

# REVIEW

## and Herald

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# Excavations at Biblical Succoth and Zarethan

By SIEGFRIED H. HORN

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**I**N RECENT years excavations have been carried out at two prominent ancient sites in the central Jordan Valley. The first of these expeditions began its work at *Deir 'alla* in 1960 under the direction of Prof. H. J. Franken of the Leiden University of Holland. This site lies near the Jabbok where this river turns to the south before it enters the Jordan at Adamah. *Deir 'alla*, a prominent tell that rises about 90 feet above the surrounding plain, has for a long time been identified with Biblical Succoth.

About seven miles to the north of *Deir 'alla*, Prof. J. B. Pritchard of the University Museum of Philadelphia began excavations at *Tell es-Sa'idiyeh* in 1964. This mound is even higher than *Deir 'alla*, and rises about 120 feet above the surrounding plain. It has generally been identified with the Biblical city of Zarethan.

The two cities are mentioned together in 1 Kings 7:45, 46 and 2 Chronicles 4:16, 17, in connection with the metallurgical activities of King Solomon, who had all bronze objects for the Temple in Jerusalem cast in foundries between Succoth and Zarethan. The city of Zarethan is mentioned in only one other text,

Joshua 3:16, as the site in whose vicinity the blocking of the Jordan occurred in the days of Joshua, thus making it possible for the children of Israel to cross the Jordan on dry foot.

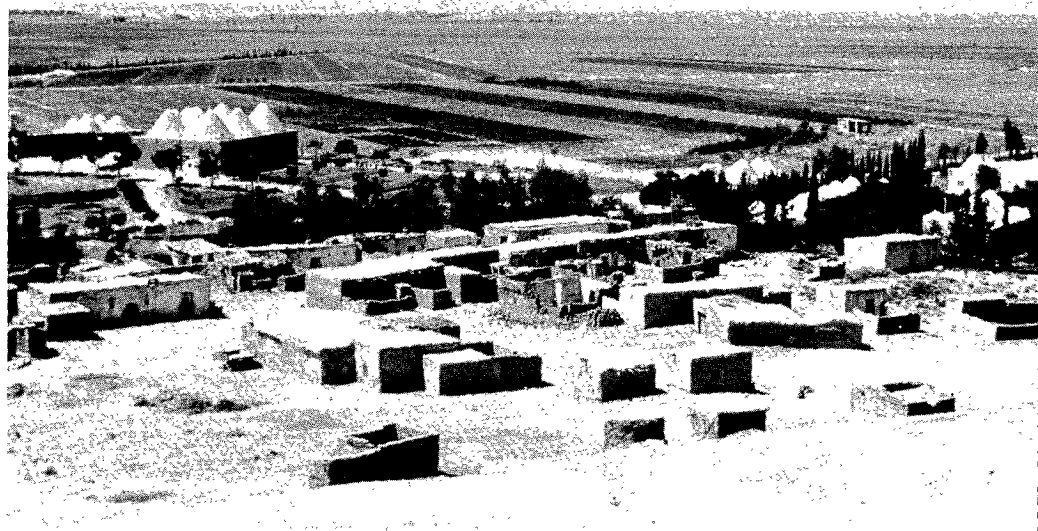
On the other hand, Succoth is mentioned in several Biblical passages. First, it appears in the Jacob narrative. When Jacob returned to Canaan after a 20-year stay in Mesopotamia he stopped briefly at the Jabbok and built temporary sheepfolds on a site that from this fact received the name

Succoth, meaning "booths" (Gen. 33:17). The city is again mentioned after the invasion of the country by the Israelites under Moses. It had belonged to the Amorite kingdom of Heshbon, but after its conquest by the Israelites it was assigned to the tribe of Gad (Joshua 13:27). In the period of the Judges its citizens played a despicable role by refusing to support Gideon and his warriors with food when they pursued the defeated Midianites. For this selfish behavior they received a severe punishment after Gideon's return from his victorious campaign (Judges 8:5-16).

Before discussing the results of the recent excavations, we can report at the outset that the archeological discoveries made at both sites, *Deir 'alla* as well as *Tell es-Sa'idiyeh*, already have produced evidence that supports the identification of *Deir 'alla* with Biblical Succoth and of *Tell es-Sa'idiyeh* with Zarethan.

### *Deir 'alla*

Thus far, four seasons of excavations have been carried out at *Deir 'alla*. They have shown that the city  
(Please turn to page 8)



PHOTOS BY S. H. HORN

*The village of Deir 'alla as seen from the top of the mound on which excavation of the Biblical city of Succoth is being conducted.*

# Discerning the Will of God

By DONALD G. REYNOLDS  
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A HIGH school classmate and friend of mine passed away a few months ago. After his death the family said, "We must accept it. It is the will of God." The family had taken my friend to medical specialists. They had taken advantage of all medical research and scientific studies to fight the dreaded disease. But in the end, all of this had failed; and their response was, "This is the will of God."

If, indeed, this were so, then in all of the family's efforts to save my friend's life they had been fighting against the will of God. If he had recovered, I am sure they would have thought this to be the will of God. It would have to be one way or the other.

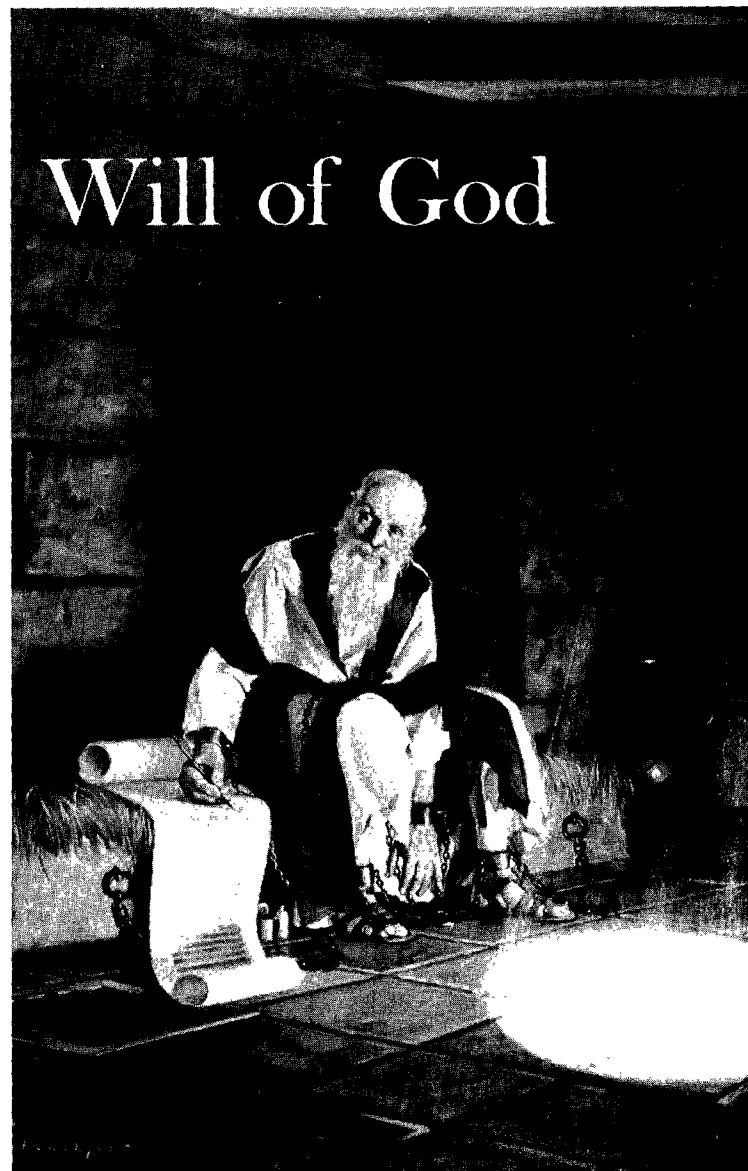
The phrase "the will of God" is grossly misunderstood and misused, and as a result many Christians are bewildered and confused as to what God's will really is. I believe it is vital for us to sense anew His will and how it applies to each of us. "The first great lesson in all education is to know and understand the will of God. We should bring into every day of life the effort to gain this knowledge."—*Child Guidance*, p. 293.

A young father and mother came to me some months ago and asked that I take the service for their first-born and only son, less than a year old. Heartbroken and near despair, the husband said, "We must submit to the will of God, but if only the doctor had come in time he could have saved our baby." If the doctor had come in time, would he have been able to outwit the will of God? How does Scripture answer this conflict in concepts? "Even so it is *not* the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14).

