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The Discovery of

A ROYAL HEBREW PALACE

By SIEGFRIED H. HORN

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HALFWAY between Jerusalem and Bethlehem lies an ancient ruin site adjacent to the modern Israeli settlement of *Ramat Rahel*. From 1954 to 1962 five seasons of excavations have been carried out at this site under the direction of Professor Y. Aharoni of the Hebrew University. In 1959 I visited the excavations in progress for the first time, together with the tour members of the Theological Seminary's Bible Lands Tour. In 1962, during the last season of excavations, I had the privilege of spending some time at this interesting site as a guest of Dr. Aharoni. I thus became intimately acquainted with the results of the excavations at the time when work was almost completed, though still in progress.

The results of the archeological work have shown that this site must be identified with the Biblical Beth-hacerem of Jeremiah 6:1, and that the traditional identification of Beth-hacerem with *'Ain Kârim*, four miles west of Jerusalem, must be given up. The excavations brought evidence to light which has shown that the site had intermittently been occupied from the ninth century B.C. down to the eighth century A.D. Five distinct strata of occupation were discernible. In the earliest period (Stratum V) the site had been occupied by a citadel, which had existed from the ninth to the sixth century B.C. Stratum IV represented the Persian and Hellenistic periods, during which time the site must have been an administrative center.

During the third and fourth centuries A.D. (Stratum III) a Roman-type settlement existed there with an elaborate bathhouse. In the sixth cen-

tury (Stratum II) a Christian church was built and dedicated to Mary, the mother of Jesus, who according to a tradition had rested on a stone at *Ramat Rahel* on her way to Bethlehem. For this reason the church was called *Kathisma*, meaning "seat." Adjacent to this church there was a monastery. In the records of Christian pilgrims the *Kathisma* church is frequently mentioned, for it enjoyed a certain amount of fame and popularity in pre-Moslem times. It was later destroyed by the Arabs who occupied

the site during the seventh and eighth centuries (Stratum I).

The Bible reader's specific interest is centered at the two lowest levels, Strata V and IV. In the ninth century, during the period of the kings of Judah, a citadel was built at this site. It was of a rectangular plan covering an approximate area of 260 by 155 feet. Its fortification was built in casemate style—that is, two parallel walls connected by cross walls with the spaces thus created used as storerooms.

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PHOTO COURTESY OF THE AUTHOR

A secret exit through a city wall like that by which Zedekiah escaped.

By EDWARD W. H. VICK
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All Is

THE affirmation "All is of grace, by faith alone" is a summary statement of the Christian message. It is very condensed to be sure, but it calls attention to certain essential features of the gospel which must not be missed if the essence of Christianity is to be understood.

Since the statement is a kind of shorthand for the Christian message, let us summarize its message in the following propositions:

1. Grace is necessary because sin is destructive.

2. Man's salvation from sin and estrangement is from God, and was provided by His becoming man.

3. It consists in the restoration of a proper relationship between man and God.

4. In this restoration the initiative is with God, who offers grace to man. The gift is free.

5. God's grace or mercy is only complete when it is accepted. Faith is the name for that acceptance. There is no reconciliation where there is no faith.

6. Faith has an object, without which it would be empty. It is directed to, and determined by, God, that God who was revealed in Jesus Christ, the God who went to the cross, died, and rose again.

"All," "alone"! At first this might seem to be an antithesis. If *all* is of grace, how can we speak of "faith alone"? Together or separately, the two are a shorthand way of saying that which is essential to the Christian gospel. To say "all is of grace" is to lay stress on the priority of God's loving will. To say "by faith alone" is to lay stress on the necessity of the responsiveness of man's will, but to do so in a certain way. Together, the two phrases stand for that conviction which is at the very heart of Christianity, the conviction that God is the source of that reconciliation which man knows when he responds in faith to the expression of God's grace. Even more briefly, it is God who saves the man who has faith in Him.

It is also very important *how* we say this. One false step at this point can mean the selling out of the substance of the Christian gospel. If we get a few really fundamental matters right,

the direction in which we move will also be right. We can never get peripheral matters right if we go wrong at the center. So, I repeat, it is of vital importance that we get the central matters correct. Wrong perspective here, be it apparently so slight, will cause distortion of vision everywhere.

Grace means God, and God is not man. When man is saved, he knows that it was none of his own doing. Salvation has been given to him. He accepts it as a gift. So when he speaks of it he must always place God first. To say "grace" is to say "God." To preach the gospel of Jesus Christ is to speak of God. The subject matter of the Christian witness is what God has done. That is always primary. In any confession of faith it must always come first. God is the source of all. God's grace is before man, and precedes man's response.

"By Faith Alone"

The phrase, "by faith alone," is essential, and that for two reasons. It tells us that God does not save us in spite of ourselves. One who refuses forgiveness will not be forgiven. A gift is not given until it is received.

"God's active love or grace or mercy is only complete when it is accepted. It is consummated in fellowship . . . but it is not fully manifested except in 'believers.' The love of Jesus, what it is, none but His loved ones know." —C. RYDER SMITH, *The Bible Doctrine of Grace*, pp. 56, 57.

God wills to give. There must be willing response. Man must believe. God's will of grace provides what must be accepted by man. That is the first thing the expression "by faith alone" says. The second is that the response is of a particular kind. The act of God is ineffective without a particular kind of response. The response is to be appropriate to the provision. No other will suffice. "By faith alone."

It is essential to preserve the order of the phrases. While faith is essential, and while without it there is no reconciliation, the word about grace must come first. For the loving will of God is first and foremost. It is prior and primary. Before man's response is the loving will of God enabling that response. Before that response is the

loving will of God manifest in the most concrete manner possible, in the life and death of the man Christ Jesus. So the word about God's grace must always come first, for God's grace is first. "In the beginning God."

The exclusiveness of grace is expressed in the word "all." There is one source of reconciliation. It is God. In His gracious action providing for and effecting reconciliation, He has no rival, no peer. His love is without compare. His will is without equal. His loving will is ultimate. He does not wait for the impossible—for man to discover Him. The Christian message is a revelation by God, not a discovery by man. The God of Christian faith is the God who comes to man.

From first to last, all is of grace. Acceptance with God, or justification, is of grace. Man the sinner is "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). If man turns to God and experiences His grace it will be because that grace has already been in operation. The faith by which man is justified is itself of God, a gift of God's grace. Accordingly, believers are described as "them . . . which had believed through grace" (Acts 18:27). Faith is not a human creation; it is God's gift. "Unto you it is given . . . to believe on him" (Phil. 1:29).

The faith by which we come to acceptance with God is itself a gift of His grace. There is nothing in the reversal of man's condition which is not received. All is of grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). In the New Testament the decisive and the determining factor in face of man's sin is the grace of God. Another way of saying this is to insist that salvation is a gift, pure and simple.

This is stated in other New Testament passages. If grace is given, and

of Grace, by Faith Alone

A penetrating study of the means of man's salvation.

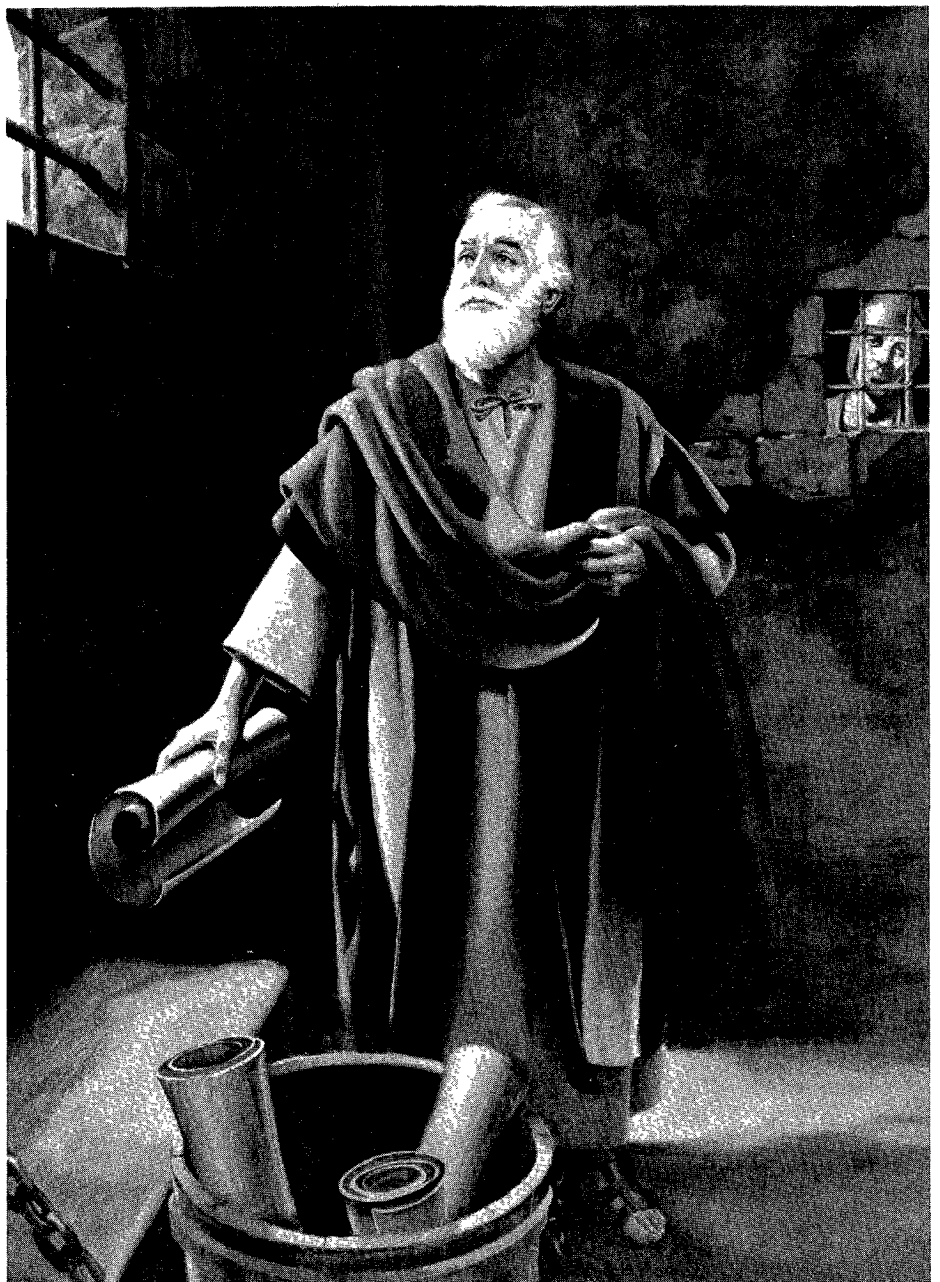
its benefits are received, then the attitude appropriate is one of humble acceptance and gratitude. Indeed, the significance of the word "grace" is both of the good will of the one who makes the gift, and of the gratitude, the thankfulness, of the one who receives it. There can be no thought of being paid for services rendered, when what has been given by God to man through Jesus Christ is a gift. The antithesis is made stark and plain by Paul: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

Either salvation is free, or it is earned. If it is earned then something else than "grace" is being spoken of. Grace is free; it is not earned. What is earned is not grace. "To him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:4).

God Is Grace, as He Is Love

God's grace is Himself. It is His love, called into new expression by the sinfulness of man. It is His disposition to love man in spite of his sin. It is His loving man in his blind and heedless sinfulness. It is His continuing so to love man in face of his persistent willfulness and pride. What God does springs from what He is. God is gracious. If we speak of man's fall from sinlessness to sinfulness, grace is the name we give to the new expression of God's love in face of the new negative reality that has now come to be. God's grace is his love directed toward man as a sinner.

God's love is *agapē*, the selfless love that seeks not its own, but is directed toward others. Thus God's grace is absolutely free. *Gratia est gratis* was Augustine's dictum—"Grace is free." In the nature of the case it must be free. It cannot be bought. The word



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RUSSELL HARLAN, ARTIST

The apostle Paul lived and died for the principle of salvation by faith in the grace of God.

is unfit for the company of grace. If grace—giving—is the ultimate reality, and if man is estranged from that ultimate, there can be only one way for man to receive the gift of acceptance, that is to *receive* the gift of acceptance. Receiving is the proper response to giving. Since God is God, and there is no other than He (Christians are monotheists); if His way is to give, then all is given. All that is, has its source here. The essential gift is the gift that contains all. In giving Himself, God has given all. All is of grace.

The preposition "of" points to the source, to the fount of all that is, has been, or will come to be—grace. In the will of a gracious God we find the spring of "all." All that has to do with man's reconciliation has its source here. There is no source of reconciliation independent of this grace. There is only one source, God. Man is not the source of his salvation in any degree. All is of God. To deny the "all" is to deny everything. To take away a little here is to take away everything. Apart from God there is nothing. Man's dependence must be upon God, entirely. All that man receives is given to him. All is of grace. To deny that all is of grace is to deny the ultimacy of God.

If all is of grace, the faith which grasps this grace must also be included. Since all is of grace, even the response which man is enabled to make to that grace is due to the effectiveness of that grace. For, where grace is effective, it shows up in the reality of the believer's faith. The nature of Christian faith is determined by its source. Grace is effective through a certain kind of response, the response which its presence makes possible. Grace is the source, and faith is the instrument of the saving activity of God, frequently in the Scriptures called the "righteousness of God." Grace is prior, and faith as its instrument is dependent upon its effectiveness.

Faith is the gift of God's grace. It is not a plant that grows on mortal soil. The very faith by which the estranged one grasps the gift of graciousness is itself an effect of that grace. It is only as we say this that we can avoid the assumption that faith is a human work. It is not. It is not the one work which God accepts, whereas He rejects all others. We can only affirm the uniqueness of faith as we affirm its dependence. God's grace is prior. The faith by which we believe is dependent.

The little word "by" lays stress upon, and never lets us forget, the

fact that faith does not save man. *It is God who saves man.* All is of grace. Faith is not an independent reality that God recognizes as the one worthy capacity of man. Faith does not save man. Man is saved by faith. Faith is dependent. It is response. It is a gift. It is dependent upon God; it is the ultimate response to His proffer of acceptance. It is received in the attitude of submission. Reconciliation is by faith. Faith is instrumental.

Faith has saving significance only in relation to Jesus Christ, a fact that fills it out and makes it what it is. "Faith in itself has no value, no meaning for salvation. It is nothing more than an empty vessel." It has no independent existence apart from Jesus Christ, who is the revelation of God. The faith by which man is reconciled to God, is itself of grace.

When we say "by faith *alone*" we affirm that faith does not need to be accompanied by some work or other in order to serve as the instrument of God's gracious acceptance. It does not need to be accompanied by anything else, because it is all-inclusive. Therefore we cannot say, if we understand faith, "faith *and* works," or "faith *or* works." All we need to say is "by faith," for faith is inclusive. Works are exclusive. Faith is inclusive. "All . . . is of faith."

