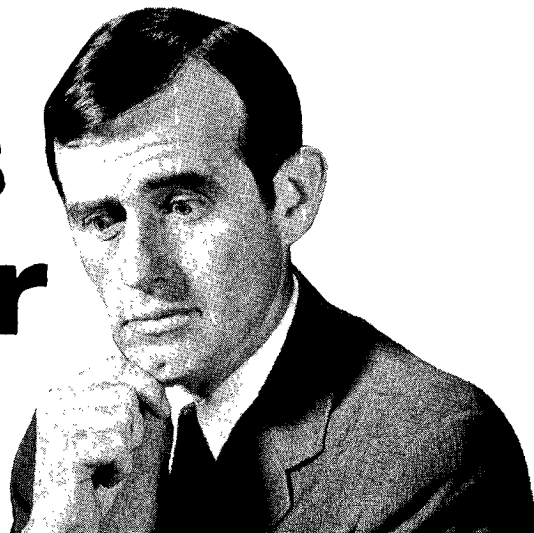
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—*New Jersey*.

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—*Ohio*.

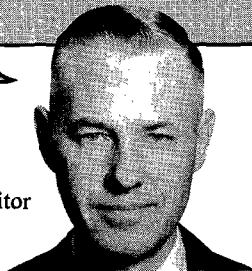
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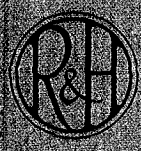
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"Actually, all these sixteenth century Bibles were faithfully accurate translations. But most of them were blighted by the inclusion of very interesting but rather inflammatory doctrinal notes.

"Tyndale, for example, observed in the margin opposite the story of the golden calf, 'The Pope's bull slayeth more than Aaron's calf!' This was hardly calculated to abate the fierce opposition he was already experiencing.

"In a 1549 printing of the 1537 Rogers Bible, I discovered a remarkable note. Opposite Peter's instruction that wives should be in subjection to their husbands, the margin adds: 'He dwelleth with his wife according to knowledge, that taketh her as a necessary helper and not as a bond servant or a bond slave. And if she be not obedient and helpful

unto him, endeavoreth to bear the fear of God into her head, that thereby she may be compelled to learn her duty and do it.' . . .

"In the Geneva Bible there is a note for Revelation 13:18 explaining that 666, the number of the beast, obviously refers to the papacy.

"In the margin of the Rheims-Douay appears an extended reply to the effect that while it could readily be shown that the number refers to Martin Luther, the translators would not deign to do him this honor, since he was but a forerunner of the antichrist.

"Then came 1604. Under the sponsorship of King James, plans were laid for the preparation of a third official revised version."

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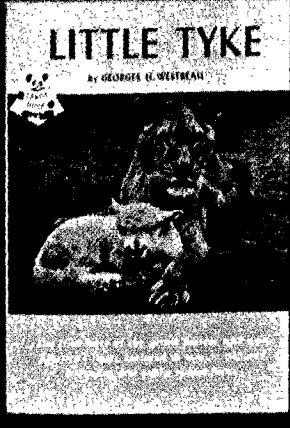
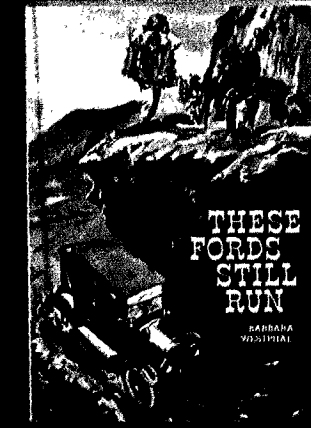
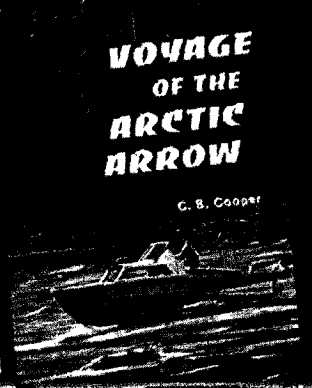
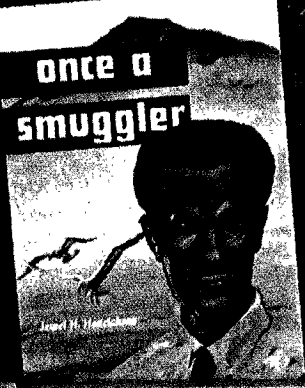
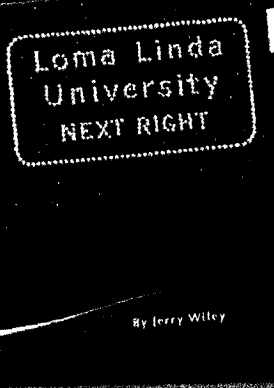
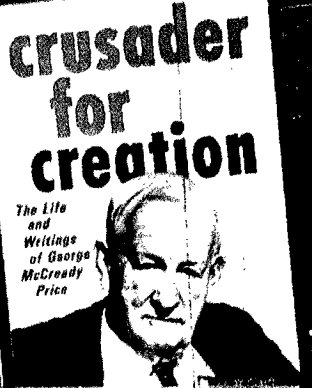
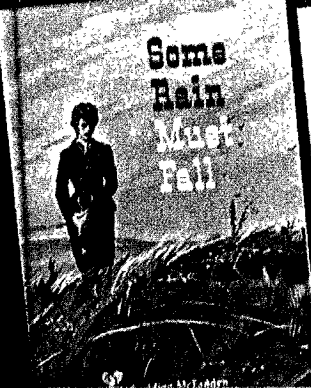
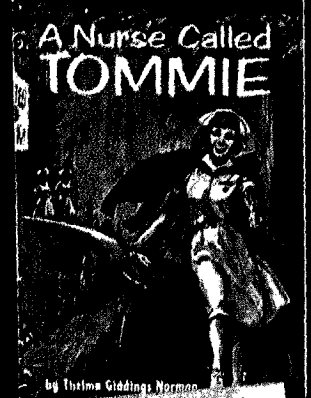
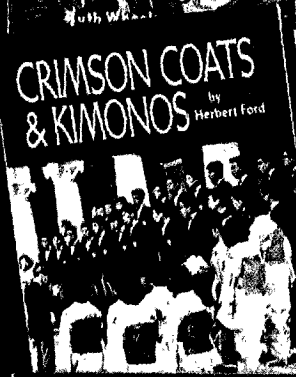


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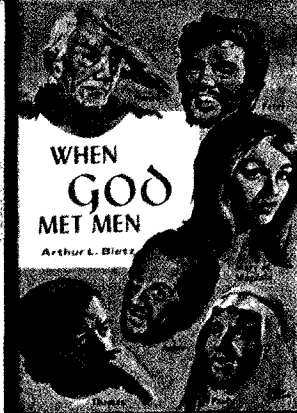
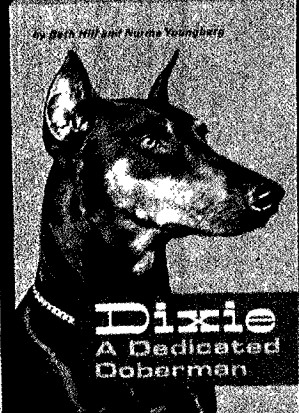
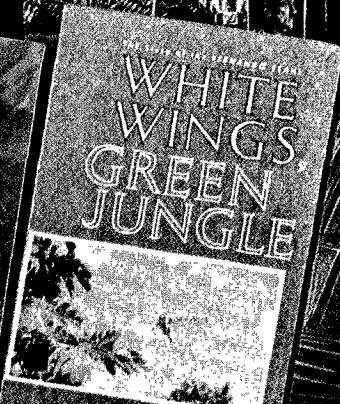
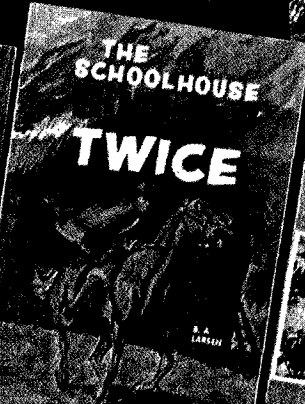
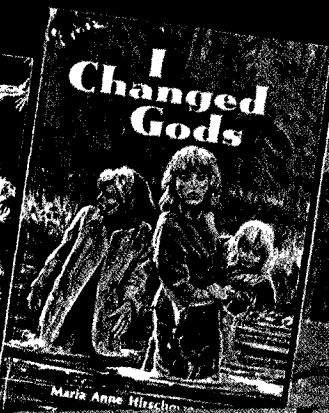
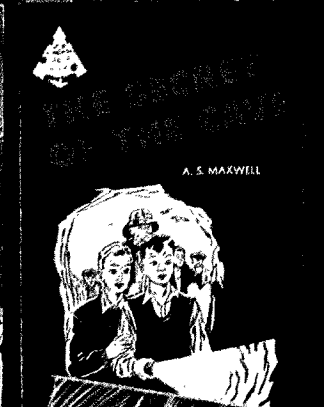
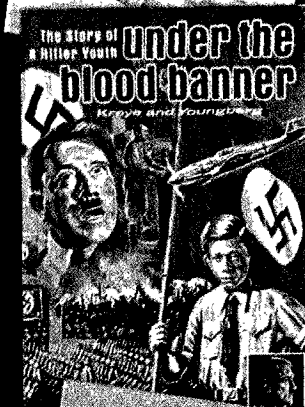
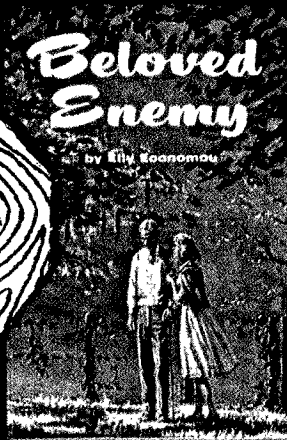