We may not always agree with Dr. Leslie D. Weatherhead, but I like his threefold observation on the will of God. He speaks of the "intentional will of God, the circumstantial will of God, and the ultimate will of God." Our confusion arises when we use the term "the will of God" to cover all three without making any distinction between them.

In the experience of the apostle Paul we discover the necessity of such a distinction. Was it God's intention from the beginning that Paul be beaten, imprisoned, and finally beheaded in Rome? No! It was His intention that men should follow him, not kill him.

It was the intention of God that Paul should proclaim His message in Rome. At the apostle's conversion the Lord had said, "He is a chosen vessel unto me, to bear my name



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JES SCHLAJKER, N.A., ARTIST

**As a prisoner Paul reflected on many perplexing experiences, in all of which he could discern God's will at work in his life.**

before the Gentiles, and kings, and the children of Israel," and later He told Paul, "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Paul was ready and willing to fulfill this commission, for he declared, "I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). But circumstances wrought by men's evil hearts opposed Paul, and he was compelled either to be beaten for the gospel or to run away from it. Thus his imprisonment was the circumstantial will of God. It came as a result of the evil and wickedness of men.

Within this story we find also the ultimate will of God, for His full purposes were carried out in spite of evil circumstances. Though it was not God's intentional will for Paul to go to Rome as a prisoner, His ultimate will was carried out; for Paul preached the gospel from Caesar's household to the city's suburbs. It was the same goal as

would have been reached if the intentional will of God had been carried out without interruption of evil circumstances.

### The Intentional Will of God

We must realize that the will of man may, for a time, defeat the intentional will of God. If this were not so, then man would have no real freedom at all. "All evil that is temporarily successful, temporarily defeats God." Referring again to our first illustration, I could have said to my friend's wife, "Your husband's death is not God's will at all. It is the fruit of human ignorance, for if we spent as much on medical research as we spend on satellites, rockets, and missiles, his life could have been saved." It was not the moment to say it, but one could not help thinking it.

Walk down a street in the slums of Los Angeles, or visit a jungle village in an underdeveloped country where men's lives and services are a means to other men's ends, and where diseases of body and distortion of mind are festering evils. These men have not the spirit to rebel, but accept their lot with an apathy more pathetic than a revolution. To say that this is the will of God would be blasphemy.

Some people may find comfort in supposing that their tragedies are the will of God. It is easier to bear something if we feel it is God's will and not just some ghastly mistake, even though we may be dimly aware that God may have had little to do with it. There is a flaw in the logic, and a false implication in our theology, if we say that suffering caused by evil is essential because of the qualities of character it develops. We would then have to assume that God needs evil in order to produce good.

### The Circumstantial Will of God

The intentional will of God is God's ideal for man. The circumstantial will is God's plan to meet circumstances. Look at the cross. It was not God's intentional will that Christ should die a cruel death on the cross. Since God was faced with circumstances brought about by evil men, the cross became His will to accomplish man's salvation. The laws of the universe, which are expressions of God's will, were not set aside for Christ.

A generation or two ago in the Northwest, wolves would descend from the woods. My mother used to relate how they would come in packs to howl around their little frame house. Now, our sturdy forefathers did not call the invasion of wolves "the will of God." They used their resources and liquidated the wolves. When a community is set upon by an invasion of germs, the situation is the same. I don't see how we can complain that disease is the will of God. Once when a woman who had been ill for a long time was brought to Christ, He spoke of her as "this woman . . . whom Satan has bound, lo, these eighteen years." I believe the most accurate picture would be that of our Lord standing at the bedside of a patient, working with the physicians and nurses toward the regaining of health. If health fails, I like to think of our Lord bringing peace and understanding to the sufferer in spite of the moment of defeat. Jesus didn't come to this earth to explain every detail when we feel like asking, "Why?" He did not say, "I have explained the world." What He did say was, "I have overcome the world."

### The Ultimate Will of God

It was not the intentional will of God that Paul be a prisoner, or be beheaded. The circumstantial will is God's way of meeting circumstances that have come about as the result of men's evil minds and deeds. The ultimate will of God is the ultimate realization of His purpose—as, in Paul's case, the preaching of the gospel in Rome.

One line in the book of Job summarizes this thought: "I know that thou canst do all things, and that no purpose of thine can be thwarted" (Job 42:2, R.S.V.).

As a boy I played by a small stream in the north woods. Even children can divert a stream by damming it with stones and dirt, but not one of them ever succeeds in preventing the water from reaching its destination at last. In God's eyes we are like little children. Though we may divert and hinder His purposes, I don't believe we ever finally defeat them. God's intentional will is a fulfillment of your personality through what we might call "the mountain stream of your years." For some of you, that stream may now be blocked. But are you sure, standing where you are with your limited human vision, that God cannot fulfill His desire for you by some other means?

### Discerning the Will of God

So much for understanding the will of God. Now we come to the vital point of discerning His will. Our first question might be "Can we discern God's will? and if so, how?" If you lose your way on a walk through the woods, it is not very important whether you became lost through your own fault or because you were misdirected. The pertinent question is, "Where do I go from here?" In each person's life there is the path by which God would lead him, but how can one be certain of God's way, and avoid making mistakes?

First of all, God gives us a conscience and common sense. Second, we have the guidance of the church. Even Jesus once recommended that people consult the church (Matt. 18:17). Third, we find strength and understanding through the wisdom, experience, and counsel of fellow Christians. Finally, "God reveals His will to us in His Word, the Holy Scriptures. His voice is also revealed in His providential workings; and it will be recognized if we do not separate our souls from Him by walking in our own ways. . . . Another way in which God's voice is heard is through the appeals of His Holy Spirit, making impressions upon the heart, which will be wrought out in the character."—*Testimonies*, vol. 5, p. 512.

We must be careful not to deceive ourselves with respect to our own intentions. Do we really wish to discern the will of God, or merely get His approval of what we want to do? I read recently of a minister who was invited to a church where the salary was much more than he was presently receiving. Being a devout man, he spent many hours in prayer seeking to discern the will of God.

One day a friend met the minister's little boy on the street and asked, "Well, what is your father going to do?" Said the little boy, "Father is praying, but mother is packing." One was saying, "God, what wilt Thou have me to do?" and the other, "This is what I am going to do and I hope You will approve."

The secret of God's intentional, circumstantial, and ultimate will, and the secret of discerning His will are found in Proverbs 3:6: "In all thy ways acknowledge him, and he shall direct thy paths." This points to the achievement of sanctification through daily submission and conformity to the will of God. (See *Testimonies*, vol. 4, p. 299.) Here are peace, joy, and the satisfaction we find as we win a battle by surrender—to the will of God.

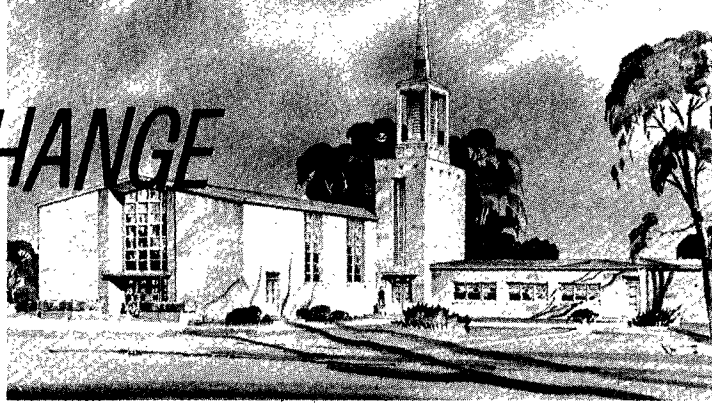


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*The cross opened the way for God's ultimate will to prevail.*

# The Passion for CHANGE

New Dangers—2

By FREDERICK LEE



**O**URS is a time of change, rapid and fantastic change," declared President Johnson in a recent address. Who has not observed this and been deeply impressed by it? A writer in the *Saturday Evening Post* refers to the "ineluctable appetite for change" that is so strangely evident in the Roman Catholic Church—an ancient institution that, until now, has been markedly resistant to change.

This ferment of change is being felt in every area of life—in government, business, education, religion, and especially in man's philosophical outlook concerning the future of life on this earth. This great stirring has reached out even to the backward nations of Africa and Asia, as well as to the highly advanced nations of the Western world. There is nothing, absolutely nothing, that has not been touched by it.

As if that were not enough, man has reached out into space, that part of the universe which once was considered God's exclusive preserve. Now in exultant mood, man declares that all God can do man will eventually do. Why then the need of God? We are witnessing today just what the great scientist-philosopher Comte, of the early nineteenth century, said man one day would do. "When science has done its complete work," he prophesied, "it will conduct God to the frontier of the universe and bow Him out with thanks for His provisional services." In such a casual manner even the professors of divinity schools are joining others in the requiem "God is dead," meaning, We know so much and can do so much we have no need for Him now.

