

# REVIEW and Herald

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## To See Again

By JAMES H. TREADWAY

"Mister, if you're going to Benton Harbor, I'd like to ride along."

The words stopped me short as I hurried toward my car in the county hospital parking lot. The speaker, an elderly man, a crumpled hat jammed down over his forehead and a brown paper sack under his arm, peered at me through very thick glasses. Moments later he settled back in the seat as I began the 12-mile orchard-fringed drive.

"My, those trees are sure pretty, all blossomed out like that," he exclaimed. "Look how green the grass is." I wondered at his excitement over scenery he must have seen many times.

Then he explained: "I'm 81 years old. For the past two years I've been completely blind. Cataracts in both eyes. My wife's an invalid. She had to come to the county hospital because I couldn't take care of her.

"Finally I had an operation on one eye. Took sixteen stitches to close the incision," he stated proudly. "Just last Friday I got my glasses. Now I can see out of that one eye."

My friend stopped talking, and as he jabbed a gnarled



A. DEVANEY

finger toward a house said, "Been travelin' this way to visit my wife for two years, and this is the first time I've seen that house."

Marveling with him at springtime's beauties, I soon saw that loss of vision blacks out much of what we take for granted. Sharp contrasts and bright colors dim and fade into hazy illusions, dull grays or blacks—an un congenial and unwelcome world.

"Mr. Farmer," I inquired of my new friend, "are you going to have surgery on your other eye?"

"Just as soon as my good doctor says it's time," he responded with the zest of a teen-ager. "It's wonderful to see again."

His experience is like that of the Christian who can exclaim, "Once I was blind, but now I can see!" Only Christ, the great physician, can remove the cataract of sin from the eye of the human soul. But He must have our permission before He can perform the miraculous operation which transforms the darkness of hatred into the light of love, fearful night into joyous day. His appointment book is never full. In fact, He's waiting for your call today.

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

Preparation  
for the...

**T**HE world has passed through many times of trouble. Two great world wars, with their aftermath of appalling suffering, have been fought within our living memory. At the turn of the eighteenth century the French Revolution and Napoleon's lust for conquest left distress and desolation in their wake. In the fourteenth century the black plague that swept over Western Europe is said to have halved the population.

In still earlier times the Mohammedan invasions threw Europe into consternation, and millions suffered. Consider also the miseries that accompanied the expansion of the Roman Empire in the heyday of the Caesars, and the agonies endured as Alexander, Nebuchadnezzar, and Sargon brought nation after nation to heel. All through the ages countless persecutions, famines, floods, earthquakes, and other visitations have brought untold woe to the human family. But none of these situations, not even the worst of them, can compare with the great time of trouble that lies ahead.

According to Daniel, this great time of trouble will begin when Michael stands up. That Michael is Christ is evident from Scripture. In Jude 9 Michael is identified as "the archangel." From 1 Thessalonians 4:16 we learn that the archangel's voice will raise the dead at the Second Advent. But in John 5:25-29 our Lord declares emphatically that His own voice—the voice of the Son of God—will call the sleeping saints from the tomb.

But what are we to understand by His standing up? In Daniel 7:9-14 the Ancient of days is presented sitting in judgment prior to the establishment of the eternal kingdom: "I beheld till the thrones were cast down," Daniel says, "and the Ancient of days did sit. . . . The judgment was set, and the books were opened." Presently "one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." A judge always sits during court proceedings. When judgment has been rendered, he rises and leaves the courtroom.

Christ our mediator is now seated at the right hand of the Father, engaged in the work of judgment. One day soon this work will end and His mediatorial ministry will cease. Then our great High Priest will rise to put off the garments of intercession and clothe Himself in the vesture of vengeance, and the seven last plagues will fall. At that momentous hour the time of trouble will begin.

We are therefore justified in concluding that the time of trouble will coincide with the outpouring of the seven last plagues. For "when Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people."—*The Great Controversy*, pp. 627, 628.

The time of trouble will also be the culmination of the troublous times that are to precede the second coming of the Lord. "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). The word *chalepoi*, here rendered "perilous," means "hard," "severe," "grievous,"

# TIME OF TROUBLE

By  
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“dangerous,” “bitter,” “difficult,” “cruel.” The Revised Standard Version renders the expression *kairoi chalepoi*, “times of stress.” Certainly we have come to such times.

It is fatal to imagine that there are to be better times ahead. Instead, we must anticipate that “evil men and seducers shall wax worse and worse” (2 Tim. 3:13), and that conditions will deteriorate and troubles mount until the awful word goes forth in heaven, “It is done” (Rev. 16:17). Then the brewing storm of the wrath of God will break forth in unmingled fury upon an unsheltered world.

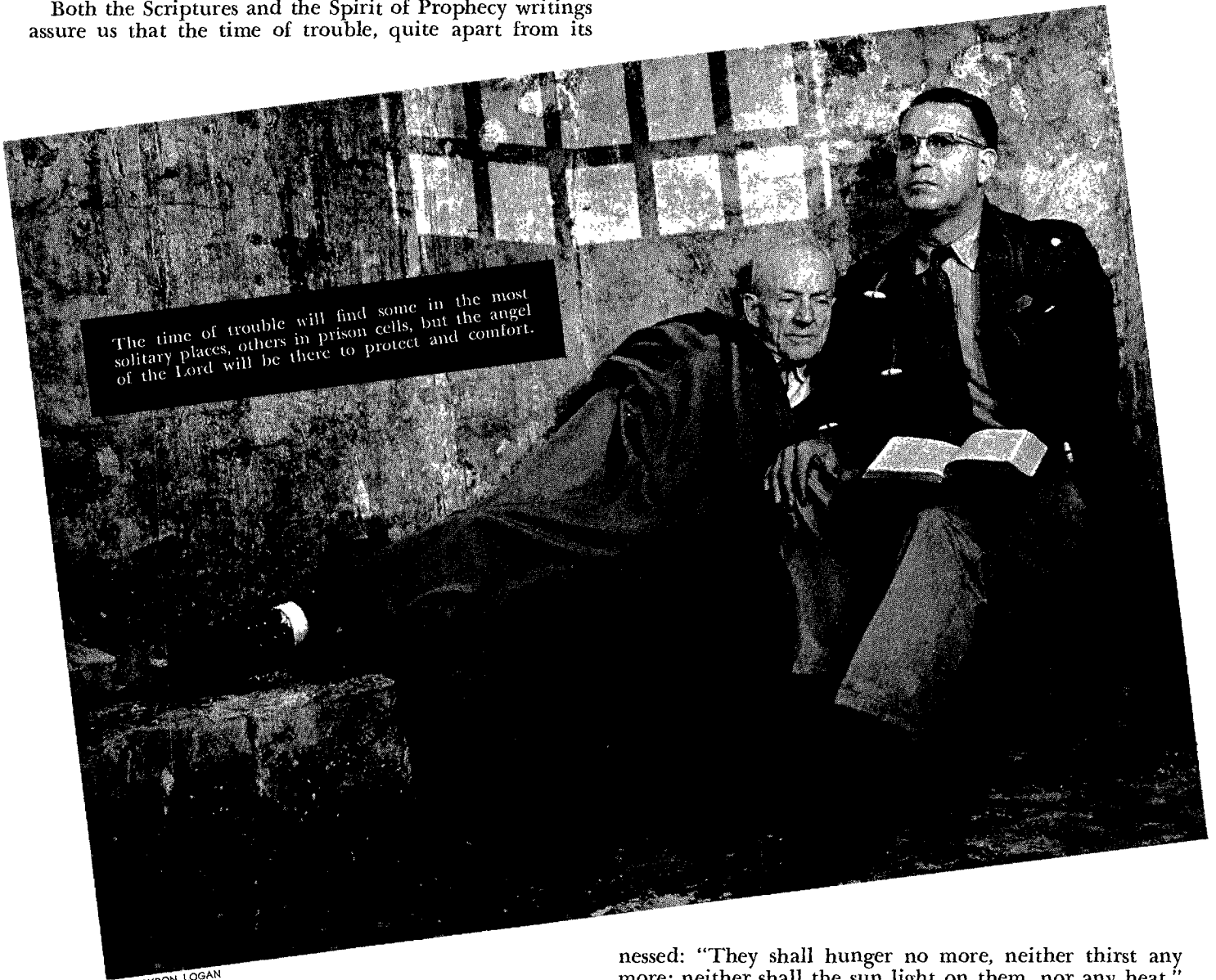
### An Ordeal for God’s People

Both the Scriptures and the Spirit of Prophecy writings assure us that the time of trouble, quite apart from its

cut off. Yet they will be the most awful scourges that have ever been known to mortals.”—*Ibid.*, pp. 628, 629.

How intensely men will suffer physically from the plagues is evident from the notation in Revelation 16:10, 11 that “they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”

God’s people will not be wholly exempt from suffering during this period. Indeed, the righteous will experience, at least in a measure, some of the effects of the plagues. In Revelation 7:13-17 John was shown a special company who emerge from the time of trouble. Of them it is wit-



significance for the world, will be a terrible ordeal for God’s people. The servant of the Lord writes: “It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal.”—*Ibid.*, p. 622.

In the first place, the time of trouble will be a time of great physical suffering. The plagues, as we well know, will be the outpouring of God’s wrath upon the wicked, especially upon those who have participated most prominently in the great apostasy and in Satan’s onslaught against the remnant church. “These plagues are not universal, or the inhabitants of the earth would be wholly

nished: “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.”

The servant of the Lord wrote concerning this company: “The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish.”—*Ibid.*, p. 629. Again, “They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst.”—*Ibid.*, p. 649.

The time of trouble will also be a time of great spiritual anguish. The lives of God’s people will be threatened for their noncompliance with ecclesiastical and state demands to recognize the rest day of the great apostasy. “He had power to give life  
(Continued on page 8)

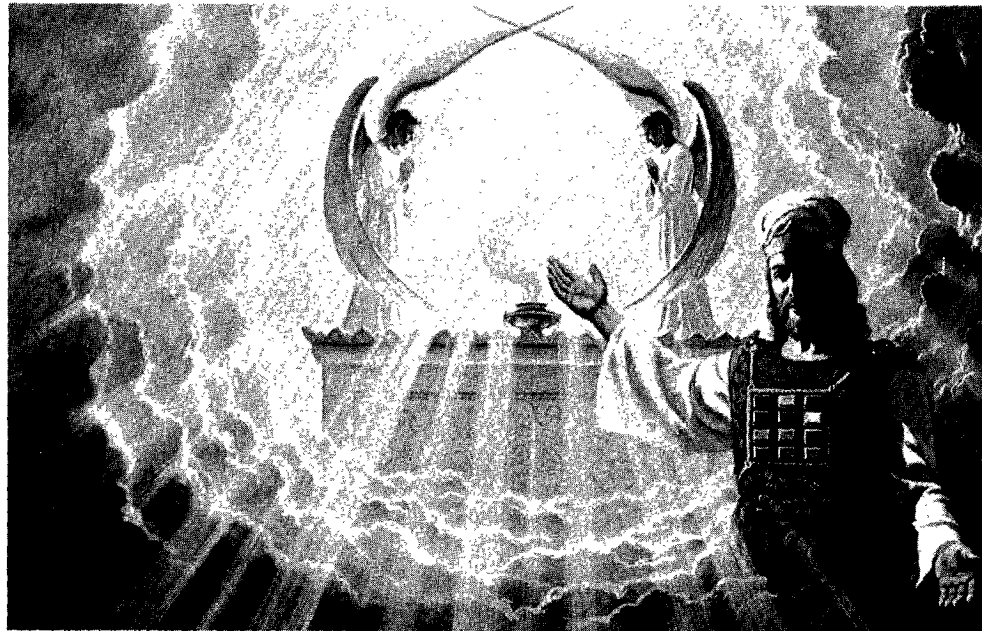
*A clearer understanding  
of our  
Saviour's ministry in heaven  
will lead to  
a richer and deeper  
Christian experience.*

# OUR GREAT HIGH PRIEST

By Bernard E. Seton

**W**E DO not find it difficult to believe in the priesthood of our Master in the heavenly courts. Centuries of Christian teaching, our own reading of the Bible, the language of prayer and hymnody have all accustomed us to this concept. But to the early Christians the thought must have been novel, and to some, especially to dyed-in-the-wool Hebrews, it must have been a strange doctrine indeed.

With this in mind, the writer of the book of Hebrews explains and justifies his belief in Christ's high priesthood. He recognizes the past validity of the Levitical office and its "ordinances of divine service," but shows that it has been superseded by a better ministry. First, he establishes our Lord's divine Sonship. "Thou art my Son," he writes (chap. 1:5), quoting the Father's acknowledgment of



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CLYDE PROVONSHA, ARTIST

Him whom He had "appointed heir of all things."

This unique relationship of Christ to the Father places Him in a specially favored position with respect to the priesthood. He is not an alien seeking admission into the Divine Presence, but is One of the Eternal Three, forever at home in the heavenly precincts, never banished from His Father's side, always cognizant of His counsels, a constant partner to His purposes. Could man, even in the hour of his most critical skepticism, conceive a better representative, a better qualified advocate than this Son of God, who was also "in all things . . . made like unto his brethren," who became the Son of man?

This is the One, the apostle proceeds to explain, who has been appointed our High Priest. He supports this declaration by appealing to a passage of Scripture all Jews would accept. "Thou art a priest for ever after the order of Melchisedec," he says (chap. 5:6), citing David's words in Psalm 110:4. Later he reminds his readers that in announcing His Son's office, "The Lord swore and will not repent . . ." (chap. 7:21, more fully quoting Ps. 110:4).

This declaration was written long after Moses had instructed Israel to make the tabernacle and set aside Aaron and his descendants as priests. It therefore superseded the earlier plan, which had failed because His people "continued not" in His covenant (chap. 8:9), and represented God's final plan for saving His people from their sins, not by their own efforts nor through the ministry of err-

ing priests, but through the perfect service of an eternal, sinless Priest, the Son of God Himself.

So vital is the declaration of Psalm 110:4 to Paul's argument that he uses it five times within three chapters (chaps. 5:6, 10; 6:20; 7:17, 21), each time stressing God's initiative in Christ's call to the priesthood, showing that "Christ glorified not himself to be made an high priest" (chap. 5:5). This fact, coupled with His Sonship, places the Saviour in an impregnable position from which no pro-Jewish reasoning could dislodge Him (chap. 7:28).