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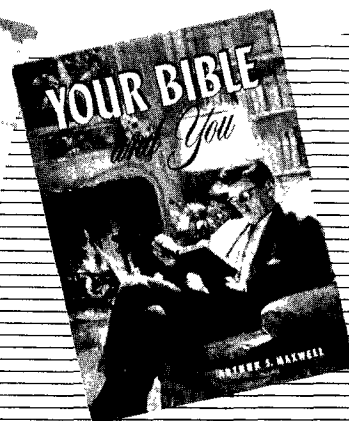
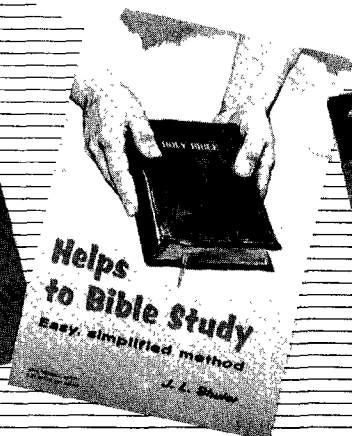
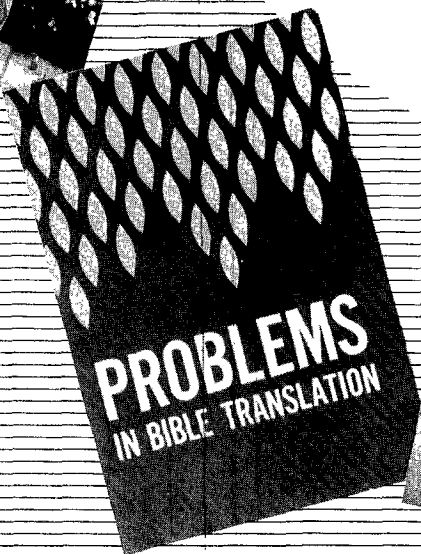
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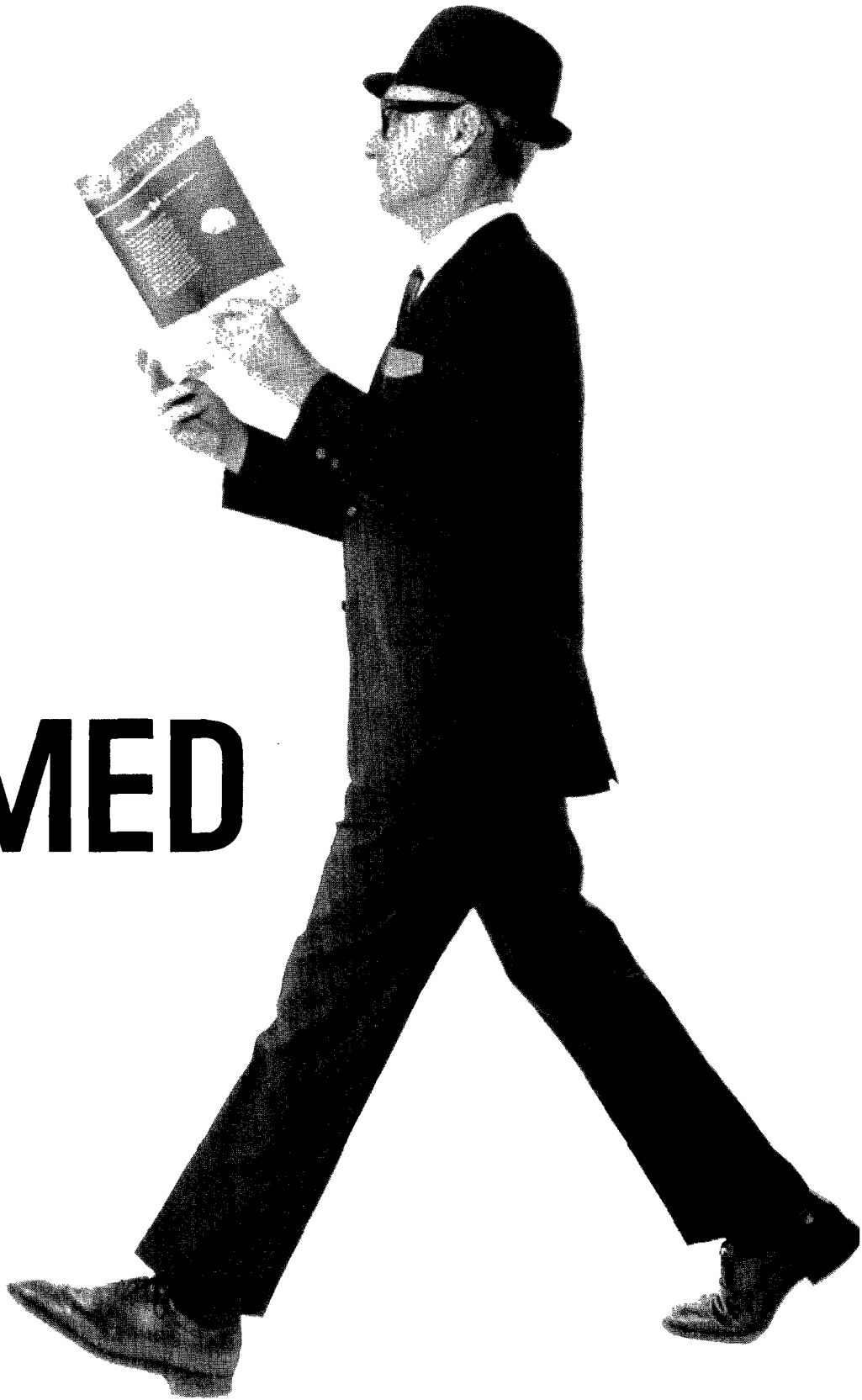
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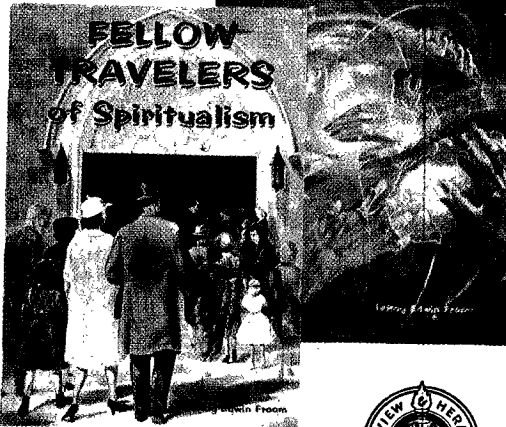
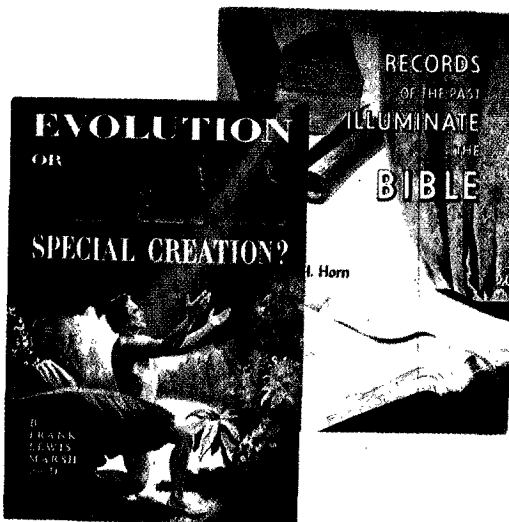
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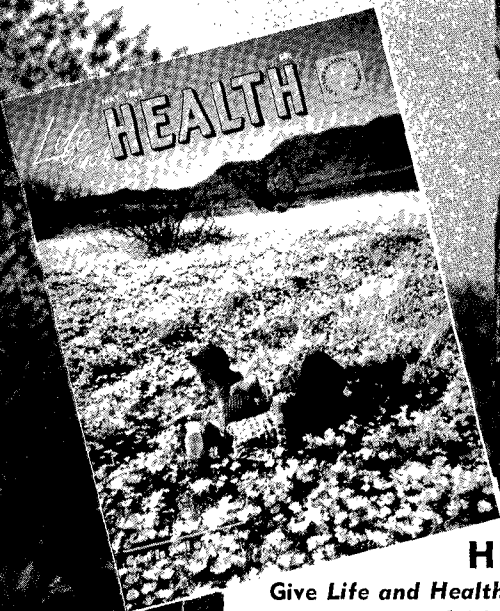
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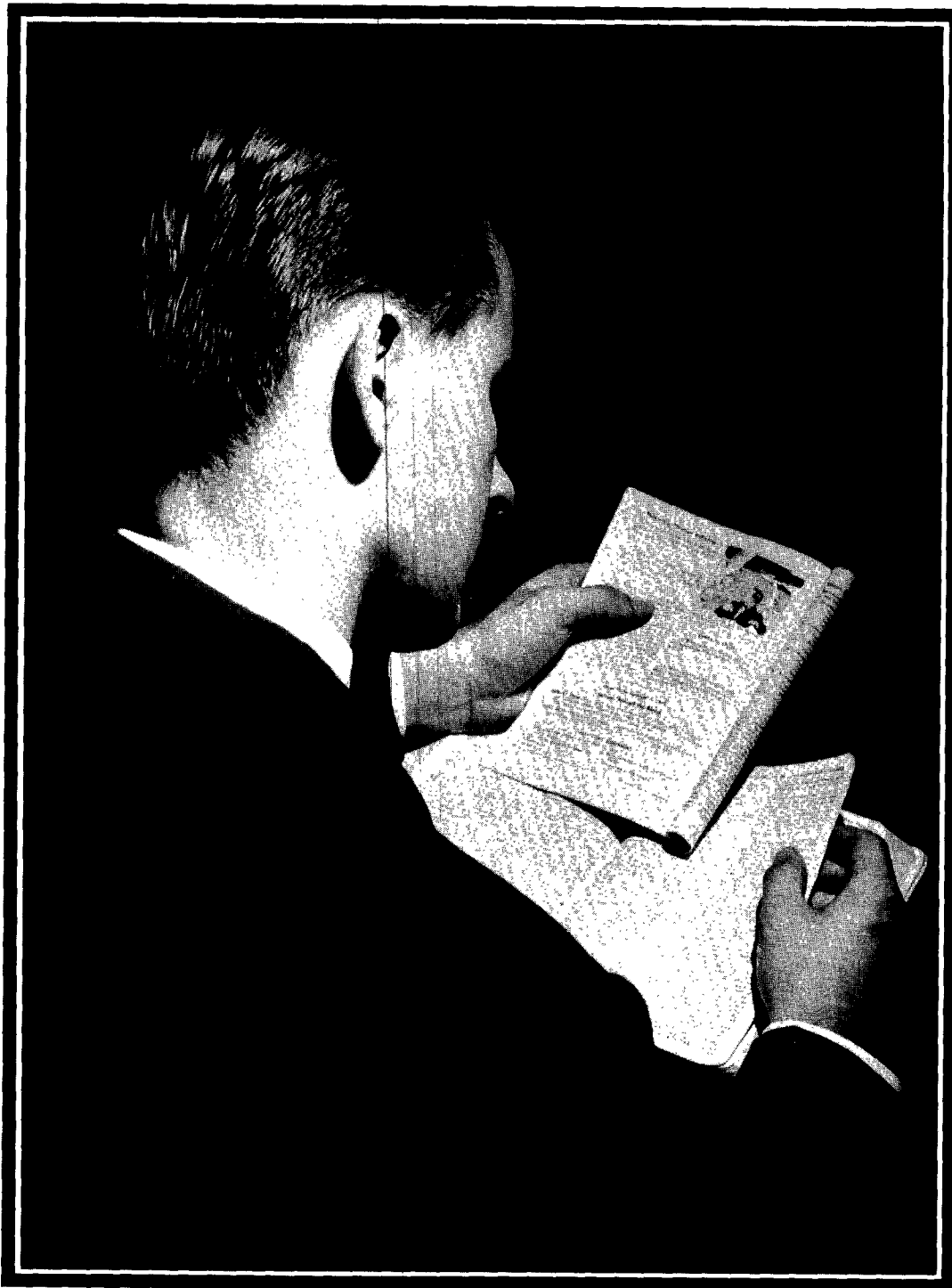
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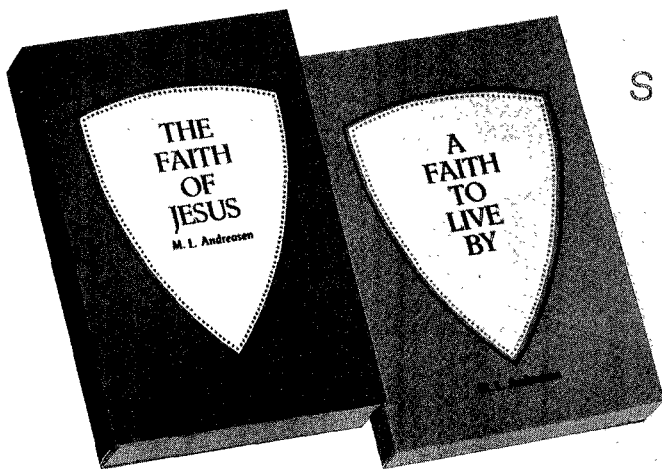
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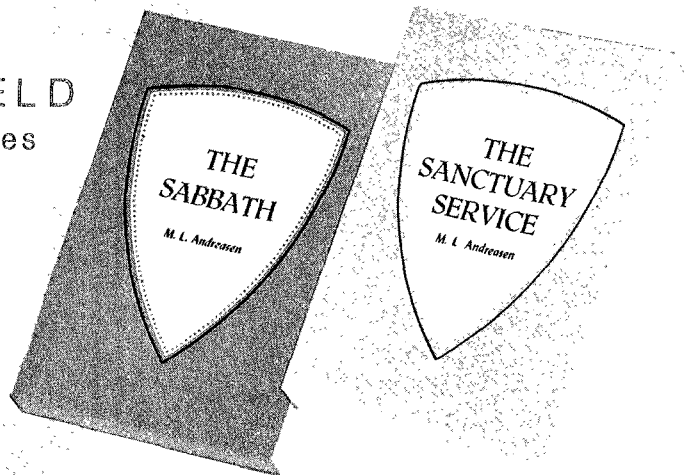
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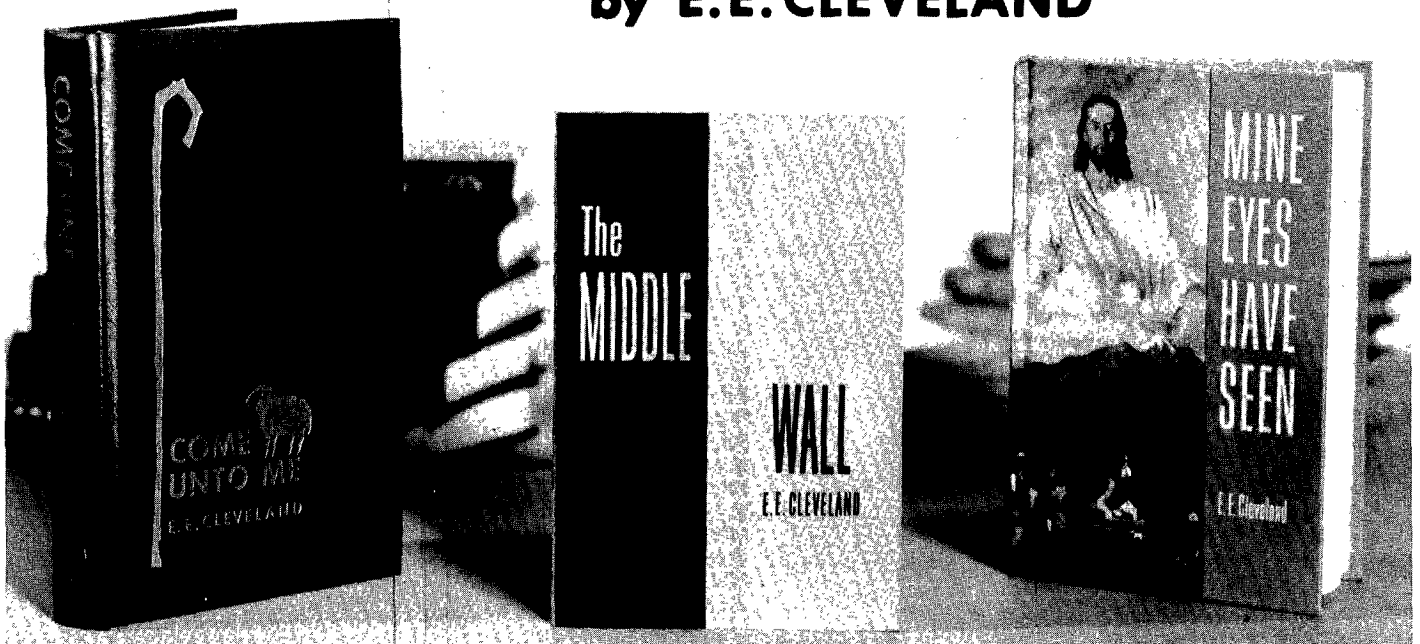
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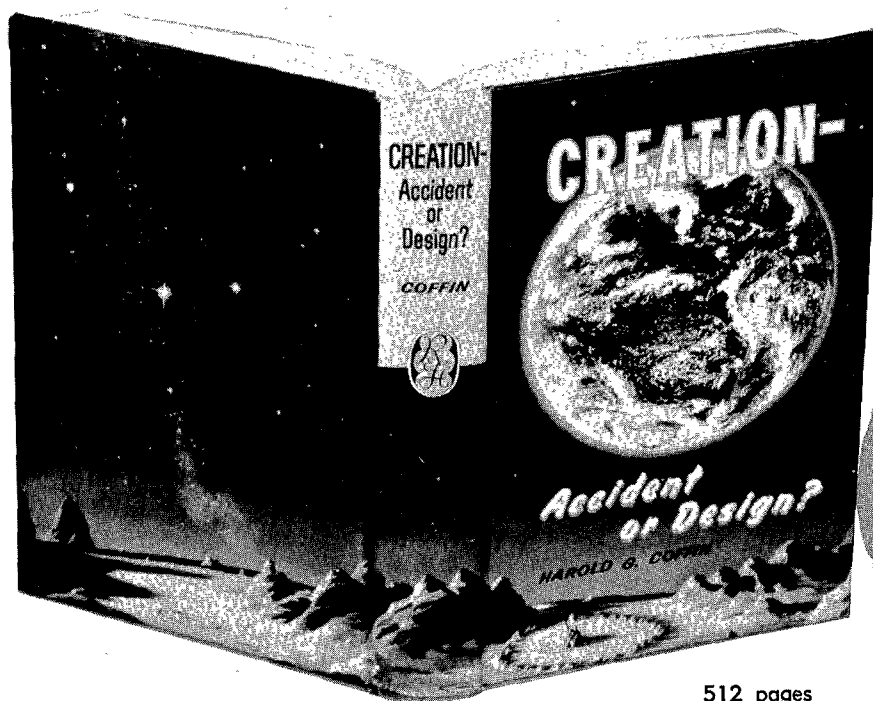