## Is the Bible Relevant Today?

We are being told that man "has come of age," and that it is time to put away childish things. In this age of computers, supersonic jets, instantaneous world communications, electronic devices, some are asking, "How can that ancient Bible tell us anything that is relevant to such an age as this?" Speaking to a group of

church pastors recently, Dr. D. Elton Trueblood, eminent Quaker philosopher, was referring to certain standard Christian works of former days that should be read today, when a clergyman arose and stated, "Oh, those were all very well for another day. . . . We are in a new world, and these books have nothing to say for our situation at this moment."

Commenting on this attitude, Dr. Trueblood remarked that he had actually heard people observe with "a terrible conceit," "What could Abraham say to us? After all, he never went faster than a few miles per hour. And any of us can go 600 miles an hour if we want to."

The noted Christian aptly replied, "I want to say to them that a man can hate his wife at 600 miles an hour just as much as at six miles an hour, and the temptations to compromise with integrity are not really changed at all. Men have always had them; men will always have them."—*Christianity Today*, Jan. 6, 1967, pp. 3, 4.

Even so, the word *relevancy* is constantly on the lips of teachers and students in the universities, colleges, and divinity schools of the land. To every standard of right long held, to every principle of religious faith long believed, to every Biblical truth long accepted, comes the question, "Is it relevant?" Unhesitatingly comes the reply, "It is not relevant." The trouble is that after robbing us of those truths and principles that have given us a sense of direction and purpose in life they offer nothing in return. In fact, they boldly declare that there are no absolutes.

So, with never a wistful backward glance, these proponents of change are sweeping the past with its religious concepts and moral guideposts into the discard. In all this, leaders in the Christian churches do not stand apart, but actively participate in and advocate such views. Dr. Trueblood states, "There are high officials in the churches who now express the view that the Christian message must be altered to make it acceptable to men and women who, they affirm,

live in a wholly different age."—*Ibid.*, p. 9.

If a man driving along a crowded highway suddenly were to reverse his direction without warning, the casualties would be enormous. It is the same in our Christian culture today. We are being told that we need not give heed to the directional signs we have been following for so long, for, after all, there are no fixed and final truths by which to guide our lives. We will have to do what we think best at any given time. Things are only relative and situational.

## The Collapse of Morality

The Ten Commandments, which have been looked upon as the standard for human conduct since the day of their promulgation, are being cast aside as too dogmatic for a time like this. What is wrong for one man may be right for another. What is wrong in one situation may be right in another. Hence there may be times when a person may be justified in lying, cheating, stealing, murdering, or committing adultery. This strange and dangerous reasoning comes not only from outright lawbreakers, as one might suppose, but from many of the most knowledgeable and respected people.

What a day in which to live, when every man can do as he pleases! But how long would we live if everyone took these suggestions seriously? Surely there is something wrong somewhere. But this is the temper of the times. The passion for change is so great that few seem able to resist it, no matter how much old-fashioned wisdom it may lack.

The great question for us as a people is Can we live in this world and not be affected in some way by these chaotic views? Naturally we would not go to such extremes as some suggest. But we may find ourselves assenting to some of the new ideas being freely expressed by theologians and clergymen who are determined to bring about a radical change in the outlook and concepts of their churches. That is, they are deter-

mined to update their ideas, a term now freely being used. In fact, they mean to discard all that is old for the new and untried.

In a special movement like ours, should we attempt to keep pace with every new philosophy of life and try to reshape our message more in accordance with man's new outlook today? Should we be influenced by the latest theological concepts and seek to update that which we have considered God's final message for a dying world?

To be sure, we cannot carry on our work now just as did the pioneers in the horse-and-buggy days. In fact, in God's providence many changes have taken place in order that we might the more rapidly and effectively do the work we have been commissioned to do. Certain changes may be brought about in the operation of the work. We may discover fresh ways to express our hope, new approaches for presenting the message.

### The Danger Point

However, there comes a point where the argument for change is dangerous. We must distinguish between the method of operating our work and the purpose behind it; the form of our teaching and the heart of it; the manner in which our message is given and its content.

Some things are unchanging; others are temporal and subject to change. The former give us a sense of direction. North must always be north, and south, south. We must have some absolutes upon which we can lay hold with assurance, knowing that they are everlastingly true. They may be as old as time, but as applicable to our day as ever before. Without unchanging truths in this changing world we are faced with confusion and hopelessness.

Surely the great passion for change now affecting all denominations, including the "unchanging" Roman Catholic Church, should make us uneasy lest we seek to imitate what they are doing. Well may we ask, Will the day come when some in our midst may propose that we cast overboard our anchor in the 1844 movement as something irrelevant to the needs of the world today? Will some seek to update the third angel's message into something that will be more acceptable to the intellectuals of these days? These are not irrelevant questions, for we have been warned that some in our midst will seek to bring such things about. Note the following from the pen of inspiration:

### Principles Remain Unchanged

We have been told that the time will come when some among us "will

see nothing sacred in the past history of this people which has made them what they are. . . . They will accept that which pleases their ideas, and will begin to manufacture another foundation than that which is laid."—*Selected Messages*, book 2, p. 389.

"The people of the world will try to induce us to soften our message, to suppress one of its more distinctive features. . . . Brethren, shall we permit the world to shape the message that God has given us to bear to them? So then as well might the patient prescribe the remedies that are to be used for his cure."—*Counsels to Writers and Editors*, p. 94.

"There is to be no change in the general features of our work. It is to stand clear and distinct as prophecy has made it. We are to enter into no

confederacy with the world, supposing that by doing so we could accomplish more. . . . No line of truth that has made the Seventh-day Adventist people what they are is to be weakened."—*Testimonies*, vol. 6, p. 17.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:6).

This is our task. Let us be true to it.  
(To be continued)

## The art of living when you're Young

By MIRIAM WOOD

THE "THROW-AWAY WORLD" I've been thinking about a radio commercial I heard the other day. While driving to an appointment, I had tuned in the radio, hoping to intercept a newscast, so as to bring myself up to date on world affairs, or, failing that, to soothe my spirit with music. Idly I pressed the button which carried me (shudderingly) from a station that specializes in (musical?) cacophony to a station which ordered me in stentorian tone to *Buy Now and Save*.

The third station I tried was just concluding a musical number I particularly liked; I groaned inwardly as the inevitable commercial began: "Today we live in a 'throw-away world.' Everything is packaged and manufactured for non-permanence—it's to be used as briefly as possible, then discarded. Well, this may be practical in many areas, but our company doesn't subscribe to the 'throw-away world' idea . . ."

Completely interested now—in the idea, not the advertised product—I repeated the phrase, "throw-away world." Is it really that? If so, is this good or bad?

I answered my first question in the affirmative. My second question took a great deal more analysis, and undoubtedly can bear much more study. There's no doubt that the old New England ethic of "Wear it out . . . make it over . . ." has been, to a large extent, replaced by "Throw it away and start over again."

That some things should be thrown away no one will deny. Childish habits and concepts. Immature ways of thinking and acting. Negative, hostile feelings. Stupidities and suspicions. All of these can, I think, be safely consigned to the

rubbish heap—the sooner the better. Even some borderline items might profitably be put out for the refuse truck. One example might be the fretful conviction of some people that the world should carry them about on silver cushions, that they're terribly special.

There are, though, some values and concepts so vital to successful Christian living that it's frightening to see some young people putting *them* on the "throw-away" pile. One of these, believe it or not, is God. Incredible though it seems, even many "religious" leaders are trumpeting their puny declarations that God wasn't and isn't and never will be. There's a multiplicity of "new" things you're urged to "go on to," none of them soul satisfying, none of them of eternal consequence.

Another fundamental that modernists have put on the "throw-away" list is the conviction that man was created by God in His own image. The moment this idea is discarded, you're left with a concept that makes you of no value. You're just a part of a long process. You're a *thing*, not a person. And whoever heard of a "thing" needing ideals and goals?

There are, of course, many other things, both tangible and intangible, which must be kept—for the simple reason that they are irreplaceable. If they're discarded, there's nothing. There's just a black, bottomless void without form or meaning.

This really is, I'm afraid, a "throw-away world." What you'll throw away and what you'll keep—that's what is vital for you to decide. Be slow about throwing away anything that is priceless (such as the gift of faith), for it's easier to toss out some things than it is to retrieve them once they're gone.

# What May We Expect in Days to Come?

By ARTHUR L. WHITE

WITH the genuine gift of prophecy in its midst, the church has been, and still is, the target of persons who may, in all sincerity, believe God has entrusted them with special messages for it. Theoretically, it *could* be within the plan of God again to speak to the church through a living prophet.