The references to Melchizedek have puzzled many, and call for a brief explanation here. Both David in his psalm and Paul in his Epistle refer to Melchizedek, king of Salem, who met Abram on his return from a military expedition, blessed the patriarch, and received a tithe of all his spoils (Gen. 14:17-20). This report, explains Paul, reveals the superiority of Melchizedek to Abram, since "without all contradiction the less is blessed of the better" (Heb. 7:7). Abram's payment of tithe was a tacit acknowledgment of his respect for the priest; and in the person of Abram it might be said his descendant Levi also paid tithe. This suggests that Melchizedek occupied a higher position than any priest of the Levitical order (chap. 7: 4-10). Thus, in the rather mysterious king of Salem, the apostle sees one who towered above Abram and Levi, and whose priestly mandate, having no recorded beginning or ending, can in a sense be said to continue forever. When the Father therefore appoints



# A Letter From Our President

DEAR FELLOW BELIEVERS:

"Isn't it strange? For 25 years, my religion had not lifted the smallest burden off my shoulders. Then I came to an Adventist church. In one night my heaviest burden was rolled away." This is the testimony of a 25-year-old Moslem youth, given after attending one night at a Five-day clinic to stop smoking, in one of the countries of the Middle East Division.

Perhaps in no other area of the world is the impact of our temperance work more effective than in this division, where 90 per cent of the people are Moslems, with generally strong prejudice against Christianity. But it is good to know that Adventists have something that breaks through prejudice and is recognized as a real help and blessing to people.

Our temperance work here is definitely church related. There is no hiding of our light under a bushel. The Adventists are recognized as a religious body making a helpful contribution to communities. Leading newspapers in all Middle East cities carry prominent announcements of the clinics, and herald the beneficial results of the Adventist clinics. The following are a few.

"The Adventist center," announced a prominent journal in a large city, "was packed with men and women determined to be free from the smoking habit." In another city a paper reported: "Sponsored by the Seventh-day Adventist Church, the Five-Day Plan to Stop Smoking is a tangible proof of the church's belief. Ever since its origin, the Adventist Church has held that the use of tobacco and alcohol is harmful to health. Therefore its members do not smoke or drink." Even a husband and wife who had not been getting along happily testified that attendance at a Five-Day clinic had resulted in their reconciliation.

We thank God for this ready approach to the many millions of these lands who are so difficult to reach and to interest in the Christian way of life. Letting it be boldly known that this work is carried on by Seventh-day Adventists does the program no harm. As a matter of fact, there is real virtue in acquainting them with the fact that a Christian church is definitely interested in the physical well-being of people, and that it is endeavoring to do something about it.

The Middle East Division is to be commended in utilizing this means of bridging a great gulf in their approach to the millions of this area.



President, General Conference

His Son "a priest for ever after the order of Melchisedec," He gives Him an office far superior to that held by Aaron and his successors. He has, moreover, linked Him to a non-Levitical priesthood, a most necessary step, since "our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (chap. 7:14).

This change in the priesthood also involves a change in the law under which the high priest functioned (chap. 7:12), and the change in the law includes a change in the covenant with which the law was concerned (chaps. 7:18, 19; 8:6, 7). But this change in the covenant that regulated relations between God and His people was no innovation. Two covenants had existed side by side throughout man's troubled history—the "first," or "old," depended on man's own ability to keep God's law; the "second," or "new," was based on what God would do to enable man to observe His precepts. The first was disannulled, or canceled, because of "weakness and unprofitableness." Its efficacy depended on sinful man who was forever breaking his side of the contract (see chaps. 7:18, 19; 10:1, 2, 11; 8:7-9).

In view, therefore, of man's frailty the Lord provided another covenant which we call the second, or the new, although it antedates the first, or the old. It was this agreement that lay behind the promise of Genesis 3:15 and the provision of the ram that took Isaac's place on the altar (Gen. 22:13, 14). Indeed, it offered the only means whereby any man in any age could be saved from sin and its penalty, but only a few men recognized this. Most of them preferred to rely on their own efforts.

It took a Jeremiah to inform the Jews in precise language of the out-moding of the old by the new: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel" (Jer. 31:31). This declaration provided the author of Hebrews with his principal authority for rejecting the old and for turning exclusively to the new covenant as God's definitive way of saving His people from their continual transgressions (Heb. 8:8-13).

Now, the mediator of the new covenant is the "high priest, who is set on the right hand of the throne of the Majesty in the heavens." This "minister . . . of the true tabernacle" has "obtained a more excellent ministry," and mediates "a better covenant" which is "established upon better promises" (chap. 8:1, 2, 6). These promises were made by a changeless God, not by vacillating human beings. His mediation of the new covenant thus constitutes yet another reason for

acknowledging Christ's pre-eminence and for accepting Him as the one High Priest who can effectively reconcile man with his Maker.

Thus, by close-knit reasoning Paul brings the Hebrews to see the need, nay, the inevitability of the transition from Judaism to Christianity. The first system, at its best only a temporary method of reconciliation, had proved ineffective because of man's own weaknesses. Therefore God, foreseeing this weakness, in His boundless mercy provided the faultless means of redemption in the per-

fect sacrifice, the perfect and eternal priesthood of His own Son.

Once the Son had appeared and entered on His atoning ministry, Judaism lost its *raison d'être*. It had fulfilled its purpose. It had spanned the gap between Eden and Messiah's advent. It had, humanly speaking, produced the Messiah, and in so doing had rendered its own continued existence unnecessary. Henceforth all men, including Jews and ourselves, need only Christ's ever-living ministry for their own eternal salvation.

(Continued next week)

**A**FTER presenting the uplifting operation of the healing grace of God, Paul declares that it will lead us to deny all ungodliness. God's grace begins to work in our lives by leading us to make a complete break with the ways of the world. Next, it strengthens us to good works—to good conduct and to doing good to others. As ungodliness disappears from our lives, the traits of godlikeness will appear in its place.

It is easy for men to trust in themselves, to follow their own inclinations. This tendency often leads us to rely on the Saviour as little as possible. We are tempted to leave Christ out of our dealings, to solve life's problems without Him. We may intend to live by good principles, but this attitude is at the root of all ungodliness. "Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world."—*Christ's Object Lessons*, p. 315.

Paul traces all impious behavior and ingratitude back to the fact that men did not honor God. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts" (Rom. 1:21-24).

In contrast, the first angel's message of Revelation 14 summons men to give glory to God. In the life of grace, gratitude and worship go hand in hand. This idea is basic to the daily grace we receive from God. A man who lives in the grace of God participates even now in the life everlasting. He no longer selfishly seeks his own way because through the grace of God everything has been promised him. Instead of living for himself he lives entirely for God. He will love the lost world as God loves it. He will love his neighbor as God loves him. Others will see his "good works" and "glorify" their Father in heaven (Matt. 5:16).

#### A Life That Reflects God's Grace

A life dedicated to the glory of God will reflect ever more brilliantly the everlasting grace of God. Such a life enables the Christian to rise above the interests and desires of earth and to live in the atmosphere of heaven. Such a person will be free and strong—strong to crucify "ungodliness and worldly lusts" and to "live soberly, righteously, and godly, in this present world" (Titus 2:12).

Like Moses, it is our privilege to reflect the glory of divine grace as we descend from the mountain where we

The Grace of God—

A study of Titus 2:11-14

# Peace, Salvation, and Duty

By Otto Gmehling

ourselves have met God, bearing the message of salvation. As Christians we should constantly examine ourselves to ascertain if we have, indeed, seen God, and if the refulgent grace of His character is reflected in our lives. "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Ex. 34:6, 7).

We learn of Christ not only to deny ungodliness but also to abhor "worldly lusts." It is here that the will of God cuts deeply into our human nature. The tenth command of the Decalogue twice uses the expression "thou shalt not covet." To covet is not a wrong act, but a wrong desire or inclination. The sin takes place even before the act to which it leads has been committed. The tenth commandment, which deals with our desires and our attitudes, is thus well calculated to set us free from the natural desire for the things of earth, and to enable us to resist their attraction.

The grace of God enables us to "live soberly, righteously, and godly, in this present world" (Titus 2:12). To live "soberly" means to exercise self-control, to deny ourselves what is not rightfully ours. The grace of God enables the Christian to lead an exemplary life and to avoid devious conduct.

"This great work is to be performed for those only who are willing to be . . . peculiar, and who manifest a zeal in good works. How many

shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular in the eyes of the world. It is this mingling with the world that destroys our spirituality, pureness, and zeal. Satan's power is constantly exercised to stupefy the sensibilities of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed."—*Testimonies*, vol. 1, pp. 274, 275.

To "live" righteously is to partake of the righteousness of God and to be actuated by the principles of heaven. In so doing we stand in a new relationship to God. Those who hunger and thirst for righteousness have the blessed promise of Jesus that they will be satisfied. They will not be forgetful hearers, but doers of the Word, and blessed in their deeds (James 1:25).

#### Grace and the Blessed Hope

Those who have experienced the grace of God will be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Of this passage Martin Luther wrote: "Let those who do not long for this day, and who do not wait for it in love and who do not live godly lives, watch for themselves, so that they will look for that day with joy and longing and wait for it with confidence."

A Christian reveals that he has received the grace of God by his attitude toward the return of Jesus Christ. Is the expectation of His re-

turn a joyous experience for us, or does it bring us gloom? In his first Epistle John wrote: "Herein is our love made perfect, that we may have boldness in the day of judgment" (1 John 4:17; cf. chap. 2:28). All who stand in a right relationship to Christ will "love his appearing" (2 Tim. 4:8).

Paul likes to link the "appearance" of the grace of God in Jesus as He became man (Titus 2:11) with His "appearance" in great power and glory (Titus 2:13). Both are part of the Christian's hope, and "every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). This hope sets him free from worldly lusts and enables him to live "soberly, righteously, and godly, in this present world."

Because the blood of the Lamb of God was offered as a high ransom for us, we are now free from the unrighteousness that once burdened us. We are also free from the condemnation of the law, a freedom that enables us to live within the orbit of God's will. We belong to Him entirely, for He has redeemed us. We no longer belong to ourselves. He saved us to the end that "he might . . . purify unto himself a peculiar people, zealous of good works" (Titus 2:14). God's grace will not make us negligent or lazy. We cannot do God's will by not doing anything, when God has done everything for us. This cannot be. Paul tells us clearly and forcefully that the grace of God will make us industrious workers. Some, with a superficial understanding of grace,

claim that it makes the commandments of God unnecessary.

Although we do not place our trust and our hope in good works, it does not follow that those who have been redeemed will not do anything for Jesus. Christ calls us to do good works. Through the grace of God we are enabled to do good works, not as the result of our own righteousness, but of the love of Christ at work in us to will and to do of His good pleasure. As He "gave himself for us," so we can give ourselves by living for Him instead of for ourselves. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

(End of series)



*The Art of Living....* when



**you're**

**young**

*by Miriam Hood*

## Liza and Ron

IT DIDN'T take a high degree of perspicacity on my part recently when I met a young friend of mine to realize that she was definitely annoyed. Actually, "annoyed" is too mild a word to describe her state of mind. She was ragingly angry, militantly combative; the object of her wrath was—you guessed it—her father. Attempting to sort some order out of the avalanche of disjointed sentences she hurled at me, I finally pieced together the following story:

Liza (that wasn't her name) had gone to a party on a recent Saturday night at the home of family friends. That is, both sets of parents and young people were friends. Her date was a relatively new fellow in town; this was the first time she'd gone out with him. As was customary in her family, she'd cleared her plans ahead of time, gotten them approved, and all was sweetness and light. Until her father, finding that he had a business matter to discuss with the adults at the party home, dropped in—and *didn't* find Liza and Ron there!

"The explanation was *perfectly* simple!" stormed the culprit. "Ron knew these other kids that were getting together—he wanted me to meet them—all we did was go over to Annabel's house! We were right there the whole time; I think her mother was upstairs. And riding out to the lake afterward didn't take very long. I would have been in when I was supposed to!" she declared, tossing her hair back angrily.

"I take it your father didn't quite approve?" I ventured timidly. (She was really quite formidable in her rage!)

"Can you imagine? He was *waiting*

*up* for Ron and me and he told both of us that we were completely out of order. Oh, he wasn't rude, or loud, but he firmly informed Ron that when his daughter is entrusted to an escort (what an old-fashioned word!) he expects her to be taken to a previously approved destination and to stay there. What's more—he says I can't date Ron again, since he's unreliable," Liza finished, on a rising wail of misery.

In a cowardly manner I had been trying to make a getaway, for I was pretty sure that Liza was going to ask for my opinion on the episode. I was equally sure that she wouldn't *like* said opinion. I proved to be somewhat of a prophet on both scores. We ended our interview as friends, however, and I hope Liza, if not completely agreeing with my viewpoint, was able to make some modifications in hers.

There are several principles involved here, it seems to me. First and foremost there's the aspect of reliability and honesty on the part of young people. Parents really do have a right to expect that you'll be exactly where you've arranged to be. Supposedly, they have "screened" your plans and approved them as presented. Any change should call for a quick re-evaluation. What's a telephone for, in cases like these, granted you feel that you really *must* make a last-minute switch of plans?

One reason you should "stay put" is that emergencies *do* arise when family members must be reached quickly. I hope sudden tragedy never strikes your family, but if it does, I *certainly* hope it won't be necessary to enlist the services of the police to locate your whereabouts.

Then there's the matter of common courtesy to your hostess. How will she feel if, to all intents and purposes, you tell her that something better has offered itself, even though you had accepted *her* invitation? When quizzed on this point relative to her experience, Liza did a bit of squirming.

"Mary said she didn't mind if we left. She was just getting ready to serve the refreshments—but honesty compels me to admit that I thought she looked a bit hurt."

And why wouldn't she? Socially, it has been my observation that very definitely "with what measure ye mete, it shall be measured to you again." Don't say you weren't warned!

Now about Ron. He may be, as Liza insists, the epitome of all the nobler masculine virtues. Perhaps he's just keeping them hidden for future reference. If he's old enough to date, though, he's old enough to internalize the idea that a gentleman makes specific and acceptable arrangements as to how a lady will spend her evening. And he *adheres* to the arrangements. I really do think Liza's father was justified in wondering about Ron's reliability. I would hope that Ron might eventually be able to convince him, however, that this was an error in judgment, not an attempt to be devious.