By the adverb "alone" we eliminate as alternatives all that cannot be comprehended by faith. At the same time we say that everything that is of the essence of salvation can be comprehended by faith. When we include works within faith and say "by faith alone," we are cutting off any kind of dependence upon works of any sort as a means to salvation, yet at the same time stressing that the man of faith will perform many good works.

THE DISCOVERY OF A ROYAL HEBREW PALACE

(Continued from page 1)

The main gate of the citadel was at its southeastern corner, but a secret exit through a subterranean tunnel existed in the north. This tunnel illustrates how King Zedekiah was able to flee from Jerusalem on the day of its capture by the Babylonians in 586 B.C. (2 Kings 25:4). He may have used a similar secret passage to escape from the capital city without being detected by the besieging forces of the enemy.

Toward the end of the seventh century a royal palace was built in the northeastern corner of the citadel.

Most probably King Jehoiakim was the builder of this sumptuous palace, which aroused the indignation of the prophet Jeremiah (Jer. 22:13-19). In the excavations six proto-Ionian capitals were found, which were of a similar design to some discovered in the ruins of Samaria and Megiddo.

Furthermore, a beautiful stone balustrade came to light in the palace, which seems to have served as the decoration for a window, because this type of balustrade is found on ivory carvings found in Samaria and other sites, showing a woman looking through a palace window (see *The SDA Bible Commentary*, vol. 4, plate opposite p. 225). The balustrade consists of a row of small stone pillars decorated on all sides with drooping palmettes, topped with voluted capitals. This example of Hebrew art work of the time of Jeremiah is now in Israel Jerusalem's new museum.

A seal impression of "Elyakim, officer of [King] Jehoiachin," who was taken captive by Nebuchadnezzar in 597, came to light in this palace. It proves that the palace was still in use at that time. Similar seal impressions have been found in the excavations of *Tell Beit Mirsim*, probably Kiriath-sepher, and Beth-shemesh. Another interesting discovery was a potsherd on which a picture was painted in color showing a bearded individual seated on a throne, probably a Hebrew king. The finding of about 200 seal impressions during the excavations formed further welcome discoveries, for they provide many Hebrew names and valuable linguistic and administrative information.

The remains of the Persian period (Stratum IV) were not very impressive, because most architectural structures of that time, with the exception of a gate, had been thoroughly destroyed by later builders. Nevertheless, some interesting discoveries were made. Foremost of these are jar handles in which official seals of the administration were impressed before firing when the clay was still moist. Some of the stamps bear the name of Jerusalem, others give the titles and names of Persian governors. The names of the two following governors, who must have ruled over the Persian province of Judea in the fourth century B.C., were new: "Yehoazar, the governor" and "the governor, Ahiyo."

The excavations at *Ramat Rahel* are of special interest because they have for the first time uncovered the ruins of a royal palace of Judah. Prior to this discovery only the palace ruins of the kings of Israel were known from the excavations of Samaria.



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

POSSIBLE SOLUTIONS FOR LONELINESS

EVERYONE agrees, I think, that the feeling of loneliness is one of the most tragic emotions known to the human condition. To feel alienated from this great, big, beautiful, wonderful world; to feel that one is standing with his nose pressed against the glass that separates him—completely—from the warmth, light, and “belongingness” on the other side—this is truly a cross to bear. I hadn’t realized how many people feel this way until letters started pouring in on the subject. In fact, I’m beginning to wonder if the “happy” side of the mythical pane of glass may not be an optical illusion!

I wish I could come up with some sure-fire formulas for changing everything that needs changing in this topsy-turvy old world. If I hadn’t learned through the years to be such a realist, I might be inclined to suggest that lonely people are determined to wait in their misery for—well, for what? Because, you see, the only person you can be sure of changing, is you. And if you feel that you are really quite fine as you are (and this may be true) then you are faced with this decision: Does my loneliness bother me enough so that I want to make some adjustments, or shall I live in a world “peopled” exclusively by books? I’m not saying that some people can’t be happy in the latter world. I’m only saying that you’ll have to decide what you want to do about your loneliness. If you decide that you want solutions, I’ll suggest some (and make some observations) taken from letters that have come in.

Lonely people are often proud of their loneliness—this was stated repeatedly in letters from readers. (Please—I’m only quoting!) Being lonely and isolated sets them apart; it makes them different; it removes them from the competition down on the noisy, perspiry, dusty plain of life. They can sit on a wind-swept peak among the pine trees and contemplate how unfair it all is, whereas if they went down and joined in the fray they just might get dusty and bruised and shaken up, like the rest of us. Why don’t others leave the battle and climb up the peak to sit with the loner? Well, it is a bit unrealistic to expect that, isn’t it?

According to our correspondents, chronically lonely people often have one characteristic in common. They are slow to accept suggestions. Often they possess mannerisms that are highly abrasive, yet they become extremely indignant if anyone (parents, deans, teachers, pastors) tries to, ever so gently, suggest that improvements are in order. As a matter of

fact, undoubtedly one of the best things a loner could do in this dilemma is to go to a mature person who is impartial, and say, simply and sincerely, “What is the matter with me?” and then be prepared for the unpalatable truth.

Let me pose a question now. Do you honestly, sincerely, want friends? Or do you want them only when you want them? Friendship means that you sound happy and glad to hear from someone when the telephone rings in the middle of your favorite TV program. You can’t growl, “Why did you have to call now?”—and then wonder why the caller never calls back again. You can’t go through a whole day of moody silence, biting the head off anyone who dares address you, and then the next day go chirping about expecting to be elected “Mr. (Miss) Campus King (Queen).” The only people who can “get away” with massive attacks of temperament are geniuses, and you have to remember that in the first place a genius is so wrapped up in himself and his plans that he truly doesn’t need friends, and in the second place, he always has plenty of followers anyway. (Fair? But who in the world ever told you that life is fair?)

Now we come to a rather delicate area—the type of friends you’re hoping to make. As human beings we seem to have a relentless affinity for the people who are considered, in whatever little world we find ourselves, the top. Like a moth flinging itself against the electric light, people throw themselves at the feet of the leader, the beauty, the brainy, the wealthy, the elected. And it’s a shame, really, for as individuals these people may be massive bores, they may be frightful egotists, and they may not provide the least stimulation as friends. Why, then—why, are they “in”?

If I had a definitive answer to that question, I’m sure I’d be the envy of all the sociologists, psychologists, and all other “ologists” who deal in human behavior. They (the “in” people) may, of course, be wonderful in every way, but don’t you see—they already have so many friends, due to all these complicated facts of group dynamics, that they can hardly keep up with them all—and it isn’t that they mean to be unkind, or exclude you, but there are only so many hours in the day, and there are obligations to fulfill.

It’s axiomatic, I think, that many of the overlooked people in schools and in churches and in communities make the best and most lasting friends. The quiet,

understated people. The well-adjusted, secure, tensionless people. In schools, I’ve noticed circles of friends of this sort. They don’t orbit around the leaders; they’re friendly, but they’re not “chip on shoulder” about it all. Which brings us to another idea.

Friendship, I think, isn’t something that one waves as a flag to all around him to prove that he’s a worthy person. Friendship is a warmth, a sharing, a feeling of mutual respect.

One of our readers in Florida gave such an excellent list of suggestions that I am going to quote it almost verbatim. She’s young, by the way!

“1. Make sure that one’s loneliness is not based upon a desire to join a specific ‘in’ group. Sometimes pride will prevent one from making friends with lovely people who are handicapped either by physical defects or economic need.

“2. Make friends outside one’s own age group. Invalids or elderly people are lonely and can give a lot of friendship in return. Teachers, married people, younger children, ministers, can become friends.

“3. If one is in school use every opportunity to participate in activities that are small scale. Join Prayer Bands, Sunshine Bands, clubs, and then *participate*. Meeting people in small groups gives one a chance to become better acquainted.

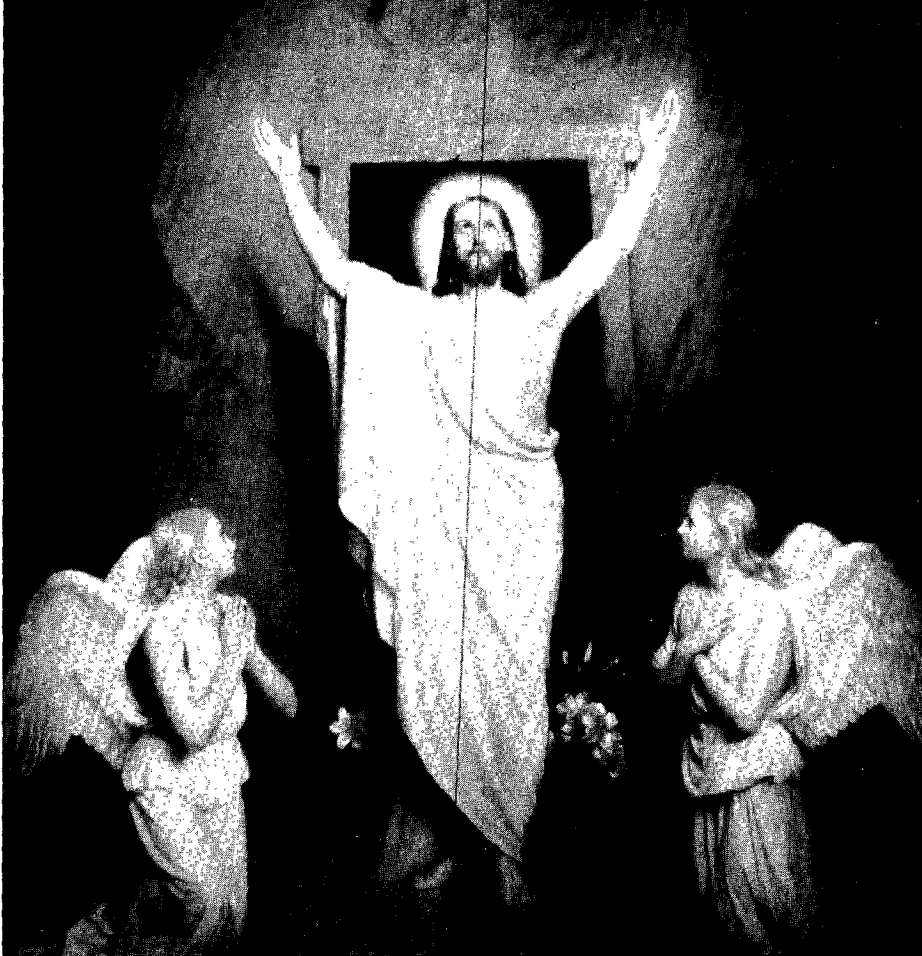
“4. Force yourself to speak to five people a day.

“5. Ask a dean or other person if he knows anyone else that is homesick, lonely, or friendless, and take it upon yourself to alleviate his need.

“6. Above all, be willing to give, instead of receive.”

And that last point, I think, just may be the key to the whole thing. We all feel lonely at times; an unexpected “slight” can cause the universe to rock a bit on its axis. But the attitude of giving—that’s the example set by our Saviour. He loved us all, so that He gave His life for us, and I don’t recall much friendliness that He encountered in His ministry. But still He gave. And He didn’t think about Himself all the time, lonely or not.

Meriam Hood



CARL BLOCH

Why I believe that

Jesus Rose From the Tomb

By L. P. TOLHURST

Minister, North New Zealand Conference

AT THIS time of the year attention is being focused on the resurrection of Christ. How important is the resurrection? As I study the Bible, I find that several important doctrines of the Christian faith are vitally connected with it.

First of all, I find in God's Word that the resurrection of Jesus from the dead is the great outstanding sign of His Messiahship. Jesus Himself taught this. To deny that He rose from the dead is to deny that He is the Messiah and the Saviour of mankind.

In John 2:18-22 we read of the Jews asking Jesus for a sign to prove His authority. Jesus replied by saying, "Destroy this temple, and in three days I will raise it up." The Jews thought that Jesus was referring to the Temple that Herod had rebuilt, but the Scriptures tell us plainly that He was speaking of His body. "When therefore he was risen from

the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." In Matthew 12:38-40 Jesus compares His three days in the tomb with the three days Jonah spent in the whale. No other sign than this, He said, would be given.

The apostle Paul takes up this theme in Romans 1:1-4, where he says that Jesus was "declared to be the Son of God with power, . . . by the resurrection from the dead." Clearly the resurrection proves that Jesus is the Messiah.

The Bible teaches that Jesus is to be our righteous Judge. In Acts 10:38, 42, we are told that Jesus was ordained to be the Judge of both the living and the dead. According to Romans 14:9, 10, we are all to appear before the judgment seat of Christ, of whom we read in Romans 2:16, "God shall judge the secrets of men

by Jesus Christ." And in John 5:22: "The Father judgeth no man, but hath committed all judgment unto the Son."

Since the Bible so plainly teaches that Jesus is to be the Judge of us all; it stands to reason that there would of necessity be a resurrection from the dead, so that He could function in this important capacity. Were He dead, Christ could not judge us; but because He lives, He can do so.

On Mars' Hill, Paul again stated his firm belief in the resurrection: "He [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). The resurrection of Jesus is therefore God's assurance that the judgment is certain, that the reign of sin will end, and that the saints will inherit the kingdom.

Assurance of a Mediator in Heaven

Not only is Jesus eventually to be our Judge, He is now our Mediator in heaven. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). How thankful we ought to be that we have a Mediator above who understands us, and who is able to help us, having faced temptation and triumphed over it. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

According to Romans 4:25, Jesus died for our "offences, and was raised again for our justification." Thus, without the resurrection, justification by faith, which lies at the very foundation of the plan of salvation, would be meaningless.

Assurance of Power to Become Like Christ

Without the resurrection of Jesus not only would the doctrine of justification by faith be pure fantasy, but we would likewise have no valid basis for believing in sanctification.

The resurrection gave us a living Christ, One who lives in our hearts by faith and who gives us victory over sin as He lives out His life within us. In Galatians 2:20 Paul explains it thus: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Christ was able to live in Paul because Paul had died to self. This process of dying to self and letting Christ live out His life in us is called sanctification. It is the work of a life-

time because we must keep on dying to self as long as we live, and keep on becoming more like our Pattern. Every day, every moment of every day, we are to crucify self and to allow Christ to live out His victorious life within us and through us. Thus we become sanctified.

In Colossians 1:27 Paul declares that Christ in us is our hope of glory to come. Theologians speak of belief in the indwelling Christ as the doctrine of the mystical union. Perhaps nowhere is this doctrine more emphasized than in the first three chapters of Ephesians. Here the terms "in him," "in Christ," or "he in us" occur approximately 20 times. Only as Jesus is dwelling in us and living out His victorious life in us will we poor mortals be able to experience victory over the many temptations that confront us from day to day.

Assurance of Life

Paul declares that, having died to the old life of sin, we are buried with Christ in baptism, in order that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5). Baptism would be meaningless if Jesus had not risen from the dead.