The prophet Joel, and the apostle Peter quoting Joel, represent the Lord as declaring that in the last days God will pour out His Spirit, "and your sons and your daughters shall see visions, and your young men shall see dreams, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17, 18; cf. Joel 2:28).

We have seen the fulfillment of these words in the experience of Ellen G. White. Beyond this the Lord has not made known to us just what the future may hold, nor has He bound Himself.

The apostle Paul has admonished us: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good" (1 Thess. 5:19-21).

Ellen White has counseled:

There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America.—*Selected Messages*, book 2, p. 72.

The church is warned by both the prophets of old and by Ellen G. White to take heed lest we be misled by false prophets. In connection with these warnings, important tests are established by which we may determine the validity of claims to divine enlightenment. Of these there are four. The order in which we may list them is not important, but the tests are vital and all four of them must be brought to bear. To invoke but one or two and omit the others will open the door to deception.

## Tests of a True Prophet

1. The fulfillment of the predictions.

The prophet which prophesieth of peace, when the word of the prophet shall come

to pass, then shall the prophet be known, that the Lord hath truly sent him (Jer. 28:9).

The convincing evidence of prophecy fulfilled establishes confidence in the divine origin of the messages presented by the prophet, and of the integrity of the Heaven-chosen messenger. Jesus declared, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe" (John 14:29). In applying this, the most striking test, we must take into account the conditional nature of certain of God's promises and threatenings (see Jer. 18:9, 10; Num. 14:34).

2. Fidelity to the verities of the Christian faith.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God (1 John 4:1-3).

The apostle John foresaw that there would be religious groups claiming God as their Father but denying that Jesus Christ was the Son of God, born of the virgin Mary. The attitude to the verities of the Christian faith of one who would lay claim to be in possession of messages from God would constitute a significant sign of the truthfulness of such claims.

3. Ye shall know them by their fruits.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them (Matt. 7:15-20).

This test, set before us by Jesus Himself, is particularly useful in judging the work of one who lays claim to special illumination. It is to be expected that the fruit will be good, whether observed in the life of the individual himself, in the lives of those who follow the counsel given, or in enterprises that may thus have been called into being.

4. To the law and the testimony.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa. 8:20).

If the special message of one who claims to speak for God does not accord fully with the law of God and the testimony of the prophets we can know for a certainty that the message did not originate in the mind of God. Much that is good may be taught, but if it is tinged with error, this should signal caution. Warned Ellen White in speaking of those who may claim to have special light:

Many things in these visions and dreams seem to be all straight, a repetition of that which has been in the field for many years; but soon they introduce a jot here, a tittle of error there, just a little seed which takes root and flourishes, and many are defiled therewith.—*Ibid.*, p. 87.

## The Crowning Test

This may be considered the crowning test, and it is not difficult to apply. Miracles may attend the claims to prophetic insight, but such evidences of themselves may not be trusted. This is the test Christ Himself imposed. How does the work accord with the law and the testimony of the prophets who have gone before? Note that "in the wilderness of temptation Satan came to Christ as an angel from the courts of God. *It was by his words, not by his appearance*, that the Saviour recognized the enemy."—*Review and Herald*, July 22, 1909. (Italics supplied.) Christ could not trust His eyes in reaching a conclusion as to what purported to be a being from heaven. But because the "words" were out of accord with the "testimony" of God's prophets of old, He knew the enemy.

It is well, in applying this test, to observe that the standard is cumulative. The prophets who followed Isaiah in Old and New Testament times, and even Ellen White in our day, contributed to the body of testimony that might be usefully employed:

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of His Spirit, they are deceivers.—*Selected Messages*, book 2, p. 98.

The reader familiar with the EL-

len G. White writings will recognize the phrase "the testimonies of His Spirit" as referring to her writings. Seventh-day Adventists have had an opportunity to apply these tests again and again when there has arisen in our ranks some man or woman who claimed to be especially led by God.

### Identifying False Prophets

In addition to the Bible tests, there are certain well-defined evidences that should be brought to bear against the claims of any who say they speak for God.

1. The high spiritual plane of the message is a valuable gauge of the work. Are the themes in keeping with the work of God? Are the teachings and illustrations dignified, or are they cheap and ridiculous? Often in the work of a person who is not a genuine prophet there is a "mingling of the sublime and the ridiculous" and "childish figures and illustrations are employed in describing sacred, heavenly things."—*Ibid.*, p. 89.

2. The timeliness of the message is an important evidence. Does the message meet a situation where it is needed? Often in the experience of Ellen White the messages were indeed miraculously timed, having been sent before the situation had developed, but received just at the crucial moment of need.

3. The practical nature of the messages helps the people to see that God is in the work. Mrs. White's first vision came at the very time it was needed, and was of a character to meet a specific crisis. The Adventists were left in disappointment in 1844. The question was Had God led them or was this the work of the enemy? Her vision given in December brought to them the assurance that God had led His people and would continue to lead them to the heavenly city if they kept their eyes fixed on Jesus.

4. The manner in which the visions were given to the prophet, has by some been used as a test. It is rather an evidence among other evidences. The Bible describes the physical phenomena that accompany many of the visions, but these are not set up as a test (see Dan. 10:7-19; Num. 24:3, 4, 15, 16). They have their place in establishing confidence. Ellen White once wrote, in speaking of this: "These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy."—*Review and Herald*, June 14, 1906. But we must remember that Satan can perform miracles; therefore miracles are not a test of divine origin. Note these words:

Let none cherish the idea that special provi-

dences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate.—*Thoughts From the Mount of Blessing*, p. 146.

We have shown that, in the experience of Margaret Rowen, the physical phenomena were, to many, convincing evidence of her claims, even though her work came short as measured by the Bible tests. The physical evidence, convincing as it may be, should be considered only as one evidence among others.

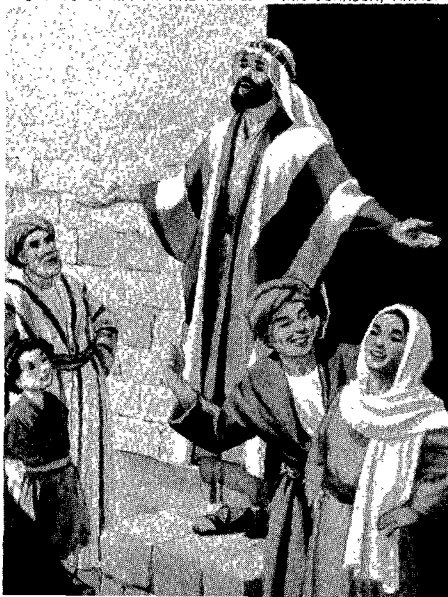
Another factor in this area is the individual selected by God to bear His message. Writing of the visions given in the hours of the night, sometimes spoken of as night visions, Ellen White wrote:

There are many dreams arising from the common things of life with which the Spirit of God has nothing to do. "There are also false dreams as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the Spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness."—*Testimonies*, vol. 5, p. 658. (Italics supplied.)

5. The visions were definite experiences. The prophet of God did not simply experience strong impressions. Ellen White, as she arrived at the campground in 1870, walked into a meeting and rebuked the man who was speaking to the congregation, pointing out grievous sin in his life unknown to any in the congregation except the man's brother. She had not met him. She did not know his name. She asked no questions. In vision she had been bidden to bear a certain testimony when she heard a certain voice. When she came to the meeting she recognized the voice. Some who have deep impressions made on their minds confuse the experience, and assume that it is a vision from God. Wrote Ellen White:

**Jeremiah preaching. Many preferred to hear the messages of false prophets of the day.**

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Various things will appear claiming to be revelations from God, but which flow from the imagination of a conceited and deceived mind.—*Selected Messages*, book 2, p. 90.

6. The prophet of God is not influenced by his contemporaries or by surrounding circumstances. When it was suggested to Micaiah the prophet that a certain message would please the king, who had sent for him to prophesy, he declared, "As the Lord liveth, even what my God saith, that will I speak" (2 Chron. 18:13). He did so at the peril of his life, but only one course was open to him. Regardless of influences, he must give God's message. When it was suggested at one time that Ellen White had been influenced by the brethren, she declared:

You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God.—*Ibid.*, p. 63.

7. Recognition by one's contemporaries is another point of importance. The work, if it is of God, will carry a certain air, the message will have a certain ring, and as it measures up to the tests and evidences the matter stands out clearly as the work of God.