Perhaps we can sum it up this way: Whatever the situation, "To thine own self be true."

## Preparation for the Time of Trouble

(Continued from page 3)

unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:15).

We today do not sense the significance of this statement of Scripture. Life moves on smoothly for most of us. In many lands we are in favor with both rulers and people, and we thank God for these manifest blessings. But these favorable gestures will one day be withdrawn, and in their stead laws will be enacted to purge Seventh-day Adventists from the face of the earth.

### A Time of Anguish

We shall do well to read over and over again these solemn words from an inspired pen: "As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. . . . But many of all nations, and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."—*Ibid.*, p. 626.

At this time Satan will press his fiercest temptations upon God's people, and God will permit them to be tested to the uttermost. Soul-searching questions will engross their attention. "Is every sin confessed?" "Has every wrong been made right?"

The anguish of mind and soul God's people endure at this time is well described in Jeremiah 30:5-7: "We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

Thank God for that last clause, "but he shall be saved out of it." God's people will be rescued from what will appear to be the very jaws of death. "At that time thy people

shall be delivered, every one that shall be found written in the book" (Dan. 12:1). But this will not be before they have passed through the greatest time of trouble and distress the human race has ever known.

God has not revealed the magnitude of the great future crisis in order to terrify us. Indeed, God has promised to protect us in that awful time. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:7-10).

We may also take courage from Psalm 46:1-3: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into

## "Be Ye Thankful"

By MYRTLE LEORA NELSON

Am I thankful today?  
Yes, I'm thankful for God,  
And the love He bestows  
By blessing and rod,  
For blossoms at sunrise,  
Cerulean sky,  
Jewel-crested waves,  
Larks flying high.

the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." No, we need not fear the time of trouble. But we do need to be prepared for it.

### How Shall We Prepare?

How shall we make this preparation? First of all, we should individually secure a personal, intensive knowledge of the Scriptures and of the truth, for every professing commandment keeper will have to stand and witness alone. Then we will not be able to rely upon another's knowledge and experience. This is the time to store in our minds the great themes of the Word of God and the thrilling outlines of the truth. In this connection Ellen G. White has counseled: "The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed.

. . . The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, . . . they could not expect that the Holy Spirit would bring His words to their remembrance."—*The Desire of Ages*, p. 355.

Another thing we can do to advance our preparation is to cultivate faith and trust in God. After all, our reactions to present crises will largely determine our reaction in the final crisis. If we cannot walk by faith now, if we murmur and complain when minor trials annoy us, if we find it beyond our strength to maintain a firm, consistent witness in these times of comparative peace and security, how can we hope to stand unmoved when the very forces of hell are unleashed! "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5).

This is no time for us to be concerning ourselves with trifling non-essentials. This is no time to be walking by sight, when we ought to be walking by faith. This is no time to be setting our affections upon the things of the world, when eternal issues should be challenging our most earnest attention. "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth" (Col. 3:1, 2, R.S.V.). If we cultivate such an attitude now, when times are propitious, we will find it much easier to do so when everything to which men have looked for security is swept away.

Finally, we can prepare ourselves by securing a genuine experience of salvation before probation closes. There is coming a day when it will be too late to seek the Lord. When the judgment closes, the cases of all men—righteous and unrighteous alike—will be irrevocably settled. Then the proclamation will go forth in heaven: "Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy" (Rev. 22:11, R.S.V.).

In that day one class of people will wail, "the harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). Our Lord has left us in no doubt as to the identity of this class. "But if that wicked servant says to himself, 'My master is delayed,' and begins to beat his fellow servants, and eats and drinks with the drunken, the master of that servant will come



on a day when he does not expect him and at an hour he does not know" (Matt. 24:48, 50, R.S.V.). This class of people profess to be looking for the coming of the Lord. They doubtless intended to prepare for His coming, but they chose to follow the world.

How tragic in its consequences such an attitude will prove to be! God help us to be ready—to yield our hearts, to submit our wills, to receive His Spirit, and to follow His guidance every day of our lives.

## A Story FOR THE YOUNGER SET

### Ricky Learns About Dorcas Happiness

By Helen L. Kelly

**R**ICKY'S mother was a very busy woman, for she was a Dorcas leader. Boys and girls who have mothers that are Dorcas workers know how busy they can be.

These women serve Jesus by helping poor families and sick people. They make and mend clothes. They fix baskets of food for families who don't have very much money. They pack clothes in boxes to send to people who have been in floods or whose houses have been burned. There are many ways Dorcas workers can help, and Ricky's mother loved to help others.

Ricky, who was not quite old enough to go to school, would go with his mother, Mrs. Summers, to the welfare center on Thursdays. He would play with the other children who came with their mothers. Sometimes he would listen as the mothers talked about their plans for helping somebody. He noticed how happy they would be when they discussed what they could do to help others.

"Oh, look what Mr. Brown from the furniture store gave us today," he might hear his mother's happy voice saying as she showed the admiring women a baby crib.

Or Mrs. Roberts might hold up a little girl's dress she had just made, her face beaming as she thought of somebody's little girl wearing the pretty flowered garment.

Or perhaps a needy mother would bring her boy in with ragged clothes on, and the workers would find clean shirt and pants and a shiny pair of shoes for him. What lovely smiles the kind Dorcas women would have!

Then one day Ricky heard his mother telling daddy about a new family the Dorcas ladies at the welfare center wanted to help.

Ricky knew why his mother was concerned about the Lewis family. They didn't know how to keep their house or

themselves clean. Their house was a horrible looking place. The tables were covered with all kinds of odds and ends, clothes and shoes were everywhere, dishes were unwashed, the floors were dirty. It was a terrible mess, and the family didn't seem to know how to make it better.

Mother liked the Lewis family and she wanted to help Mrs. Lewis, but she didn't want to make her feel bad by telling her that her family looked very dirty and their house needed to be cleaned.

One day mother wrote to Ricky's grandmother, who lived in a different State, about the Lewis family. A few mornings later, when mother opened the mail, she found a check for 20 dollars in one letter. Ricky's grandmother had told somebody else in the faraway State about the Lewis family, and some people there wanted to help too.

But still mother didn't know just what to do. She was afraid that if she gave the Lewis family the money, they would spend it foolishly on such things as soda pop and candy. So Ricky and mother and daddy just waited and prayed.

Several days after the check came, the mailman left a big box at Ricky's house. "What's in it?" Ricky wanted to know.

"We'll just open it and see," his mother told him.

Two curious pairs of eyes peeked inside the box as soon as it was opened. Eager hands carefully lifted out clean, folded sheets, curtains, clothes, towels, washcloths—everything a family would need.

"We wanted to help some more," a little note said. This box was for the Lewis family from the same generous people who had sent the money.

Mother was very pleased at these nice gifts. However, she didn't want to bring all the lovely new things to the Lewis house, for she feared they would not stay lovely very long.

Now Ricky was thinking. He remembered how happy the Dorcas women were when they were doing things for others. He knew what they could do.

"Let's clean the Lewis' house for them," he quickly suggested.

Mrs. Summers' face looked thoughtful for a moment, as though she were trying to decide whether that was the thing to do. She didn't want to insult Mrs. Lewis, but she knew the family had planned to be away that day.

Suddenly she nodded her head. "All right," she agreed, "we will."

Mother and son hastily changed into old clothes. They gathered up boxes, mops, brooms, rags, and soap, loading the car with anything that might help them clean the Lewis house. The big brown box with the clothes and linens was set on the back seat of the car.

"We're going to have a busy day," mother promised as she backed the car out of the driveway. Her little boy was almost bouncing up and down on the seat. He could hardly wait to begin.

"Let's unload everything first," mother

directed when they arrived at the small house with the untidy yard, "and then we'll get started."

They pushed the unlocked door open, set their burdens on the floor, and took a good look at the dusty, cluttered house.

Mother filled some pans with water to heat on the kitchen stove, while Ricky began collecting stray shoes and clothing that lay on the floors and furniture. Ricky carried trash out in boxes and baskets, and mother began to scrub. She took down the dark, heavy curtains from the parlor windows and hung up some sheer nylon ones that were in the box.

When the older Lewis children arrived home from school, they were surprised to see Mrs. Summers and Ricky busily at work. Mrs. Summers explained what they were doing, and the older children willingly offered their help. As they toiled, Ricky's mother noted things she could buy with the money that had been given her: towel racks, dishpan, oil cloth, wastebaskets, and many other items.

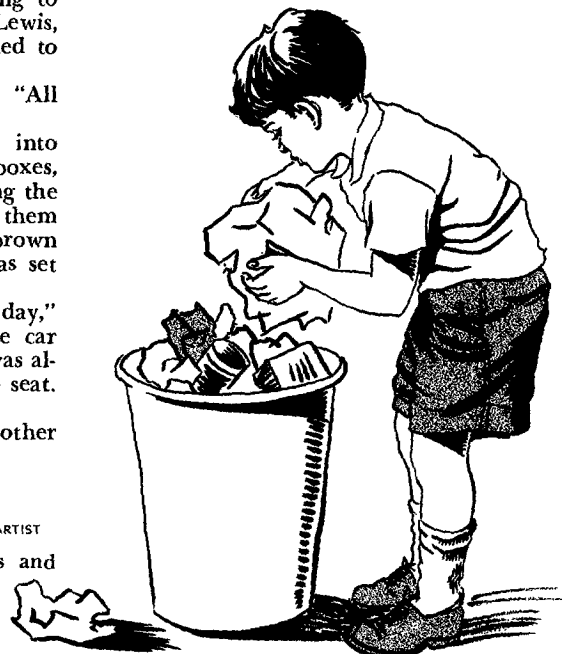
It was almost suppertime when the clean-up crew heard the old car chugging up to the house. The Lewis children rushed out. "Mother, Daddy, come see, come see!" they shouted. They almost dragged their parents up to the porch and through the open door.

Ricky's mother tried to explain to Mr. and Mrs. Lewis about the money and lovely things that had been sent to them, and how she wanted to surprise them by fixing up their house with these gifts.

The parents stood with wide eyes and open mouths as they looked at their sparkling house, neat and clean. The afternoon sunlight streamed through the white curtains and rested upon a scrubbed floor and polished furniture. They could hardly believe it was their home.

Ricky watched as Mrs. Lewis, tears streaming down her face, hugged his mother. "I never knew my house could look so beautiful!"

As a tired Ricky and Mrs. Summers said good-by to the thankful Lewis family, Ricky understood why the Dorcas ladies were so happy when they were helping others, for he felt happy too.



JEANIE MCCOY, ARTIST

Ricky carried the trash out in boxes and baskets.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



The home is a far greater factor in the child's life than the school.

**T**HE American educational system differs considerably from any other educational program in the world. Critics of the American educational idea reached the apex of their trajectory when they attached their cry, "Johnny can't read and Johnny can't write," to Russia's first Sputnik.

American educators were driven to the defensive. A host of research programs was started. The first volley of data was sufficient to cut the critics to the ground almost before Sputnik II was born. However, the greater results of this educational soul searching are only now beginning to be felt. A new frontier in American education is coming to the front via the research pencils. The basic idea motivating a multitude of changes in the educational field of America is: Under what conditions can Johnny learn the best and make the best preparation for life?

However, it is not the purpose of this article to follow educational research in detail, but to focus upon some general truths as they have been illustrated in personal experience.

Despite the common parental tendency to divorce their child's report card grades from home influence, home is a far greater factor in the child's life than the school itself. In large measure a child's character is formed before he or she even reaches school age. The home is the main contributor to character growth.

The saddest and most difficult experiences I ever had as a teacher were in dealing with early teen-agers whose homes had been torn apart by divorce. They are generally not able to understand why they do certain things. They are often bitter because something good has been taken from them. Furthermore they are fearful, for divorce robs a home of the security and strength teen-agers need in order to grow up into balanced adults.

Such young people often feel they must fight to defend what they think should be theirs. Try as she will, a teacher can never quite fill the void in



*Some things parents can do when*

## Johnny Can't Read and Write

By Neville George

*Educational Superintendent, South Dakota Conference*

the heart of a child from a broken home. Under emotional stress no child can apply himself fully to the tedious task of learning a host of new facts from a textbook.

Even more pitiful is the shock a younger child experiences when the haven of safety and love is taken from him by the infidelity of a thoughtless parent. The world appears monstrous and cruel to the small child. By contrast, home is synonymous with safety and love for the child whose parents defend him from imaginary fears as well as real danger. To every small

child, home is the essence of love and life. Broken homes retard learning; even bright minds are made dull.

For various reasons, homes that are often accepted in the community as being exemplary Christian bastions are not always the help they could or should be. Too many homes preserve their community status with the use of liberal quantities of whitewash. This becomes evident when their children become adolescents and begin to take the semifinal steps of thinking for themselves.

There were two brothers whose

parents were highly respected by the local church folks. As a matter of fact, however, violent tempers and unreasonable demands were the common order of the day in the home. Neither of the boys finished high school nor makes any profession of religion today.

Another set of parents proclaims great sadness because their son dropped out of school, joined the armed forces, married a girl of another church, and never amounted to what he could spiritually, scholastically, or professionally. They fail to see the relationship between his actions in late adolescence, and their own—as, for instance, when they attended baseball games on Friday nights and then taught the Sabbath school lesson and led the church choir the next day.

Emotional stress can be the cause of another problem in school, fully as serious as inability to learn. A child's behavior at school often reflects what happened at the breakfast table.

Ever since the seventh grade Mary had had frequent arguments with her parents. Now, during her tenth school year, there was occasional open defiance. When her parents set an earlier hour for Mary to return home at night than they set for her brother, she rebelled and stayed out one night until her brother's curfew time. The emotions loosed at the breakfast table the next morning reverberated through the school halls for several days.

Mary could not shake off her parents' authority, but she could even the score against adults in general by releasing her vengeful and vitriolic feelings against her teachers. This kind of emotional release by adolescents is a common—and very real—problem.

Healthy emotions are most important to the younger child, for emotions are dynamic factors in the adjustment adolescents must make to become adults. It is a wonder that youth turn out as well as they do, in view of the multiplied inconsistencies of preachers, teachers, and parents. The sensitive adolescent often becomes a dropout because he is unsatisfied with the role into which he is being molded, unconsciously perhaps, by adult conduct.

The breakfast table itself affects a child's emotions as well as the conversation that goes on there. You cannot teach a hungry child. Nebraska University reported that an automobile driver who has had a good breakfast is more alert than one who has had a poor breakfast or none at all. The effect of a good breakfast upon the growing body and mind of a child is even more noticeable.