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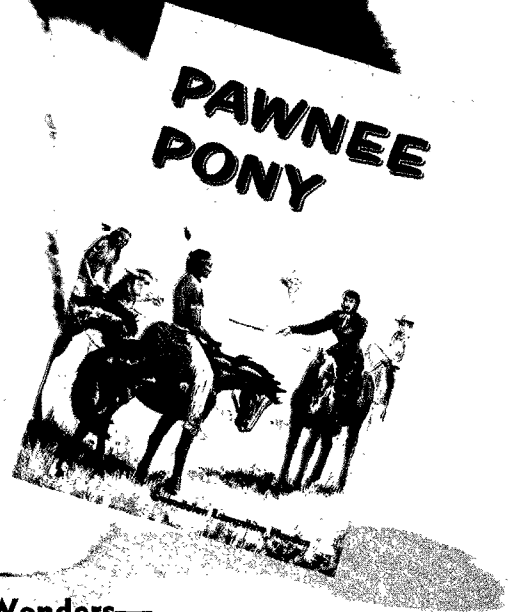
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South England Reports Progress

By J. W. GINBEY
*Departmental Secretary
 South England Conference*

"Your visitors are doing more for my patients than I have been able to do for some years."

This comment came from a non-Adventist doctor whose patients have been visited under a welfare visiting program conducted by the headquarters church in the South England Conference.

During the past 12 months 60 visitors have made 5,500 visits, which have included all-night vigils with the sick and dying, caring for children, and washing and cleaning for sick people living alone. This is just one avenue of lay evangelism that is being pursued in an endeavor to follow in the footsteps of Christ and to demonstrate His love.

The South England Conference is the largest home conference in the Northern European Division. It faces a mammoth task. Living in South England are some 30 million people, thousands of whom have never heard the Adventist message. Although England is called a Christian country, there is an increasing interest in material things and a decrease in concern for religion. The conference membership is 6,639, which means there is one Seventh-day Adventist to every 4,500 of the population.

A few months ago a young man who was developing into a successful boxer attended a tent mission (evangelistic campaign) operated by another church and relinquished his prospects of becoming a champion pugilist. He then answered an advertisement in an Adventist health magazine and sent for a book published by the Stanborough Press. A colporteur visited the young man and sold him a three-volume set instead of the one book he had requested.

Later a larger set of books was sold to him. But he was embarrassed by some of the questions his friends asked and wanted to know more about the Bible. He therefore bought yet another book, *God's Answers*, by R. D. Vine. One of our ministers has visited this young man and reports that he is now concerned about the Sabbath question. There are hopes that he will not only become an Adventist but attend Newbold College.

Another Youth Shares Her Faith

A 16-year-old Missionary Volunteer witnessed for her faith in the school she was attending last year. In the same religious-knowledge class was an older girl who became so interested that her younger friend suggested that the church pastor visit her in her home. When the pastor called, he found the mother and father interested also, and this family are now preparing for baptism.

As a result of this same Missionary Volunteer's witness the minister conducted two class periods in this school and presented certain aspects of our beliefs.

Public evangelistic campaigns continue to be held in our larger cities, and many of our evangelists are finding the archeological approach, popularized by Division Evangelist J. F. Colthart, an effective introduction to our faith. In Bristol 54 persons were baptized in 1968 as the result of one such campaign.

At the New Gallery Centre, in London, the evangelistic program has been expanded by the inauguration of telephone evangelism. This service received newspaper publicity, and because of persistent advertising and much hard work about 2,000 calls are received each week.

Although we cannot yet utilize radio or television, the Five-Day Antismoking clinics have broken into TV from a news point of view. Such clinics are being operated in many places in our conference and usually are run in cooperation with the local health officers. The clinics have recently been praised by government officials, and some series are so popular that people have had to be turned away.

Vacation Bible Schools Held

The last conference session voted that we endeavor to hold six Vacation Bible Schools during this biennium. At the Northern European Division departmental gathering this number was doubled. This goal has already been reached in one year.

In addition to our regular young people's summer camping program, the MV department operates a number of retreats, where topics of current interest to our youth receive lively consideration and attract some who are not of our faith. We have only three church schools, but two of these are flourishing so much that expansion is expected.

One of our paramount needs is for better church buildings. Many of our congregations still worship in rented halls or in cramped facilities. Two years ago our conference inaugurated an expansion program, inviting every member to contribute 1 per cent of his income to the conference building fund. This has already enabled us to build two good churches. The next project is for Oxford. However, costs are so high in that city that we are wondering how long it will take to raise the necessary funds. Nevertheless, we believe that the stewardship plan recently introduced to this field by Elders Starks and Smith, of the General Conference, will lighten our task.

Despite difficulties, the conference officers—E. H. Foster, conference president, and D. A. Leigh, secretary-treasurer—and their co-workers are endeavoring to use all methods that will complete the church's mission in South England. We are confident that the Lord will yet guide us to many who need and are waiting for the Advent message.



Top: Ted T. Jones, union ministerial secretary, conducts meetings in Surabaya with the help of mission president J. B. Th. Umboh (right) as translator. Below: One of the 13 lines of baptismal candidates.

INDONESIA:

Civil Disorder Fails to Disrupt Campaign

For four weeks the eight Adventist churches in Surabaya had been busy distributing evangelistic handbills and taking their friends, relatives, and neighbors to Balai Pemuda, a large auditorium where Evangelist Ted T. Jones, ministerial association secretary of the West Indonesia Union, was conducting a city-wide crusade.

Attendance at the evangelistic meetings had been very good, and no one guessed that the meetings would be interrupted for almost a week. Crowds were averaging 650 to 700 people every night, and on weekends grew to 1,000 and more. Only two nights before a cer-

tain ill-fated Monday the Sabbath doctrine had been presented, and 211 people signed pledge cards to keep God's holy day. Then Satan opened his warfare against the church.

On that Monday morning there was tension in the air, for a few days earlier two soldiers from Indonesia had been hanged in another country, and the reaction in Indonesia was strong. That calm morning was broken by the sounds of sirens, shouting, and the roar of police vehicles racing to the scenes of automobile burnings and attacks on stores. Columns of smoke began rising from many sections of town. Before the sun had set, the city was under "djam malam"—a curfew imposed to keep people off the streets and to control mobs.

For six nights the meetings were stopped, but the workers continued to visit the many interested people who had been attending the crusade. In spite of the one-week loss of time, the word of God had found a lodging place in many hearts, and less than a month later 1,100 people gathered at a large swimming pool for Sabbath school and church services. J. B. Th. Umboh, mission president and translator for Evangelist Jones, was excited that morning. In fact, all the workers were excited and for a good reason. After the usual public examination concerning acceptance of the doctrines of the Adventist Church, 114 persons

were baptized, some in spite of protests by husbands and parents.

Within another month 42 more were added to the church through follow-up meetings. Two more were added in February, making a total of 158.

The support of the laymen in Surabaya was outstanding. The pastors called in for the crusade worked hard, and the prayer band, which functioned every night, deserves much credit.

Most important of all is the fact that God was watching over the situation. Our church properties were not attacked. God did send His angels to watch over His people and His work in Surabaya.

TED T. JONES
Ministerial Association Secretary
West Indonesia Union Mission

SWITZERLAND:

SDA Scholars Present Position on Prophecy

The fourth annual consultation between representatives of the World Council of Churches' Faith and Order Secretariat and the Seventh-day Adventist Church took place in Geneva, November 25-27.

Theme of this year's meeting was "Prophecy." Earlier sessions had dealt

with proselytism, religious liberty, Sunday-Sabbath observance.

This year's session, attended by 25 persons from various countries, was chaired jointly by Lukas Vischer for the WCC and B. B. Beach, departmental secretary of the Northern European Division. Papers were read by Bernard Seton, president of the British Union; Martin Klopfenstein, student chaplain at the University of Bern; and E. W. H. Vick, Andrews University professor.

VICTOR H. COOPER
British Union Conference

PHILIPPINES:

Central Union Meetings Project Plans for Year

About 40 union leaders, departmental secretaries, local mission personnel, and institutional administrators from all over the Central Philippines convened at the union administrative office in Cebu City, January 9-13, to review the progress of the work during the past year and to lay plans for the future.

Emphasis was on soul winning, the slogan being "GO YE" FAR EAST HARVEST TODAY.

The officers from the Far Eastern Division headquarters were H. W. Bedwell, secretary, and H. B. Ludden, auditor. Also present was P. C. Banaag, Religious Liberty Association secretary and SAWS coordinator in the Philippines. Morning devotionals were given by Elders Capobres, Ludden, Segovia, Banaag, and Montana.