As Anna Phillips in Battle Creek wrote her visions, and Elder A. T. Jones championed Miss Phillips and the visions, there was a good deal of discussion around Battle Creek of the gift of prophecy and of those who may have it. From across the waters in Australia Ellen White wrote:

From time to time reports come to me concerning statements that Sister White is said to have made but which are entirely new to me. . . . A sister, in a letter to her friends, speaks with much enthusiasm of a statement by Brother Jones that Sister White has seen that the time has come when, if we hold the right relation to God, all can have the gift of prophecy to the same extent as do those who are now having visions. Where is the authority for this statement?—Letter 6a, 1894.

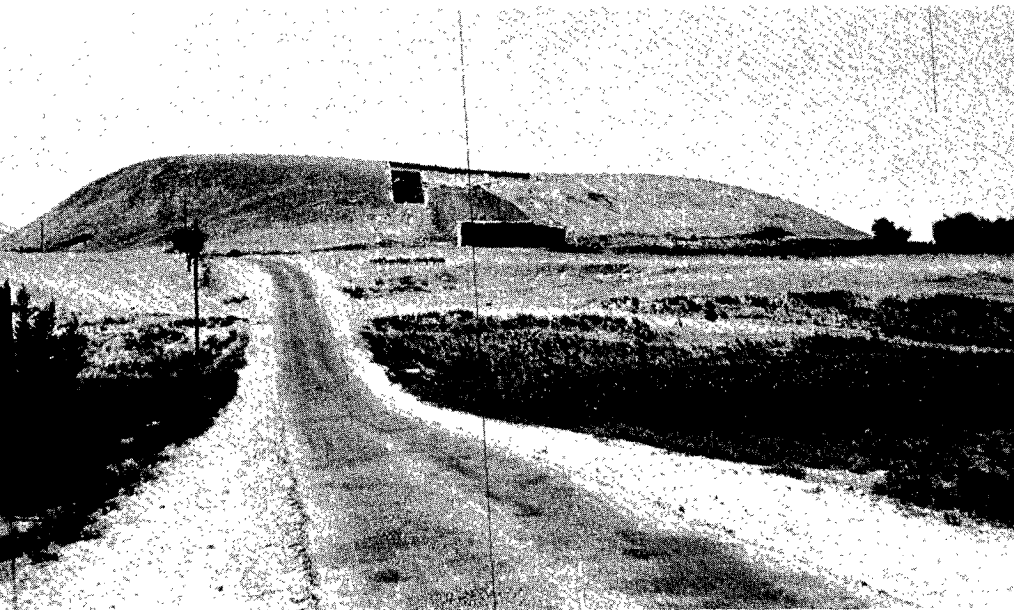
To Elder Jones she wrote:

You cannot be too careful how you talk of the gift of prophesying, and state that I have said this and that in reference to this matter. Such statements, I well know, encourage men and women and children to imagine that they have special light in revelations from God, when they have not received such light. *This, I have been shown, would be one of Satan's masterpieces of deception.* You are giving to the work a mold which it will take precious time and wearing soul labor to correct, to save the cause of God from another spasm of fanaticism.—*Selected Messages*, book 2, p. 86. (Italics supplied.)

Seventh-day Adventists face the future with confidence and expectancy. We know not just what may be in store for us, but we know that Christ is our leader and that He will lead us safely. The familiar words ring in our ears:

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—*Life Sketches*, p. 196.

(Concluded)



Deir 'alla, or Biblical Succoth, with the excavation area on the hillside plainly visible.

## EXCAVATIONS AT BIBLICAL SUCCOTH AND ZARETHAN

(Continued from page 1)

was occupied for the first time about 1600 B.C. and that it existed, with interruptions, until the Persian period. The earliest settlement, built on a natural hill during the late Bronze Age from 1600 to 1200 B.C., does not seem to have had a protective wall. The most interesting structure discovered from this period was a temple exhibiting a strong Egyptian influence. Much well-preserved pottery, typical of that used in a sanctuary, came to light in this temple. Among the pottery were vases imported from Greek Mycenae as well as alabaster vessels and faïence objects from Egypt. Among the Egyptian vessels was a broken vase inscribed with the name of Queen Tausert of the thirteenth century B.C., perhaps a gift from the Egyptian court to this Canaanite temple.

A real sensation was created in archeological circles by the discovery of three clay tablets in the temple inscribed with an unknown script. The script of the tablets, dated to about 1200 B.C., shows some similarity to a script found on clay tablets at Crete, called "Linear B." It seems possible that the tablets of *Deir 'alla* are of Philistine origin, for we know that the Philistines came from Crete before they settled in Palestine. During the Judges period they occupied large parts of the country and may have settled also in *Deir 'alla*. It was not until the time of David that they were confined to the coastal strip of Palestine.

After the destruction of the late

Bronze Age city, about 1200 B.C., through a violent earthquake, which resulted in a huge conflagration, the site seems to have been occupied for some time by a very few itinerant metal workers who lived a nomadic life. They built furnaces on the mound to profit from the prevailing north wind, but do not seem to have lived there permanently. There were indications that they had contacts with the Philistines, who at that time exercised a monopoly in the production of metal objects—as is known from the Biblical records (1 Sam. 13: 19, 20).

During the period of the Hebrew kings, Succoth became a fortified town for the first time. Most houses were built of sun-dried bricks, and the city wall was constructed of the same material. Earthquakes, which frequently occur in the Jordan Valley, were responsible for repeated destructions. During the Persian period the town was finally abandoned and has been a ruin site ever since.

The mound of *Tell es-Sa'idiyeh* consists of two parts, one higher than the other. Excavations have been carried out annually since 1964. On the higher part a domestic area built in the tenth century B.C. has been excavated. It showed regularly built rows of houses with their back walls built against each other, so that the entrances were on two parallel streets. All houses were of the same size, 15 by 24 feet, and had identical arrangements, indicating that there must have been a town-planning central authority.

From the street, an entrance led into a court 15 by 15 feet in size. One half of each court was not covered, and contained millstones and a baking oven. The other half was covered

by a roof and seems to have served as a workshop, since many loom weights were discovered there that indicate that looms had been in use in this part of the house. Behind each court was a room, 15 by 8 feet in size, which may have served as sleeping quarters and as a storage place, because many objects of utility and farming came to light there. The streets were paved. In one area five baking ovens in a row were found. They seem to have belonged to some cooperative enterprise of bakers, and illustrate Jeremiah's mention of a "bakers' street" in Jerusalem (Jer. 37:21).

On the slope of the hill a most interesting paved stairway came to light, which connected the upper part of the tell with the spring at the bottom of the hill from which the population obtained its water. The stairway was flanked by a stone wall on both sides, and divided into halves by a brick wall in the center, making it into two narrow stairways. The whole structure was originally covered by a roof and seems to have served as a protective tunnellike access to the spring from the city. The installation had been built about 1200 B.C. and remained in use for approximately 300 years, as the pottery found in its debris indicated.

In the lower part of the tell, Pritchard found a cemetery with graves of the thirteenth and twelfth centuries B.C. During his first two campaigns he uncovered 43 graves. Some of them were rich in objects of bronze, such as swords and mirrors. But Mycenaean and Cypriote vessels were also found there, as well as scarabs and objects of alabaster and faïence. One extraordinarily rich grave must have been that of a noble lady. In it were 573 beads forming a necklace ten feet long. In this grave, furthermore, there came to light silver pins, an ivory pot used for ointments, an ivory cosmetic spoon, and a stone pallet for the grinding of cosmetic powder. The grave also contained a large bronze caldron with two handles, a Cypriote-decorated tripod for the support of some cultic vessel—in shape and function similar to the stands of bronze of Solomon's Temple (1 Kings 7:27-37) — some bronze bowls, a strainer, and a teapotlike vessel.

The rich finds of metal objects in this cemetery show that in this area skilled metal workers must have lived, explaining why Solomon chose this very area for the casting of all metal objects for the Temple. The discoveries made at *Deir 'alla* and *Tell es-Sa'idiyeh* have thus provided a welcome illumination to some Biblical passages and confirmed conclusions obtained from certain Biblical records.





# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



J. BYRON LOGAN PHOTO

"See, Mommy? I'se helpin' you."

—Part 2

## Above Life's Distractions God Sits Enthroned

By JOSEPHINE CUNNINGTON EDWARDS

[Mrs. Edwards and her husband earnestly desired a college education, but the great depression and the responsibilities of a home had made this goal seem impossible. Then one day, bringing her mother's washing to her own home to do, she found a copy of the *Review* with an article about work opportunities at Broadview College near Chicago, which she read with mounting eagerness and hope.]

I RUSHED to the basement and put a load of clothes in the washer, then I ran upstairs and eagerly read and reread the article. I learned to my astonishment that the classes were taught in English. There were several foreign-language classes, but one need not be a foreign student. There was a growing wood shop, which made furniture for mail order houses and large retail stores. In fact, the College Wood Shop was growing so fast they had had to enlarge it several times, and were planning to build a new shop soon. My head buzzed like a hive of bees. In a daze, I hung out the clothes, billowing and sun-drenched on the long line in my back yard.