"We were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (chap. 5:10). Often we speak of being saved by the death of Christ on the cross. In a sense this is true, but here Paul places emphasis on Christ's life as the factor that saves us. By His death Christ reconciled us to God, but His life is the means of our salvation.

What did Paul mean by this? In the first place, he meant that the righteous life of Christ here on earth is placed to our account when, by faith, we accept Jesus as our personal Saviour.

Assurance of Victory

In the second place, the victorious life of Christ is now lived out in the believer, giving him victory over sin and temptation that he is powerless to obtain for himself. A. F. J. Kranz, a well-known Bible teacher among us, has expressed it this way: "The victory over sin which Christ gained in His life on earth becomes available for us through His resurrection. A dead Christ could not save us, for man needs assistance in his conflicts with evil. Christ was raised in order that He might make real in our experience all that He made possible through His life and death. The vic-

torious Christ can enable us to gain the victory."

To partake of the victorious life of the resurrected Christ is the experience Paul speaks of in Philippians 3:10: "That I may know him, and the power of his resurrection." He expresses a similar thought in Ephesians 1:18-20: "That ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him up from the dead." Paul here says that we may know or experience in our lives the same mighty power that God used in raising Jesus from the dead.

Assurance of the Second Advent

As Jesus ascended from the Mount of Olives, two angels appeared to the watching disciples, and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have

seen him go into heaven" (Acts 1:11). Jesus Himself had already declared, "I will come again" (John 14:3).

Paul gives assurance in 1 Thessalonians 4:16, 17 that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Without the resurrection of Jesus there could be no second coming in the clouds with power and great glory. Without the resurrection of Jesus there is no basis for the blessed hope, for without it those who die perish forever (1 Cor 15:17, 18).

May our faith in the resurrection ever be as certain as that of the apostle Paul, who declared: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (verse 20).



The Lost Glasses

By ELIZABETH HALL

"Mother, have you seen my glasses?" called Joey in a rather last-resort tone of voice. "I've looked everywhere and I can't find them. I can't do my homework very well if I don't have them."

"I'm sorry, son, but I haven't seen them. However, I'm not a bit surprised, for you really are very careless about leaving them lying around."

This was just what Joey didn't want to hear, for he knew that what mother was saying was true.

"Well, I just can't imagine where they are. I've looked high and low for them. Somebody must have picked them up."

"I don't think so, Joey. You'll probably find them just where you left them. Do you remember when you had them last?"

"I think I had them on when I was doing my chores this morning, but I can't remember what happened after that."

"Then come with me," said mother, "and we'll hunt for them together."

They searched every corner of the house. They searched in the bedrooms, in the kitchen, in the living room, through drawers, on shelves, in pockets, and they even moved the cushions on the sofa to see if they might have fallen in the cracks. But the glasses were not to be found.

"They didn't take legs and walk off," said mother. "They've just got to be around here somewhere. You sit down in that big chair and put on your thinking

cap. Try to remember all the places you've been today, and perhaps you can recall where you put them."

Joey sat down, and for a long time he thought and thought, but not one good idea came to him. It seemed hopeless.

Then it was time for supper. At the table little sister said, "Joey, why don't you ask Jesus to help you find your glasses?"

Joey thought that was a good idea. So after supper was over and the dishes done, the family gathered for worship. As each one prayed he remembered to ask Jesus to help Joey find his glasses.

When Joey's turn came to pray, he said, "Dear Jesus, I've lost my glasses and I don't know where to look for them. Please help me to find them so daddy won't have to buy me any more. I am sorry I was so careless. Please forgive me and help me to be more careful. Thank You, Jesus. Amen."

When mother kissed Joey good night she told him to keep thinking about what he had done during the day, and perhaps Jesus would bring to his mind where he had put his glasses.

Soon it was time for mother and father to go to bed. When they were just about asleep, they heard an excited voice calling, "Mommy, Mommy, I know where they are!" And out of bed jumped Joey. He ran to the front door, opened it, and reached his hand into the mailbox, which was fastened to the wall of the house. And there were the glasses!

It had suddenly come to him that during the day he had been playing dodge ball on the front lawn with the neighbor boys. Fearing his glasses might get broken, he had put them in the mailbox. That was thoughtful, but then he immediately forgot all about them.

A happy Joey climbed back into bed, but first he knelt down and thanked Jesus for helping him remember.

Love Is PATIENT

By TAYLOR G. BUNCH

THE fourth of the fruits of the Spirit is "longsuffering," for which most modern translations use the more familiar word "patience." Forbearance, calm endurance, equanimity, are synonymous terms. Patience is not a natural attribute in human nature. The world today knows little of this quality of character. Everywhere tensions are increasing. The spirit of strife, riot, and retaliation is rife.

When Moses asked to see God's glory, "the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 33:18; 34:6). Long-suffering is here given as an attribute of the divine character. Moses, who was privileged to commune with his Lord face to face, knew this from personal experience. He had witnessed its working in behalf of a people ignorant, untrained, and debased through long years of slavery.

When Jesus walked as a man among men, He revealed patience and self-control that testified to His divine heritage. He, the Creator, the Majesty of heaven, knew all the ignominy and insults men could inflict. He knew ridicule, yet when every resource for their conversion was exhausted, He knew only the sorrow and tears godly parents experience over rebellious and wayward children (Matt. 23:37-39).

The patience and obedience of Christ, which He learned in the school of affliction (Heb. 5:8), was a patience born of understanding. This is the lesson presented in James 1:2-7, where we are promised that wisdom will be given liberally if we ask in faith. Of course, "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

The concept that our Lord is a God of love, mercy, and compassion is contrary to the heathen idea that the gods they worship are always angry and that their wrath must be appeased. Unfortunately, this concept prevails even among many professed Christians. Some are inclined to look upon trials and afflictions as punishment, forgetful that the Father loves us just as dearly as does His Son. The height and depth and breadth of His love can be measured only by the cross.

Job thought he knew God. But after trials, privations, and sufferings far beyond what most of us know, he declared: "Though he slay me, yet will I trust in him" (Job 13:15). But God had greater blessings for Job. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11). Have we seen "the end of the Lord," that is, His purpose in the tests He permitted to come to Job? Let Job tell us: "I have heard of thee by the hearing of the ear: but now my eye seeth thee" (Job 42:5).

What about our personal experience? Have we seen God, or is our knowledge based only on the testimony of others? Before conversion Paul thought he knew God. He fancied himself very righteous and zealous of good works. Like Paul, many today are self-confident and trust in their own perfection of character. They feel secure in activities, in good works, in correct behavior. Like Paul, they know themselves zealous and "touching the righteousness which is in the law, blameless" (Phil. 3:6). But when test, suffering, or trial comes, their false robe of righteousness will not cover them. Their impatience will reveal that they know not Christ. In the day of judgment they will hear from the lips of Christ, "I never knew you; depart."

Christlike long-suffering or patience can be learned only in the school of Christ. We are enjoined to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2). Those who choose this course will know with Paul the lessons of patience through tribulation.

Some seem to advance more rapidly than others in Christian experience. Sometimes we may be tempted to imagine that others are more favored, that our lot makes it more difficult to be true to the high calling in Christ Jesus. So we are tempted to impatience and fretfulness. Then let us lift our eyes to the Master and pray for spiritual vision. "Examine yourselves, whether ye be in the faith; prove your own selves," admonishes Paul (2 Cor. 13:5). It is so much easier to examine others, and to excuse our own faults and shortcomings.

"Fiery trials make golden Christians," so it has been said. God permits His children to be tried in the furnace of affliction, whose heat burns away all dross and reveals the pure metal. We may find comfort in the hour of testing, that the Lord Jesus sees in us something most precious which He desires to develop. The furnace fires are not to destroy but to refine and purify the precious qualities of character. We may be sure that the one who walked with Shadrach, Meshach, and Abednego in that overheated furnace in old Babylon will as tenderly watch over us in our times of trial.

The examples of patient endurance provided by God's witnesses of the past help us to realize that their unfaltering stand amid severe persecution was possible because they met each day's trials, trusting wholly that He was able to keep them from falling. They could say with Job, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

This must be our experience in the final conflict between good and evil. Let us claim His promises moment by moment. Let us completely surrender our lives to His guidance. In confidence we may rest in the assurance that we can never be placed in a position for which He has not made provision. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). Purified by the fire of affliction, it will be our privilege to stand with the victors and hear the proclamation: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

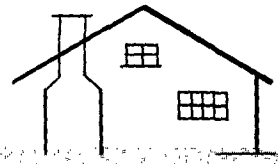
(Continued next week)

Rebirth of Spring

By THAIS COLE

Here, while we slept,
Earth wrapped in winter's cold,
Thy voice was heard;
Earth did as she was told!

Responding to its Maker,
Spring was born—
And lo, dear God, we have
This lovely morn.



Raising flowers—
a delightful hobby
for retirement years.

Fruitful in Old Age

By ETHEL R. PAGE



EWING GALLOWAY

OLD AGE—dreadful words! At least, that is what some people seem to think. "It is a tragedy to grow old," complained a woman nearing 80.

What is old age? How old is old? What grows old? The apostle Paul answers pointedly in 2 Corinthians 4:16: "Though our outward man perish, yet the inward man is renewed day by day."

Which is the real you—the inner man, or the outer man? About which are you most concerned? Which dominates your thinking? The answers to these questions determine your attitudes toward life, particularly its latter years.

We can approach the retirement age with sails sagging and rigging slack, or we can call all hands on deck to put the ship in order to embark on a brand-new adventure. You will not have to look far to find examples of both types of people.

It must be admitted that to face

the last lap of life bravely does require courage, but what have we been doing all through the previous years, if we have not built up the necessary fortitude? Yet even if we have failed in this, it is not too late to get our bearings and establish our course.

Some retirement-age women, after losing their companions, think they cannot possibly stay in the home alone. They go here and there, coming home for a few days, then going again—always restless, unsettled, never feeling at home anywhere. Loneliness can never be overcome by running away from it. That only increases the frustration. In due time, determined self-discipline and trust in divine help will bring the needed adjustment.

Others, though not alone, feel that retirement means virtually the end of life for them, the end of accomplishment, the loss of all that made living worth while. In most cases it is true that the former occupation must be given up. But there are so many other engaging things to do that surely everyone can find something to his liking. It will probably take some searching and adjusting, perhaps undertaking something entirely new, but wouldn't that be stimulating? In past years didn't the old routine sometimes seem drab and monotonous? Now is your chance to blaze a new trail and try something different.

A businessman who lost his wife and his health about the same time, began raising tulips as a hobby. His large garden was filled with countless varieties. Many visitors came to see

them, bringing companionship and cheer to him. Needing more physical exercise, he helped care for the city park near his home, thus rendering a public service.

Keep on Doing for Others

Keeping the outward, upward look is positively essential for happy living in the latter years, just as in former days. Self-pity is fatal. We must keep on doing for others, never feeling that we should be served.

My friend, Elva, a retired nurse, is a remarkable example of this principle. Suffering from arthritis, she is never free from extreme pain. She compels herself to keep moving. Had she not done so, she would have been in a wheel chair long ago. Yet in this condition she serves as a "gray lady" in a nearby hospital, bringing comfort and cheer to those to whom she ministers. She uses her car as a conveyance for others who are not able to go out otherwise. She finds joy in giving Bible studies to interested people, helping them learn the way to Christ.

Two women past 80 have found interesting occupation in writing the family history from many years back, preserving for later generations information that would otherwise be lost. Any family would treasure such a record.

The familiar words of Robert Browning come to mind:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first
was made:

Not Growing Old

By MINNIE HAHN

They say that we are growing old;
We've heard it mentioned times untold
In language plain and bold,
But we are not growing old.
This frail old shell in which we dwell
Is growing old, we know full well,
But we are not the shell.

What if our hair is turning gray?
Gray hairs are honorable, they say.
What if our eyes are growing dim?
We still can see to follow Him
Who sacrificed His life for us
Upon the cross of Calvary.

Why should we care if time's old plow
Has left its furrows on our brow?
Another house not made with hands
Awaits us in the glory land.
What though we falter in our walk
And if our tongues refuse to talk?
We still can tread the narrow way,
We still can watch and praise and pray.

Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God;
see all, nor be afraid!'

Hear a parable: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is ripe [margin], immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29).

What a striking parallel to life—youth, middle age, maturity. Without one phase, the plan would be incomplete. Do we not desire it to come to fruition? Suppose one always remained immature. He would be a disappointment to both God and man. No, the divine blueprint is the only perfect one. When it has been fulfilled and the fruit ripened, then come the golden days of harvest.

Our times are in His hand. He knows when the full corn is in the ear. Should we not make the most of the ripened years of maturity and enjoy them to the full? There is still much that we can do even though in a more limited way. No one should feel, because he is no longer able to labor actively, that there is no service he can render. God will use him effectively as a witness of faith, courage, and truth.

If retired Christians would be reconciled to relinquishing their former occupations and would cheerfully take up the less arduous responsibilities that they are able to carry, they

Our hearing may not be as keen
As in the past it may have been;
We still can hear our Saviour say,
In whispers soft, "This is the way."

The outward man, do what we can
To lengthen out life's short span,
Shall perish and return to dust
As everything in nature must;
The inward man, the Scriptures say,
Is growing stronger day by day.

How, then, can we be growing old?
When safe within the Saviour's fold,
Ere long our breath will come to stay.
We'll leave this sin-corrupted clay,
And in Christ's likeness we will rise
To seize the everlasting prize.
We'll meet you on the streets of gold,
And prove that we're not "growing old."

would learn precious lessons at the feet of Jesus. The Master will use them as effectually as when they were engaged in larger enterprises.

Usefulness Unlimited

There is no limit to the usefulness of one who puts self aside and allows the Holy Spirit to take full possession and direct his life in service for others. This can be done from a wheel chair or hospital bed. One invalid mailed just one tract every day. That seems a very small thing to do, perhaps, but who knows how many souls will find their way to the kingdom through that ministry? It is ours to sow the seed. God will take care of the increase.

Perhaps someone is thinking, Phy-

sician, what of thyself? A fair question. To answer fully would require much more space than can be used here. Failing health brought my retirement far too early, in the middle phase, long before the ear began to ripen. Through years of illness and disappointment God graciously sustained me, and gave me strength to keep on, hoping and trusting for a better day to come. Even under such circumstances there were opportunities to serve in a small way. By telephone, I collected clothing for the needy. I sent literature out by mail, and carried on other projects that could be done at home. There is always a reason for living. It may seem obscure, but it can be found if searched for with all the heart.

Now that I have really reached the golden age, I will tell you of my most recent adventure. Six months ago I began a course in Christian writing. It has been as thrilling to me as the first months of school to a six-year-old. I had always done some writing but these lessons have opened the door to a vast new world waiting to be explored. When a manuscript is accepted, it is as exciting as opening a surprise package. By this means I hope to witness for the Lord, lift up Christ, and help others know Him.

For many years one of my favorite texts has been Psalm 92:13, 14: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age." What a promise! God's promises do not fail. "He is faithful that promised" (Heb. 10:23).