Following this annual committee meeting of the Central Philippine Union Mission, similar meetings were held by the four local missions—the Central Visayan Mission in Cebu City, Negros Mission in Bacolod City, West Visayan Mission in Iloilo City, and East Visayan Mission in Tacloban City. Progress reports were given and plans were laid.

There were no changes in the departmental personnel except at the West Visayan Mission where N. F. Fadri, the educational and MV secretary, was voted to assume the principalship of the West Visayan Academy beginning June this year. Voted to take his place is Rudney Z. Bartolome, presently of the East Visayan Academy Bible department. Elmore Jornada, the West Visayan Academy principal, had requested leave in order to study at Philippine Union College.

Negros and West Visayan missions have both surpassed the ₱200,000 tithe mark. Total increase of tithe receipts for the four missions in 1968 was ₱114,497.80 over those of 1967. Correspondingly, the Sabbath school offerings, including the Investment offerings, showed an increase of ₱8,181.84.

Strong emphasis was given to an all-out Gift Bible Evangelism thrust. Detailed plans have been laid for the involvement of every member and every department of the church.

F. M. ARROGANTE
Departmental Secretary
Central Philippine Union Mission



First Nursing Class at Puerto Rico's Bella Vista Hospital

Royce Thompson, Bella Vista Hospital administrator, congratulates seven of the ten young women who formed the first nursing class of the Bella Vista Hospital in Puerto Rico. All ten passed the government examination for registered nurses.

This record is significant because a first nursing class in any institution faces the greatest difficulties with reference to study facilities, the efficiency of the plant, and adjustment to circumstances.

The strong spiritual atmosphere, the well-prepared faculty, and the determination of the class members made it possible for these ten young women to become registered nurses upon their first examination.

Bella Vista Hospital will continue to prepare professionally recognized Christian nurses who will serve humanity well.

ELIAS LOPEZ
Public Relations Director, Bella Vista Hospital

Brief News

WEST AFRICAN UNION MISSION

† As a pre-session to the 1969 West African Union session held at Legon University near Accra, Ghana, in early January, the union ministerial association conducted an evangelism workshop. Those who served on the workshop staff were S. P. Berkeley, principal, Adventist College of West Africa; Richard P. Faber, ministerial association secretary, West African Union; Th. Kristensen, president, West African Union; S. Gustavsson, president, Liberia Mission; K. F. Mueller, teacher, Adventist

College of West Africa; S. L. DeShay, medical secretary, West African Union; B. M. Wickwire, publishing secretary, Northern European Division; and R. Unnersten, treasurer, Northern European Division.

RICHARD P. FABER
Ministerial Association Secretary

AUSTRALASIAN DIVISION

† The Central Pacific Union Mission has just sent out its first missionary to the Southern Gilbert Islands. Many of these islands still have local laws forbidding entry to missionaries other than those of the established church.

† The Trans-Commonwealth Union Conference has sold its headquarters building in Melbourne and will shortly be moving to its new office building in the nearby

suburb of Surry Hills. The postal address will be P.O. Box 41, Surry Hills, Victoria, Australia.

† R. D. Craig, secretary of the Trans-Tasman Union Conference, reports that a Seventh-day Adventist church has now been erected at Lightning Ridge, the famous opal mining area of Australia. Situated 400 miles inland from the east coast, the new church houses the westernmost company of believers in that union.

M. G. TOWNEND, Correspondent

CARIBBEAN UNION CONFERENCE

† By March 6, Ingathering receipts of more than \$176,000 were received by the Caribbean Union Conference. This was \$51,000 more than the total received by that date in 1968. Every church in the Virgin Islands territory went over the basic goal in the first week. The St. Thomas church raised \$15,754 in the first week. The Philipsburg, Saint Martin, church is again a Silver Vanguard unit. The Carribean Union is composed of Barbados, Guyana, Leeward Islands, Surinam, Trinidad, Tobago, Virgin Islands, and Windward Islands.

G. O. ADAMS, President

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

COMMUNICATING—I Listening to comments by church leaders and observing the mien and posture of our members, I am aware of an increase in the exchange of thought and interaction among leaders and members. This is good. The trend is in harmony with today's mood. The readers' columns in our daily papers and various other periodicals, where people speak their mind, is sometimes the liveliest section of the whole publication, and it gets my attention every time.

To picture the average Adventist member as supine, overawed, and unresponsive is a distorted image of the situation. We can at once put that canard at rest, for it has no relation to actuality. To begin with, the typical Adventist is not likely to be that type of individual. When he studied doctrine and practice, he faced some disturbing personal and social decisions in deciding to be an Adventist. As one of the early Adventists wrote: "Twenty-two years ago, when this movement was in its infancy, the writer of this, after eight months' careful and prayerful study of the prophecies, and observing the manner of their fulfillment hitherto in the providence of God, came to the deliberate conclusion that the time had come and that the genuine message had appeared." People who reach decisions after this experience are people of solid convictions.

So if the average Adventist member comes and goes in the church without fanfare, sits quietly through business meetings without throwing his weight around, isn't repeatedly on his feet to challenge everything that is done and how it is done, we cannot take it for granted that he isn't thinking or making judgments of validity. Perhaps his thoughts

are running rather deep. This is his church; he chose it and loves it. He doesn't have a burden to disrupt it or hinder it; mostly, he wants it to succeed.

As I study the Adventist membership—and I can remark that my observation of Adventists from the inside spans more than half a century—I see a larger proportion of college graduates, professional people, men and women of influence. They may not be better Bible students than the farmers and artisans of a former generation, but certainly they are better informed in a general way, more articulate, more widely experienced in affairs.

In the church these people are making their weight felt. Certainly this stance of responsible participation is something to encourage. And we shall all be better able to do the work of the church and to witness to our faith if as members and leaders we keep our minds open and keep using the channels of intercommunication so that we are together, not only in doctrine but also in aims, so that we can have unshakable confidence in one another.

Is it possible to take various positions and yet continue to communicate with a brother, a church elder, or a conference worker? And what are the possible fruits of that continued communicating? It leads to a growth of mutual confidence, to an increase of our knowledge, to the correcting of understandings, and the avoidance of mistakes. But only communicating on a rational, wholesome, constructive level will be useful. So often when people disagree they descend to destructive criticism and nobody is helped. There are better ways to intercede with one another and to advance the interests of the cause we love.

(Next: More on Communicating)

SOUTHERN EUROPEAN DIVISION

† Three workers—all from the Mozambique Mission—report more than 100 baptisms in 1968. They are Manuel da Costa (450), Aarao Nampueza (350), and Victorino Coroa (121). Two others, both in the Equatorial African Union Mission, are also centurions. Pierre Assamba baptized 150, and Albert Bodenmann 100.

† Roland Vertallier, a successful French evangelist, has been invited by the Middle East Division to hold a three-month evangelistic campaign in the French language in Beirut, Lebanon. In exchange, the Southern European Division will benefit by a similar campaign in Spain, conducted by Salim Japas, evangelist in the Middle East Division.

† The Indian Ocean Union reports 909 baptisms in 1968.

† The thirteenth Sabbath overflow for the third quarter of 1970 will be assigned to the Southern European Division. The last overflow (first quarter of 1968), yielded \$96,528.70 and was assigned to the building of churches in Spain.

† Our secondary school in Nova Lisboa, Angola, headquarters of the Angola Union Mission, is being upgraded. It will include the second cycle of the Portuguese lyceum system. Loaquim Nunes Ramos is the new director, replacing Ernesto Ferreira, who takes up his duties as Portuguese Union president in Lisbon, Portugal. Armando Casaca, former Portuguese Union president, will replace Elder Ferreira as the head of the Angola Union Mission.

† The Bongo Mission Hospital in Angola will erect on its premises a day school building for European children at the cost of Esc. 40,000 (U.S. \$1,440), furniture included.

LYDIE ERDMANN, Correspondent



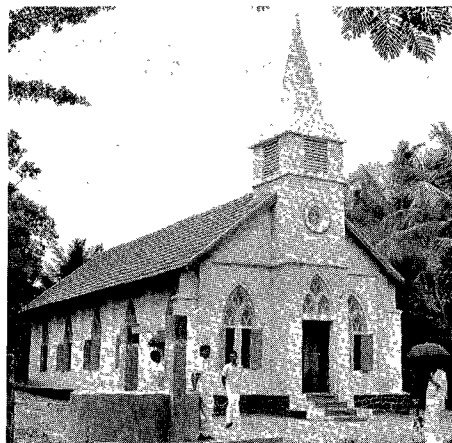
Jungle Church

Nearly all the members at Caño Lindo in the West Venezuelan Mission come to church by boat or canoe. The Uribante River, on which the church is constructed, is the area's principal transportation link.

In an area of 20 square kilometers (7.7 square miles) 90 per cent of the inhabitants are Seventh-day Adventists.

If you come to this church an hour before Sabbath school begins, you may find only a few members there, but in a few minutes boats and canoes full of people arrive, and for the Sabbath school this temple of the jungle is full.

MARIO NINO E., Pastor
West Venezuelan Mission



South India Dedicates Church

The new Thiruvella church in the Kerala Section of the South India Union was dedicated July 13.

Organized as a Sabbath school in 1965, it had a membership of 93. This number grew until 1967, when the church was organized with 127 members.

In his sermon W. F. Storz stressed personal dedication as being of prime importance to the prosperity of the church. P. C. Mathew, president of the Kerala Section, performed the Act of Dedication and offered the prayer.

W. F. STORZ
Departmental Secretary
Southern Asia Division



Broadcasting the Message in South Korea

D. S. Johnson (left), associate secretary of the General Conference, speaks to Choi Kyong Ho, the overseas director of station KBS in Seoul, Korea, about the work of the Voice of Prophecy and other Adventist programs broadcast over the station. The Korean Voice of Prophecy program is broadcast four times each week in the Korean language under the directorship of Kim Tong Choon. The Chinese broadcasts are directed by Milton Lee of the South China Island Union Mission.

H. R. KEHNEY
Departmental Secretary
Korean Union Mission



Singapore Church Conducts International VBS

Chinese, Malay, Indian, British, and American boys and girls were among the 125 enrolled at the Singapore Balestier Road church Character Building School.

Eighty per cent of this group came from non-Christian homes, many of whom came every night for two weeks in spite of discouragement and opposition at home.

Mrs. G. C. Ekvall, director of this evangelistic project, and her staff are following up with a weekly Character Building School on Sabbath afternoons, with 35 to 40 youngsters in attendance. Plans are under way to expand this program of evangelism to various sectors of Singapore.

During 1968, 1,310 Vacation Bible Schools were conducted in the Far East, with 37,561 of those in attendance being non-Adventists. VBS evangelism played a significant part in the baptism of 213 during 1968.

RALPH S. WATTS
Departmental Secretary
Far Eastern Division



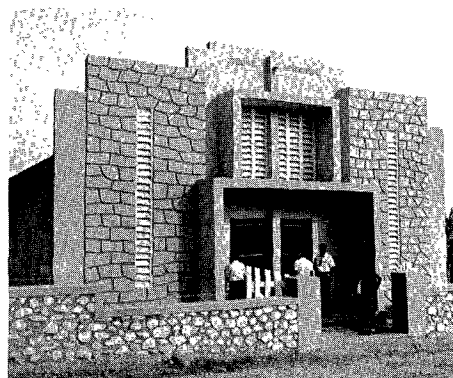
Converted Convict

Opoku Ware, a notorious leader of thieves, was reached by the Voice of Prophecy Bible lessons while he was confined in the Kumasi Central Prison in Ghana.

His study of the lessons and the conviction of the Holy Spirit so changed him that immediately after his release from the prison he went to the mission headquarters, where he openly confessed his sins before God and asked the mission president to pray for him.

He has said good-by to cigarettes and alcoholic drinks. His association with the gangs of thieves is discontinued. His many wives and concubines are all put away. He is now a husband of one wife, although he cares for his children by his former wives. He is now a baptized member of the Kumasi City church and a faithful tithpayer.

PAUL ASARE
Departmental Secretary
Ghana Mission



Haitians Dedicate New Church Building

Church members in the village of Bellanse on the extreme southern shore of Haiti dedicated this new church on February 8. The special service was attended by officers and workers of the South Haiti Mission.

Earlier during the day church members witnessed the baptism of ten converts in the waters of the Caribbean.

W. R. VAIL
President
Franco-Haitian Union

Better-living Adventure in Savannah

The concept of combining the ministry of physicians and ministers in public evangelism is not new to Seventh-day Adventists, but a recent program in Savannah, Georgia, proved the present effectiveness of this pattern of cooperative evangelism.