Once my wife had a fourth-grade student whose morning behavior upset the entire classroom. He was jittery and continually bobbing up and down. His concentration span was practically nil. However, the afternoon was a pleasant contrast, at least for the first hour or so after lunch. It became known that he was coming to school without eating breakfast, since his mother went to work early.

Good lunches are as important to the afternoon schoolwork as breakfasts are to that of the morning. The making of a tasty lunch, with all the needed elements, is a real challenge. The noon meal should not be skimpy, nor should it be eaten in haste. Reasonable time should be provided—and required—for children to enjoy

their noon meal. Furthermore, an excess of rich foods in the lunch box will dull the mind and slow the learning process more effectively than almost anything else.

Through years of teaching I have become aware of the correlation between studies poorly done, or not done at all, and home eating habits. This is especially noticeable among early teen-agers who are making their own choice of food at lunch counters. Poor eating habits are reflected by restlessness, listlessness, ill temper, lengthy and/or frequent illnesses, and poor schoolwork in general.

Emotional health and physical health are the two major variables that decide how well Johnny can read and write.

## Fellowship of Prayer

### "Daughter and Her Husband . . . Faithful Now"

"I am so thankful for your prayers in behalf of our children. Our youngest daughter and her husband have been baptized and are faithful now. Our youngest son is going to church, but he still is in need of your prayers, for he and his wife are separated. He wants to do what is right. Please pray that God will work things out for the best. Our hope is built on His promises, and we know we have a God who answers prayer."—Mrs. B., of Oregon.

"I wrote to you requesting that you pray for my family, especially one of my daughters and her husband and little son. Since then my daughter rejoined the church, and her husband also joined."—Mrs. S., of Colorado.

### "Happy to Be With the People of God"

"We are happy to write, which we should have done before, that the Lord answered your prayers and also ours and many others who were praying in behalf of our son. He has come back into the truth. We thank and praise the Lord. He was rebaptized in July. We can't thank God enough. Every time we pray we thank the Lord for bringing him back into the fold again. He looks and acts like a different boy—more sincere. He is very happy to be with the people of God again. Please continue to pray for our two older boys and their families, that they may come back into the truth. Also pray for our other two children who are in the truth, that they may remain faithful."—Mr. and Mrs. B., of New York.

### "Our Wonderful Heavenly Father . . . Never Fails"

"Some time ago I requested prayer for my son who had become an alcoholic, and whose home was breaking up because of his drinking. His wife obtained a divorce. My son joined the AA's shortly after the request was made and gained the victory over drink. He then won his wife, and they were remarried and have a happy Christian home. Praise our wonderful heavenly Father who never fails His children! Please continue to pray that they may go all the way in accepting God's truth for these last days."—Mrs. L., of Washington.

"Thanks for your prayers. Our home was broken. . . . I was expecting a baby in these three trying months. When six weeks pregnant I came down with German measles. Pray for our new baby. It will be here in four weeks. Our home is together again. We were remarried by an Adventist minister. We've lots to be thankful for."—Mrs. G., of Washington.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



## The Religious Liberty Schema

Protestants welcomed the schema on religious liberty in the provisional form voted by the fathers of the Vatican Council on September 21, as a fair and reasonable statement. Its tone and spirit were those of ecumenical dialogue. To be sure there were loopholes that could be interpreted, in Catholic lands, to the disadvantage of Protestants. But the document *could* also be interpreted as reflecting a willingness on the part of the Church of Rome—officially, at long last, and seemingly in good faith—to apply the golden rule to the practice of genuine civil religious liberty. It was this recognition of equal rights for individuals and churches on the practical level that lifted the document above the low plane of double talk on which the dreary Catholic monologue has hitherto been conducted.

On October 25 the religious liberty declaration returned to the aula of St. Peter's for the second round of voting, chapter by chapter, as amended by its commission since the first vote. Non-Catholics were dismayed to find, tacked onto the introduction, a statement that completely altered the tone and thrust of the document. This amendment proclaimed that all men have the "sacred duty to profess and embrace the Catholic faith insofar as they are able to know it." In his *relatio*, or speech introducing the revised text of the schema, Bishop de Smedt stated that the intent of the amendment is "to declare explicitly that the right to religious liberty does not free either the individual or society from its moral duties toward the true [that is, Catholic] religion."

Protestants were not exactly surprised; they had realized all along that one deft stroke of either the papal or the conciliar pen could still radically alter the spirit of the declaration. They were not surprised, but they were disappointed. Protestant delegate-observers at the council characterized the amendment as "a rubbing of salt in the wound." Liberal Catholics shared the Protestant disappointment, though for different reasons. American Catholic theologian George Tavard—a member of the American Bishops' Press Panel—called it "a very annoying thing," and "irrelevant" to a statement on religious liberty. The *Christian Century* (Nov. 17) pointed out that the statement is "not only irrelevant to the text on religious liberty but incompatible with it."

No one expected Catholics to stop *believing* that theirs is the one true church, that it is the infallible arbiter of truth, and that all men of good conscience are duty bound to recognize and heed its claims. But to come out and *say* so in a document ostensibly affirming the dignity and primacy of the human conscience, and the duty of civil government to respect it in the practical sphere of a pluralistic world, made of the document a thinly veiled admission that the church, after all, does not really believe in religious liberty, and would grant it—grudgingly—only when and where it might be necessary or expedient to do so. And of course that is not religious liberty at all. It is one thing to believe that the Catholic Church is the one true church; it is quite another to insult non-Catholics by reiterating that claim in a document that belatedly professes to recognize the dignity and primacy of the human conscience before God.

To be sure, the schema still affirms the obligation of civil government to respect all men acting in good conscience. But now, at the very outset, it defines a good conscience as a Catholic conscience and implies—in the context of the declaration—that therefore only Catholics really deserve to enjoy religious liberty. It brands all who are well informed with respect to Catholic teaching, but who cannot conscientiously subscribe to it, as having bad consciences and not acting in good faith. The insertion thus changes the schema from an ecumenical to a sectarian document.

On September 21 the schema replied with a resounding "Yes!" to the concept of religious liberty. In its revised form it says, "Yes, *but . . .*" in a tone of voice that means "No!" and that takes the church back into the thesis-antithesis era of double talk. In effect, it defines religious liberty as the church has officially defined it all along—"the right to believe what the Catholic Church teaches."

R. F. C.

### The Growing Ecumenical Movement—3

## How Liberal Are We?

Though we must stand apart in very large measure, though we cannot become a part of the ecumenical movement, it does not follow that we should ever permit ourselves to conclude that other religious groups are in some way really outside the fold of God, that they are insincere in their religious worship. We doubt that any Adventist has ever permitted himself openly to take such a position; though unconsciously, at times, a few among us certainly have acted as though they thought that way. It is so easy for a dedicated, crusading man to feel that all who do not agree with him are outside the pale of straight thinking, and strangers to the heavenly path. It was this mood of mind that gave vigor, oftentimes, to the crusades of earlier centuries in which thousands of God's faithful were martyred. There is one statement of our Lord that ought to sober all of us on this question of sincerity on the part of those who differ vigorously with us in religion. Christ declared: "The time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2).

One of the interesting facts in connection with the discussions at the Second Vatican Council that preceded the vote on religious liberty was a statement made by a Czechoslovakian cardinal who had himself for years been held something of a prisoner behind the iron curtain. He spoke in behalf of the schema, or resolution, on religious liberty for all men. He illustrated his argument by declaring that the church must atone for some of its deeds of the past toward dissenters, and specifically mentioned the martyred John Huss of Bohemia, now a part of Czechoslovakia. We commend his frankness.

Recently a devout Adventist brother asked us: "Do you really think Pope Paul VI is sincere in what he is saying and doing?" We do not doubt that the questioner was sincere, and we can understand the source of his perplexity in view of our ardent beliefs that Rome is following a wrong course. But he seemed unaware of the painful and pathetic fact that a man may be on a wrong course and yet be sincere. We told our brother that we were easily able to entertain the idea that the Pope is



sincere, though of course, only God can really answer that kind of question.

We are on a dangerous path when we attempt to measure the sincerity of others who differ with us religiously. And not the least of the dangers is this, that our very attitude will tend to make it difficult for us to be helpful spiritually to those who differ with us. To anyone who is tempted to feel that those who hold different religious views are not genuine, sincere Christians, we would quote the words of our Lord: "Other sheep I have, which are not of this fold; them also I must bring" (John 10:16). Then note this even more emphatic declaration which is part of our message to men in the last days: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Here the Lord speaks of "my people." That is a solemn thought. It is also reassuring. And what a joyous task to call on "my people" to gather together with us in one company to make ready for the soon coming of the Lord.

### A Balanced Picture

To keep a balanced picture we need to discuss a further fact. Various religious groups have sometimes accused Adventists of taking a holier-than-thou position, and of claiming an exclusive right to heaven. What are the facts? It is clear from the literature of our church through the long years past, that we hold no view that excludes from heaven any sincere follower of God, even though he has not accepted the presentation of Scripture that we offer. We have always taken the position, for example, that if a man lives and dies keeping the first day of the week, he is not therefore lost—contrary to some unfounded charges made against us at times. Our position has uniformly been that one who sincerely believed that he was doing the will of God by resting on Sunday in no wise jeopardized his eternal life because of this. We have always held that only when someone learns of the Sabbath truth and then willfully refuses to accept it, declaring that it is too great a sacrifice, or some similar argument—then, and only then, is he really disobedient to God and thus subject to God's judgments. We could not take a less emphatic position than this without surrendering the basic concept that obedience to the will of God is the measure of our acceptance before Him.

Through the centuries since Luther about half the Protestant world has been Calvinistic, which is another way of saying that half have held to the view that some mortals are predestined to salvation and others to damnation. This awful view, only recently expunged in the Presbyterian churches in America, certainly is the most terrible doctrine of exclusivism ever invented by the theologians. Adventists have never accepted this Calvinistic teaching. We have always declared: "Whosoever will, let him take the water of life freely" (Rev. 22:17).

Actually, our literature reveals that in the better world some will ask the meaning of the nail prints in Christ's hands. They have never heard the formal preaching of the gospel, yet they have walked according to all the light that they had—light given to them by the divine Spirit—and are found in the kingdom. How could we be more generous in our appraisal of the chance that poor sinners have of inheriting eternal life?

Again, it is a fact of religious history that some church bodies practice, even at the present time, what is known as closed communion. When they hold communion service, only those of their own persuasion—those who agree with them in theology—may partake of communion with them. We have never followed this practice. We consider it too exclusive. Anyone who loves his Lord in sincerity and who seeks to do His will is invited to join with us in our communion services.

We mention these items, not to boast—God forbid—

but only to put Seventh-day Adventists in proper perspective.

We are separate and we are distinct. Let us never blur that fact. But we also live in a world filled with a multitude of people, up and down the streets on which we live, that do not agree with us religiously. Yet in a measure we can cooperate with them. The bounds of that cooperation we have sought to present in what we have here written. No one can draw an absolute line on this or on endless other matters, but a practical line of division surely ought not to be too difficult to see.

### Only God Can Judge

Let us repeat, in closing, that only God can judge rightly in the matter of sincerity. We cannot. Our task is not to judge, but to preach "the everlasting gospel . . . to every nation, and kindred, and tongue, and people" (Rev. 14:6). Let us not forget the words of Holy Writ: "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). He has sent us to the world on the same mission.

As we look out around us we should be at the opposite end of the pole from any mood of self-righteousness or of being holier than thou. Rather, we ought to be, by our very beliefs, the most humble of people, walking softly before our God, for we are the bearers of a final message of life unto life, or of death unto death. We are a people whose lives must erelong be so utterly purged of all cherished sins that we shall be able to meet our Lord in peace.

Let us not soften our message, for it is a message of tremendous power and significance. But let us with softened hearts proclaim it to men. We shall always be tempted, as we acquire better standing in the world, to soften the sharp lines of our message to enhance or at least retain our standing. That we do at the peril of our spiritual lives and at the risk of blurring out the distinctiveness of the Advent Movement. Popularity is no passport to Paradise, either for us or for those to whom we go with our message.

F. D. N.

## Bouquet for Education

Late in October we led out in the Week of Religious Emphasis at La Sierra College. We held public meetings twice daily, mingled with the students informally on the campus, counseled with them in the afternoons and evenings, prayed with scores, held discussion periods in the dormitories, answered questions in classes, and talked at length with members of the faculty.

We came away with several clear convictions. First, Adventist young people are perhaps the church's most priceless asset. To the youth we look for strength and leadership as the Advent Movement enters earth's final crisis. Assuming that LSC students are typical of Adventist young people, the future of the church is bright.

Second, the educational and spiritual caliber of the men and women on the faculties of our schools is high. These dedicated administrators and instructors are well qualified to inspire and lead our youth upward toward the heights of intellectual and spiritual achievement.

Third, our schools are doing an excellent job. They are truly "cities of refuge." They are the best place in all the world for Christian youth to obtain a true education.

In making these comments, we are not claiming that our schools are perfect. We are saying that our schools are worth every cent we are spending on them, and that our educators deserve our confidence, support, and prayers.

K. H. W.

# Reports From Far and Near

## A Hospital Ship for Malaita Island

By A. R. MITCHELL

President, Bismarck-Solomons Union Mission



Missionary Ellis Gibbons treats many cases of sickness after going ashore from his medical launch. Serious cases require treatment at a modern, well-equipped hospital. A much-needed medical institution is now being built.

Ships are our life in the Bismarck-Solomons Union Mission. Though the main centers may be reached by airplane, the missionary or traveler is obliged to take a boat to most other places.

At the time of writing we have in this union mission 11 ships ranging from 28 to 53 feet in length. These sturdy little craft have sailed the reef-strewn seas around the Solomon Islands and the New Guinea coasts in all weather for many years. They are used not only to convey European or national missionaries and teachers from place to place but to carry building materials and supplies and to run many errands of mercy in times of sickness, accident, or other emergency.

With but one exception, they are powered by a well-known make of Diesel engine. While not fast, they have built up a reputation for reliability. They are all kept trim and clean in appearance. Islanders and Europeans throughout the areas where they are so well known, hold them in high regard. They give stability to our work and add prestige to the mission's influence.