I ran into the house and wrote a letter to President Steen. I told him that my husband was a wood finisher. I asked him whether there was any possibility of our being able to work our way through college.

I have prayed over many letters,

and have blistered many with my tears. This letter started on its long journey literally freighted down with prayers.

That night I almost had to stuff a cork into my mouth, I did so want to tell my husband about writing for information from Broadview. I watched him while he read the *Review*. Would he notice that wonderful article? He got sleepy before he got that far, so I continued to keep my secret, to hope and to pray.

I looked around at our little living room. Here, I had a bigger house, and I do not know that we were any happier. In one corner was a box of toys. A big teddy bear and Charlie's rubber dog were on the davenport. My window seat held different varieties of begonias. I even remember the pattern of that rug. It was a continuous pattern of full-blown roses almost overlapping one another, in a warm rose color. That evening little Charlie did something sweet.

I was embroidering a lunch cloth for my mother. I had laid it on the davenport to go and get supper. When I came in to call my family to the evening meal little Charlie had been working at my embroidery. He

had been sewing giant stitches and had pulled it into great tangled bunches. His little face was so happy. "See, Mommy?" he cried out with joy, sure of my approval. "See? I'se helpin' you. I'se ingboidaing."

How could I make my baby sad by his precious bungling efforts? I thought when I picked him up and kissed him, and thanked him, of how often our Lord must have turned my bungling to good account.

Our domesticity was not always tranquil. One other day I had iced lemon cookies for dessert. They were arranged in a pile on a platter, and they did look lovely and tempting.

We had never allowed the children to piece between meals, nor to tease for anything. No meant simply No. We did not change our minds if there was a good reason for No.

"I want a little yellow tootie, wight now," said little Charlie, hungrily eying the heap of delectable confections.

"No, they are for dessert, and you cannot eat between meals," I said, hurrying to take up supper.

He burst out crying. Little children often forget, and little things loom so large in their little lives. The five-minute wait until supper seemed like an eternity to a little three-year-old. Bobby stood there looking at his crying brother disdainfully. Five is very old and wise, looking down on *three*.

"But I do want a little yellow tootie, I'se so hungwy," he sobbed. I was just turning around to hush him up—we did not allow teasing—when little five-year-old Bobby took a hand. He detested all this squalling. He was a big boy. He frowned menacingly.

"What you *will* get is a little yellow stick," he said with great authority. Charlie hushed at the significant warning. He and Bob ran to wash up. When they returned, supper was on the table. Charlie ate his soup, and his slice of good home-made bread and butter, and drank his glass of milk, though his eyes were continually on the platter of yellow "tooties."

Waiting for my answer from President Steen, of Broadview, kept me running to the mailbox eagerly every day. But I missed it. The next Thursday I looked out of the door and saw my husband coming up the sidewalk.

He was smiling broadly. I saw a letter peeping out of his shirt pocket. I ran out to meet him.

"Is that a letter from Broadview?" I asked breathlessly.

"Then you are the one who wrote to him!" he said. "I was wondering how he found out that I was a wood finisher!"

"Does he want us? Is there a chance?" I asked, falling into step beside him.

"Come in and read the letter," my husband said. "It sounds good."

It did. The president said they were in great need of a wood finisher, and he would like to come and interview us. He asked us to let him know when he could come and see us.

We were speechless for a moment, gazing at each other with great joy. Our little boys looked up at us owl-eyed. What we were so excited about, they could not imagine.

I found my voice first.

"Why don't we send him a night letter, and ask him to take our church service on Sabbath?"

"Wonderful!" my husband agreed. "Our little church seldom has visitors like that. It will really be a treat." I went down to the telegraph office and sent off a night letter, and we both prayed and almost trembled with anticipation.

Then, Friday afternoon we received a telegram. It read, "Meet me at the C&O depot at 7:30 A.M."

We could hardly sleep that night, we were so happy. It is encouraging to have such wonderful answers to our prayers.

Our pleasant visitor came and went. His sermon was appreciated, and the people were so glad to hear a missionary relate instances of divine providences in faraway lands. He was pleased with us, and we were very pleased with him. My husband was to go to the college as soon as he could make the necessary arrangements. He was to return for me, with the college truck, when he had located an apartment or a house for us.

The Lord helped us to sell our house, and we stored our furniture, awaiting the summons from daddy that he was coming after us. We were at Grandmother Edwards' house when the welcome letter came. "Just think, boys," cried grandmother. "Your daddy is coming tomorrow."

Both the boys were very happy, for they had besieged me every day with eager little questions, "When can we see our daddy? When is he coming?"

They went to bed willingly. "If you go to sleep quickly," grandmother told them, "the time will soon be here when you will see your daddy. Tomorrow will be here in no time at all."

They pattered off to bed, chattering about the joys that would be theirs on the morrow. The next morning, grandmother looked into the bedroom. Both little boys were awake.

"What day is this?" she asked, smiling.

Charlie was always the more talkative of the two. He spoke up first, his little face shining with joy. "This is tomorrow," he said.

It was wonderful to spend several years near a college. When Broadview College was made into an academy we moved to Columbine Cottage, in the grove at Emmanuel Missionary College.

It was there that my husband and I obtained our baccalaureate degrees. Later, while we were off on the firing line in Central Africa, our boys also graduated.

Looking back, I see happiness even in the struggles and efforts we put forth to stretch pennies for essentials. I thank God for every struggle, every effort. We knew the intrinsic value of a good education. In college I found another way in which I could serve the Lord—writing stories. My stories for the *Youth's Instructor* bought many a pair of shoes, basket of groceries, and sack of flour. When an emergency came up, somehow I

found a story to write. I still cherish the encouraging letters that came from Lora E. Clement.

Dreams are wonderful, but happiness can be ours even while we are dreaming.

There was a long, dark period of time when I thought I could never smile again. I had always liked April, until I had to bid my dear husband good-bye on a bright April day. It seemed that I stopped living for a long, long time. I stumbled through days and weeks and months, anguished and unhappy. But now I have every reason to be happy. My life is full and abundant, with service for my Lord, with wonderful young people and with churches that ask for my stories. Our two boys are men now, and are working hard to hasten the coming of the Saviour. My days are filled with the happiness of service, and in knowing that our separation will not be long.

"Long have we awaited our Saviour's return. But none the less sure is the promise. . . . There Jesus will lead us beside the living stream flowing from the throne of God and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters."—*The Adventist Home*, p. 544.



## Eva's Thank Offering

By HELEN KELLY

WHEN THE church treasurer counted the offerings for the second Sabbath in November, he found a tithe envelope with Eva's name on it. "Thank Offering" had been printed on one of the blank spaces, and beside it, "\$1.00."

If he had asked five-year-old Eva why she gave the dollar she would have told him this story:

I was visiting at my grandparents' home the other weekend with my daddy, mother, and sister Grace. We went to their church on Sabbath, but it isn't as big as ours.

In the afternoon we went for a walk in the park. It was fun scuffing through the dry leaves. By the time we finished our walk and returned to my grandparents' house the sun had set.

Daddy and granddaddy went to the basement to work with some tools, and the rest of us followed them. Grandmother looked in some boxes and brought out interesting things for Grace and me to see.

I still had on the red winter jacket I had worn to the park. I like to wear it,

because I think it is pretty. Besides, sometimes granddaddy's basement is cool.

Suddenly I remembered a dry gourd that I had left upstairs. I wanted to get it, so I started up the stairs.

"Be careful on the steps, honey," grandmother warned. The basement floor is cement, and she didn't want me to fall.

"I will," I said. I am used to stairs, since we have stairs at our house too.

I found the gourd and started down the stairs again. I must have gone too near the edge, because before I knew it I was falling. I landed on the hard floor and began screaming, for my head hurt. Daddy rushed over and picked me up. Then he laid me on mommy's lap.

"I fell, Mommy," I cried. "My head hurts."

Grandmother got a cold cloth for my forehead, for that was where I hurt most.

Mommy kissed my cheek. "I know you fell, darling," she said. As she held me, she felt my arms and legs. I guess she wanted to see whether any of them were broken.

After a while I stopped crying. Mommy let me look at the big bump on my forehead in the mirror. She said she was sorry I had hurt myself, but she told me my head could have been hurt more seriously. She said my heavy winter jacket might have helped me not to break my arm or collarbone.

So, even though I got a lump on my head, I'm thankful that I wasn't hurt worse. That's why I gave a dollar from my bank as a Thank Offering to Jesus.