God has planned no stopping place for fruit bearing. It is to continue until the sheaves are brought to the garner. So with joy we may look ahead to the "golden" years.

Wrong Lane!

By MARY L. ANDERSON

"You'll have to follow the map and give me directions," my husband warned as we entered Chicago.

The city's immensity, smog, and industrial drabness were astonishing sights to my country-accustomed eyes. And he wanted me to tell him where to go!

Glancing at the crisscrossing freeways, expressways, and tollways, I despaired of ever navigating our car through the city area. One by one I eliminated certain routes, and finally settled on one running through the very heart of Chicago.

Then I noticed on the map an exit that would bypass the tollway and yet connect us with the highway we wanted. "I think," I ventured, "that we should take the exit for Broadview Road."

"What do you mean you 'think'? Should we take it or not?"

"I don't know." Trying desperately to visualize the possible results of turning, I concentrated on the map. Meanwhile we whizzed past the exit, and my husband never even saw it.

"I'm sure that was the road we were to take."

"Next time say so," he chided. "Why don't you look at the map before we have to turn?"

Leaving his question unanswered, I thought of our Christian journey. The hard, rough road through this world's tangle of discouragement, temptation, and failure is far more difficult. Yet if we follow Christ, "the way, the truth, and the life," He will guide us through. Let us take the exit that connects with the highway of eternal life, and get on the right road before life's opportunities have slipped by.

From the Editors



THE TAX TEST

As the April 15 income tax deadline in the United States approaches, citizens by the millions are feverishly working on their tax returns. Gross income is being figured, legitimate expenses are being deducted, instruction books are being studied. Nervous and irritable, the taxpayers are adding and re-adding columns of figures, checking and rechecking vouchers, counting and recounting deductions.

Some citizens are scrupulously honest; others are not. Each year the Government recommends prosecution for several thousand tax evaders. In the fiscal year ending June 30, 1966, the total was 2,418, with 1,342 convictions. Additional taxes and penalties amounted to \$189 million. Fines totaled \$2.2 million. Prison terms added up to 350 years, with a maximum sentence of five years. Imposed probation and suspended sentences totaled 2,466 years.

Apparently the recently initiated computer system has frightened some people into making amends for past tax delinquency. The commissioner of the Internal Revenue Service, Sheldon S. Cohen, reports that in the four years since computer processing was adopted, more than \$6 million has been sent in voluntarily (reported in February 6, 1967, *Insider's Newsletter*). One man forwarded \$2,000 in one-hundred-dollar bills, with a note saying he had been angry for years at the way the Government wastes money, but he was now ashamed of using tax evasion as a means of protesting. In a new version of an old story, another conscience-stricken taxpayer sent \$300 saying that he had been unable to sleep nights because he was worried about tax evasion. His note concluded, "If I still can't sleep, I will send more later."

Right Is Right

Now, we think that people should be honest because right is right, not because they fear being caught by a computer. The kind of "honesty" that suddenly has appeared since computers make possible more extensive mathematical verification of returns and ensure that all returns that should be filed are filed, is suspect, to say the least. It is characteristic of those who do not make it a rule to live by high ethical and moral principles.

Unfortunately, even some Christians year by year play "fast and loose" in the matter of income tax payments. Like their worldly associates, they fail to report all of their income, or claim excessive or doubtful deductions. Thoughtlessly, they look upon the whole matter of tax payments as a contest of wits between them and their Government. They feel that if they can withhold relevant facts and thus reduce their tax liability, "it's all in the game." If they are caught, they shrug their shoulders, as if to say, "Well, 'you can't win them all.'"

Those who hold such fuzzy views of honesty are of the same general stripe as those who contend that laws make criminals. "Repeal offending laws," they argue, "and everyone will be upright." (This was tried with the Prohibition Amendment, with disastrous consequences.) What they overlook is the fact that laws do not make criminals; laws merely give an opportunity for individuals to reveal whether they already are criminals—whether they are straight or crooked.

Perhaps the first thing for each person to decide is whether the Government has a right to impose taxes. If it

does, then taxes should be paid—honestly, and by everybody.

As Christians, we believe that Christ upheld the right of the state to tax its citizens. In comment on Christ's statement that Christians should "render . . . unto Caesar the things which are Caesar's," Ellen G. White has written: "Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty."—*The Desire of Ages*, p. 602.

The apostle Paul took this same position. He recognized the benefits provided by governments and said: "That is why you are obliged to submit. It is an obligation imposed not merely by fear of retribution but by conscience. That is also why you pay taxes. The authorities are in God's service and to these duties they devote their energies. Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due" (Rom. 13:5-7, N.E.B.).*

Both Christ and Paul knew that much of the tax money would be spent unwisely; that some of it would be wasted and a great deal would be spent for warfare; yet neither of them suggested that because of this anyone should withhold payment.

Trustworthy Stewards

Since the Government has the right to impose taxes, Christians above all people should pay them. It is legitimate to take advantage of every provision allowed by the law to reduce the amount of taxes, but beyond what the law allows, the Christian will not go. He will recognize that one may lose the race for eternal life merely by stubbing his toe on an income-tax blank.

The annual tax test of one's honesty is, of course, neither less important nor more important than the daily tests that come to one in this matter of being scrupulously honest. It is on a plane with reporting honestly one's travel expenses, being faithful in tithes and offerings, and paying for merchandise purchased on credit. The Christian wants to be honest in all these matters because he knows that the God whom he serves is a God of truth and honesty.

The Bible makes plain God's attitude toward dishonesty. "A lying tongue" is one of seven things that the Lord hates (Prov. 6:17). And the experience of Ananias and Sapphira is too well known to need retelling here. It is placed in Scripture as an everlasting reminder of God's attitude toward deceit, falsehood, misrepresentation, and hypocrisy.

We are stewards. And the chief requirement of a steward is that he be trustworthy (1 Cor. 4:2, N.E.B.). Great authority will be given to the redeemed in the ages to come, for we "shall reign with him [Christ]" (Rev. 20:6). What think ye—if we are not trustworthy here in matters of stewardship (and the care with which we pay taxes is one way that we reveal honesty or dishonesty), will God dare trust us with responsibilities in heaven? Will He say, "I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:23)? K. H. W.

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

THE WORLD COUNCIL LOOKS AT ADVENTISTS—2

Last week we referred to the World Council of Churches' current desire for dialog with church bodies that comprise the conservative wing of Protestantism, including Seventh-day Adventists, and specifically to an article in the current issue of the WCC *Ecumenical Review* on the Seventh-day Adventist Church. This week we wish to comment briefly on this 12-page summarization of Adventist beliefs, which was written by Dr. M. B. Handspicker, assistant director of the WCC Secretariat on Faith and Order.

This article is the most accurate and objective statement on Adventist theology we have ever seen from a writer not of our faith. Its stated purpose is "to present a sketch which can serve our [WCC] member churches, yet one which will at the same time be considered a fair representation by Seventh-day Adventists themselves." In this, the author ably succeeds. Noting briefly certain general facts about Seventh-day Adventism, and locating it in the Protestant theological spectrum, the writer addresses himself primarily to the distinctive theological features of Adventism, and concludes with a brief summary and bibliography. The areas he singles out for special consideration are the Spirit of Prophecy in relation to the Bible, faith and works, the seventh-day Sabbath, dietary practices, and the Second Advent.

The writer introduces Seventh-day Adventists as "the hardiest and most active of the groups which trace their beginnings" to the nineteenth-century Millerite Advent awakening in the United States, and notes the church's growth and missionary-minded outreach. He commends the SDA attitude toward proselytism and religious liberty. He finds the SDA position on salvation "more in sympathy with Arminius," who stressed man's free will in accepting or rejecting God's grace, than with Calvin's teachings on predestination.

On the Writings of Ellen G. White

First among his major "distinctives of Seventh-Day Adventism," the writer places the writings of Ellen G. White. He notes briefly her personal contribution to the development and growth of the church, then dwells on the relationship between her writings and the Bible, and their teaching authority in the church. Most Seventh-day Adventists will probably agree that he underestimates the weight of authority her writings have in their thinking when he says: "It would seem that her writings have somewhat less doctrinal weight in Adventism than the Lutheran Confessions have in confessionally conservative Lutheran Churches but somewhat more than the corpus of Luther's writings," and that "they do not have the authority among Adventists that Mary Baker Eddy's writings seem to have among Christian Scientists."

While Seventh-day Adventists do not consider the writings of Ellen G. White to be a modern addition to the canon of Scripture, we do recognize in them the same quality and degree of inspiration as that of the Bible writers, and consider their teaching authority to be equal to that of the Bible—for *Seventh-day Adventists*. The difference between them and the canonical Scriptures lies in the fact that we do not consider them to be of "universal application"—that is, to other Christians—as the writer notes. They consist essentially of comment on the Scriptures, and of an application of Bible principles to the modern historical situation. They do not alter, nor do they add to, the plan of salvation as it is presented by the Bible writers.

The writer also seems to be pointing out what he considers to be an inconsistency in the Seventh-day Ad-

ventist position, in that while we claim to prove our doctrines "not on the basis of these writings but . . . upon scriptural exegesis," yet "in matters pertaining to Biblical interpretation her writings do provide Adventists with an important hermeneutical device." In other words, he says, SDA's claim to test the Spirit of Prophecy writings by the Bible and to derive their doctrines from the Bible, but make the Spirit of Prophecy writings their norm in the interpretation of the Bible, and thus in effect test the Bible by the Spirit of Prophecy. Most SDA's, we believe, would consider Dr. Handspicker's analysis at this point to be an oversimplification, and would sincerely deny following such a procedure. Certainly no informed SDA would do so. Many, at least, of the latter study each of the two sources in its own historical context, recognizing the relationship between them already set forth.

On Certain Doctrines

The writer's statement on the SDA concept of the relationship between faith and works is impeccably accurate. We particularly like his comment to the effect that "'Works' in Adventist theology would seem best to be characterized, not as efforts unto salvation but as the vocation of the Christian." His discerning evaluation of Adventist thinking on the Sabbath is likewise commendable. He realizes that we do not observe the day legalistically, as some uninformed detractors charge, but in Christian freedom and as a recurring reminder of the relationship man, as creature, should sustain to his Creator.

The writer is similarly correct in attributing SDA dietary practices to health principles and not to legalistic motivation. His evaluation of Adventist eschatology—of the Advent of Christ as "pre-millennial and historicist," that is, "within history," in a "literal, personal, audible and visible" sense—is also well stated. The "missionary impetus" of the church, as he observes, is the direct product of a sense of the imminence of the Second Coming.

In our opinion, Dr. Handspicker gives a fair and commendably accurate summary of SDA belief, except for his slightly out-of-focus estimate of the locus of the Ellen G. White writings in SDA thinking and Bible study. His statement is in sharp contrast with others that all too often reflect either ignorance or malice or both. We commend the writer for his objective evaluation, and we commend to our fellow SDA's a similar endeavor on our part to understand other points of view. Surely, a better mutual understanding of differing points of view among those who profess the name of Christ is a desirable achievement. We believe, also, that such an endeavor on our part will have the effect of making our witness to truth, as we understand it, more accurate and effective.

In his concluding paragraph the writer proposes that "a proper place for [SDA] witness and engagement" is "precisely within" the WCC "rather than apart from it." Next week we will close our discussion of the *Ecumenical Review* article with comment on this point.

R. F. C.

(Concluded next week)

"THIS GROUP OF ZEALOTS"

Christian students made a massive attempt early this year at the University of California in Berkeley to confront every student with Christ. The result was 1,000 "decisions." But an editorial in the student newspaper *The Daily Californian* criticized the methods used "to help the reprobate find Christianity." They were, it said, "inappropriate to the product."

The editorial's use of the word *reprobate* may indicate a flippant attitude, but the question raised by the edi-

torial writer is certainly a serious one. These columns have urged a broad view of Christian witnessing so that our message may suit the times, the hearers, and "the product." (See Cottrell, "Dialog With the Modern Mind," Aug. 18 to Sept. 8, 1966.) Are there some methods, some procedures, that are unbecoming?

The procedure followed by leaders of the Campus Crusade for Christ at Berkeley was to send out among the university's 27,000 students the 700 Christian student leaders who had come from 70 colleges around the country for a Campus Crusade convention. According to Religious News Service, these youth "worked in relays phoning students, confronting them at coffeehouses and at a noon rally, and distributing literature." The director of the program reported later that the majority of the students reached were very responsive and that 1,000 made clear-cut decisions. Yet the student newspaper charged: "This group of zealots has managed to transgress those boundaries [of good taste] with gay abandon."

Did they?

Evangelist Billy Graham saw the editorial when he arrived on the campus to address the convention. He said he would prefer to have Christian students charged with being overzealous than to show no zeal at all. "People get zealous over everything else," he said. "Why not Christianity?"

Not All Zeal Is Justified

Zeal can be wasted, however, on pet issues, campaigns, or causes that do not merit such passion. The Jews at the time of Christ "showed more zeal for the form and the letter than for God." "Their unenlightened ardor became mere fanaticism."—*The SDA Bible Commentary*, on Rom. 10:2. Their enthusiasm to maintain the law and worship of God as instituted by Moses was a blind zeal, not guided by principle, not submissive to the will of God, not related to truth.

Was misdirected zeal the basis of the editorial criticism of the Christian students at Berkeley? No. The opposite

seems to be the case. Despite his apparent cynicism, the editorial writer was probably suggesting that the claims of Christianity are too noble to discuss in coffeehouses, too personal to air in a mass rally.

We cannot support this philosophy. The Christian message of salvation is noble and it is personal, but it is not a museum piece. It is a revelation to be shared with everyone everywhere.

Of course, no Christian should make a spectacle of himself in order to attract a crowd to hear him preach. He should not develop quirks of attitude that will make him seem eccentric as a social being. If he is winsome, he will show that the religion of Christ elevates and ennobles. Zeal for him will be a desire to share as widely as possible the treasure he has found, for he possesses a commodity that *must* be given away to maintain its value.

The Christian students at Berkeley should not be charged with a zeal "not according to knowledge." They reasoned with their fellow youth of "righteousness, temperance, and judgment to come." They demonstrated a zeal balanced by principle. The only charge that could successfully be brought against them is that they showed more enthusiasm for Christ than for sports, politics, or protests. Their amazing record of securing a commitment for Christ from one in 27 students at that great university reminds us that zealous Christians cause a spiritual revolution wherever they go.

We know that there are hundreds of Adventist students studying in public colleges and universities around the world. There are also tens of thousands of Adventist craftsmen, artisans, businessmen, and professional men and women who daily touch the lives of the careless, the Christless, the lost. And not one of us lives unto himself.

Zeal is definitely appropriate to Christian witness. "God help us to put on the armor and to act as if we were in earnest, as if the souls of men and women were worth saving."—*Testimonies*, vol. 9, p. 107.