Now that the new hospital on the large

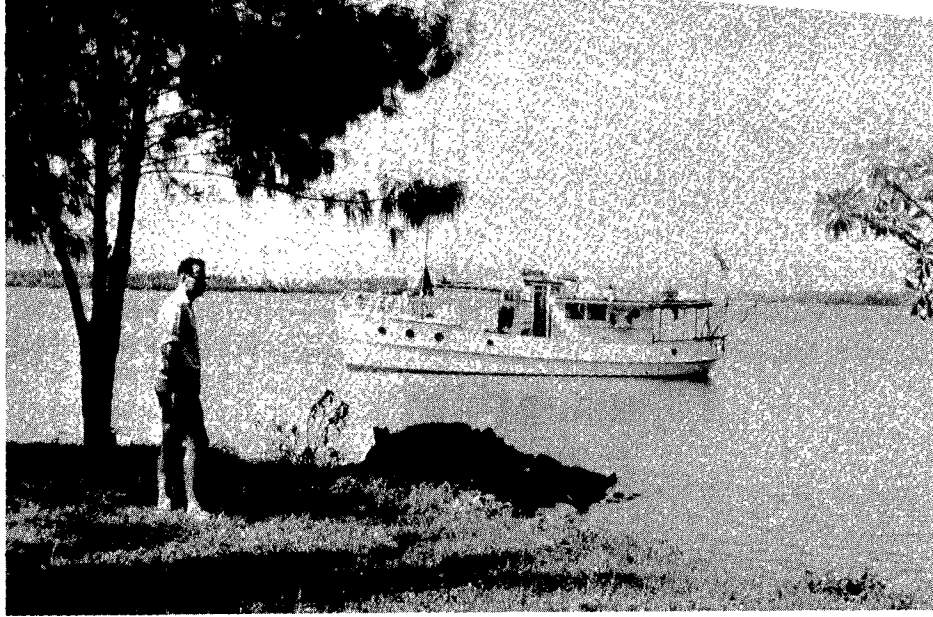
island of Malaita is being built, in anticipation of funds to be received from this quarter's Thirteenth Sabbath Offering overflow, the importance of a ship to serve the needs of the doctor and his staff when they take up residence has become an urgent necessity. No other regular transport is available and the hospital is many hours by boat from civilization. A ship has been listed high on our division budget requests—but alas! other more urgent requests pressed in, and money will not stretch beyond certain limits. This has not lessened in any way the growing conviction of our union committee that the work of the hospital and the usefulness of the doctor and his staff will be greatly curtailed without such a ship.

Consequently, at our year-end annual meetings the brethren again grappled with the problem. It seemed nothing could be done. Everybody was sympathetic, even eager to do something, but what? We had searched every place where a secondhand ship might be secured, perhaps cheaply, but without avail. We had contacted the leading ship broker in Syd-

ney, Australia, in the hope of discovering something. Ships were available, but there was always some "fly in the ointment." Either the boat was too expensive, too many renovations were necessary, or it was too big, too small, too deep in the keel. What should be done?

Then someone suggested, "Why not build one to suit our particular needs?" Another interjected, "What shall we use for money?" Not to be daunted, back came the suggestion, "Why not ask all the local missions within the union to forgo their eagerly looked for 'specials' [appropriations] for 1965?"

By so doing, the necessary finance could be provided. There was a silence that could be felt. One of the eight local mission presidents had made the breathtaking suggestion. The men most vitally concerned were deeply pondering the thought with all its implications. Were they hearing straight, or had they misunderstood? No "specials"? And yet so much depended upon them—schools, unfinished dormitories, churches, apparatus—and now everything cut to the bone to make way for a new ship? There was si-



MV *Variavato*, one of 11 mission vessels that minister to the physical and spiritual needs of the Solomon Islanders. Missionary Ellis Gibbons stands at left.

lence. You could have heard a pin drop. Moments seemed like hours. Then came the chairman's challenging question, "Well brethren, what do you wish to do?" They had pondered the implications and had made up their minds. "Voted, that we forgo as necessary our 1965 'specials' to provide a new 40-foot boat for the Malaita hospital."

Wonderful! The urgency of the need, the challenge of the occasion, was matched by a spirit of love, cooperation, and sacrifice. It was a hard decision to make.

Surely the Lord will honor and bless such unselfish action. A hospital with a boat to reach the many coastal villages—what better Christmas present could be provided to help the physically and spiritually sick on needy Malaita?

## Productive Social Work in East Los Angeles Area

By Roy Branson

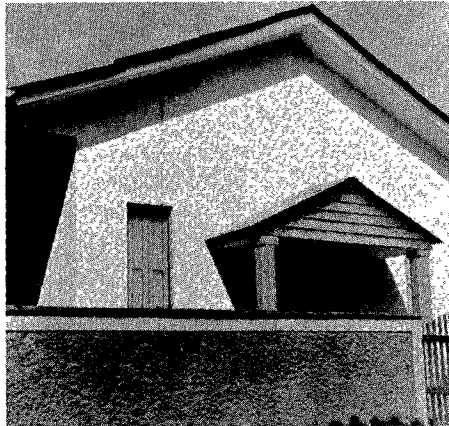
Thirty-five people died, 900 were injured, 4,300 were arrested, and 744 buildings, with their contents, worth \$100 million, were damaged or destroyed during the recent riot in the south central poverty area of Los Angeles. Seventh-day Adventists, like other Christians, feel a deep concern to improve the conditions that tend to produce unrest and violence of this kind.

Before, during, and after the Watts riot a group of 15 Seventh-day Adventist students engaged in direct, positive action to help more than 600 disadvantaged youngsters in east Los Angeles, a poverty area adjacent to the scenes of the rioting. Employed from July 1 to September 10 by Student Labor for Adventist Vacation Employment (SLAVE), a lay-operated organization aided by the Southern California Conference, these students worked more than 4,000 hours tutoring high school dropouts, aiding Head Start programs for preschoolers, leading craft and cooking classes, supervising wood shops, and conducting educational excursions.

More than 200 preschoolers in seven Head Start programs were helped by

SLAVE volunteers. Working with four- and five-year-old children from poverty homes, SLAVES took several children considered withdrawn, and through persistent attention got them to talk, play, and laugh with their classmates.

One four-year-old girl of Mexican-American descent attending Malabar Street Head Start was examined by a psychologist assigned to six Head Start programs. Since she had not said a word to anyone since the Head Start sessions began five weeks before, the psychologist



## Rioja Church Dedicated in Peru

The Rioja, Peru, church was dedicated May 1, 1965. The members had waited three years for this event. Isaias Chota, pastor of the Rioja church, was responsible for this new house of worship, which will seat approximately 400 people.

Don R. Christman, president of the Inca Union, gave the dedicatory sermon. Dwight Taylor, MV secretary of the Upper Amazon Mission of Peru, offered the dedicatory prayer. Lorenzo Mejia, pastor, related the brief history of this church. One of the largest offerings in the history of this church was taken up as a thank offering to God for the new sanctuary.

CHARLES C. CASE, *President Upper Amazon Mission*

could not tell whether she was shy, retarded, or had suffered brain damage.

When the baffled psychologist left, Esther Alvidres, a SLAVE volunteer and senior at Newbury Park Academy, resumed her attentions to the little girl. Esther hugged her and told her how much she loved her.

Quietly, Esther went on to ask what her name was. "Martha," was the timid reply. It was her first word, but from then to the end of the Head Start program Esther and Martha jabbered away contentedly in Spanish.

Another 200 poverty youngsters, many of whom had never been outside their east Los Angeles neighborhood, traveled to the Los Angeles County Museum of Art, the Los Angeles Music Center, the International Airport, and various cultural centers. Most of the teen-agers had never thought of going to the new, beautiful Music Center, though it is only 20 minutes away, even by public transportation. On this, as on all other tours, SLAVE counselors explained how easily and inexpensively the poverty youngsters could make use of facilities built for all residents of Los Angeles.

Many poverty adolescents improved their reading and arithmetic skills under the tutelage of SLAVES. Beginning July 1 and running for three weeks, SLAVES tutored high school dropouts in a program designed to prepare teen-agers from poverty homes for jobs or a successful return to school.

One dropout, Thomas Bourney, advanced approximately four grades in arithmetic during the three weeks he was tutored. In another tutoring program, Cleland House of Neighborly Service, a well-established community-service agency in east Los Angeles, employed a public school teacher to conduct a reading-improvement course for 33 elementary school children. Four days a week from 12:30 P.M. to 3:30 P.M., under the supervision of the head teacher, Mrs. Ninegar, these school children from predominantly poverty-stricken homes were drilled in reading by three girls from SLAVE.

Mrs. Ninegar tested 33 children at the beginning and at the end of the five-week program. During that time the average improvement, according to public school standards, was six months. Some children improved their reading by three and four grades.

In addition to the educational excursions and morning programs of tutoring high school dropouts and assisting Head Start projects, SLAVE young people worked in the afternoon at the Los Angeles Times Boys' Club, Cleland House, and Costello Community Center. In these facilities SLAVES organized cooking and craft clubs.

At Cleland House the SLAVES discovered four unused saws in an 18- by 15-foot storeroom filled to the ceiling with old lawn tables, discarded paint cans, and assorted bicycle chains. Under the direction of Willie Taylor, a freshman journalism major at La Sierra College, the SLAVES cleared out the junk and classified the large amount of unused craft supplies lying helter-skelter around the room. Within a week as many as 35 youngsters

from the neighborhood were badgering weary SLAVES for advice on how to finish their shoe boxes or pencil containers. Much to the amazement of Cleland House, even members of young gangs enthusiastically joined the wood shop projects. Veterans of the Cleland House staff said that no regular afternoon program had been as successful in 15 years.

The director of a city recreation center was so impressed by her SLAVE aid, Cherie Wilkins, a freshman at La Sierra, that she became interested in the whole enterprise. She even visited SLAVE's office to brief the SLAVES working elsewhere on craft instruction, and had the entire SLAVE staff over to her home for dinner. By the end of the summer she was wondering where she could attend an Adventist Sabbath worship service with Cherie.

The problems of the poor, the undereducated, and the underprivileged in the United States and the world will never be completely solved short of the kingdom, but in the meantime all Adventists of conscience feel pain at the waste of young lives, especially in the big cities. Fifteen Seventh-day Adventists in SLAVE have done what they could to help the less fortunate to help themselves gain a better, more abundant life.

## 23,000 Pairs of Shoes Donated to Church

By Don Hawley, PR Secretary  
Michigan Conference

Twenty-three thousand pairs of new shoes made available to the denomination for its welfare program over a nine-month period—this is the amazing story reported by W. M. Buckman, home missionary secretary of the Michigan Conference.

During the annual Ingathering cam-

paign in Michigan branch offices of the large Wolverine Shoe Company often were solicited. However, the answer was always the same—company policy did not permit giving. Finally, Elder Buckman made personal contact with the company's head officials and followed this up with a current report of our State welfare program. After some delay, news came that 600 pairs of shoes were available, which were distributed to the various conference welfare centers. (The story was reported in the May 6, 1965, REVIEW.)

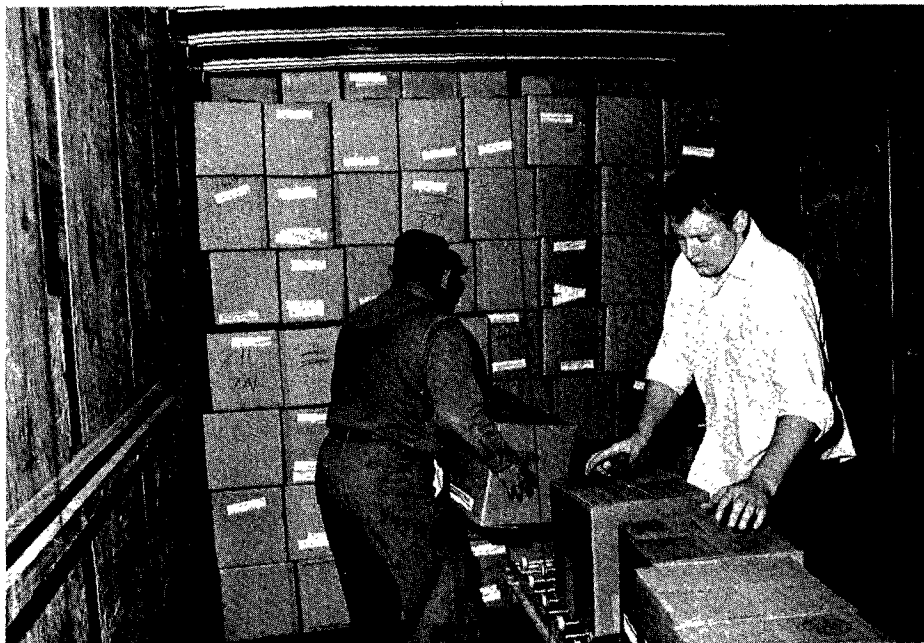
After several months another welfare report was sent to the company along with an appeal for children's shoes to be distributed during the winter months. A few weeks later the Michigan Conference van was picking up 5,500 pairs of shoes, mostly for youngsters.

Next, a personal contact was made with top company officials. Mention was made of our international welfare operations. Then came the real surprise. A company official telephoned to say that 17,000 pairs of first-quality new shoes were waiting to be picked up.

The General Conference Disaster Relief Committee indicated that they would be very happy to receive 12,000 pairs at their Eastern warehouse for shipment to overseas disaster areas. But the problem was transportation. Finally a request was made to the Interstate Motor Freight System for reduced freight rates. When their board learned of the generosity of the Wolverine Shoe Company, the general traffic manager telephoned to say, "We are sorry that we cannot honor your request for reduced rates, but we will take the entire shipment of shoes to New York City free of charge!"

So 23,000 pairs of shoes made their way to the needy through the church welfare program. Since the actual cost of production is \$3 a pair, the total value comes to \$69,000. We thank God for the generosity of these good businessmen.

Warehousemen of Michigan's Wolverine Shoe Company load a van with 12,000 pairs of new shoes for Adventist welfare work. This was part of a gift of 23,000 pairs of shoes.



► Youth of the Madison Boulevard church in Madison, Tennessee, conducted a Voice of Youth evangelistic campaign during the last weeks of their summer vacation. As a result, six persons were baptized into the church on Sabbath, September 11.

► Milo Academy (Oregon) students support Ingathering by picking walnuts. On October 21, 60 students worked for five hours, and raised almost half of the school Ingathering goal of \$400.