# From the Editors



## "REVEREND IS HIS NAME"—2

[Last week we concluded our editorial by pointing out that words often carry a variety of meanings; for example, the word *frog*. Further, meanings may change with the passage of time.]

We mention this, not as an argument that it is legitimate for clergymen to use the word *Reverend* in connection with their names, but rather to provide a background from which we may exercise charity toward those who think differently on this question from the way we do as a denomination. We do not feel that the title *Reverend* should be applied to mortals. At the same time we are certain that many who follow this practice—both lay members and ecclesiastics—are entirely unaware that the Bible uses this term as an appellation for Deity. Having been born into a world in which from their earliest years they heard the title *Reverend* used in connection with ministers, they have accepted the title unthinkingly, considering it merely a term of respect.

If they have looked up the word in the dictionary they have perhaps found it defined thus: "Worthy of reverence; entitled to respect or honor; . . . a member of the clergy." Probably they have considered it just as appropriate to use the word *Reverend* in common conversation as to use other words that the Bible uses in connection with the name of God—for example, *goodness* and *gracious* (Ex. 33:19; 34:5, 6).

What they should take into account, of course, is the fact that no man is worthy to be revered. This applies to angels, as well as to men. When John the beloved fell down before the heavenly messenger who met him on Patmos, and prepared to worship him, the angel said, "You must not do that! I am a fellow servant with you and your brethren who hold the testimony of Jesus. Worship God" (Rev. 19:10, R.S.V.).

We might point out that one great danger in titles of any kind—not merely *Reverend*—is that they tend to pander to human pride. They tend to place people in categories. They tend to separate brother from brother, particularly within the church. This was one thing Christ was striking at in Matthew 23 when He said: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (verses 8-12).

### Reproved Vanity

It is interesting to note the comment of Ellen G. White on this passage: "The pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature and lived nearly thirty years in an obscure Galilean town, hidden among the hills. All the angel host was at His command; yet He did not claim to be anything great or exalted. He did not attach 'Professor' to His name to please Himself. He was a carpenter, working for wages, a servant to those for whom He labored."

"He . . . reproved the vanity shown in coveting the title of rabbi, or master. Such a title, He declared, belonged not to men, but to Christ. Priests, scribes, and rulers, expounders and administrators of the law, were all brethren, children of one Father. Jesus impressed

upon the people that they were to give no man a title of honor indicating his control of their conscience or their faith.

"If Christ were on earth today, surrounded by those who bear the title of 'Reverend' or 'Right Reverend,' would He not repeat His saying, 'Neither be ye called masters: for one is your Master, even Christ?'"—*Evangelism*, pp. 132, 133.

While the danger of letting others control the conscience in our present age seems less than in times past, the dangers of pride and vanity are perhaps as great as at any time in the history of the world. Spiritual pride, academic pride, pride of position, pride of wealth, pride of appearance—all are a threat to the professed followers of Christ. Not only do they war against true humility, they also tend to separate member from member within the church. Unless kept in check, they make exceedingly difficult the practical application of Christ's statement "All ye are brethren."

We need ever to keep in mind this statement: "We have no great men among us, and none need try to make themselves what they are not, remarkable men."—*Ibid.*, p. 134. Now, this statement applies primarily to ministers, but it has a universal application. True greatness comes not by high-sounding titles, but by being Christlike. It comes not by the assumption of human authority, but by full surrender to divine authority. It comes not through the enthronement of self, but by dethroning self and exalting Christ as the sovereign of the life.

### Policy Unchanged

Now back to our reader's question. In the light of the clear counsel of both the Bible and the Spirit of Prophecy, it would be unthinkable for the *REVIEW* ever to use the word *reverend* (in its full Biblical sense) to refer to men. Indeed, it is the policy of the *REVIEW* to avoid the use of any title that may appear to be prohibited by Inspiration. If, occasionally, there seems to be an exception to this rule, be assured that our policy has not changed, nor have we deviated from our absolute commitment to the position set forth in the Bible and the Spirit of Prophecy.

Occasionally we may quote from Religious News Service or from some other nondenominational source. The quoted statement may include a reference to "Reverend ——" or "Father ——" We do this, not because we approve of the use of either title, but so that our readers will have an immediate understanding of the status of the person. We are not "attaching" this word to the person's name; the individual himself has already done this. As a matter of courtesy, we are merely using his official title, just as we might expect non-Adventists to refer to one of our ministers as Elder ——. The non-Adventist might consider the term *elder* meaningless or inappropriate, yet it would be a courtesy for him to use it, inasmuch as this is standard Adventist terminology. (We might mention, however, that the General Conference Public Relations Bureau has consistently encouraged the use of the term *Pastor* instead of *Elder* in news releases.)

To some of our readers it may seem unnecessary and inconsistent for us *ever* to use the titles *Reverend* or *Father*. Perhaps they are right. We think, however, that it can be defended on the same basis that we defend the use

of the word *father* to refer to an earthly male parent in spite of Christ's command to "call no man your father upon the earth." As pointed out earlier, words have narrow meanings and general meanings; they have specific meanings and general meanings. Whether a word is right or wrong is determined to a great extent by the meaning that we give to it when we use it. When we speak of a priest as Father So-and-so we do so in a sense entirely different from that used by a devout Catholic. When we speak of a minister as Reverend So-and-so we do so in a sense entirely different from that set forth in Scripture.

We repeat: Our position on the use of these titles remains that of historic Adventism. We shall consistently decline to attach Reverend and Father to the names of frail, erring mortals. We hope, however, that our readers agree with us that loyalty to this view does not demand repudiation of Christian courtesy. Christians serve God best when they reflect Christ's character best.

K. H. W.

## "IN THE BEGINNING . . ."—1

One area of current concern, study, and discussion in the church is the seeming conflict between certain observed phenomena in the natural world that appear to indicate a very great age for the surface features of the earth and the living things upon it, and statements in the Bible and the Spirit of Prophecy which limit these phenomena to a relatively few thousand years. One aspect of the problem has to do with whether the basic substance of the earth as a planet was created on day one of Creation week or immediately prior thereto, or whether our planet existed in a chaotic state before—possibly long before—that momentous first day. Do the Bible and the Spirit of Prophecy have an inspired answer to this problem?

To begin with, let it be clear that there is no difference of opinion among Seventh-day Adventists as to a fiat Creation—that is, a creative act or acts by which a personal God brought all things in the universe into existence. There is complete agreement, also, that this fiat Creation was *ex nihilo*—that when God did create the substance of our planet and all other matter in the universe, He did so *out of nothing*. He was not indebted to pre-existing matter. There is agreement, as well, that the Creation narrative in Genesis 1 and 2 is a true record, in simple and nontechnical language, of the forming of the land, the sea, and the air, and of the myriad forms of life that abound in and upon them. There is also agreement that the six days of Creation week were literal days, and that the seventh-day Sabbath commemorates the creative acts of God recorded as taking place within those six days. Finally, all agree that, when rightly understood, the facts of the natural world will accord perfectly with the corresponding statements of Inspiration, also rightly understood, because one Divine Being is the Author of both. For Seventh-day Adventists, these great facts are beyond debate.

We have taken a special interest in geology for more than 25 years, but hasten to enter a disclaimer to any special competence in that area. Our principal field of scientific interest has been astronomy, with particular attention to astrophysics, which deals with the origin, properties, and function of matter, and which is related at certain points to geology. We shall limit our remarks here, however, to the theological aspects of the problem, with which we are more conversant, and most particularly to the opening words of Scripture, "In the beginning God created the heaven and the earth" (Gen. 1:1).

Sometimes we say—and rightly—that the Bible is so plain that even a child can understand it. Any person who sincerely desires to know the way of life eternal can go

to it and find that way unerringly. But this is not to say that he will instantly be able to unravel all the mysteries of Holy Writ, for many a devout and learned Christian has devoted a lifetime to the endeavor to understand God's Word more perfectly, only to learn that at some points he still sees through a glass darkly. It is thus evident that an endeavor to grasp the full import, sometimes even of the supposedly plainest words of Scripture, involves more than sitting down with an English translation of the Bible and a copy of *Webster's Third New International Dictionary*.

## Finding the Answer

In dealing with a moot passage of Scripture, the most reliable results usually grow out of a painstaking study of the individual words in the original language in which they were written, of the grammatical construction of the passage, and of the context in which it occurs. By this procedure we are simply applying to the fullest possible extent our time-honored principle of giving the Bible an opportunity to be its own interpreter. As a result we come closer than is otherwise possible to thinking the thoughts of the inspired writer himself after him and to grasping the infinite truth the Holy Spirit sought to convey through finite language.