The three-week Adventure in Better Living, under the direction of Edward C. Banks, Ph.D., professor of evangelism and director of field work at the SDA Theological Seminary, Berrien Springs, Michigan, featured a total-health approach. Programs on smoking and health, physical fitness, and nutrition were presented by J. Wayne McFarland, M.D., Dunbar Smith, M.D., and Agatha Thrash, M.D.

James Bowen, M.D., flight surgeon with the U.S. Army, and Chaplain Davis Thomas, Lt. Comdr., U.S. Navy, also assisted in the programs and are currently working with Pastor Wayne Bolan in a continuing series at the Savannah church.

Wilbur K. Nelson, Ph.D., of Loma Linda University School of Public Health, served as coordinator of health features and participating speaker. He also conducted a Week of Prayer for the Savannah church school.

The county health department lent audio-visual equipment and otherwise added their endorsement to the program. The commissioner of health spoke at the meetings, appealing for public awareness to the dangers of smoking. He commented favorably on the research indicating the health advantages of the Adventist pattern of life.

Satellite programs were (1) a Five-Day Plan at nearby Baxley, Georgia, under the direction of Pastor Kingsley Whitsett and Dr. James Bowen; (2) a health emphasis weekend at the Baxley church with Dr. Agatha Thrash and Chaplain Davis Thomas; and (3) a program featuring opportunities in community health-aide service presented at the sister church in Savannah by Dr. Dunbar Smith and Mrs. Carrie Carbone.

Elder Banks's nightly Bible in the Hand messages followed popular lectures on health. He impressed the congregation with the reasonableness of Christian living and the relevance of religion to life.

The cooking school conducted by Dr. Thrash and Mrs. James Bowen and the better-living banquet demonstrated advantages of proper nutrition and food preparation. According to Pastor Bolan, the series of programs left "an excellent taste for evangelism."

The baptism of five at the close of the three weeks of meetings will be followed soon by a second group now preparing for church membership. These meetings were planned to follow the pattern of Christ in "teaching . . . preaching . . . and healing" (Matt. 4:23). It was this goal that brought the Loma Linda and Andrews University staff together in this experimental program in evangelism.

The spirit of physicians willing to take

vacation time or leave busy professional responsibilities to donate their services in evangelism was an inspiration to the participating ministers and the Savannah church. The campaign also provided a training opportunity for several pastors visiting from nearby churches of the Georgia-Cumberland Conference, whose administration made the programs possible.

Continued close cooperation between the Seminary and the School of Public Health is anticipated. Currently planned is the joint sponsorship of a field school of health evangelism in Philadelphia during the summer of 1969, at the invitation of the Pennsylvania Conference.

WILBUR K. NELSON
School of Public Health
Loma Linda University

Atlantic Union

Academy and Its Principal Celebrate 25th Anniversary

Theodore Carcich, vice-president of the General Conference, was keynote speaker at special services commemorating the twenty-fifth anniversary of Greater Boston Academy, March 14 and 15, at Stoneham, Massachusetts. Elder Carcich was chairman of the academy board when he served as president of this conference.

John Hayward, former student and pastor in the Southern New England Conference, now pastor of the Battle Creek Tabernacle in Michigan, spoke at the vesper service, Friday evening, at the New England Memorial church. The alumni association conducted the worship services on Sabbath morning.

An appropriate capstone to the weekend services was the school's musical spring program "And the Seasons Turn." Director was Richard Hammond, the academy's principal.

During this program Elder Hammond was cited by academy, conference, and union representatives for his 25 years of service to the school and his influence upon its growth and success.

R. J. BARNETT
Departmental Secretary
Southern New England Conference

Special services were conducted in February to mark the opening of the new gymnasium at the Cedar Brook Intermediate School in Rehoboth, Massachusetts. The \$130,000 gymnasium, measuring 96 feet by 98 feet, will enhance the student program of the four-district school and will accommodate large district or conference meetings for the southeastern portion of Southern New England. Lowell

Bock, conference president, presented the dedication sermon. Maynard Yeary is school principal.

Kenneth Harding reports that the missionary committee of the Crossroads church (New York Center) is extremely active. On March 10 two were baptized and four were taken into membership by profession of faith. Sanford Roseman is the new assistant pastor of the Crossroads church.

A special Story Hour was begun February 8 in Saugerties, New York. By the first week in March, 42 were attending. Some of the parents are already showing a definite interest in the Adventist Church. Dan Schiffbauer is the leader of the district—Kingston-Livingston-Coxsackie—and Lyle Pollett is his assistant.

Two baptisms have been held in Keene, New Hampshire, in connection with evangelistic meetings conducted by Rolf Lindfors, associate evangelist of Northern New England Conference. Ten persons were baptized February 23 and two March 22. Raymond Richardson is pastor of the Keene church. Five of these candidates had studied with laymen using the Bible in the Hand program. Five others were church school children.

A special rally was held March 22 in the Staten Island church with Atlantic Union College students participating.

Pastor David Copey is holding a weekly Bible class at the Yonkers, New York, church, and four have requested baptism. A number of renovations are being carried out in the church, and a new baptistry and stained-glass window have been installed. A. A. Leiske has been invited to hold evangelistic services there in May.

EMMA KIRK, Correspondent

Canadian Union

British Columbia Evangelist Begins Third Series of 1969

British Columbia Conference evangelist C. Dale Brusett, along with Verne Snow, is beginning his third crusade of 1969, this one in the Westminster church, where H. E. Reimche is pastor.

The first campaign was held in the Rest Haven church with the aid of Pastor H. C. White. Forty-five were baptized.

The second crusade was in the Kelowna Community Theater for one week and then in the Rutland church. Attendance was more than 800, with more than 100 non-Adventists attending. Some nights as many as 200 visitors attended the meetings. About 45 have been baptized so far, and many more are studying. W. W. Rogers, of the Kelowna district, and Howard Homenchuk, from Vancouver, helped with this crusade.

L. R. KRENZLER
Conference Departmental Secretary

Central Union

✦ Colorado Conference evangelist William R. Bornstein began a series of meetings in the Champion Academy church, Loveland, Colorado, April 13. He is being assisted by the pastor, A. J. Scherencel.

✦ Children of the Helen Hyatt Elementary School in Lincoln, Nebraska, almost doubled their special Valentine Offering to Faith for Today over last year. The total for this year was \$1,605.39.

✦ Meetings held in the large Youth for Christ auditorium in Kansas City, Kansas, have led to the baptism of 38. Of these, 24 were baptized by A. C. Becker, pastor of the New Haven church, and 14 by W. C. Neff, pastor of the Eighteenth Street church from February 8 to March 22. This series was conducted by B. L. Hassenpflug, union evangelist.

CLARA ANDERSON, *Correspondent*

Columbia Union

Church to Rise on Property Donated by Ketterings

Groundbreaking ceremonies were held March 19 for the new Kettering, Ohio, church.

Guest speaker for the occasion was W. R. Beach, secretary of the General Conference.

Eugene W. Kettering, through whose generosity the Kettering Memorial Center was launched ten years ago as a memorial to his father, delivered the deed to the lot for the church to Cree Sandefur, president of the Columbia Union Conference. The donated land is situated across the street from the Kettering College of Medical Arts.

Participants in the ground breaking were Dr. Kenneth Meyers, first Adventist physician to locate in the Dayton area; Dr. Glenn Bylsma, representing the hospital staff; Curt Carr, Sr., representing the church laity; Ruth Dunham, a second-year nursing student at KCMA; Kelly Eytcheson, representing the youth; Philip Follett, Ohio Conference president; the Honorable Robert Haverstick, mayor of the City of Kettering; George Roth, of Cincinnati, the architect; and Tom Danis, of the G. B. Danis Construction Company of Dayton, contractor for the project.

The first stage of the building, to begin immediately, will cost \$985,500, and will include the sanctuary, seven classrooms, and other facilities. The sanctuary will seat 836 persons. The church now has 600 members. Murry W. Deming is the pastor.

C. R. BEELER
Departmental Secretary,
Ohio Conference

✦ The Pennsylvania publishing department and the district pastors teamed up recently, and in four days they made 30 Bible Speaks contacts and sold \$3,300 worth of literature.

✦ A special offering is being taken among the Potomac Conference churches to help raise the \$35,000 needed for a new church in Orange, Virginia. In 1949 a branch Sabbath school was organized by believers in Orange. In 1951 they purchased an old ice-cream parlor in which to hold their services. This was torn down in 1967 to make way for the new church. Since then they have traveled up to 35 miles to the Culpeper church. L. S. Crawford is the pastor of both churches.

✦ In preparation for evangelistic meetings soon to be held by Robert Taylor, Pennsylvania Conference evangelist, the 100 members of the Blossburg, Mansfield, and Wellsboro churches have enrolled about 300 persons in the Bible Says program.

✦ Evangelistic meetings are being held in 39 churches in the Potomac Conference during April and May.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The South Flint church in Michigan opened its second year with a balance of only \$8,500 left on a \$109,000 church building. They recently received a generous cash gift from a visitor to the church. There were 25 baptized in the first year, and the goal is 50 for the second year. Jeremia Florea recently opened evangelistic meetings. He is assisted by Henry Kenaston and Ted Rasmussen.

✦ A Seventh-day Adventist community center has been opened in the town of Berrien Springs, Michigan. Wilson Trickett, a teacher at Andrews University, purchased the Evangelical United Brethren church building and has opened it to community use. It has a 400-seat auditorium, furnished lounge, and recreation room. Kenneth Veal is director of the center. Public and private activities will include a tax clinic, Red Cross first-aid classes, art-hobby show, cooking school in nutrition, a Stop Smoking clinic, family camping, and a women's class in auto mechanics.

✦ For the past eight years Mrs. Luella Peppenger, a member of the Frederic, Wisconsin, church, has brought happiness to many needy children by restoring cast-off toys. Last Christmas she sent five dozen dolls and toys to the Oneida Hospital in Kentucky, where Mrs. Herb Davis, the administrator's wife, distributed them to the children. Since Christmas Mrs. Peppenger has repaired some 50 dolls and stuffed animals to send to Mexico.

✦ The 14 students in the church school at Rhinelander, Wisconsin, with their teacher, Mrs. Erla Caroon, set a goal of

\$5 each for Faith for Today. When the annual offering was taken they had \$75 to turn in, \$5 over their goal.

✦ During the four years since the outpatient department at the Hinsdale Sanitarium and Hospital began free glaucoma testing clinics, the workers have given 4,606 eye examinations. Their equipment, valued at \$5,000, was donated by the Clarendon Hills Lion's Club. Audrey Mulvey, R.N., heads the department.

MILDRED WADE, *Correspondent*

North Pacific Union

Groundskeeper Witnesses to University Students

Charles Jay, Adventist groundskeeper on the University of Oregon campus at Eugene, and Pastor Daniel Matthews, of the Eugene SDA church, shared the climax to a thrilling story as college student Leaun Fuchs was baptized in the Walla Walla College church on March 1.

"I had committed myself to Christ when I was 12," says Leaun, "but had given up my belief when my parents scoffed at it. While enrolled at the university I felt as though I was dying every day with nothing to live for." Then Leaun met Charlie in the fall of 1966. Talk of religion and a gift copy of *Steps to Christ* raised both hopes and questions.

After trying to reconcile conflicts with the help of a Catholic priest, the youth had a summer of tumult: hitchhiking to Mexico, a motorcycle trip—but no joy.

Late in 1967 in his sophomore year he again found Charlie. Leaun's first words to him were, "Sir, I want to know what you believe and why you believe it." They walked across the campus, talking as Charlie worked.

More books, contact with Pastor Matthews, Bible studies, and church attendance followed. Leaun then brought others to Sabbath school and to church.

Now at WWC as an elementary-education major, Leaun lives a joyful, fruitful life. He leads dorm prayer bands, visits shut-ins with the Singing Bands, and always has a copy of *Steps to Christ* in



Leaun Fuchs (right), now a WWC student, shows Charles Jay (left) the copy of *Steps to Christ* Mr. Jay had given him in 1967.

his back pocket to read or to give away. "God must be involved in all my life," he says. He was baptized by Richard Fearing.

Charlie, still on the U of O campus, finds students receptive. Adventists ought to be answering the challenge of the colleges and universities across the nation, he believes. From them come the leaders of the future. Educated men and women are needed to spearhead the work.

He draws from his pocket a letter, just received from a former University of Oregon student now a graduate student at Berkeley: "You taught me a lot about what it means to be a Christian." A faculty member said of an Ellen G. White book, "It's good. I read it."

Charlie, it seems, is both groundskeeper and fisher of men.