► Sixteen youths were silver medallion winners in the Pathfinder organization of the Riverview church in Pasco, Washington, recently. The group completed hiking and wilderness-living requirements by hiking 30 miles and moving camp by back-pack five miles. Pathfinders were Becky Coady, Marilyn Carpenter, Susan Lull, Cherie Axford, Jackie Hardesty, Gary Carpenter, Steve Shephard, Linda Hampson, Mary Kiesz, Suzanne Shephard, Lucille Hughes, Nancy Pumroy, Shan McCarthy, Clayton Patchett, Frank Kiesz, and Pat Faye. Mrs. Glen Axford is the Pathfinder Club director.

► On September 24 a Voice of Youth evangelistic campaign opened in Osburn, Idaho. Speakers and musicians are young people, several of whom have been baptized within the past year. Ralph Wendt is pastor of this congregation in the Upper Columbia Conference.

## A Modern Widow's Mite in the Philippines

By P. C. Banaag, Executive Secretary  
Religious Liberty Association of the Philippines

Recently I made a two-week trip to promote *Freedom* magazine among the churches in the South Philippine Union Mission. The response of our people was good. They sensed the urgency of sponsoring this magazine of the Religious Liberty Association of the Philippines.

We obtained about 2,000 subscriptions in the Western and Northern Mindanao missions during the two week's solicitation campaign. This goodly number of subscriptions was made possible by the generous support of many of our workers and believers in those two missions. However, what created an impact on the promotion of the 1966 subscription solicitation campaign and refreshed my own soul was a "widow's mite" given at one of our church rallies.

We have a sister whose husband died recently. She attended a Sabbath afternoon religious liberty rally in the Lower Lilingayon church, one of the churches organized by the faculty and student body of Mountain View College. It can be





## Regional Conferences Hold Workers' Retreat in Southwest

A tri-conference workers' meeting for workers in the South Central, Central States, and Southwest Region conferences was held at Lake Murray Lodge, Oklahoma, October 4 to 6.

L. C. Evans, president of the Southwestern Union Conference, gave the keynote address.

The mornings were devoted to instruction, the afternoons to recreation, and the evenings to timely sermons. Factual instruction on a Bible school plan operated by E. C. Ward of the Southwestern California Conference was given. The three conferences decided to use this plan of evangelism. Elder Ward was present to share his experiences.

Others who gave valuable help were T. Carcich, F. L. Bland, and H. D. Singleton, all from the General Conference; R. H. Nightingale, Central Union; L. J. Leiske and J. H. Whitehead, Southern Union; L. C. Evans, K. C. Beem, G. M. Schram, R. A. Nesmith, J. N. Morgan, and W. W. Welborn, Southwestern Union;

and O. L. Dirskell and James E. Dykes, Southern Publishing Association.

One of the high lights of the retreat was the launching of the annual Ingathering crusade. Each conference made an initial report. Central States reported \$14,000; South Central, \$15,000; and Southwest Region, \$23,000. Some feared that Hurricane Betsy would retard the Ingathering drive in New Orleans, but the Ephesus church of that city made one of the larger reports. Purnell Lewis, a layman, made a special trip from New Orleans to bring a personal ingathering report of \$804. In spite of the destruction and chaos of the hurricane in southern Louisiana, the Lord is helping His people to greater achievements in the Ingathering program.

The conference presidents C. E. Dudley, W. W. Fordham, and V. L. Roberts deserve much credit for this well-planned meeting.

L. A. PASCHAL, *Public Relations Secretary*  
Southwest Region Conference

reached only on horseback or by hiking a few kilometers up and down a muddy, slippery path across the mountains.

During the appeal, when the brethren were absorbed in filling out their subscription blanks, the mission treasurer of Northern Mindanao, Antipolo Lazaro, beckoned me to his side to introduce me to a sister dressed in black. Brother Lazaro said, "Pastor Banaag, here is a sister, Mrs. T. Rivera, whose husband has died recently, but she is filling out a subscription blank and wants to give all her savings. She does not know how much it is, but will let us know when we get back to the college. She is giving us all the money she and her husband have accu-

mulated in a small Johnson's powder tin."

To our amazement, while we were eating supper, this sister came to the college, having walked the distance in spite of rain and darkness. She handed us the powder tin and humbly but happily gave us her savings for *Freedom*. After she left, we opened the tin and counted the coins. The total was P18.40 (about U.S. \$9.25). When we talked to her in the church that Sabbath afternoon and asked why she was weeping as she filled out the blank, she said, "Pastor, I wish I could give more for the cause of religious freedom in the Philippines, but I'm a widow, jobless. All the years when my husband

was living we decided to save something for a 'rainy day.' But now that he is gone I believe God will not forsake me and so I have decided to part with our savings and give it for the circulation of *Freedom* magazine."

Quite a few among our people in the Philippines are paying for 200, 100, 50, and 20 subscriptions each. We are thankful for this, but I believe that this modern widow's mite will bring special blessings to the cause of religious liberty in the Philippines.

We praise the Lord for this widow's gift and we believe that many more of our people will respond in a similar spirit if the challenge is presented to them.

## Quincy, Illinois, Dedication

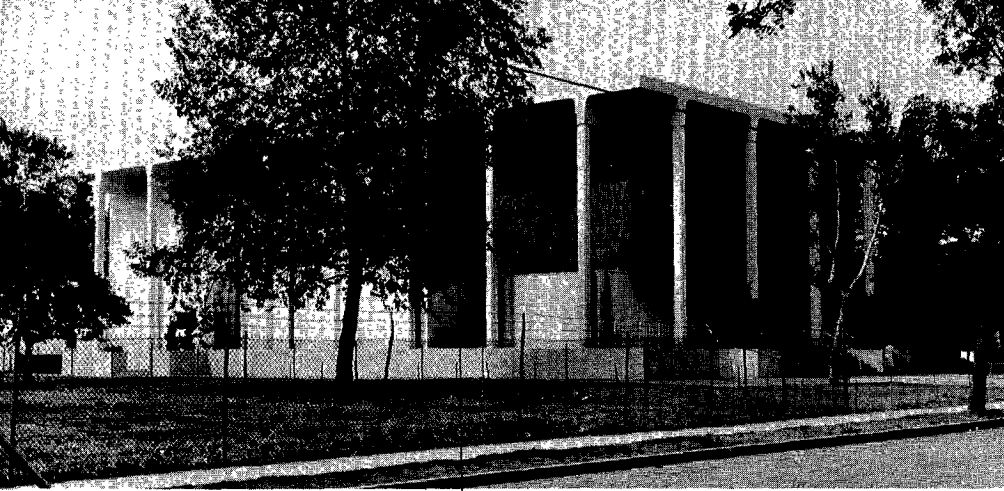
The new Quincy, Illinois, church was dedicated Sabbath, October 2.

Ground for the new church was broken on May 4, 1961, and by September the church members were meeting in the basement. The auditorium was sufficiently completed to hold services in 1962.

Most of the work was done by members working side by side with J. E. Cleveland, their former pastor, and L. L. Murphy, the present pastor. J. D. Smith, Lake Union president, gave the dedicatory address.

ESTON L. ALLEN, *Departmental Secretary*  
Illinois Conference





## Lynwood, California, Dedication

The official opening of the new Rupp Memorial Chapel was held in Lynwood, California, on September 25. The chapel replaces a building destroyed by fire a few years ago. It serves the Lynwood church and also as chapel for Lynwood Academy. H. M. S. Richards, Cree Sandefur, and R. R. Bietz were principal speakers for the occasion. Gerald R. Hardy is the pastor.

S. A. YAKUSH, *Public Relations Secretary*  
*Southern California Conference*

## High Lights of Meetings in the Caribbean

By C. E. Moseley, *Field Secretary*  
*General Conference*

The islands of the Caribbean are among the world's most beautiful. But add to this the almost competitive hospitality of its multiracial people and the natural religious fervor of the Advent family in this section of the Inter-American Division, and memory is unforgettably impressed.

Our journey in this section began in the green hills of Jamaica in late July. High up in the forested inland mountains lies Mandeville and the West Indian College. Here the first Bible conference for the West Indies Union youth convened.

It was a conference to be remembered. Three hundred and fifty young people from across the union and their instructors engaged in intensive Bible study, discussions, and prayer groups, from "early morning manna" through to the evening evangelistic services. The nightly preaching was aimed at crystallizing the daily work and inspiring the youth for service.

The week-long conference was climaxed on Sabbath afternoon when 300 youth, armed with Bible school enrollment blanks and tracts, returned and reported their experiences in securing 400 enrollments in the nearby communities.

The conference was directed jointly by D. J. Von Pohle from the Inter-American Division and Earl Parchment of the West Indies Union.

The nightly evangelistic meetings were terminated by the writer with an invitation to unite with the Lord's church, to quickly halt sin's ravages, and hasten human redemption.

W. U. Campbell, president of the West Indies Union, ably assisted the work of the conference, both as instructor and counselor.

Following the Bible conference in picturesque Jamaica, five local union ses-

sions convened in the Dominican Republic, Puerto Rico, Barbados, British Guiana, and Surinam, respectively, from August 3 to September 12. In each of these sessions the administration personnel were returned to duty and strengthened, excepting in Puerto Rico, whose president took a study leave and was replaced. Each session was highly spiritual, businesslike, and well attended. Each reflected a high caliber of church spirit, which seems characteristic of this fast-growing section of Inter-America.

In Puerto Rico a well-planned study and recreational retreat for the faculty and staff of Antillian College was called on the MV campground, secluded high in the beautiful green hills of the island. Another for the staff of the Bella Vista Hospital was conducted in two languages in the commodious new hospital chapel overlooking the sea. Both of these retreats were extremely stimulating and helpful to a grateful and richly refreshed people.

### High Lights

High lights of the missions sessions in this section of the division were:

(a) The decision to convene a session in the Dominican Republic at a time when hostilities had barely abated; ordination of three to the gospel ministry; and the president's challenge to greater, Spirit-filled evangelism for the field.

(b) The growth of membership in the union, the two special retreats for faculty and staff at Antillian College and Bella Vista Hospital, respectively, in Puerto Rico and the Antillian Union.

(c) The rapid growth and development of the East Caribbean, the four new churches added, and Operation Total Evangelism—an ambitious plan for doubling the 8,000 membership in two years—with which president Ralph Thompson challenged his willing ministers and lay delegates.

(d) The first camp meeting in British Guiana, the warm welcome extended president Milton Neblett and delegates by Deputy Mayor Dorothy Bailey of

Georgetown, British Guiana, the 16-page news supplement of a Georgetown daily which portrayed the activities of the Adventists in the country, the delegation of "Davis Indians" and other Amerindians at this encampment, the new 40-bed Davis hospital, now under construction, and the president's fervent plea for "renewed and extended action in soul winning."

(e) The first biennial session of the Surinam Mission, the weekly radio broadcasts of the Advent hope in the Dutch language, the new record in baptisms, work among Amerindians in the hinterland, and president and Mrs. Jan Brinkman's warm ardor in promoting the faith almost singlehandedly under God in this small and not too easy field.

We salute presidents A. Ray Norcliffe of the Antillian Union and J. G. Fulfer of the Caribbean Union on their records of achieving steady and cooperative action throughout these often difficult fields, and express warm appreciation for the sure direction, counsel, and dedication which God is bringing to Inter-America in the ministry of president C. L. Powers. These brethren all deserve the firm support of our means and our prayers.

## Mass Communications Workshop at La Sierra

By Don Dick

A mass communications workshop for religious workers was held October 18 to 20 at La Sierra College under the sponsorship of the LSC speech department. Although planned primarily for students at the college, the workshop provided training for a number of pastors, radio-TV secretaries, and press relations secretaries from local churches in Southeastern and Southern California conferences.

Among the guest speakers were J. O. Iversen, acting secretary of the General Conference Radio-TV Department; Herb Ford, radio-TV and public relations secretary of the Pacific Union; Dr. Kenneth Harwood, head of the Telecommunications Department of the University of Southern California; Max Perrow, communications consultant for Cathedral Films in Burbank, California; R. J. Thomas, pastor of the Compton SDA church and speaker of the "Builders of Faith" program on KGER in Long Beach, California; Philip Follett, home missionary secretary of the Southern California Conference and script coordinator of the Los Angeles TV program "Impact."

Other speakers included Elwyn Platner, radio-TV and public relations secretary of the Southeastern California Conference; John Parrish, director of public information, Loma Linda University; Jerry Wiley, editorial consultant, Loma Linda University; Al Perrin, managing editor of the *Riverside Press*; Guy Nelson, director of publications, Loma Linda University; and Dr. Ellsworth Schneider, host of the TV program "Global Medics," in San Diego, California.

Don Dick, associate professor of speech and general manager of KSDA (the college operated FM station), was coordinator of the workshop.

## From Home Base to Front Line

### Australasian Division

Ivy Williams left Australia in October, responding to a call to connect with the Trans-Africa Division. She will take up nursing work at the Malamulo Hospital in Malawi.

### North American Division

Young D. Park, recently of Loma Linda, California, left San Francisco, California, November 1, returning to Korea. Brother Park is to connect with the Seoul Sanitarium and Hospital.

Mr. and Mrs. Ronald M. Neish and four children, of Riverside, California, left Calgary, Alberta, November 3, for India. The maiden name of Sister Neish was Wilma Trieber. Brother Neish is to serve as Sabbath school and home missionary secretary of the Northeast Union.

A. E. Gibb left Los Angeles, California, November 4, returning after furlough, to Singapore. He will continue his work as secretary of the Far Eastern Division. Sister Gibb and the two children will remain in the United States until after the 1966 General Conference session.

David H. Hughes left San Francisco, California, November 5, returning after furlough, to North Nigeria. Sister Hughes and their two sons will leave in December. Elder Hughes is president of the North Nigerian Mission.

Mr. and Mrs. James Ashlock and son Howard, of Sacramento, California, left San Francisco, November 8, for India. Their sons William and Richard left earlier, on October 10, in order to attend school at Spicer Memorial College. Sister Ashlock's name before marriage was Betty Lou Pruitt. Brother Ashlock is to be industrial arts teacher at Spicer Memorial College.

W. P. BRADLEY

welcomed us to their little "prophet's room" fixed up in a garage.