F. D. Y.

LETTERS



MISSES TESTIMONY MEETING

EDITORS: We want to thank you for printing the letters from your readers. It is much like going to prayer meeting and listening to the testimonies and praise of the other good brethren and sisters in the church. In many places the members no longer have the privilege of bearing witness and praise in testimony as they did years ago. O how we would love to attend a good praise-and-testimony prayer meeting such as we had 35 or 40 years ago! Although the praise service is all but extinct in our churches today, we still believe it is important and will be a major part of our worship in the New Jerusalem.

We heartily endorse the opinion expressed by Brother Reinhold Klingbeil in the February 2 REVIEW. He said he would like to see a whole page of the REVIEW devoted to letters from readers. We have noticed that there is an increasing popularity of the REVIEW in our church since the letters have become a part of it.

MR. AND MRS. C. A. BARCLAY
Ontario, Oregon

THE ADVENT FAMILY

EDITORS: I am not one to write very often but this week (January 26) the REVIEW reminded me of the fact that we are all one family in Christ. Last summer I was attending specialty school in Waterville, Maine, and attended the Northern and Southern New England camp meetings. Although I knew very few people, the friendly welcome of God's people everywhere made my wife and me feel as if we belonged. The two young men who were mentioned by Elder Fagal in his article in the January 26 issue as workers newly enlisted for God, thrilled me as we were there and heard firsthand their experiences.

W. THEODORE HILL, M.D.
Bakersfield, California

UNIFORMS FOR SCHOOL CHILDREN

EDITORS: I think we should have school uniforms in our parochial schools. Standardized dress for our children and teens would help us in four important ways: 1. It would cut the cost of outfitting our children for school. 2. It would eliminate the urge for teens to have so many clothes and the unhappiness of those who cannot afford to have as much as the others have. 3. It would cut down on the close attention to fashion that now becomes a habit as soon as they are old enough to choose their own clothes. 4. It would elimi-

nate unsuitable styles from the school clothing of our young folks.

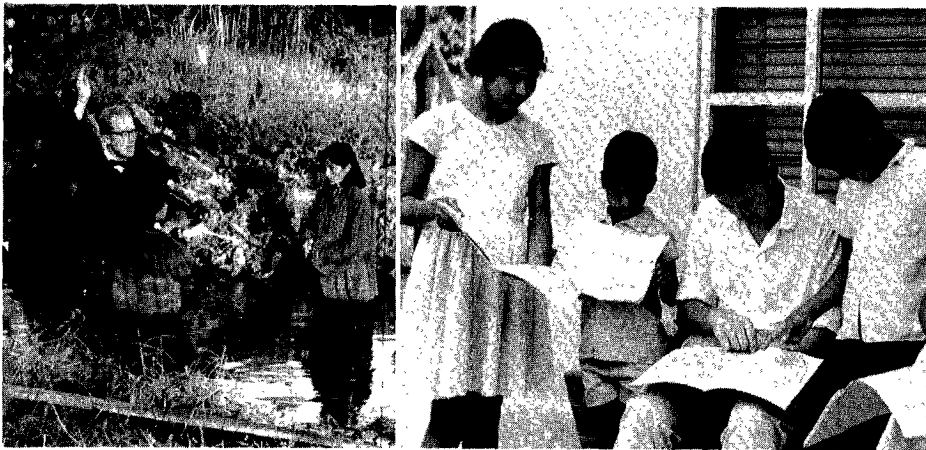
I have talked with several Adventist mothers who wish as heartily as I do that our children could wear uniforms for school. I have also talked with mothers who send their children to other private or parochial schools where uniforms are worn, and they are enthusiastic over them.

A child in uniform gets by with fewer changes of school clothes, and they are more easily passed down from one child to the next. One mother of several points out that some years she buys only for the oldest child. In a year when she can afford only one uniform for her daughter, she washes the blouse out at night and has it ready to wear again the next morning. Try that with only one school dress, and soon the whole school would notice that the girl wore the same thing day after day after day. With a uniform no one can tell if it is the same one or another just like it. This mother thinks she saves enough on clothing bills to go a long way on the cost of the tuition.

And if you notice these children on their way to school, they always look especially neat—the little girls in their jumpers, older girls in their skirts and blouses, boys in their white shirts and ties. I think a people as concerned about appropriate dress as we Adventists should be, really ought to be making use of uniforms for school wear.

Washington, D.C. ROSELYN EDWARDS

Reports From Far and Near



Left: H. O. Burden, departmental secretary, Lake Titicaca Mission, baptized seven persons in January, the first fruits in the mission's jungle territory. These resulted from pioneer work by Carlos Mayer. Right: Three VBS students show their workbooks to Mr. Mayer.

Work Begins in Lake Titicaca Jungles

By H. O. BURDEN

Departmental Secretary, Lake Titicaca Mission

New work in the jungle areas of the Lake Titicaca Mission of Peru resulted early this year in the baptism of seven. Carlos Mayer and his wife, Lelia, recent graduates of River Plate College, Argentina, are responsible for opening up this work in Puerto Maldonado, capital of the one big jungle *departamento* included in the mission's territory.

In connection with the visit my wife and I made to this new field, we conducted a Vacation Bible School for 70 children. And because so many were turned away for lack of space and materials, the Mayers plan to open a kindergarten in April.

Most Adventists think of the Lake Titicaca Mission as covering only the world's highest navigable lake, and the surrounding 13,000-foot highlands at the foot of the rugged Andes, but it also includes the seven southern departments of Peru—from the arid coastal deserts bordering the Pacific to the steaming eastern jungles in the Upper Amazon Basin.

Until the Mayers arrived in Madre de Dios Departamento last year more than 50 years had passed since the arrival of Elder F. A. Stahl in Puno. This state is larger than the combined areas of Maryland, New Jersey, Delaware, and Massachusetts.

The Mayers, both second-generation missionaries, began their work by enrolling people in the Voice of Prophecy courses, by distributing food and clothing among the poor, and by conducting child evangelism meetings with attendance as high as 150. Thus prejudices were broken down and many Bible studies begun.

Some 40 adults are now attending a Sunday night Bible class and an equal number responded to the call made at the close of the first baptism.

With such a stir of interest among the children and many parents to study the Bible and Adventist doctrines, workers in the state church have redoubled their efforts. Regular services are now held in many an isolated area where there was never a Sunday service before, and the teachers in the parochial schools have given pointed warnings to parents whose children were attending meetings that they would fail the school year if they continued. These threats have had their effect, but many children keep coming!

In addition to plans for further child evangelism, the mission hopes to begin medical launch work and use an airplane to reach isolated villages and tribes in this vast jungle area.

An exciting new possibility came to light during our visit when we talked with the manager of the largest sawmill in Puerto Maldonado. This man, whose daughter will be attending Inca Union College in Lima when the term opens in April, has offered to leave his present work and build and operate a mission sawmill to process the huge cedar logs, the lumber of which is in never-ending demand. Such an enterprise could support our school in Maldonado, as well as the medical launch and airplane program, without any appropriation from the regular mission budget. Time and providence will tell how soon this dream can become a reality.

Voice of Prophecy Group Visits Nassau, Bahamas

By A. R. GREENE
Secretary-Treasurer
Bahamas Mission

God's presence and influence were greatly felt in the Bahamas during the visit not long ago of the Voice of Prophecy group from Glendale, California. Interest in the work and message of the Seventh-day Adventists has been aroused.

The Voice of Prophecy revival services were well publicized, not only verbally by each member but by the two daily newspapers and by the local radio station, ZNS. But we had heavy rains because of the hovering effects of a hurricane. So the SDA community in the Bahamas implored our heavenly Father, asking for fair weather during the visit of Elder H. M. S. Richards, Jr., and the VOP quartet.

The first day of their visit was bright and clear. By 6:15 P.M. many had already gathered at the Centreville SDA church in Nassau for the first service. By 7:00 P.M. approximately 1,000 persons were present. The church was full, and hundreds stood outside.

On this opening night the premier of the Bahamas, Sir Roland Symonette, his wife, and some members of the House of Representatives worshiped with us. Other special guests were Elder W. S. Nation, Voice of Prophecy secretary for the West Indies Union; Tulio Haylock, of the Inter-American Division; and the president and officers of the Bahamas Mission.

That evening's program was broadcast live over ZNS. This broadcast had been made possible by Earl Weech, a Baptist minister, who offered to exchange his church broadcasting evening with us. As could be expected, this sermon dealt with the Second Advent.

Because of the large gathering, two services were held Monday night. Tuesday night was a solemn occasion, for 19 persons were buried with Christ in baptism by Elder Richards. Among the candidates were two sisters named Zonicles, and a father with his two daughters, the Nairns. Many publicly surrendered their hearts to Christ when the appeal was made.

Wednesday was clear. By 7:00 P.M. all available seats at the Bahamas Academy were occupied; many had to stand, and others sat in their cars. All hearts were again refreshed and inspired by the melodies of the quartet, and we were challenged to faithful Christian living by Elder Richards, whose final sermon dealt with the Bible answer to the evolutionary theory, the seventh-day Sabbath.

As the meetings closed we rejoiced that so many had heard the gospel message and that the weather had favored us.

Thursday it poured.

San Francisco's Central Church Celebrates Centennial in the Golden State

By J. E. BYNUM, *Pastor*

One hundred years ago a group of believers in San Francisco sent an urgent appeal to the General Conference asking for a minister to be sent to their community.

On February 11 a centennial celebration and homecoming held in the Central church gave a colorful report of progress through the century. Most interesting was the homecoming of the old-timers who had belonged to the old Laguna Street church, founded by Elder Loughborough. They remembered vividly the sermons of Elders Loughborough and Haskell and of Sister White. They recalled the health cafeterias and early medical clinics operated by the Seventh-day Adventists in San Francisco around the turn of the century. These old-timers were Dr. Theron Lyman, Mr. Homer Keppa, and Mr. Jennings, who was active in establishing several churches for Negroes in the San Francisco Bay Area.

Dramatizing the urgent task just ahead, the Missionary Volunteer Society depicted that afternoon the work of the pioneers, following which junior youth released a number of gospel balloons. Each of these carried an enrollment blank for the Bible study course, with the words "Brought to you by helium balloon." These slowly disappeared down the San Francisco peninsula, glittering in the late afternoon sun, later to land, hopefully, within reach of a searcher for truth.

How the work has grown in the past century! The first Seventh-day Adventist in California was Merritt G. Kellogg, brother of J. H. Kellogg and W. K. Kellogg, who developed corn flakes as an American breakfast food.

In 1859, influenced by a depression in the East, Merritt G. Kellogg had started with his family for the west side of the Mississippi River. By a succession of events he was led on until they arrived in San Francisco, California. There Kellogg found work as a carpenter. For some time the family stood alone as representatives of their faith in the Golden State. Kellogg's first convert was B. G. St. John, a forty-niner who had made and lost a fortune in gold. He had been a Millerite in 1844, had experienced the great Disappointment, but still kept his Advent hope. After listening to Kellogg, St. John and his family accepted the Sabbath truth.

In 1861 Kellogg obtained permission to use a room in the courthouse in San Francisco to hold meetings. As a result of this work 14 persons embraced the

faith and began to keep the Sabbath. Regular Sabbath meetings were then established and the little company kept the light burning brightly for two years in the St. John home on Minna Street. Among those who joined the company at this time was Mrs. Short, wife of the chief of police of San Francisco.

But then the Civil War erupted, and though California was distant from the conflict, its ripples disturbed the public mind so that little progress was made in the work of the church. When some of the little company moved away, the regular Sabbath meetings were discontinued for two years.

In October, 1865, those few Seventh-day Adventists remaining again met at the Kellogg home and decided to send a call to the General Conference for assistance. With their appeal they sent \$133 in gold to apply on the expenses of a messenger. But because of the shortage of workers the conference had no one to send, so the matter of providing ministerial help for California rested for 18 months.

Early in 1867 the little company in San Francisco again bestirred themselves and sent a most urgent appeal to the General Conference session asking for ministerial help and organization. The message was presented to the General Conference session in behalf of the San Francisco company by J. N. Loughborough.

One of the messages was written by B. G. St. John to Uriah Smith, editor of the REVIEW AND HERALD: "This [San Francisco] is really a good missionary

field for a man filled with the spirit and love of God, of strong faith and mighty in the Scriptures. All of the popular *isms* of the day—Catholicism, Judaism, Protestantism, Swedenborgianism, and Spiritualism, all in their subdivisions—exist here in a flourishing condition, and yet there is not one to hold up the law of God as the rule of life, or to proclaim the soon coming of the Lord in visible majesty. . . . Myself and wife are among the few in this region who keep the Sabbath. . . . We have had occasional meetings, and now propose to hold them every Sabbath for exhortation and prayer, praying that the Lord would send some of His servants to His far-off coast."

At the General Conference in 1868 when the report on labor was presented, all the ministers, with the exception of J. N. Loughborough and D. T. Bourdeau, had designated their choice of fields for labor. Yet no one had chosen to answer the call from California.

"Has no one any impressions of duty relative to the California field?" asked James White, president of the General Conference.

J. N. Loughborough related dreams and told of strong impressions he had had relative to holding tent meetings in California. After some discussion it seemed that the time had come to open up work in that State. But should Loughborough go alone?

"When the Lord sent forth His servants," said James White, "He sent them two and two, and it seems as if there should be two to go together to His distant field. Is there no other one whose mind has been led to that field?"

D. T. Bourdeau arose and said that he, too, had been strongly impressed, as had Loughborough, and had come to the meeting with his wife and all his earthly goods, ready to go where the conference might direct. These two ministers were asked to pray over the matter, "that they might be sure of the mind of the Lord." They came to the conclusion that they were called to California.

Loughborough and Bourdeau had held positions with the Seventh-day Adventist Church since the early fifties. Loughborough was 36 years old when they began this missionary work in Cali-



Gospel balloons were launched by the junior youth as part of Central church's centennial homecoming program. Each helium balloon carried a card offering a free Bible and lessons.

ifornia, and his record of service in the Golden State covers nearly half a century. During this period his influence is evident in the founding and establishment of practically every major accomplishment of the Adventist denomination in the State. Bourdeau stayed in California only one year, for he was called to return East to work among the French in New England.

At this time the overland railroad to California was not yet completed, there being an unfinished gap of 500 miles between the Union Pacific and the Central Pacific. So it was necessary for the missionaries to make the trip from New York to Aspinwall (new Colon) by ship, across the Isthmus of Panama by rail, and then by steamer to San Francisco. Loughborough and Bourdeau took with them a new evangelistic tent to use in California.

The trip itself took 24 days. Upon their arrival, the two evangelists went at once to the home of St. John and lodged with him, intending to make their first tent pitch in San Francisco.

The missionary-evangelists found a letter awaiting them from Ellen G. White. It gave instructions concerning a vision she had had in Battle Creek about the manner of labor in California.

Due to the high cost of renting land upon which to pitch their tent, Loughborough and Bourdeau held their first evangelistic meetings in smaller communities in surrounding counties. Nearly two years were spent in establishing the work in Sonoma County with the result that a stronghold of the faith was there established. Meanwhile the members in San Francisco waited patiently while the work in that great city languished.