MAE M. LAY
Director of Public Relations
Walla Walla College

★ Current evangelism in the Oregon Conference includes a Bible Speaks crusade by Edwin Huston in the Camas-Washougal church four nights a week; and a three-week reaping series by Edwin G. Brown and Harold Kurtz in the Kelso-Longview church.

★ Rogue River Junior Academy has recently completed a new multipurpose gymnasium, split level in design and of cement-block structure. Several classrooms and a chapel are located on ground level, and a gymnasium on the upper level, reports Principal Melvin Derby. At present the enrollment stands at 213 and the instructional staff at 12.

★ About 85 persons were baptized March 29, Baptism Day, in the Washington Conference. E. C. Beck, who heads the ministerial department, says the United Evangelism Thrust is only beginning. Two It Is Written crusades are being held in the Washington Conference, one in the Winlock church, where W. R. Archbold is pastor; and the other is in the Port Orchard Armory, where Jim L. Hiner and David Parks will be associated with the pastor, J. O. Brown.

IONE MORGAN, Correspondent

Pacific Union

★ James N. Scott, admissions director, reports registration of 1,665 students on March 31 for the spring quarter at Pacific Union College.

★ Since the February 9 opening of the Adventist Community Service Center for Marin County, located in San Rafael, California, two Five-Day programs have been completed, a third is planned, and a newly initiated Dial-A-Friend program has been initiated. All have met with good community response.

★ The Indio Pathfinder Club's booth at the Riverside County Date Festival this year featured sale of Barhee dates to bene-

fit Pathfinder activities. At the same time 4,500 pieces of literature, including Go Tell study guides, were distributed.

★ A woman evangelist-teacher and radio-television preacher of another faith was baptized into the Simi Valley, California, church recently. Mrs. Phyllis Spiers had contact with an Adventist physician, Dr. Robert Jensen, of Simi, then an Adventist surgeon, Dr. Robert Brown, and was a patient at the Simi Valley Community Hospital. The dedicated witness of these persons, along with Adventist literature and then Bible studies, led Mrs. Spiers to become a member of the Advent faith.

★ Mrs. Genevieve Hanson, active church member in the Nevada-Utah Conference and leader of a branch Sabbath school at Fish Lake Valley, was recently honored by the State Civil Defense Department for her work as director of civil defense for Esmeralda County, Nevada.

★ A 17-hour lay instructors' training course was held April 5 in the Hawaiian Mission, according to lay activities secretary Robert B. Grady.

★ Combat medic Jerry Hutchins of Tempe, Arizona, who just completed a year of service in Vietnam, has been awarded the Bronze Star for meritorious service.

★ Near the site of early February floods during which Adventists rendered much aid, the Kaneohe, Hawaii, church began an evangelistic series March 14. Pastor Ronald R. Spear is speaker, assisted by Gerhart Schwartz of Kailua and James Finn of Aiea.

★ A special performance of the Newbury Park Academy band raised \$175, which was donated to help buy an \$18,000 kidney machine for Mrs. Anna Kish of nearby Thousand Oaks, California.

★ The second Adventist church on the island of Maui, Hawaii, was organized March 8. Members of the Lahaina Company, who had been meeting with the Kahului church, have now officially organized their own church and elected officers.

RUTH WRIGHT, Correspondent

Southern Union

Smoking Clinic Is First SDA Meeting in Miami Beach

The Hialeah Hospital recently sponsored a Five-Day Plan to Stop Smoking at the Di Lido Hotel in Miami Beach, Florida. This is the first time any type of public meeting has been held in Miami Beach by the Seventh-day Adventist Church.

Chaplain George Gantz, coordinator of the Stop Smoking Clinic, presented the psychological aspects of breaking the smoking habit. Other participants were Dr. H. C. Nelson, Jr., Dr. O. D. Anderson,

and Dr. William J. Winter. Dr. Charles Tate, associate professor of medicine at the University of Miami, was the guest speaker one evening. The audience was largely Jewish.

As a result of the clinic several contacts have been made that will make it possible for Hialeah Hospital to hold clinics in other areas of Miami Beach in the near future. Chaplain Gantz has already accepted an invitation to speak to an emphysema club of 300 members.

JUNE L. TAYLOR
Hialeah Hospital

Southwestern Union

★ R. B. Wing, of Albuquerque, New Mexico, recently spoke to a 55-member adult Sunday school class about the beliefs and history of Seventh-day Adventists. Of particular interest to the group was our teaching concerning the heavenly sanctuary. He has also spoken at Kirtland Air Force Base and at the Del Norte high school.

★ Sixteen evangelistic crusades were held in the Arkansas-Louisiana Conference during the first quarter of the year. Twenty-two persons were baptized during the month of March alone.

J. N. MORGAN, Correspondent

Loma Linda University

Loma Linda University to Appoint Chaplain

A full-time campus chaplain will be appointed next fall to serve students on the La Sierra Campus of Loma Linda University.

The appointment of the chaplain will be made by the Southeastern California Conference, which is still considering names of prospects for the new position.

Naming of the campus chaplain is a step that has had continuing support of spokesmen for the nearly 1,800 students on the La Sierra Campus.

President Bieber said the chaplain will not be connected with the disciplinary duties of the administration. Instead, he said, the chaplain will serve "in much the same way as would a church pastor."

Guidance work of the chaplain will include leadership in religious activities involving students and private counseling for students.

To help the Southeastern California Conference, the Student-Faculty Council is drafting a statement of recommendations to outline what the council believes should be qualifications of the chaplain and the needs he should seek to fill.

HAROLD WYNNE
Office of Public Relations
Loma Linda University



Ordination in South Brazil

Seven new ministers were ordained during the recent quadrennial meeting of the South Brazil Union. The new ministers represent the three missions Mato Grosso, Santa Catarina, and Brazil-Central.

E. E. Cleveland, associate secretary of the General Conference Ministerial Association, gave the sermon; Enoch de Oliveira, ministerial secretary of the South America Division, gave the ordination prayer; and Osvaldo R. Azevedo, president of the South Brazil Union, gave the welcome.

Those who were ordained are pictured with their wives. Back row, left to right: H. Marquart, secretary-treasurer of the South Brazil Union, and his wife; Mr. and Mrs. Ribeiro de Souza, Mr. and Mrs. João Batista de Souza, and Mr. and Mrs. Diomar Pereira Santos. Front row: Mr. and Mrs. Otavio Alves da Costa, Mr. and Mrs. Darcy Gorski, and Mr. and Mrs. Aurelio Carmo Filho.

A. S. VALLE
Departmental Secretary
South Brazil Union

Five Ordained in India

F. L. Bland (right), General Conference vice-president, presents the certificate of ordination to Richard G. Anderson, following the ordination of five workers in New Delhi, India, December 22, 1968.

Pictured (from left) are E. G. Mathews, evangelist in the North India Section, who has contributed to the winning of more than 150 to the Adventist faith; Justin Singh, assistant principal, Roorkee High School, who received his M.A. degree from Andrews University in 1967; Richard G. Anderson from Australia, principal, Roorkee High School, also a 1967 AU Master's degree graduate; Abdul B. Massey, a Spicer Memorial College graduate, who is now publishing secretary in the Northwestern India Union; Kishan L. Singh, evangelist in the Upper Ganges Section, who has served 27 years in evangelistic and educational work.

Also taking part in the ordination service were C. B. Guild, secretary, Southern Asia Division; I. D. Higgins, principal, Vincent Hill School; and E. A. Streeter, B. M. Isaac, I. M. Chand, S. Chand, and Lal Singh, of the Northwestern India Union.

JAMES M. CAMPBELL, Secretary
Northwestern India Union



In Remembrance

[This listing includes all obituaries received up to two and a half weeks before press time.]

ADAMS, Vinston Edmond—b. April 18, 1906, North Creek, N.Y.; d. March 24, 1969, Takoma Park, Md. He studied at Union Springs Academy and at Washington Missionary College, graduating in 1931. Two years later he married Lillian Zimmerman. All his 38 years of denominational service were in the printing field. He was superintendent of the Washington College Press from 1931 to 1935. For the next 12 years he held the same position at Emmanuel Missionary College Press. For six years he served the Japan Publishing House and then for four years the Korean Publishing House. From 1959 to 1968 he was manager of the General Conference Print Shop. His last service was at West Indies College Press. The Adams family has a six-generation Adventist relationship. His mother was the granddaughter of Elder Frederick Wheeler, believed to be the first Sabbatarian Adventist minister. His own granddaughter, Elise Adams, provides the sixth generation. Survivors are his wife; three sons, Dr. Elvin E., Marvin E., and Keith W. Adams; and three sisters, Bula L. Deeb, Esther M. Adams, and Grace W. Kimble.

AHLKVIST, Olaf Edward—b. Sept. 17, 1870, Visby, Sweden; d. March 6, 1969, Sunnyvale, Calif. Survivors are a son, Lennart; and a daughter, Maria Harty.

ANDERSON, Hilma Johnson—b. March 31, 1878, Smaland, Sweden; d. Dec. 5, 1968, Cambridge, Minn. She graduated from the Battle Creek Sanitarium in 1901, and in 1902 married Elder August Anderson, for many years the head of the Swedish-speaking believers in the United States. A daughter, Adelaide Bleuer, survives.

BARTELL, Leonard E.—b. Feb. 1, 1881, Russia; d. Jan. 9, 1969, Fresno, Calif.

BELDEN, Edith Grace Stone—b. April 5, 1874; d. Sept. 5, 1968, Toledo, Ohio. Survivors are a son, Rolland W.; and three daughters, Esther Fenn, wife of the Trans-Africa Division treasurer; Ruth Bendix; and Mildred Belden.

BENNETT, Laura—b. July 31, 1893, Kansas; d. Feb. 21, 1969, Oakland, Calif. Survivors are a daughter, Margaret Broderick; and two sons, Lawrence and Ralph.

BLACKMAN, Katie Cordrey—b. Dec. 7, 1884; d. Feb. 2, 1969, Monroe, La. Six children survive: Richard Cordrey, Riley Cordrey, Bernard Cordrey, C. T. Cordrey, Myrtle Allen, and Emma Duncan.

BULL, Maggie Holmes—b. Feb. 10, 1880, Aplin, Ark.; d. Feb. 13, 1969, there. Survivors are her husband, John F. Bull; four sons, Roy, Dr. L. J. C. E., and E. B.; and three daughters, Lillie Jones, Cloteen Pierce, and Margaret Pride.

CLAYTON, Elmer E.—b. July 4, 1891, Winhall, Vt.; d. Dec. 3, 1968, Takoma Park, Md. He was employed for many years at the Review and Herald Publishing Association. Survivors are his wife, Janet; and a daughter, Mrs. William Allen.

CLAYTON, William C.—b. April 28, 1885, Tuplo, Miss.; d. March 15, 1969, Modesto, Calif. A son, Earl, survives.

CLEMENT, Norris Sumner—b. March 2, 1887, North Look, Nebr.; d. Feb. 14, 1969, Fresno, Calif. He served as maintenance engineer at Fresno Union Academy for nine years. Three sons survive.

COMRIE, Mary B.—b. June 9, 1894, Glasgow, Scotland; d. Jan. 15, 1969, Adrian, Mich. Survivors are a daughter, Margaret Ladd; and a son, Dr. James Comrie.

DANFORTH, George Leslie—d. Feb. 12, 1969, Orlando, Fla., aged 64. Survivors are his wife, Irene; and a son, Jack.

DERRINGER, Francis Rebecca—b. July 24, 1830, Washington, Pa.; d. Feb. 11, 1969, Flint, Mich. Survivors are a daughter, Betty Parish; and two sons, Cecil and John.

DUERKSEN, Cornelius—b. October, 1886, Hillsboro, Kans.; d. Feb. 24, 1969, Loma Linda, Calif. Survivors are his wife, Lydia; daughters, Viola Martin, Evelyn Heath, Alice Ashbaugh, Marcella Scheideman, Lolita Hirst; and sons, Ervin, Eddie, Merlin, and Monroe.

EMERY, Anna O.—b. 1895, Coshocton, Ohio; d. Jan. 25, 1969, Saginaw, Mich. Survivors are a daughter, Margaret Ann; and a stepson, L. Roy Johnson.

ENGBERG, Mary S.—b. Feb. 20, 1869, Wisconsin; d. Jan. 27, 1969, Carmichael, Calif. Survivors are two daughters, Gertrude Schwandt and Florence Engeberg; and three sons, Chester M., Roy, and Dr. Dalton J.