At the Army base later we met some of our men and telephoned to Major Earl Lee, the Adventist chaplain at Quinhon farther up the coast. We told him about two Adventist men at a camp in the highlands near him who were scheduled to be court-martialed for refusing to work on Sabbath. As civilians we could not reach them. Major Lee assured us he would see what he could do for these men.

In the morning we conducted Sabbath school and church services in the hospital. There was something peculiarly touching about ministering to lonely men far from home. We found their spirits good, however. The Lord is near them just as He is with their families at home.

My wife led out in a young people's meeting in the afternoon. It happened to be based on the life of John Wesley, and she found afterward that a couple of Methodist men had dropped in for the service.

In the evening our medics showed us through the military hospital, which is the largest and best equipped in Vietnam. We talked with the patients in the wards, some sick, some wounded. One man spoke respectfully of an Adventist buddy at Phanrang, and mentioned his Sabbath-keeping, his vegetarianism, and his refusal to bear arms.

Another man told of losing his battalion commander in battle, and of being sent out to bring him back. A machine gun bullet shattered his leg and killed a buddy beside him. He appreciated our prayer. One man told about his work with a dog in the K-9 Corps, and another about his study of the Vietnamese language.

When we returned to our room in the evening, we found our Baptist friends conducting a Bible class for a group of servicemen. We were impressed that there are many dedicated men in the armed forces who do not go downtown and carouse on Saturday night.

God was near to all of us on this week-end trip.



## Groundbreaking at Mount Vernon Academy

A woman's place may be in the kitchen, but on October 24 it was behind the shovel for Wava White during the groundbreaking ceremonies for the new cafeteria on the Mount Vernon Academy campus. Left to right are: R. L. Walden, secretary-treasurer of the Ohio Conference; Robert Berry, president of the Mount Vernon area Chamber of Commerce; Miss White, director of the academy's food services; directly behind her, F. W. Wernick, president of the Ohio Conference; E. R. Cowling, academy principal; and Harry Slough, D.D.S., from Geneva, Ohio, who represented the conference constituency.

District pastors, church fund-raising chairmen, and church elders from the Ohio conference were told during a two-hour briefing which preceded the ceremonies that the 80 by 130-foot block construction unit will match the present buildings in architectural design and will be geared to feed 350 persons per half hour. It will seat 500 for banquets.

Costing \$250,000, the two-story building will be situated on the slope between the girls' dormitory and the large camp meeting auditorium, facing the center of the campus.

The lower floor will house the home economics department, an industrial arts workshop, the band practice room, and the heating plant for the building.

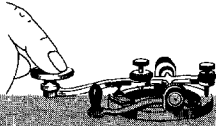
F. W. HUDGINS  
Public Relations Department  
Ohio Conference

## Sabbath With Our Servicemen in Vietnam

By Ralph E. Neall, *President  
Viet Nam Mission*

Last Sabbath my wife, 12-year-old daughter, and I spent the day with our Adventist servicemen at the 8th United States Army Field Hospital in Nhatrang, 300 kilometers up the coast from Saigon. There are eight Americans there and two Vietnamese in training nearby. Since this was their first visit from a pastor since their arrival, it was a high day for all of us.

We arrived on a delayed flight at sundown Friday. Downtown, we found no room in the inns, for most of the hotels have been leased by the United States forces. Finally we went to the home of Southern Baptist missionaries, and they



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Representatives from all the academies of the Atlantic Union attended the Atlantic Union academy action units workshop at Union Springs Academy, October 1-3. Beginning with the vesper service Friday evening, and running through the Sunday morning discussion period, the meetings were filled with inspiration for the officers of the academy action units from the six academies of the Atlantic Union Conference. J. V. Scully, associate secretary of the American Temperance Society, was the principal speaker. He gave the Sabbath morning sermon and presented several illustrated lectures showing the evils that are destroying the lives of thousands in our country.

► Thirty-seven nursing students of the class of 1967 were dedicated at a service held in Machlan Auditorium on the campus of Atlantic Union College, Sunday, October 24, at 8:00 P.M. They were candidates for the Associate in Science degree which will be conferred at the end of their two-year training period. J. Melvyn Clemons, associate professor of religion at Atlantic Union College, gave the dedication address. Others who took part in the service were R. L. Reynolds, AUC president; Mrs. Alma L. Tracy, associate professor of nursing; and Audrey Krueger, nursing instructor.

► Jamaica and Hempstead churches on Long Island, New York, have organized a consolidated school at Temple Emmanuel, 3315 Hillside Avenue. Forty-nine young people are enrolled. Mrs. Mary Knauft is principal of the school which is called the Hillside Elementary School. Associated with her are Anthony DeFranco and Mrs. Jeanne Fillingham.

► LeRoy Adams, press secretary of the Linden Boulevard church on Long Island, tells of a zealous member who works for Christ in a unique way. Hector Ligon has known the truth for 45 years but became a convert only last January. A noncommissioned petty officer in the Maritime Service of the United States, he has been in this service for 17 years. His most recent ships have been the U.S.S. *Constitution*, and the U.S.S. *United States*. On board the *United States*, where no official church services are held for the crew, Hector Ligon carried his burden for souls to the Lord. In answer to his prayers he was given permission by his executive officer, Captain Tucker, to hold Bible classes. These Bible studies are held strictly for the crew but Mr. Ligon is allowed to have a stand where SDA books are displayed and sold. Being aboard ships gives Mr. Ligon the opportunity to serve all nationalities and help finish Christ's work.

► Carl P. Anderson, president of Northern New England Conference, reports a successful sectional meeting held in the Barre City (Vermont) Auditorium over the weekend of October 15, 16. W. A. Fagal and the Faith for Today Quartet were the special features of the meeting. On Friday night Elder Fagal spoke to more than three hundred, about half of whom were non-Adventists who had been viewing the Faith for Today telecast. On Sabbath more than 500 came for the entire day. Elder Fagal preached two sermons. E. F. Keslake, the local pastor, served as superintendent of the Sabbath school; Stig Anderson had the lesson study; Elder Fagal gave the mission story; and Joseph Stephens was the song director for Sabbath school and the afternoon singspiration.



## Columbia Union

Reported by  
Morten Juberg

► E. F. Koch, of Chester, Pennsylvania, has concluded a month-long series of evangelistic meetings in Parkersburg, West Virginia. The meetings were a follow-up of the Voice of Prophecy daily radio program.

► William W. Pohle is the new pastor of the Reading, Pennsylvania, Hampden Boulevard and Fleetwood churches. The Pohles have been in mission service in Hong Kong and Indonesia since 1954.

► New pastor of the Brooklyn and Glen Burnie, Maryland, churches is Roy Ulmer. He succeeds Robert Burrow who transferred to the Georgia-Cumberland Conference.

► Lyle Chamberlain, a recent Seminary graduate, has been named associate pastor of the Hagerstown-Mt. Aetna district of the Chesapeake Conference. The new associate pastor of the Blythedale, Providence, and Rising Sun churches is George White. He formerly taught at Spencerville Junior Academy.

► Delegates from throughout the West Virginia Conference met in Clarksburg recently for a laymen's rally.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Frederick L. Lorenz has joined the Indiana Academy faculty as director of the instrumental phase of the music department. A graduate of Union College, with a B.S. degree in Music Education, he later received a Master's degree from Colorado State College. He has taught at Sheyenne River Academy in North Da-

kota, Newbury Park Academy in California, and most recently at Columbia Union College in Washington, D.C.

► The new Rockford, Illinois, church was opened for the first service on August 11, just four months after ground was broken in April. After meeting in the gymnasium of the education center for the past five years, the members were happy to move into their new sanctuary. W. A. Nelson, Illinois Conference president, and L. J. Marsa, the pastor, led out in the activities. Special music was furnished by the church members in the Chicago area. Seating capacity is approximately 500.

► Dyre Dyresen, director of admissions and registrar at Andrews University, reports that enrollment has increased this year approximately 15 per cent. The total, including the graduate school, seminary, college, elementary school, and academy stood at 2,658 as of October 5. The college section has 1,548 as compared to 1,382 last year. There are also two extension schools in Southern and South-eastern California. Daniel Walther, administrator of the California extension schools, reports an enrollment of 70 in the two schools.

► Elder and Mrs. Vernon Flory have recently accepted a call to California where he will take up pastoral work in the Le Moore and Armona churches. Elder Flory has served as home missionary and Sabbath school secretary of the Lake Union for the past ten years, and Mrs. Flory has held a position in the James White Library at Andrews University.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► A groundbreaking ceremony for a new church building in Hermiston, Oregon, was held the afternoon of October 17. Speakers included R. C. Remboldt, president of the Upper Columbia Conference, and Walter Pearson, mayor of Hermiston. Present pastor of the Hermiston church is Reo Clyde.

► On Sunday evening, October 17, 90 of the people who had stopped smoking as a result of the Five-Day Plan filled the chapel of the Walla Walla General Hospital to begin a weekly weight control clinic, reports Arthur Dahl, chaplain. The clinic will be followed by a nutrition class, after which there will be a cooking school for those who are interested.

► Doors of the new welfare center in Baker, Oregon, were formally opened on October 11 following a ribbon-cutting ceremony by City Manager Fred C. Dyer.



Robert Nickell, the pastor, who served as master of ceremonies, introduced the officers of the Dorcas Society: Mrs. Keith Allen, leader; Mrs. Orin Hopkins, assistant; and Mrs. Joe King, secretary.

► Edward L. Wilson and family arrived recently at The Dalles, Oregon, from British Columbia. Elder Wilson is pastor of The Dalles district.

► "Moving Toward Daybreak" was the general topic for the Week of Prayer services held on the Walla Walla College campus November 5 to 13. Guest speaker was Stuart R. Jayne, pastor of the Napa, California, church.



## Northern Union

Reported by  
L. H. Netteburg

► A. L. Heitzmann and Jerry Aitken began a series of meetings on September 19 in Grand Forks, North Dakota, in the Belmont Elementary School auditorium. More than 100 people, over half of whom were nonmembers, attended the opening lecture.

► Members of the Wahpeton church, including the doctors in the Wahpeton Clinic, as well as some of the doctors in the Thief River Falls Clinic in Minnesota, have sponsored a mobile medical unit. The unit was driven by Dr. and Mrs. M. E. Beltz to El Salvador, Central America, and put into operation there. A number of other families accompanied the Beltzes on this trip. Dr. Beltz not only drove the unit to El Salvador, he also spent a number of weeks providing medical aid to the natives there.

► Ray Schoepflin, who has been manager of the Iowa Book and Bible House, has accepted a call to the Home Health Education Service of the North Pacific Conference.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► More than 200 students in the Pacific Union Conference accepted the challenge of literature evangelism last summer. Here is a report of their work: baptisms, seven; people attending meetings, 56; Bible studies begun, 1,146; Voice of Prophecy enrollments, 7,693; prayers offered in homes, 2,954; free literature distributed, 59,244; former Seventh-day Adventists contacted, 288; total sales, \$174,838.18.

► Wallace Chan is the new pastor of the San Francisco Chinese church. Elder Chan is from the China mainland, and at the close of World War II served in Hong Kong. The past five years he has pastored the Los Angeles Chinese church. Wai Chow Leong, former pastor of the San Francisco Chinese church, is now pastor of the Chinese church in Los Angeles.

► Harold L. Heath has arrived in the Central California Conference to be associate MV secretary. He succeeds Mat-

thew Dopp who has gone to the Southern New England Conference. Elder Heath is a graduate of Union College and the Theological Seminary and has served pastorates in Ohio and Texas.

► Mrs. Barbara Berdan is the new director of nursing at the Hanford Community Hospital, replacing Mrs. Kathryn Johnstone who served as interim director since the opening of the new hospital. Mrs. Berdan, a native of Portland, Oregon, comes to Hanford from the Glendale Sanitarium and Hospital.

► Two new pastors have come to the Southern California Conference. Robert E. Knox, who has served in the Chesapeake, Pennsylvania, and Illinois conferences, will pastor the Hawthorne church. Floyd Hilliard, from the Pawtucket, Rhode Island, church, will serve the Northridge church.

► Forty Alhambra Pathfinders and eight of their leaders spent an evening recently working for the Los Angeles TB Association. They stuffed more than 10,000 envelopes with Christmas seals. James Lepine is the Alhambra Pathfinder director.

► Over 650 Pathfinders attended the Central California Conference Pathfinder Fairs, one at Soquel October 17, and the other at Chowchilla October 24. The fair booths emphasized the theme "The Pathfinder Makes a Discovery."

► Don Spillman, pastor and evangelist

in the Central California Conference, conducted the fall Week of Prayer at Mountain View Academy.



## Southern Union

Reported by  
Oscar L. Heinrich

► Harold H. Schmidt, Florida Conference president for the past eight and a half years, was elected president of the Southern Union Conference at a committee meeting on November 7.

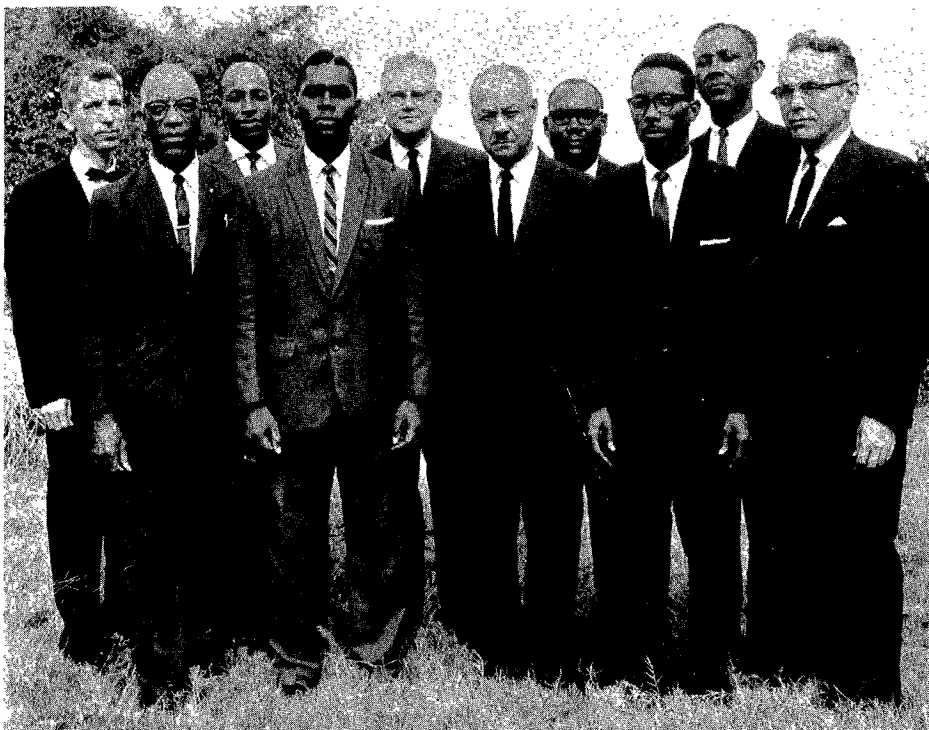
► Ministers of the Alabama-Mississippi Conference report a total of 258 baptisms through October; literature sales have approached the \$500,000 mark; and the tithe increase is more than \$30,000.