Finally the work seemed fairly well established in the north, and B. G. St. John rented a hall on Minna Street, and again sent an urgent appeal to Elder

Loughborough to come and open meetings in San Francisco. Elder Loughborough acceded.

In June, 1871, the tent was moved into San Francisco and pitched on the south side of Market Street between 5th and 6th Streets. By the end of that year more than 70 persons had accepted the faith.

It was during the winter of 1872 that it was first recorded that Ellen G. White paid a visit to meet with the believers in San Francisco.

Those years that passed from the 1870's till the early 1900's were years of direct contact and association between the church in San Francisco and many of our denominational pioneers. The names that have meant much to the believers in the Laguna Street church include those of Elders Loughborough, Cornell, J. H. Waggoner, W. C. White, Edson White, D. M. Canright (who later apostatized), and the author of the Spirit of Prophecy writings, Ellen G. White. Mrs. White visited and spoke there a number of times and carried a great burden for the San Francisco Bay area. In *Testimonies*, volume 7, page 110, she wrote in 1902:

"Some work has been done in the large city of San Francisco, but as we study the field we see plainly that only a beginning has been made. As soon as possible, well-organized efforts should be put forth in different sections of this city. . . . Our work in this city must broaden and deepen. God sees in it many souls to be saved."

Since those words were penned, members of the old Laguna Street church have swarmed and branched out in all directions, organizing and forming many Seventh-day Adventist churches, both within San Francisco and elsewhere.

Minutes from the church book of 1927 reveal this important event: "On March

15, motion was passed that we, the Laguna Street church—look with favor towards purchasing the Methodist-Episcopal church on the corner of California and Broderick Streets."

And so the move was made and the San Francisco Central church that exists today came into being. That old congregation brought their pulpit with them to the new church. During the anniversary services it had an honored place in the foyer to hold the guest register. The plaque mounted thereon reads: "In honored memory of the Laguna Street Seventh-day Adventist church, one of the pioneer Seventh-day Adventist congregations in California and forerunner of the San Francisco Central church. Ellen G. White and many other early Adventist leaders spoke from this pulpit."

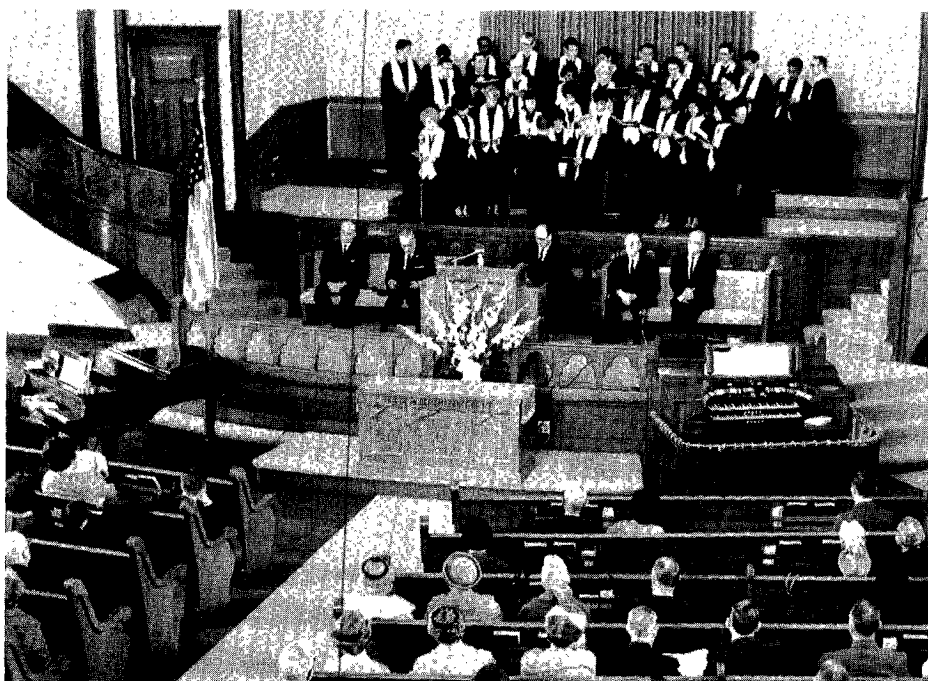
"In April, 1875, when the leading members of the San Francisco church were gathered at one of the homes, Mrs. White related a dream that had impressed her: 'I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far more promising. After a time I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work.'

"This was interpreted to mean that in San Francisco there was a great work to be done. Mrs. White urged upon the church the importance of erecting a house of worship, stating that as soon as they moved out they would see the providence of God opening the way before them. Loughborough, who was in attendance at the meeting, related: "The idea of the members of that company, who were nearly every one of them of the poor of this world, undertaking to erect a meeting house 35 by 85 feet, and that, too, in a city where the expense for a lot seemed to demand an outlay of at least \$6,000, looked indeed like a move in the dark."

"But Mr. and Mrs. White were greatly impressed with the necessity of building well in these cities. 'Oakland and San Francisco are destined to be large and growing cities,' wrote James White, 'and will be as important fields of missionary labor as can be found on the globe.'

"Mrs. White tells of their experience: 'Believers were few in number and we needed much courage and much faith to brace us for the work. We prayed much . . . and finally resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek that we might use the proceeds in this work. We wrote our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done and we helped build the churches in Oakland and San Francisco.'"—*Pioneering the Message in the Golden West*, pp. 141, 142.

The work has grown in San Francisco in the century past. But so much remains to be done. The Bay area is still a mission field requiring workers and institutions to serve the vast spiritual needs of a great population center.



On the rostrum for San Francisco's Centennial Homecoming were (from left): I. M. Vacquer, of ESDA Travel Service; Dr. Theron Lymon; J. E. Bynum, pastor; O. A. Blake, General Conference undertreasurer; and R. A. Smithwick, a former pastor in the San Francisco area.



Left: Guam delegates to the Far Eastern Island Youth Congress. On the right are E. A. Jimeno, Dr. William Robinson, Glen Sibley, and T. V. Zytoskee. Right: Elder Jimeno reads baptismal vow to the candidates, as Johannes Abelbai translates into the Palau language.

First Youth Congress in Far Eastern Island Mission

By E. A. JIMENO
MV Secretary

The first mission-wide youth congress of the Far Eastern Island Mission was conducted on the island of Koror, Palau, in the Western Caroline Islands from November 4 to 8.

A well-planned daily program was provided. The Morning Watch service at six o'clock in the morning began the activities of the day. T. V. Zytoskee, R. J. Aldridge, and E. A. Jimeno took turns in bringing the messages at the eight o'clock devotional service each morning. The leadership training course was conducted by Glen Sibley, Lowell Hagele, T. V. Zytoskee, C. L. Shankel, and E. A. Jimeno. Elder Shankel, president of the Far Eastern Island Mission, gave a series of studies at the youth evangelism hour. The nightly services were devoted to evangelistic meetings, also conducted by Elder Shankel.

On the closing night 97 young people were invested in the different MV Classes and 75 were graduated from the Leadership Course. The climax of this gathering was the baptism of six youth.

The inspiration of these meetings will long be felt in the lives of those who fellowshiped together. This gathering was a turning point in the lives of some, inspiring them to be better Christians and to witness for Christ as they returned to their island home.

The Far Eastern Division office was represented by T. V. Zytoskee, acting educational secretary, and from the Far Eastern Island Mission office were C. L. Shankel, president; E. A. Jimeno, MV secretary; A. E. Hackett, Glen Sibley, Lowell Hagele, and Dr. William Robinson.

Japan College Conducts Evangelistic Crusade

By NORMAN R. GULLEY
Chairman, Theology Department

The first campus-wide evangelistic crusade at Japan Missionary College was conducted not long ago by Hiroshi Shibata, a Bible teacher with some eight years of field evangelism experience.

Helping him were 45 members of his public-evangelism class; Isao Ueda, associate director; and Brethren Kanazawa and Noguchi, student leaders.

Rather than conduct a campaign in just one surrounding community, they decided to hold an on-campus crusade for the non-Christian high school students and non-Christian friends who could come to the meetings from surrounding villages.

This five-night campaign attracted an average of 330 per night, with some 200 never missing a meeting. Of these, 50 to 60 were non-Christians from the campus and 50 came from outside, the vast majority of whom were non-Christian. And the students who came did so because of real interest; attendance was completely voluntary.

In preparation the students had made beautiful advertising materials, including posters, streamers, announcement stands, and even a wind-operated display device. Attractive handbills were distributed by students in front of the station to catch

the people at 7:00 A.M. as they went to work, and again at night as the crowds returned. Night after night the chapel was well filled!

Equipped with beautiful slides and well-planned black light, Evangelist Shibata effectively presented practical topics for his listeners. "Victory Over Fate," "Your True Security," "The Man Who Opened the Future," "The Rule of Victorious Living," and "The Only Way to Glory" were his topics.

During and after the campaign, bands of youth visited every non-Adventist student. More than 50 big-brother teams chosen before the opening night each took an individual high school non-Christian as his burden. Village bands visited the scattered territory to tell about the meetings and later bring the people by microbus. A car with loud-speaker toured the villages announcing the program.

And what were the results? Thirty-four students and 21 neighbors from off campus decided to join the baptismal class. The public-evangelism students received a practical training for their lifework, and many other students also experienced the thrill that only soul winning can bring.



Hiroshi Shibata led in the campus crusade.

Smokers' Clinics Succeed in Five Indian Cities

By JAMES M. CAMPBELL
Secretary, Northwestern India Union
and EVERET W. WITZEL, M.D.
Loma Linda University

Five-Day Plans to Stop Smoking, held in five cities of the Northwestern and Western India unions, resulted in 112 successes in overcoming the tobacco habit. Medical speaker at all five locations was Everett W. Witzel, M.D., assistant professor of anatomy on leave from Loma Linda University while serving at the Christian Medical College at Vellore, India.

Other participants in various places were D. K. Down, Northwestern India Union evangelist; Inayat M. Chand, president of a local section; L. D. Paul, temperance secretary for the Northwestern India Union; Albert C. L. Popkiss; Parker E. Howard, Upper Ganges Section temperance secretary; S. James; and Edwin Dass and Wazir Chand, translators. The clinics were arranged by Sunderaj



The Roorkee Five-Day Plan to Stop Smoking was one of five conducted by Dr. E. W. Witzel, on leave from Loma Linda University. Left: Dr. Witzel (right) gives the medical lecture while E. R. Dass translates. D. K. Down (seated), union evangelist, gave the psychological lectures. Right: Here at Roorkee 32 persons pledged to quit smoking. Other clinics were held at Jullundur, Lucknow, Poona, and Ahmadabad.

James, temperance secretary of the Southern Asia Division.

The seven-week tour by Dr. Witzel began at Roorkee, a city of 40,000, where Pastor Down was in the midst of an evangelistic effort. The smokers' clinic was here made a feature of the general meetings. Approximately 300 people including women and children attended the clinic. Of these, 32 were convinced at the close that they had made a complete break with the smoking habit.

Pastor Down, who gave the psychological talks, subsequently wrote that the Five-Day Plan was a great asset to his work there. Even a policeman on duty near the meeting place stopped smoking, though he was unable to get the facts firsthand.

A religious leader who stopped smoking during the Roorkee clinic admitted that he was skeptical at first, feeling this clinic was merely bait to entice people toward Adventism. After attending all five nights and breaking the habit, he confessed, "Adventists are doing a real service to the community."

The second plan was conducted in Jullundur, where Pastor Chand gave the psychological talks. There was an enthusiastic audience of 100 to 200, and 26 felt that they had become exsmokers. This clinic coincided with the official opening of the new Ruby Nelson Memorial Hospital of Seventh-day Adventists, under the direction of Dr. K. P. George, a Vellore graduate. Officials of the local radio station, linking the Five-Day Plan with the new hospital, recorded an interview with Dr. Witzel on the medical aspects of smoking, and breaking the habit.

L. D. Paul, union temperance secretary, accompanied Dr. Witzel to the first three clinics, and helped in some of the translating into Hindi. En route to Lucknow, they stopped at Kanpur, an industrial city, to give temperance talks requested at one of the factories.

Albert C. L. Popkiss was the psychologist for our third clinic held in Lucknow, and Parker A. Howard was the interpreter. Here 26 stated that they were confident that they had broken the habit. Again Dr. Witzel had an interview on All-India radio and presented lectures in educational institutions and factories.

The last two clinics, conducted in the

territory of the Western India Union, were smaller because only English was used. Pastor James gave the psychological talks at both. The one at Poona had excellent newspaper coverage by Mr. Shaikh, news editor of the Poona *Herald*, who had recently become an exsmoker. He had smoked approximately 70 cigarettes daily and identified himself with Bill Johnson (in the film *One in Twenty Thousand*) when J. B. Trim and Dr. Moses Dass conducted a plan in Poona six weeks earlier. Here 18 were sure of the break from "Lady Nicotine."

The fifth clinic was held in Ahmadabad, an industrial city with very few Christians. Though the attendance was small, ten people reported success in breaking the habit.

This was a pioneering tour on behalf

Condensed News

Two Young Mao Tribesmen Train As Village Workers, Enter Laos

Two Mao tribesmen recently completed a course for young village workers and are now in Laos. These young men, Nai Hoo and Nai Sawang, are fired with love and determination, desiring their people to learn of Christ. Already three candidates are ready for baptism.

Soon a teacher will be sent to open a school somewhere in Laos, probably in the city of Vientiane. Located on the banks of the mighty Mekong River, it is one of the most important centers within Laos and has vital connections with Bangkok and other Asian capitals.

V. L. BRETSCH
Departmental Secretary
Southeast Asia Union

Mayor Opens Ohio Welfare Center

Mayor John Sausser participated in the January 8 opening of the Findlay, Ohio, Health and Welfare Center.

The center is in a store building on the main street, not far from the main business district. With generous contribu-

of temperance. The age range of those signing the information sheets was 17 to 72 years (average 34). In general, it was a good class of people who attended: there were 13 students, 126 persons in services or business, and seven laborers. Seventy-seven attended from the first night onward, and 108 had tried to stop smoking before. Average consumption of cigarettes was 20 daily, with a high of 60.

Forty-five came to the clinics because of reading the handbills, 39 were invited by a friend, and 44 read the advertisement in the newspaper.

The Five-Day Clinic is a great plan, for not only is it a blessing to smokers but also to nonsmokers. One young man said: "Sir, I am a nonsmoker; however, being impressed by the lessons I have given up taking tea and meat."

tions from business people of the city, the church members remodeled the store and equipped the center.

Other participants in the opening ceremony were S. W. Burrows, Ohio Conference lay activities secretary; Edward Hugus, Hancock County welfare director; Olay Labianca, Findlay pastor; Mrs. Harlan Mutchler, director of the center; and Mrs. C. D. Thompson, State president of the Dorcas Welfare Federation.