FOSTER, Edna E.—b. May 9, 1893, Big Cabin, Okla.; d. Feb. 23, 1969, Tulsa, Okla. Survivors are

GENERAL NEWS

four sisters, Catherine McKisick, Sue Putman, Evelyn McCalister, and Lorena Jensen.

GRANT, George William—b. Feb. 15, 1883, Red-dick, Ill.; d. March 12, 1969, Fresno, Calif. Survivors are his wife, Lorena; and nine foster children, including Marjorie Grant Burns, Eunice Zigenman, and Lucille Wagenlutner.

HAMMATT, Edna E.—b. April 27, 1887, Boston, Mass.; d. Jan. 5, 1969, Modesto, Calif.

HANES, Elmer A.—b. May 26, 1867, Barry County, Mich.; d. Dallas, Ore., aged 101. He was a carpenter and boiler attendant at Loma Linda Sanitarium for some time. A foster daughter, Mrs. Alvin Kurz, survives.

HANSEN, Louis A.—b. Oct. 12, 1872; d. March 1, 1969, Orlando, Fla. He may be considered the first Adventist self-supporting medical missionary. He was a colporteur and licensed minister in the Indiana Conference beginning in 1889. He began treatment rooms with his wife in Nashville, Tennessee, in 1897. The year previous he had finished nurse's training at Battle Creek Sanitarium. He was one of the founders of Florida Sanitarium, and was manager of three sanitariums—Nashville, Tennessee; Graysville, Tennessee; and Washington Sanitarium and Hospital. He served with *Life and Health* magazine for 24 years as assistant, associate, and chief editor. For many years he was secretary of the General Conference Medical Department. While in the Medical Department he developed a central purchasing bureau that later became ESDA.

HEDDLE, Irene E.—b. March 30, 1891; d. Feb. 4, 1969, Holly, Mich. Survivors are two daughters, Eleanor Bruce and Dorothy Higgs; and a son, William Fitzgerald.

HODGKINS, James L.—b. June 11, 1907, Spokane, Wash.; d. Feb. 1, 1969, Fullerton, Calif. Survivors are his wife, Viena H.; a son, Dr. James W.; and three daughters, Mrs. M. J. Wright, Mrs. T. C. Ellis, and Catherine Gayle Hodgkins.

HOWARD, Euline B.—b. July 4, 1895, Boulder, Colo.; d. Jan. 1, 1969, Anchorage, Alaska. She worked as a registered nurse for 30 years, 40 of them as a surgical nurse in Alaska and 10 years as a psychiatric nurse. She was decorated during World War II for Army transport service in Alaska. Survivors are three daughters, Elda Bland, Cathryn Zentmire, and Georgia Lee Morgan.

ISAACSON, Ethel Estrella—b. Aug. 7, 1884, S. Dak.; d. Dec. 29, 1968, Portland, Ore. Survivors are a brother, Raleigh Davis; and a sister, Vera Michel.

JENSEN, Henry George—b. Sept. 13, 1885, Pine River, Wis.; d. Feb. 15, 1969, Santa Cruz, Calif. In 1915 he married Susan Hummel, and in 1919 he entered colporteur work. Later he became a publishing secretary and labored in the North Wisconsin, Illinois, and East Michigan conferences. Survivors are his wife; and a daughter, Mrs. L. M. Sharpes.

JOINER, George W.—b. Jan. 9, 1896, Blount County, Tenn.; d. Jan. 4, 1969, Knoxville, Tenn. His son, James, associate editor of *The Youth's Instructor*, survives.

JURRAY, Sarah—b. Jan. 15, 1893, Canada; d. Feb. 6, 1969, Escanaba, Mich. A daughter, Mrs. Grant Olson, survives.

KAHEE, Hattie Hookano—b. June 21, 1894, Kalapa, Hawaii; d. March 15, 1969, Hilo, Hawaii. Survivors are two sons, Joseph and Ronald; and six daughters, Cosy Aichele, Maggie Spillman, Queenie Liston, Hattie Farias, Katherine Kawada, and Lana Kahe.

KELLER, Pauline—b. 1887, Russia; d. Feb. 22, 1969, Alameda, Calif. A daughter, Genevieve Capps, survives.

KELLY, Hilda—b. July 3, 1898, Allegan, Mich.; d. March 6, 1969, A. A. stepdaughter, Lorraine Sisson, survives.

KENDLE, Rachel Weinheimer—b. July 24, 1904, Bennet, Colo.; d. Feb. 9, 1969, Portland, Ore. For many years she served the denomination as a home economics teacher and food service director in various academies including Laurelwood and Lodi. In 1949 she married Claude Kendle. Survivors are a stepdaughter, Evelyn Borman; and two stepsons, Richard Kendle and John Kendle.

KENNEDY, Myrtle—b. 1891, Lansing, Mich.; d. July 23, 1968, Bay City, Mich. Survivors are her husband, Irvin; a daughter, Pearl Streu; and a son, Merrit Hartley.

LANE, Grace O.—b. Feb. 14, 1888, Lake Odessa, Mich.; d. Feb. 20, 1969, Montrose, Mich. Survivors are her husband, Don; two sons, Richard and James; and two daughters, Patricia Frame and Barbara.

LEGGITT, Clarence M.—b. June 21, 1906, Kansas; d. Feb. 7, 1969, Lynwood, Calif. Survivors are his wife, Katherine; son, Les A.; and two daughters, Linda Cornell and Laurel Howard.

LOSEY, Edith Lorena—b. Oct. 27, 1888, Tuscola County, Mich.; d. Jan. 25, 1969, Bradenton, Fla. Survivors are her husband, Clinton D.; two sons, Ormsond Carl and Oswald Kenneth; and two daughters, Laura Taylor and Iris Buck.

LYNCH, Anna Matilda Gustavson—b. May 4, 1874, Sweden; d. Feb. 16, 1969, South Attleboro, Mass. She was a pioneer worker at Fuller Memorial Sanitarium.

MC ALLISTER, Matilda—b. April 15, 1890, Philadelphia, Pa.; d. Feb. 14, 1969, Arcadia, Fla. A son, Harold Brown, survives.

MC ALVIN, James Harry—b. April 13, 1890, Elma, Iowa; d. March 3, 1969, Anaheim, Calif. Survivors are his wife, Grace; and a son, James.

MC NEIL, George W.—b. Jan. 20, 1886, Callahan, Fla.; d. Jan. 27, 1969, Jacksonville, Fla. Survivors are his wife, Gertie; two sons, Grady and G. W., Jr.; and six daughters, Olive Grant, Aldine Robertson, Evelyn Robbert, Ruth Coker, Eunice Kinnaman, and Mildred Premo.

MERICKLE, Georgia—b. July 28, 1894, Battle Creek, Mich.; d. Nov. 13, 1968, El Cajon, Calif. In 1919 she began nurse's training at Paradise Valley Sanitarium and Hospital. She married Arthur R. Merickle in 1923. She was employed at Paradise Valley Sanitarium about 30 years. After being assistant superintendent of nurses, she became medical supervisor. Then she supervised the outpatient department until her retirement in 1931. Her husband survives.

MILLER, Mary E.—b. Sept. 10, 1878, Sikes, La.; d. Feb. 24, 1969, Leesville, La. A daughter, Virginia Williams, survives.

MILLER, Mildred Louise Darnell—b. Nov. 26, 1920, Brewster, Neb.; d. Oct. 7, 1968. She is survived by a son, Gerry; and three daughters, Gail Jones, Muriel Hrbek, and Janice Johnson.

MOYLE, Ethel M.—b. Nov. 30, 1900, Calumet, Mich.; d. Nov. 9, 1968, Pontiac, Mich. She was converted through an Ingathering contact. Survivors are her husband, John; a son, Thomas E.; and five daughters, Mrs. George Rhyndress, Mrs. Albert Wid-ing, Mrs. John Pyke, Mrs. Jack DeYoung, and Mrs. Richard Hall.

OLSON, David G.—b. Dec. 30, 1868, Sweden; d. July 23, 1968, Boulder, Colo. He graduated from medical school in Lincoln, Nebraska. In 1906 he married Daisy Bell May Olson, who survives; as do a daughter, Elizabeth Weitzel; and two sons, Oliver M. Olson and Dr. Boyd E. Olson.

PEASLEY, Eva H.—b. June 5, 1892, Cameron County, Pa.; d. Feb. 19, 1969, Galeton, Pa. Survivors are her husband, Walter; two daughters, Doris Grant and Olive Clark; and a son, Gordon.

PETERSEN, Mae LaFave—b. May 11, 1890, Union County, S. Dak.; d. Aug. 24, 1968, Corvallis, Ore. For some time she was a Bible instructor in South Dakota. In 1914 she was united in marriage to Christian Hansen Petersen, who survives. Other survivors are three sons, Lewis A., Arthur C., and Clyde.

PIPER, E. Winifred Tefft—b. July 22, 1883, Battle Creek, Mich.; d. Feb. 3, 1969, there. She taught church school in the East Michigan Conference and was matron at Adelpian Academy prior to returning to Emmanuel Missionary College in 1911, where she had graduated from the stenographic course in 1908. In 1912 she married Irl J. Piper. From 1916 to 1922 she taught dressmaking at Emmanuel Missionary College.

REEVES, Charles Nelson—b. June 15, 1915, Tipton, Okla.; d. Feb. 24, 1969, Riverside, Calif. Survivors are his wife, Juanita Byers Reeves; and four sons, Clifton Dale Reeves, M.D., a staff member at Loma Linda University, Bill D. Reeves, Cameron Lee Reeves, and Weldon Ray Reeves.

RITCHIE, Amanda B.—b. Jan. 9, 1878, Virginia; d. Feb. 21, 1969, Tulsa, Okla. Survivors are three daughters, Opal Appleby, Arlie Suttle, and Bessie Dalton.

ROEDEL, Harry Robert—b. May 28, 1903, Goodrich, N. Dak.; d. March 16, 1969, Lodi; Calif. Survivors are his wife, Eunice A. Bloomquist Roedel, and four foster children, Elder James Pogue, Preston Pogue, Vida Lickey, and Clayton Pogue.

ROSS, John T.—b. July 26, 1880, Howard, Kans.; d. March 11, 1969, Medford, Ore. He is survived by his wife, Laura Richards Ross; four sons, Calvin, Orval, Glenn, and John, Jr.; and two daughters, Wilma Westphal and Wanda Pflugrad.

SCHRILLO, Harry A.—d. March 7, 1969, Simi, Calif., aged 53. He was chosen to be a member of the General Conference Committee, one of three to represent laymen, and was a member of the board of trustees of Loma Linda University. He was also a member of the board of directors of Simi Valley Community Hospital. Survivors are his wife, Florence; daughters, Sylvia Church, Jane Schrillo, Tamela Schrillo; and son, Dean.

SEAMOUNT, Clara M. Gibbs—b. March 12, 1898, Woodland Park, Colo.; d. Jan. 10, 1969, Loma Linda, Calif. She married Edwin Seamount in 1916. For 18 years they served together in denominational work. Survivors are her husband; and two sons, Robert, until recently a missionary in South America, and Sidney.

SHAFFER, Leona Mackison—b. June 17, 1874, Tioga, Ill.; d. Jan. 14, 1969, Quincy, Ill. Two sons survive, Everett Edward and Lawrence Oren.

SOOY, Brainard E.—b. Aug. 13, 1908, Battle Creek, Mich.; d. Oct. 24, 1968, Gull Lake, Mich. At the time of his death he was assistant administrator of the Battle Creek Sanitarium. Survivors are his wife, Arlene; two sons, Dr. Robert E. and Dr. Norman C.; and two daughters, Janet Sooy and Diana Rothman.

STENERSON, Ida Gladys—b. Feb. 12, 1893, Canton, N. Dak.; d. Feb. 21, 1969, Spearfish, S. Dak. Survivors are five sons, Paul, Bert, Charles, Edson, and Stener, Jr.; and two daughters, Minne Jones and Gladys Sonne.

STILES, Phebe Mae Merickle—b. Dec. 4, 1875, Minnesota; d. Nov. 30, 1968, National City, Calif. Survivors are two sons, Earl and Archie; and a daughter, Myra Guisinger.

SUDDUTH, James Arthur—b. Nov. 25, 1880, Fulton County, Ga.; d. Jan. 29, 1969, Collegedale, Tenn. In 1900 he married Hester Magdalene Mal-lory. For 20 years he served as a literature evangelist, and for a number of years he was in charge of the vegetable gardens at Southern Missionary College. Survivors are his wife; son, Carl; and three daughters, Elmira Stover, Lynn Wiederkehr, and Bessie Holcomb.