► First services in the new Jackson, Mississippi, church were held Sabbath, October 9.

► Georgia-Cumberland Conference evangelist Harmon Brownlow climaxed a two-week revival in the Atlanta Cascade Road church with a baptism of 21.

► A branch Sabbath school at Wallaceville, Georgia, was organized into a church on Sabbath, October 9. There were 46 charter members.

► Ministers from the South Central Conference joined the Central States and Southwest Region for a tri-conference



## British Guiana Ordination

On September 4, R. I. McGarrell (fourth left) and G. O. Martinborough (third right) were ordained to the gospel ministry in Georgetown, British Guiana. The service was held in connection with the ninth session of the British Guiana Mission. Participating in the service were C. E. Moseley, general field secretary of the General Conference (fifth right); C. L. Powers, president of the Inter-American Division (right); J. G. Fulfer, president of the Caribbean Union (left); and mission president M. E. Nebblett (third left).

J. G. FULFER, *President*  
Caribbean Union Mission

retreat in Ardmore, Oklahoma, October 4-6.

► Ingathering field day for Oakwood College netted \$4,160. Forty cars took students to the assigned territories.



## Southwestern Union

Reported by  
J. N. Morgan

► A. C. Carleson, of West Helena, Arkansas, reports four accessions by baptism as the result of a two-week campaign in the West Helena church.

► Educators from 75 Southwestern Union elementary and intermediate schools met for a three-day fellowship and self-development meeting in Oklahoma City, October 25-28. The council, sponsored by the Southwestern Union Conference department of education, was directed by R. A. Nasmith, superintendent of education.

► Four conferences of the Southwestern Union recently joined in a weekend of instruction for Pathfinder leaders at the Lone Star Youth Camp, Athens, Texas.

► William W. Stringfellow, a former minister of the Advent Christian Church, and most recently a pastor in the Florida Conference, has assumed district responsibilities of Beaumont, Orange, Port Arthur, and Warren churches in Texas.

► Cooperation between Seventh-day Adventist churches and the American Red Cross continues in many areas of the Southwest area affected by Hurricane Betsy. Adventist welfare workers and the Red Cross continue to distribute clothing, food, and many household items to flood victims in Louisiana as a result of the high tides, and in Oklahoma as the result of the heavy, torrential rains that followed Betsy.

► The Oklahoma Conference Sabbath school department reports that 350 children attended 12 Vacation Bible Schools during 1965. Forty-one new branch Sabbath schools have been pledged by Oklahoma churches for 1966.



## Loma Linda University

Reported by  
Sandra Craig

► Loma Linda University student enrollment stands at 1,146, the highest ever recorded at first-semester registration. Registrar Herbert A. Walls reports that enrollment has jumped 50 per cent since 1955.

► Five schools and teaching curriculums within the university will be consolidated in a single School of Health-Related Professions in July, 1966. Schools and curriculums named for inclusion in the new unit are the present School of Medical Technology, School of Physical Therapy, Medical Record Administration Curriculum, Occupational Therapy Curriculum, and Radiologic Technology Curriculum. Ivor C. Woodward, now educational director of the Radiologic Technology Curriculum, will become dean of the new school on January 1, six months before its formal activation. Dean-elect Woodward is currently on a study leave for work on his doctoral degree from the University of Southern California.

► The Walter E. Macpherson Society of the School of Medicine Alumni Association will establish the first professional chair in the history of the university. The chair, to be in the School of Medicine department of biochemistry, will be known as the "Mortensen Chair" in honor of Raymond A. Mortensen, Ph.D., professor of biochemistry. A yearly amount of \$15,000 will be set aside from society funds to form an endowment of \$100,000. The income from investment of these funds will be made available to the department of biochemistry for professional salaries and other needs. Organized in 1964, the Walter E. Macpherson Society provides a medium through which the individual alumnus of the School of Medicine can support his alma mater's undergraduate teaching program.

► Pushbutton learning has arrived on campus with the advent of programmed group instruction on the Edex teaching machine in the School of Dentistry.

► The new teaching method, introduced for the first time last summer, utilizes taped lectures and coordinated

slides. To further reinforce the learning process, a multiple-choice question is asked and the student must respond by pushing one of four buttons. The answers are recorded by the machine and the correct answer given.

## NOTICE

### Correction

The article entitled "The Fear of Fear" on page 2 of the issue for September 16 was erroneously credited to Don Reynolds. The author of this inspiring article is Wilber Alexander. We regret this error.

## Church Calendar

Soul-winning Plans and Projects and Church Missionary Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
Stewardship Sabbath	January 29
Bible Evangelism Crusade	February 5
Church Missionary Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Temperance Commitment Day	February 26
Visitation Evangelism	March 5
Church Missionary Offering	March 5
Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 19
Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering (Inter-America)	March 26
Winning Souls With Missionary Magazines	April 2-30
Church Missionary Offering	April 2
Loma Linda University Offering	April 9
Health and Welfare Evangelism	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14

## REVIEW and HERALD

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

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## A Gift to the Arkansas Conference

The transfer of the lease and facilities of Camp Yorktown Bay, from the Hot Springs Council of the Navy League of the United States and the U.S. Army Corps of Engineers to the Arkansas Conference, became effective September 15. It is to be used as a youth camp. O. D. Wright, president of the conference, accepts the transfer papers from Henry Britt, attorney for the Navy League. The value of the gift exceeds \$250,000.

J. N. MORGAN  
 Departmental Secretary  
 Southwestern Union Conference

# PRINCIPLES TO PONDER

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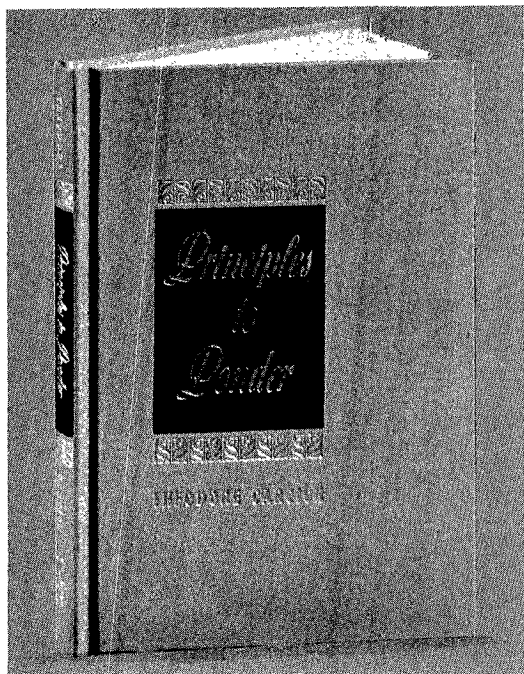
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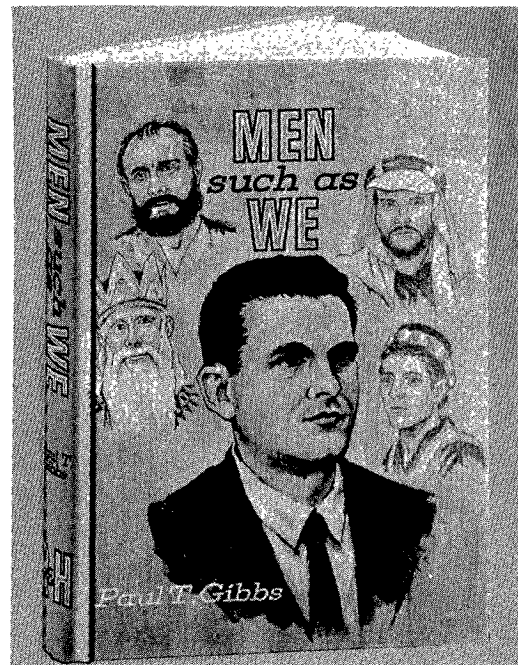
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# News of Note

## Membership Growth in Trans-Africa Division

In spite of political unrest, increased tribal and racial tensions, and a rising tide of nationalism, baptisms in the Trans-Africa Division for the first three quarters of 1965 reached a new high, 15,484. At the end of September the total membership of the division rose to 235,515, with a Sabbath school membership of more than 447,000.

During the past quadrennial period, to the end of September, 1965, 85,193 new believers were added to the church by baptism. This was the thrilling statistical report presented to the Trans-Africa Division committee at its year-end council, by R. M. Reinhard, treasurer of the division. The division committee finished its year-end work by pledging to make 1966 the greatest soul-winning year in the history of our work in the Trans-Africa Division.

R. S. WATTS

## New Ingathering Record

The 1966 Ingathering crusade is off to an excellent start. The first week's record for North America surpasses last year's report by \$124,867.80, bringing the total achievement to a new height of \$1,837,445.83.

The largest gain was made in the Lake Union—\$54,505.21 more than last year. This represents a per capita gain of \$1.15.

The Alabama-Mississippi Conference again is the first Silver Vanguard Conference.

Forty conferences are in the gain column, and five of them have passed the \$100,000 mark.

God is blessing the efforts of His dedicated people. Our members and ministers are working unitedly, and our neighbors and business friends are gladly responding. We have reason to believe that this year's Ingathering campaign will be the best in our history.

V. W. SCHOEN

## "Spouse to Spouse Evangelism" in Ohio Conference

A telephone report from the Ohio Conference office reveals that our pastors' wives in that large field have discovered a new way to make friends among the wives of other Protestant ministers. More than 1,100 copies of Mrs. White's book *Life At Its Best* have been mailed to the homes of these Christian women in what might be called "spouse to spouse evangelism."

One Protestant pastor's wife was so pleased that she wanted extra copies to mail as Christmas presents. Another has placed the book on the lending shelf in the Listening Post of her church. Still

another has used quotations from it as family-life discussions in a local Protestant church.

The Ohio Conference provided 50 copies of *Life At Its Best* to each district leader. The wives of these men gathered names and addresses of local pastors in the community and wrote directly to these Protestant pastors' wives, telling them that the book was on its way. The Book and Bible House mailed the books from the Mt. Vernon headquarters office. Fifty-eight per cent of the field force has participated. One pastor's wife remarked, in closing a letter of appreciation, "May God bless you for this way of spreading His joy and our hope."

D. A. DELAFIELD

## Time Is Running Out

The opportunity to subscribe to the REVIEW at the special campaign price of \$4.75 was extended beyond the campaign time. But that extension ends December 31. You've probably been planning to renew, or perhaps subscribe for the first time. Here is your opportunity. Why procrastinate? Just give your order to your church missionary secretary, and we will do the rest.

To you who are pastors and elders we look for special support in this final appeal. It is still possible for you to have your telephoning committee contact non-subscribers. The task is simple and inexpensive—and the committee will be happy to help you. We have great, good contributions coming in the REVIEW in 1966.

## Report From Koza Hospital

A. H. Cosendai, president of the Equatorial African Union Mission, writes that the Koza Mission Hospital in the Cameroun, West Africa, is a busy and important medical institution. Dr. William E. Westcott, who went to Koza in 1963, is doing a devoted service for the people of the Cameroun. Elder Cosendai writes:

"We are so thankful for his devoted service. He is very active and performs a great deal of work. During the first part of the present year he performed over 700 surgical operations. Thanks to him the Advent Mission Hospital of Koza enjoys a wide and excellent reputation. Patients are coming from Chad and the Central African Republic, and from the southern cities of the Cameroun. We hope he can remain until the division or the General Conference can find a good surgeon to succeed him."

This Koza Hospital is but one of scores of like institutions serving in primitive areas in out-of-the-way places. Let us continue to pray for the health and success of our dedicated medical missionaries.

E. W. DUNBAR

## At the Front in Vietnam

A thrilling report has just reached the General Conference office from C. D. Martin, Far Eastern Division MV secretary, who with Jay Lantry, MV secretary of the Southeast Asia Union, and Major Earl T. Lee, Adventist chaplain in the U.S. Army, visited Adventist servicemen in strife-torn Vietnam, November 10-18.

We have the names and addresses of 140 U.S. Adventist servicemen in Vietnam. Most of these were reached during this visiting period.

While visiting with our men stationed at an Army field hospital, our brethren watched the arrival of 30 wounded soldiers from the Special Forces Camp at Plei Me, about 20 miles away. Many of the doctors and men stationed at the hospital had not slept for 36 hours.

Pastor Martin found the men of good courage and wanting to reassure those at home. The men who are able to get into Saigon December 17-19 will attend a religious retreat for Adventist servicemen on the union mission compound.

CLARK SMITH



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

NEW YORK—The 1965-1966 Catholic Press Directory reported that the total circulation of 153 Roman Catholic newspapers in the United States, Canada, and West Indies now is 6,009,815.

SAN ANTONIO, TEXAS—As a result of the Vatican Council's decree on ecumenism, a fresh look must be taken at regulations and practices in Catholic cemeteries that affect non-Catholics, the National Catholic Cemetery Conference was told here.

MELBOURNE, AUSTRALIA—The Presbyterian Church in the State of Victoria has decided that it will support members who object on grounds of conscience to compulsory military service.

LONDON—Anglicans, Roman Catholics, Methodists, and Church of Scotland Presbyterians have joined together here in a remarkable new venture in Christian cooperation designed to promote unity and dialogue—the Christian Council of Westminster. "Their business," said the statement, "is to practice and promote prayer for Christian unity, dialogue and discussion, and common service to the community."

GENEVA—Emperor Haile Selassie of Ethiopia praised the ecumenical movement as a means of promoting and strengthening international peace when he paid a brief visit here to the headquarters of the World Council of Churches. The emperor, on a visit to Switzerland, was formally welcomed by Dr. W. A. Visser 't Hooft, WCC secretary general, who lauded his support of unity efforts.