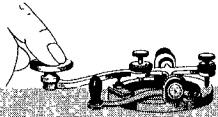
CHARLES R. BEELER
Public Relations Secretary

Principal of Bekwai Seminary Sierra Leone Mission President

Oivind Gjertsen, for four years principal of Bekwai Seminary, Ghana, has become president of the Sierra Leone Mission in West Africa. He follows B. S. Christensen, who recently accepted a call to become president of the Northern Nigerian Mission.

Under the leadership of Pastor Christensen during the past four and a half years, the Sierra Leone Mission has grown in membership from 1,400 to 3,000. Five thousand attend Sabbath school, and 3,467 students are enrolled in 23 primary schools. In addition, the mission has two secondary schools and one hospital.

PEKKA POHJALA



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

- Seven persons who were baptized recently in the Saranac Lake district (New York) have joined the Plattsburgh company. Joseph Twing is district leader. Much of the credit for finding and preparing these new members goes to Mr. and Mrs. Richard Larrabee, who have worked to build up God's kingdom in Plattsburgh.
- Students of Greater New York Academy have a new gymnasium. It was formerly a welfare depot building next to the school. The transformation of the interior took place under the guidance of Jerry Little, conference builder.



Canadian Union

Reported by
Pearl Browning

- Albert Grabo, publishing secretary of the Maritime Conference, reports that total deliveries of five literature evangelists last year amounted to \$41,015.70. This is a 24 per cent increase over the previous year's deliveries.
- The Corkum Brothers evangelistic team recently baptized four new converts in Fredericton, New Brunswick. John C. Christison, pastor of the Bridgewater, Nova Scotia, district, also reported the baptism of Mrs. Bruce Wade, a Voice of Prophecy Bible school student.
- On February 9 a one and a half ton Diesel engine was installed in the mission launch *Northern Light*. This motor vessel is operated by the British Columbia Conference and will be launched in May.
- The Courtney-Campbell River company of British Columbia have just purchased a corner lot on which to erect their new chapel.
- The new church in Nanaimo, British Columbia, was dedicated February 18. The speaker was J. W. Bothe, Canadian Union Conference president, and the Act of Dedication was conducted by the church pastor, G. C. Smedley.



Columbia Union

Reported by
Morten Juberg

- More than 100 Pennsylvania Pathfinder leaders and their assistants met at the Mifflintown church, January 15. Coming at their own expense from churches all over Pennsylvania, they met with E. M. Peterson, Columbia Union MV secretary, and Dale Ingersoll, Pennsyl-

vania Conference MV leader, to discuss ideas and lay plans for their clubs. Horace Beckner, conference stewardship secretary, conducted the morning devotional.

- The Norfolk church, Virginia, recently celebrated its fiftieth anniversary. The speaker was Cree Sandefur, president of the Columbia Union Conference.
- Lillian Whitefield has been honored as the teacher who has taught the longest in New Jersey church schools. A teacher of the Cape May Court House school, she is completing her thirty-seventh year as a teacher. The main speaker of the evening was Edmund Peterson, MV secretary for the Columbia Union Conference.
- Kim Vallis, a ninth-grade student at Pine Forge Academy in the Allegheny East Conference, captured first prize in the annual temperance oratorical contest, held on the school campus.



Lake Union

Reported by
Mrs. Mildred Wade

- Mr. and Mrs. Samuel R. Hughes, members of the church at Holly, Michigan, have always participated in the Investment program. Even though he is now a retired worker of the Adelpian Academy Mill and Mrs. Hughes is not in good health, each year they plant their three-quarter-acre garden, and have a good amount for investment from their harvest. They turned in \$225.74 for 1966, more than double the largest amount they had ever raised before.
- Members of the Coldwater-Quincy church in Michigan celebrated their Ingathering victory dinner with the help of their mayor, Marion Pillsbury, and other civic leaders. The mayor praised the world work of Adventists, particularly



California Church Dedicated

The Temple City, California, Seventh-day Adventist church was dedicated Sabbath, January 21. Dedication of the \$500,000 sanctuary concluded a three-year construction and furnishing period.

Participants were union president R. R. Bietz, who organized the church in 1953 when he was president of the Southern California Conference, and A. G. Munson, W. D. Walton, and C. C. Kott of the union staff. H. C. Retzer, president; H. L. Calkins, secretary and former pastor of the church; and A. W. Hamra—all of the Southern California Conference—also assisted in the services. H. M. S. Richards, of the Voice of Prophecy, gave the dedicatory prayer.

The new pastor is A. Russel Hagen; his associates are Robert Kitto and Russell Winders. The congregation numbers nearly 500.

The 80-foot carillon tower plays periodically on Sabbath and during the week.

WERNER E. CARLSON

their local welfare endeavors. He stated that "Adventists are doing 400 per cent more to help others than the average citizen of this city." He felt he was in a position to make this comparison because he backs many benevolent projects. The program was directed by the new pastor, Woodson Walker, and George Schoun, lay activities leader. Arthur Covell, pastor until December, was also present. With a goal of \$1,900, they raised \$2,454.87.

► Members of the Swedish church in Chicago have recently changed the name of their church to the Austin Seventh-day Adventist church. For more than 50 years the members have worked primarily for the Scandinavian population of Chicago. However, they have decided to expand their efforts and not to limit themselves to any specific language group. All their services are now in English.

► Members of the Irvington church in Indianapolis, Indiana, with their pastor, W. R. Howard, have placed 124 gift Bibles. One new member, Rolland Campbell, who was baptized last June, has personally placed 29 Bibles. He has also enrolled the mayor of Shelbyville in the Bible Speaks program. The pastor recently presented Mr. Campbell with a Jasper Wayne Award for his outstanding work in the Ingathering. He did not confine his efforts to his own church but helped neighboring churches to reach their goals.

► The Go-Tell soul-winning program at the Independence Boulevard church in Detroit has just graduated its third class. More than 60 persons received diplomas and Bibles. S. D. Meyers, pastor of the Shiloh church in Chicago, was the guest speaker. Patrick Nelson, lay activities leader, and Louis Johnson, the Go-Tell director, have worked with the pastor, Russell Bates, in this program.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Students of Spokane Junior Academy used their annual Christmas program to finance an unusual gift—a new saddle for the Lariat Boys' Ranch, a laymen's project at Stapleton, Nebraska.

► The Bristol Bay Mission School, at Aleknagik, Alaska, recently put into operation a 25 kva generator powered by a caterpillar D-6 engine. This provides adequate power for all school needs. William Crow, the engineer, installed the system.

► The Fairbanks, Alaska, Arctic Tern Pathfinder Club, directed by Ralph Archer, recently arranged several displays of hobbies and crafts, as well as food booths, for the first Pathfinder Fair of Fairbanks. Not only did the club invite church members but four Pathfinder girls, in subzero weather, distributed special invitations in nearby Island Homes.

► During the recent union conference session in Portland, Oregon, the following administrators of Walla Walla College were re-elected for the coming

quadrennium: W. J. Hackett, chairman of the board of trustees; William H. Shephard, college president; R. H. Brown, vice-president; W. E. Anderson, business manager; and H. L. Rasmussen, academic dean.

► The new health and welfare service center of the Meadow Glade church in Battle Ground, Washington, opened February 7. After the official opening by Mayor E. P. Bechtold, city and Oregon Conference officials along with other visitors entered the meeting room for the dedication ceremony, under the direction of the pastor, N. R. Johnson. The \$45,000 cement-block-and-frame structure, 47' by 92', has a complete kitchen; a utility room with washer, dryer, and refrigerator; two dressing rooms; and spacious clothing room and work areas.

► Students of the Milton-Stateline School in the Upper Columbia Conference contributed \$267.74 for this year's Faith for Today valentine offering. Luke E. Bunch, principal of the school, presented the check for the offering to Estel D. C. Richardson, chairman of the school board.

► Ministerial intern sponsorships in the Oregon Conference have been granted to John D. Trude, Salem; Charles Brown, Milwaukie; Loren Fenton, Portland; and Don Long, Kansas City, Missouri.



Northern Union

Reported by
L. H. Netteburg

► Watertown, North Dakota, members are actively engaged in the Bible Speaks program. They have distributed 85 Protestant and 14 Catholic Bibles, with 25 of the recipients having already completed the course. Fifteen are being given personal studies.

► D. C. Perry, Red Shirt Mission, South Dakota, has reported 38 people in attendance at the Bible Speaks follow-up services in the Red Shirt church.

► For the past four years Walter Fleming, of the Stillwater, Minnesota, church, has carried on a literature project at a motel near Stillwater. He places a copy of *Signs of the Times* and *Your Bible and You* in each of the seven motel rooms with a note letting the reader know that he may take the book with him, and suggesting that he leave a dollar for a replacement copy.



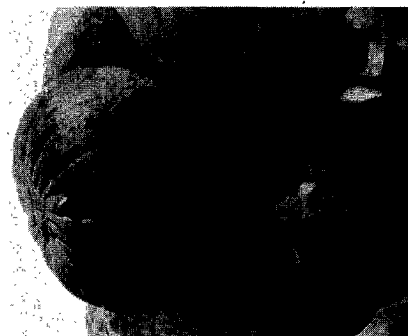
Pacific Union

Reported by
Mrs. Margaret Follett

► Students of San Gabriel Academy recently pledged to raise \$2,000 to buy a walk-in freezer for the Navajo Mission School at Holbrook, Arizona.

► In Reno, Nevada, where Faith for Today is telecast over Station KOLO, the elementary students of Reno Junior Academy formed the FFT valentine drive and brought in more than \$46 instead of exchanging valentine cards.

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Southern Union

Reported by
Oscar L. Heinrich

► Wallace Whitehead, of Greenville, Mississippi, was chosen layman of the year by the lay activities department of the South Central Conference. He was selected because of his outstanding service to the church in all phases of lay work, including Bible studies, Sabbath school participation and attendance, In-gathering work, bringing visitors to services, and souls won. He is a retired literature evangelist.

► Ministers of the West Indies Union Mission who baptized more than 100 persons in 1966 were honored guests of the South Atlantic Conference at a workers' meeting held the last of January in Atlanta, Georgia.

► G. R. Nash, of the General Conference, and B. J. Liebelt, of the union Sabbath school department, conducted four soul-winning Sabbath school rallies in the Kentucky-Tennessee Conference in early February. They were held in the Memphis First, Madison Campus, St. Matthews, and London churches.

► A new chapel with a seating capacity of 325 was opened Friday evening, February 10, at Wildwood Institute, in the Chattanooga, Tennessee, area.

► Twenty-one persons made their decision to join the church during the Friday night and Sabbath morning calls that closed evangelistic meetings held in the Highland church at Apopka, Florida, by S. L. Dombrosky, pastor of the Orlando Sanitarium church.

vocational nursing was approved one year ago.

► V. W. Schoen, of the General Conference Lay Activities Department, has recently completed a lay instructors' training school in Oklahoma City. Instruction given included subjects in the art of obtaining decisions, Bible doctrines, denominational history, principles of leadership, and methods of lay evangelism.



Oswell Gordon, pastor, Bridgeport, Connecticut (Northeastern), from Panama.

Nelson Evans, pastor, Glens Falls district (New York), formerly principal of the Albany-Schenectady-Troy Intermediate School.

Marsha Kendall, receptionist-secretary, Kansas Conference office, from Denver, Colorado.

Kermit Netteburg, English teacher, Campion Academy (Colorado), entering the work from Union College.

A. J. Mustard, pastor, Victoria district (British Columbia), from Toronto, Ontario.



Arizona Ordination

D. C. Butherus, president of the Arizona Conference, extends the hand of welcome to Roger Bierwagen, who was ordained to the gospel ministry at the 1966 Arizona camp meeting. With them are R. R. Bietz, president of the Pacific Union Conference, and Mrs. Bierwagen.

Speaker for the ordination service was W. A. Fagal, program director and speaker of Faith for Today. The ordination prayer was offered by O. T. Garner, associate pastor of the Coolidge, Arizona, church. The charge was given by Elder Bietz, and the welcome by Elder Butherus.

Elder Bierwagen is pastor of the Bisbee and Douglas churches.

G. H. FRIEDRICH
Departmental Secretary
Arizona Conference

Granville Richards, assistant publishing department secretary (Potomac), from work as a literature evangelist.

E. E. Jensen, business manager, Penang Sanitarium and Hospital, Malaya; formerly secretary, Japan Union Mission.

James M. Davis, educational secretary, Wisconsin; formerly educational secretary, Northern New England Conference.

From Home Base to Front Line

Carolyn Jean Sibley left San Francisco, California, January 24, for Singapore. Miss Sibley has been on furlough from South America and is now transferring to the Far Eastern Division. She will serve as an office secretary in the division office.

Mr. and Mrs. Eugene W. Rau and three children left Los Angeles, California, February 17, returning to Singapore after furlough. Before marriage, Mrs. Rau's name was Elizabeth Lou Preyer. Mr. Rau is to serve as science teacher and dean in Southeast Asia Union College.

Barbara Lucile Hoar, of Mobile, Alabama, left Toronto, Ontario, February 22, going to Thailand. Miss Hoar is to be an elementary teacher at the Bangkok Sanitarium and Hospital.

Mr. and Mrs. Ariel Eloy Schmidt and two children, of South Lancaster, Massachusetts, left Miami, Florida, February 24 for Puerto Rico. Mrs. Schmidt's name before marriage was Margarita Enid Capriles. Mr. Schmidt is to be associate press manager at Antillian College.

Dr. and Mrs. C. A. Ninan and daughter, who have been in the United States for study, left Los Angeles, California, February 24, returning to India. Dr. Ninan will serve as a physician in the Giffard Memorial Hospital at Nuzvid.

Mr. and Mrs. Minoru Inada and two children sailed from San Francisco, California, on the S.S. *Sukura*, February 25, returning to Japan following studies at Andrews University and Southern Missionary College. Mr. Inada is to connect with Japan Missionary College.

Dr. and Mrs. Benjamin E. Herndon, of Corona, California, left Seattle, Washington, February 26, en route to Thailand. Dr. Herndon is to be a relief doctor at the Bangkok Sanitarium and Hospital.

Elder and Mrs. James T. Bradfield and three children left Washington, D.C., February 28, returning to Uganda after furlough. The maiden name of Mrs. Bradfield was Carol Louise Amb. Elder Bradfield will be principal of Bugema Missionary College.

Australasian Division

Mr. and Mrs. W. P. Truscott have accepted an appointment to Beulah College in Tonga. Mr. Truscott, who graduated from the teaching course at Avondale College in 1966, will teach in the secondary grades at the college.

I. C. Whitson, a teacher at the Wahroonga school, responded to a call to the Jones Missionary College at Rabaul, in the Bismarck-Solomons Union Mission. He began his duties January 15.

C. O. FRANZ



Southwestern Union

Reported by
J. N. Morgan

► The Oklahoma Conference has reported \$140,263.17 in literature deliveries during 1966. This is a \$50,000 gain over the previous year. Thirteen persons were baptized as a result of the literature work.