SUTHERLAND, Tomasa Tallant—b. Oct. 13, 1914, St. Louis, Mo.; d. March 21, 1969, Fresno, Calif. She was for a number of years a Bible instructor in the Southeastern California Conference. Survivors are her husband, Michael Clark Sutherland; two sons, Paul Tallant and David Tallant; a sister, Elaine Murphy; and two brothers, Elder R. E. De-la-field, of Richmond, Virginia, and Elder D. A. De-la-field, associate secretary, White Estate. Her death was caused by an automobile crash.

TAYLOR, William David—d. Feb. 2, 1969, Forest City, Fla., aged 87. Survivors are his wife, Mary F.; and son, Dr. William Taylor.

THOMPSON, James Theodore—b. Sept. 27, 1882, Jackson County, Wis.; d. Feb. 9, 1969, Sanitarium, Calif. He attended Bethel Academy in Wisconsin and Union College. He was a colporteur in South Dakota and taught church school. In 1907 he married Ethel Williams. He was publishing secretary in California for a time. After his first wife's death, he married Iva Dell Stow. They went as missionaries to Uruguay and then to Argentina. Under his leadership the first Adventist church building in South America was erected at Bahia Blanca. After a furlough they served in the Peruvian Mission. In 1933 he became union lay activities leader in Argentina. Later he was Bible instructor and dean of men at River Plate College. For some time he was acting director of the college. From 1938 to 1941 he was pastor in Santiago, Chile. Then he pastored several churches in southern California. Survivors are his wife; and a daughter, Mrs. H. R. Dixon, Jr.

WILLIAMS, Alyce M.—b. April 17, 1880, Chicago, Ill.; d. Feb. 21, 1969, Los Angeles, Calif. She and her husband, Dr. Horace J. Williams, were medical missionaries in Ireland and Scotland, and at the Cape Sanitarium and Hospital in South Africa. Survivors are two daughters, Virginia Robbins and Carda Blough Augusto.

WOOD, Edward—b. Sept. 23, 1892, Maryland; d. March 12, 1969, Baltimore, Md. Survivors are his wife, Ruth; and seven children.

Church Calendar

Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17
North American Missions Offering	May 17
Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirtieth Sabbath Offering	June 28
(South American Division)	June 28
Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirtieth Sabbath Offering	September 27
(Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25

Of Writers, Articles, and Miscellany...

Beautiful Mount Shuksan, a part of the Cascade Range in Washington, is reflected in Heather Meadows Lake in the cover photo by Louise Price Bell. Who dares to take the din of life with him when he enters this sanctuary of the Creator? The aeolian harp of the trees plays the accompaniment as a still small voice is heard, "Be still, and know that I am God."

Words that bring joy to every Seventh-day Adventist's heart are those in the title of the lead article this week—"The Great Day Is Near" (page 2) by Ralph S. Watts, Sr. This is the first of a three-part series. This column will include a biography of Elder Watts next week.

A thoughtful article by G. R. Nash is "Faith and Works" (page 4). He illustrates the topic by referring to faith and works as the two oars of a boat.

Elder Nash began denominational service as principal of Malamulo Mission in the African country that is now Malawi. He served there from 1927 until 1937, when he was named president of the Southern Rhodesia mission field and continued in that office for two years.

More administrative responsibility was given him when he became president of the Zambezi Union in 1940, a position he held until returning to the States in 1945 to become Sabbath school and lay activities secretary of the Southern New England Conference.

He remained in that line of work (going to the Atlantic Union in 1947) until he accepted a call to be president of the Georgia-Cumberland Conference in 1949. In 1956 he became president of the Carolina Conference.

The 1958 quadrennial General Conference session elected him to be secretary of the GC Sabbath School Department, a position he still holds.

Gordon A. Lee is president of the Central Pacific Union Mission, a part of the Australasian Division. In that capacity he is in a good position to know the pains and pleasures he writes of in his article this week, "Ripening Harvest in the Northern Cooks" (page 6). But more than that, Elder Lee was president of the Cook Islands Mission for five years prior to joining the union staff in February, 1967.

A native of Australia, Elder Lee received his degree in theology from Avondale College in 1950. He was ordained to the ministry at Rarotonga in 1963.

In addition to his denominational service, Elder Lee at one time served as chairman for the Advisory Committee for Economic Development for the Cook Islands Government.



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

CATHOLIC MEMBERSHIP IN WCC EXPECTED

DETROIT—Dr. John Coventry Smith, one of the World Council of Churches' six presidents, said he expects to see the Roman Catholic Church become a member of the international ecumenical body within the next decade.

Dr. Smith, who is moderator of the United Presbyterian Church, based his forecast on conversations with Catholic spokesmen in Rome and at the WCC Fourth Assembly in Uppsala.

JESUIT EFFORTS FOR RELIGIOUS LIBERTY OPPOSED

NEW YORK—Father John Courtney Murray, S.J., the chief architect of the Second Vatican Council's Declaration on Religious Freedom, received scant cooperation from the American hierarchy, according to Emmet John Hughes.

"In the assemblies of the Council fathers in Rome, the champion of the American idea of religious liberty was cheered on far less by the bishops of America than by those of northern Europe," Mr. Hughes said.

Mr. Hughes, who is the biographer of the late Jesuit theologian, explained that Father Murray was up against "an American Church often as hostile as the Roman Curia."

"An American bishop in Rome heatedly challenged him on one occasion to confess whether he was an extremist and to explain why he would not baldly declare himself liberal or conservative.

"And with utter precision, he replied: 'I am an extremist. I stand, sir, at the extreme center.'"

AMERICANISM VERSUS CHRISTIANITY

MEMPHIS—American church members since the nation's founding have been guilty of equating Americanism with Christianity, the general secretary of the National Council of Churches said in his report to the General Board here.

"Unconsciously, for over 200 years we have blurred the distinction between what is American and what is Christian," Dr. R. H. Edwin Espy said. The churches have a large educational task ahead—informing their membership about issues.

MISSIONARIES WITHDRAWN FROM GUYANA

NEW YORK—The Executive Council of the Episcopal Church is withdrawing two missionaries from the Rupununi area of the Diocese of Guyana.

Bishop J. Brooke Mosley, deputy for Overseas Relations of the Episcopal Church, said the U.S. denomination no longer can provide the money or manpower for the work with the Machushi, an aboriginal tribe in the area.

Bishop Mosley said the project, from the start, had been a "calculated risk."

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. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6397, Lincoln, Nebraska 68506. Available free to the blind.

Partial Report Shows 157,942 Baptisms Performed in 1968

Reports now in hand from the world divisions reveal that 157,942 persons were added to the church by baptism throughout the world during 1968.

The South American Division led, with more than 30,000 baptisms. Others worthy of special note are the Trans-Africa and Inter-American divisions. North America accounted for nearly 16 per cent of the total.

Australasian	6,159
Central European	1,010
Far Eastern	15,463
Inter-American	23,743
Middle East	450
North American	24,640
Northern European	6,366
South American	30,604
Southern Asia	4,168
Southern European	17,119
Trans-Africa	28,220

157,942

Some reports were partial, so the final total will be larger. The purpose of the leaders, workers, and laymen of all these fields is to have even greater blessings under God in 1969.

THEODORE CARCICH

Eugene W. Kettering Dies; Donor of Dayton Hospital

Eugene Williams Kettering, whose engineering achievements helped to revolutionize rail transportation and whose friendship for the Seventh-day Adventist Church is represented in two of its foremost medical institutions, died in a New York hospital April 19.

Mr. Kettering was stricken by heart failure following emergency surgery. He would have been 61 on April 20.

The acquaintance of Mr. Kettering and his wife, Virginia, with Seventh-day Adventists began at La Grange, Illinois, where he was director of research for the Electromotive Division of General Motors Corporation. Impressed with the operation of the church's Hinsdale Sanitarium and Hospital, they gave more than \$4 million to the construction of new hospital facilities.

After the death of Mr. Kettering's father in 1958, the couple moved to Dayton, Ohio, taking up the family institutional and philanthropic commitments. Soon afterward they announced plans to build there, in memory of his father, the Charles F. Kettering Memorial Hospital. The 403-bed hospital today is part of Kettering Medical Center, owned and operated by the Seventh-day Adventist Church, with continuing generous support from Mr. Kettering and other members of the founding family.

In all, more than \$10 million of Kettering family philanthropy now is represented by the medical center with its modern hospital and college. Mr. Kettering's personal interest in the institution was demonstrated by his leadership of the civic advisory council, of which he was chairman.

Among Mr. Kettering's last acts of

philanthropy was a gift on March 19 of six acres of property near the medical center to be the site of a new Kettering Seventh-day Adventist church.

Official representatives of the General Conference and the Columbia Union Conference attended funeral services for Mr. Kettering in New York, April 21, and in Dayton, April 22.

Survivors in addition to Mrs. Kettering are one son, Charles F. Kettering II, of Denver, Colorado, and two daughters, Mrs. Richard Lombard and Mrs. Peter Williamson, both of New York.

CREE SANDEFUR

As End Nears, Needs Increase for Disaster, Welfare Funds

How better can we answer the appeal of the Lord than to participate generously May 10 when the Disaster and Famine Relief Offering is received?

On every hand in today's world we are faced with emergencies, trouble, and need. In speaking of the last days, Luke tells us that "there will be great earthquakes, and famines and plagues in many places; in the sky terrors and great portents" (Luke 21:11, N.E.B.).* Disasters are indeed coming upon the world in ever-increasing numbers each year.

The offering of May 10 will go far in providing funds to assist the needy and give aid to disaster victims through our worldwide welfare program.

KENNETH H. EMMERSON

Report of Growth Given at Montana Biennial Meeting

Delegates from 33 churches of the Montana Conference, representing 2,488 members, met in the Bozeman church April 20. The conference administrators—Guy Williamson, president; Warren Dick, secretary-treasurer—and all department leaders were re-elected.

All session reports indicated progress over the last biennium. The finances of the conference, association, and Book and Bible House are in sound condition. There was an increase of \$237,929.76 in tithe over the preceding two years. Sabbath school offerings and Ingathering also improved.

Literature evangelists sold \$225,759.85 worth of literature. This is as much as was delivered the previous five years.

Fourteen major evangelistic projects are planned for 1969.

R. R. BIETZ

Lake Region Constituency Re-elects Officers, Staff

The Lake Region Conference constituency, meeting April 20 at the Shiloh church in Chicago, learned that the conference had reached the 8,000 mark in

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

membership. Tithe for 1968 reached \$1 million for the first time.

Two new companies were organized in 1968, one in Lansing, Michigan, and the other in Essex, near Detroit.

There was discussion of inner-city problems. Urbanologists predict that by 1975 many of America's largest cities will be predominantly black, such as Detroit and possibly Chicago, both in Lake Region territory.

A large theater has been purchased on the east side of Detroit, where community-oriented activities, as well as public evangelism, can be conducted on a year-round basis.

Re-elected were the president, C. E. Bradford; the secretary-treasurer, M. C. Van Putten; and the departmental secretaries. S. D. Meyers, pastor of the Shiloh church, was elected to the new position of stewardship-church development secretary, to become effective as soon as a successor can be found for the Shiloh pastorate with its 1,700 church members.

D. W. HUNTER

Thousands Stirred for God at North Pacific Congress

An overflow crowd of 15,000, with several thousand turned away, attended the North Pacific Union Youth Congress in Portland's Memorial Coliseum, April 3-5.

On Friday night nearly 5,000 youth pressed forward to the front and sides of the auditorium in answer to my invitation for full commitment to Christ. H. M. S. Richards' Sabbath morning youth message presented another opportunity for the youth to give themselves in service to the finishing of the gospel.

Following a performance of tumbling, balancing, and gymnastics on Friday afternoon, 48 academy youth received the MV Silver Award in recognition of their cultural and physical achievements. A 600-voice massed choir, a youth congress massed band, and a choir from each academy provided music.

Youth messages were given by John Loor, Malcolm Maxwell, and Richard Barron.

Gerry Bras, newly elected MV secretary for the North Pacific Union, and his team of congress personnel directed the program.

JOHN H. HANCOCK

IN BRIEF

★ The new obstetrical wing of the Scheer Memorial Hospital in Nepal was officially opened February 17. Guests included the secretary of Medical Services in Nepal, the U.S. ambassador, and other government and church leaders.

★ **Death:** Gene A. Gerds, pastor of Bucyrus and Galion churches in Ohio, was killed in a one-car accident April 17, near La Salle, Illinois. His wife and daughter were with him, and both were critically injured.