► Lee Hadley, of Tulsa, Oklahoma, reports the conclusion of a six-week effort in the Tulsa church. Seventeen persons have been baptized.

► Dr. Graham Maxwell, director of the department of religion at Loma Linda University, was special guest speaker for a three-day prayer and Bible study convocation for the Texas Conference in January. Dr. Maxwell's messages touched on every aspect of Christian living and set the tone for the thrust to be made by Texas Conference workers during 1967.

► Seven persons received diplomas and pins in graduation exercises at Hays County Memorial Hospital School of Vocational Nursing, January 15, in San Marcos, Texas. Dr. Philip Nelson, of the General Conference, was present for this first graduation exercise. This school of

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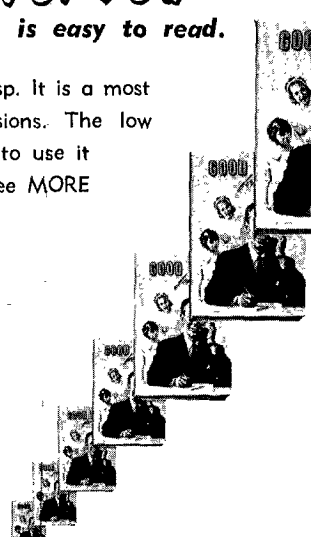
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1967 CAMP MEETING SCHEDULE

Atlantic Union

Greater New York English, Berkshire Camp, Wingdale	June 29-July 8
Spanish, Berkshire Camp, Wingdale	July 9-15
New York Union Springs Academy Union Springs	June 30-July 8
Northeastern Camp Victory Lake Hyde Park, New York	June 30-July 8
Northern New England Pine Tree Academy, Freeport, Maine	June 29-July 8
Southern New England South Lancaster, Massachusetts	June 29-July 8

Canadian Union

Alberta Canadian Union College, Lacombe	July 14-22
Peace River and Beauvallon, Lacombe	July 27-30
British Columbia Hope, British Columbia, SDA Campground Nelson Street	July 21-29
Manitoba-Saskatchewan Saskatoon, Saskatchewan, SDA Campground Herman Avenue	July 7-15
Clear Lake, Manitoba, SDA Campground Riding Mountain National Park	July 19-23
Maritime Pugwash, Nova Scotia Gulf Shore Road	August 4-12
Newfoundland St. John's SDA Church Queen's Road	August 11-13
Ontario-Quebec Oshawa, Ontario 1148 King Street East	June 30-July 8

Central Union

Central States Edwardsville, Kansas, Camp Shady Hill 8726 Osage Drive	June 15-24
Colorado Campion Academy, Loveland	June 23-July 1
Kansas Enterprise Academy, Enterprise	May 31-June 3
Missouri Sunnydale Academy, Centralia	June 16-24
Nebraska Platte Valley Academy, Shelton	June 6-11
Wyoming Mills Spring Camp, Near Casper	July 12-16

Columbia Union

Allegheny East Pine Forge Academy, Pine Forge Pennsylvania	June 29-July 9
Allegheny West Mount Vernon Academy, Mount Vernon Ohio	July 2-9
Chesapeake Catonsville, Maryland 24 Fustings Avenue	June 22-July 1
New Jersey Tranquility	July 21-29
Ohio Mount Vernon Academy Mount Vernon	June 22-July 1
Pennsylvania Warren	June 16, 17
Somerses (Church of God Campground)	June 23, 24
Blue Mountain Academy, Hamburg	June 30, July 1
Potomac Shenandoah Valley Academy, New Market Virginia	June 8-17
West Virginia Parkersburg	June 9-17

Lake Union

Illinois Broadview Academy, LaFox	June 9-17
Little Grassy Lake, Makanda	August 9-12
Indiana Indiana Academy, Cicero	June 16-24
Lake Region Cassopolis, Michigan	June 29-July 8
Michigan Grand Ledge (SDA Campground)	July 27-August 5
Wisconsin Portage	July 20-29

North Pacific

Idaho Gem State Academy, Caldwell	June 14-24
Montana Mount Ellis Academy, Bozeman	June 21-July 1
Oregon Gladstone	July 5-15
Milo	June 7-11
Upper Columbia Walla Walla, Washington	June 7-17
Washington Auburn Academy, Auburn	July 12-22

Northern Union

Iowa Oak Park Academy, Nevada	June 9-17
Minnesota Hutchinson	June 23-July 1
North Dakota Harvey	June 16-24
South Dakota Huron	June 9-17

Pacific Union

Arizona Prescott	August 3-12
Central California Soquel	August 3-12
Hawaii Honolulu (State-wide)	September 8, 9
Kaui	September 29, 30
Mau	September 1, 2
Molokai-Lanai	September 15, 16
September 22, 23	
Nevada-Utah Bishop, California	May 12, 14
Lake Tahoe	July 7, 8
Monument Valley	July 14-16
Provo, Utah	July 26-30
Northern California Fortuna	August 1-5
Soquel	August 17-26
Southeastern California San Bernardino	April 7, 8
Southern California Lynwood and Los Angeles	April 12-15

Southern Union

Alabama-Mississippi Bass Memorial Academy Lumberton, Mississippi	June 2-10
Carolina Mount Pisgah Academy, Candler North Carolina	June 23-July 1
Florida Forest Lake Academy, Maitland	June 7-11
Georgia-Cumberland Albany, Georgia	June 3
Atlanta, Georgia	June 10
Southern Missionary College Collegedale, Tennessee	June 17
Greeneville, Tennessee	June 24
(Regional meetings, weekends)	
Kentucky-Tennessee Highland Academy Portland, Tennessee	June 2-10
South Atlantic Conference Camp, Hawthorne, Florida	June 15-24
South Central Oakwood College Huntsville, Alabama	June 8-17

Southwestern Union

Arkansas-Louisiana Baton Rouge, Louisiana	June 1-3
Gentry, Arkansas	June 7-10
Oklahoma Oklahoma City	July 28-August 5
Southwest Region Jarvis College, Hawkins, Texas	June 2-10
Texas Southwestern Union College, Keene	June 2-10
Texico Albuquerque, New Mexico	June 16-24

NOTICES

Correction

The Southern Union Conference advises us that their brief news item in the February 16 issue crediting the Nashville Bordeaux Sabbath school with \$17,000 for investment in 1966 should have read \$1,700.

Constituency Meeting of Andrews University

By action of the board of trustees of Andrews University a regular quadrennial meeting of the constituency of Andrews University will be held at 10:00 A.M. on May 2, 1967, in Plankinton Hall, Auditorium-Arena, Milwaukee, Wisconsin. The purpose of the meeting is to elect a board of trustees, to amend the Articles of Incorporation and the Bylaws, particularly as they define the constituency of the corporation, and to do such other business as may be necessary. All duly elected and seated delegates to the session of the Lake Union Conference of Seventh-day Adventists are members of the Andrews University Corporation.

RICHARD HAMMILL, *President*

Review and Herald Publishing Association Quadrennial Meeting

Notice is hereby given that the third quadrennial meeting (forty-eighth meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the auditorium of the Review and Herald Publishing Association, Takoma Park, D.C., at 9:00 A.M., April 25, 1967, for the election of 19 trustees for the period of four years to take the place of those whose terms of office expire at that time, and for the transaction of such items of business as may properly come before the meeting.

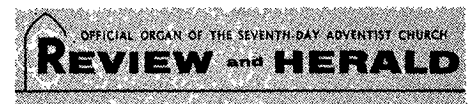
The members of this corporation consist of the trustees of this corporation, the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day

Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the union publishing department secretaries and union lay activities secretaries of the above-named union conferences of Seventh-day Adventists, the publishing department secretaries, lay activities department secretaries, and Book and Bible House managers within the territory of the above-named union conferences of Seventh-day Adventists, the editors, associate and assistant editors employed by the Review and Herald Publishing Association, department heads, associate and assistant department heads, the foremen of the institution, such employees of the institution as have rendered ten years of service in this institution, including service for its allied publishing associations or other denominational service, and have been accepted as members by a majority vote of the constituency at any regular meeting for such time as they continue as employees, and such persons as have received certificates of membership in the association.

By order of the board of trustees.
THEODORE CARCICH, *President*
M. E. DAWSON, *Secretary*

Church Calendar

Winning Souls With Missionary Magazines	April 1-8
Church Missionary Offering	April 1
Loma Linda University Offering	April 8
Health and Welfare Evangelism	May 6
Church Missionary Offering	May 6
Famine Relief Offering	May 13
Spirit of Prophecy Day	May 13
North American Missions	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Church Missionary Offering	June 3



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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News of Note

Trans-Africa Division Reports Large 1966 Gain

Trans-Africa reports more than 30,000 new members for 1966.

A recent letter from M. E. Lind, secretary of the division, says:

"In spite of the frustrating situation confronting us here in the Trans-Africa Division, the Lord has graciously blessed our soul-winning efforts. During the year 1966, 28,544 souls were baptized, and 1,549 were added on profession of faith. Our division membership now stands at 260,399."

Southwestern Union Makes Great Plans

The Southwestern Union Conference session held at Galveston, Texas, March 13 and 14 re-elected B. E. Leach as its president for the ensuing quadrennium.

Two changes were made in departmental leadership. Wayne Thurber, now principal of Valley Grande Academy in Weslaco, Texas, was elected education secretary to replace R. A. Nesmith, who is retiring after a long career as an educator. J. N. Hunt of Trans-Africa was invited to replace J. T. Welch as publishing secretary. Elder Hunt is returning to his homeland for educational reasons.

Others re-elected were: K. C. Beem, secretary-treasurer; B. L. Cook, auditor; J. N. Morgan, public relations, religious liberty, and medical; G. M. Schram, lay activities, Sabbath school, and radio-TV; H. E. Haas, MV and temperance; H. D. Burbank, conference association; Eldon Walter, ministerial association; W. W. Welborn, director, Home Health Education Service.

D. W. HUNTER

Three Pacific Conferences Hold Biennial Sessions

Three conferences of the Pacific Union re-elected their former presidents for the coming two years during constituency sessions early in March. They are H. C. Retzer (Southern California), D. E. Dirksen (Nevada-Utah), and James E. Chase (Northern California).

In Northern California, S. R. Jayne, formerly assistant to the president, became secretary, and former secretary-treasurer E. A. Schmidt was chosen treasurer. In Nevada-Utah, Gerald Lashier was re-elected secretary-treasurer, and in Southern California, Harold L. Calkins and A. W. Hamra were re-elected secretary and treasurer, respectively.

The Northern California Conference constituency met at Rio Lindo Academy near Healdsburg, March 5. Reports given revealed a membership of 22,129.

The Nevada-Utah Conference constituency met March 9 in the Reno, Nevada, church. Growth was shown in all reports prepared by the leaders of this unique

field. The religious liberty department reported the possible passing of Sunday blue laws in Nevada and Utah.

All departmental secretaries and the Book and Bible House manager were re-elected.

Some 650 Southern California delegates, gathered at the Vallejo Drive church in Glendale, March 12, heard that 2,629 members were added to the Advent family's 88 churches there through baptism and profession of faith during the past two years.

Two new churches officially joined the conference at this session—the Aliso Community Seventh-day Adventist church and the Pico Rivers Seventh-day Adventist church.

W. D. WALTON, Secretary
Pacific Union Conference

Loma Linda's Contribution to Denominational Program

Approximately 500 graduates of the School of Medicine are serving, or have served, in overseas hospitals and clinics. Division president Paul Eldridge writes: "Loma Linda University graduates are the lifeline of our missionary program in the Far Eastern Division."

Among the 99 active graduates of the Master of Science program in nursing, 89 per cent occupy leadership positions: 33 per cent in administration, 38 per cent in teaching, and 18 per cent in supervision.

A survey was recently conducted in 27 North American conferences regarding graduates of the Loma Linda schools of medicine and dentistry which revealed that 90 per cent of the total are church members (many conferences report 100 per cent as faithful), 75 per cent actively participate in church services, 80 per cent give consistent financial support.

It is conservatively estimated that the Loma Linda graduates of North America, in addition to the value of their influence, contribute to the church through tithes and offerings \$10 million to \$12 million annually.

One Midwestern conference president, writing of Loma Linda graduates, said: "We wish we had ten times as many as at present. Most of them are fine leaders in the local churches and a real help to the pastors in evangelism."

M. V. CAMPBELL

Far Eastern Academy Youth Set Their Eyes on Ministry

One of the high lights of a Bible Camp held at Port Dixon, Malaya, for students of Far Eastern Academy was the response of 31 young men to an appeal for those willing to become ministers of the gospel.

The camp, lasting a week, included a Bible forum and discussion groups in each day's program. E. L. Minchin, guest

speaker from the General Conference, led out in a testimony service on Friday night. G. J. Bertochini, MV secretary of the Far Eastern Division, writes that this Bible camp has had a lasting effect on the campus in a new outlook, dedication, and higher standards.

The Far Eastern Division Council, in session recently, adopted outstanding MV TARGET goals: for 1967, 18,000 projects and 9,000 baptisms; for 1966-1970, 80,000 projects and 40,000 baptisms.

THEODORE LUCAS

Study Guide Prepared for Counsels on Diet and Foods

A study guide to the popular book *Counsels on Diet and Foods* is just off the press (Review and Herald Publishing Association). Titled *Prosper and Be in Health*, this 60-page pamphlet is issued jointly by the Medical Department of the General Conference and the Ellen G. White Estate. It may be used at home or in joint study sessions conducted in many of our churches now engaged in the Church Reading Fellowship Plan.

The book *Counsels on Diet and Foods* is among the most widely distributed Spirit of Prophecy volumes designed particularly for church members, and is a volume glowingly referred to by Dr. Clive McCay while professor of nutrition at Cornell University, and Paul Harvey, noted radio commentator.

Prosper and Be in Health, the new study guide, does not interpret the messages relating to the food we eat. It does encourage thoughtful study of the inspired counsels which may lead to a greater enjoyment of life and even an increase in the length of life itself.

ARTHUR L. WHITE

Vacation Bible Schools Circle the Globe in 1966

Every union conference in North America and every overseas division participated in the Vacation Bible School program during 1966.

In North America 67,110 children attended 978 schools, and in the overseas divisions there were 225,600 pupils enrolled in 1,974 schools, making a total of 2,952 Vacation Bible Schools with 292,710 pupils enrolled. As a result of these schools, 438 baptisms have been reported.

Those joining the regular Sabbath school number 4,216, and 10,999 are enrolled in branch Sabbath schools as a result of these Vacation Bible Schools held last summer. Thousands of others are enrolled in the Bible correspondence course, and hundreds of parents are interested in our message of a soon-coming Saviour.

FERNON D. RETZER

World Literature Sales Grow

During 1966, literature evangelists around the world delivered books and magazines valued at \$21,303,695. This was \$1,720,083 more than in 1965.

HERBERT WHITE