The theological aspect of the problem of which we write arises from the fact that each of the four key words in Genesis 1:1—"beginning," "created," "heaven," and "earth"—has two or more possible shades of meaning, and because the entire statement as it stands in the original, unpointed Hebrew, is susceptible to at least two different meanings, and thus two different translations. Does "beginning" refer to the beginning of the starry universe, or of this earth—as a planet in the solar system, or as a suitable abode for man as described in the remainder of the chapter? Does "created" mean made out of nothing, or may it mean formed out of pre-existing matter (as it does later in the chapter)? Does the word "heaven" mean the starry universe or the atmospheric envelope that surrounds the earth? Does "earth" mean this world as a planet, or the surface of this planet, or the dry land in contrast with its water-covered areas?

Obviously, these are all valid meanings in so far as the English words are concerned. But the Bible was not written in English. The passage in question was written in unpointed Hebrew (consonants, no vowels). Fortunately, in each case, the Bible itself selects for us the shade of meaning intended by Inspiration. There is no need to guess. As for the two different possible meanings of the statement in the original, unpointed (vowelless) Hebrew of the text, a knowledge of Hebrew is essential.

Next week we shall apply the principles to which we have referred, to the key words of Genesis 1:1, in an endeavor to ascertain more perfectly the mind of the Holy Spirit and of the inspired writer.

R. F. C.

## YOUTH'S GREATEST ASSET

The shock of discovering sin in the life of a trusted acquaintance causes us to reel back upon our heels and ask, "Is there no one who has not sold out to Satan? Is there no one who is whole, complete? Is there not one untainted Christian?"

Sin, like rot in a bag of fruit, does not take over the entire life at one moment. It begins undetected at a small weak spot and spreads gradually. During this incubation period, the person harboring the sin displays characteristics of both the kingdom of God and the kingdom of Satan. Then when sin comes to the surface, we react in shocked surprise.

Illustrating how a person can one day sit in the church's pew and the next day walk the devil's lane, U.S. Chief Justice Earl Warren told a National Conference on Crime Control: "So long as there are top officials in the community who bring pressure to bear upon their law enforcement officers to protect or favor any individual or particular interest, just so long will there be inefficient law enforcement. So long as businessmen in the name of private enterprise associate with hoodlums, accept their business, and peddle their influence, communities are bound to be unhealthy."

The moral health or soundness of a community and of a person is called integrity. This personal characteristic fits a man for any battle, prepares him for success in making any decision, and prevents his human weaknesses from becoming rottenness of character. This trait should be especially cultivated during the formative years of youth. "Nothing is worth so much to a young man just starting out in life as a reputation for unbending integrity," wrote Ellen G. White (*Our High Calling*, p. 226). Integrity may therefore be considered youth's greatest asset.

As he faces the responsibilities of parenthood, the duties of citizenship, and the demands of employment, a young man may find himself drifting away from the virtues he was taught as a child. Shining honesty, encouraged by Christian parents and taught in school by epigram and anecdote, may become tarnished as he engages life in hand-to-hand combat. Adult responsibilities, which call for his highest moral discernment, may at the same time put so much pressure on him that he may lie to his

bride, sidestep the laws of his community, or prove disloyal to his employer. When such temptations close in, unswerving integrity will prove his greatest strength. Besides, it will cause his associates to look upon him with respect and will make him a candidate for larger responsibilities.

Integrity is a special kind of honesty; unlike honesty it cannot be compartmentalized. A man who wouldn't think of deceiving his wife may not hesitate to use calculated misrepresentation in his business. The deacon who handles the offerings each worship day without being tempted to steal the Lord's money may be using his employer's truck for personal errands during the noon hour.

Honesty, it seems, may inhabit only certain rooms of a man's mind, but integrity, once invited in, takes over from basement to attic. No part of a man's life escapes the sweep of integrity's broom. No secret corner remains cluttered or soiled. His whole being begins to reflect a principle which controls every thought and every action—the principle of unbending integrity. Integrity is honesty homogenized. It not only appears on the surface—it is equally distributed throughout the whole life.

The youth just entering his lifework, just establishing his home, just beginning to assume life's larger responsibilities, will not have acquired every virtue. In fact, an entire life is barely long enough for that. He may be sharp of tongue, quick to form conclusions, and impatient with those who do not or cannot match his pace. Life will teach him better manners. But if he will enter the doorway of adulthood with integrity in full control, he will learn well the lessons life has to teach him. F. D. Y.

## LETTERS

### From Readers

#### FOOD ADS

EDITORS: I want to express appreciation of the attractive four-color food ads you have used in the REVIEW. It seems fitting to me that the REVIEW should promote the knowledge and use of these foods which play so important a part in the diet of Adventists.

MRS. GILBERT SNYDER

Niles, Michigan

#### "EVEN BETTER NOW"

EDITORS: For some time I have been wanting to write and express my appreciation for the REVIEW. In the past I have wondered if anything could be more helpful and more inspirational than our weekly church paper, but I believe it is even better now. This of course can be attributed to my own spiritual maturity, but not altogether. I do believe the REVIEW is better than ever. . . . I am certain that your readers appreciate your forthrightness in presenting the entire picture of our church's well-organized financial program.

CLARENCE N. KOHLER

Sonoma, California

EDITORS: Regarding Sabbath school lessons, Sisters Scott and Hallock (Letters, Dec. 15 and March 23) feel there are too many. I'm not sure that I agree. Having taught in cradle roll and kindergarten, and presently having primary-age children, I can see wisdom in the present setup. In fact, when a change was made for cradle roll by having

a yearly lesson cycle, I was (and am) much in favor of this for two reasons: (1) Many of the lessons on the present three-year cycle are "over the heads" of those under four—even for some over four, for that matter. (2) Anyone who teaches year after year in that division can teach better year by year because of the greater experience gained—lesson helps and devices can be filed systematically and used time and again.

Christ Himself adapted His teaching to the ability of His hearers to understand. And while it is very true that we can demand our children to be still and listen to the accurate reading of Daniel 2, for example, just how much they get out of it is debatable. Also, different lessons are more vital to different age groups. The experiences of juniors along life's way are very much different than those of kindergarteners. What junior could be long absorbed with the cradle roll lesson cycle and what cradle roll child can understand "Why God Lets His Children Suffer" (junior lesson for April 1).

My sympathies are with all mothers who, like myself and Sister Hallock, have 21 lesson studies per week, just to cover the children—it is so time consuming that often our own studies are neglected.

Scheduling helps. It is not a cure-all, but it does help. So also does a willing husband/father who can and will study with the youngsters perhaps as much as twice a week. If mother can retire to her room while dad is having lesson study with the children, mother could have at least two lesson studies a week on her own lesson. Another help to me is that occasionally I ask the primary children to read the lesson to the kindergarten and/or cradle roll child. If not done too often, this is enjoyed by all. This would give mother a third lesson study time on her own lesson.

Adult lesson memory verses can be learned while mother is ironing or doing dishes. Some of the questions in the lessons can also be pondered at this time.

Ideally, of course, we study our lessons in a quiet place and in a reverent attitude. The ideal is not always possible to achieve, so we take next best. For instance, while waiting for the children to be dismissed from school (if she has the task of transporting children to and from school) mother can study a couple of questions from her lesson.

Do I practice the above suggestions? I have tried all and have found them to be quite workable so long as my attitude was conducive to study. This takes practice too.

NORMA MARTIN

Louisville, Ohio

#### SPIRITS REVIVED

EDITORS: As a result of reading Elder R. H. Pierson's message in the May 4 REVIEW, my spirits were revived, and I took courage.

A. KEITH ANDERSON

Angwin, California

#### YOUTH NEEDED

EDITORS: The article, "God Needs Your Talent and Skill," by Frank Phillips (REVIEW, April 20), deserves special commendation. If only our schools as well as the parents could inspire our young people who are not interested in, or qualified for, the professions, to develop their skills for the "services of the Lord," then the organizations would have the help they need. Many young people would not become discouraged and lose their way if they realized the Lord could use them and their talents in His service.

LEON A. WELCH

Riverside, California

# Adventures in Borneo

By D. A. ROTH  
Assistant Secretary, Far Eastern Division



As our DC-3 swooped low over the bleak Bintulu airstrip we saw Pastor Hall's red and white Cessna 180H glistening in the bright sunshine. We touched down, and the small airport on the northern shore of the island of Borneo suddenly came alive as our lumbering Malaysia-Singapore air liner came to a halt in front of the tiny terminal building.

We soon transferred our baggage and boxes of medicine to the single-engine mission aircraft. This was the beginning of a missions adventure in the jungles of Sarawak. We were on the way to the Tatau River area to conduct clinics for several longhouse villages where we have Seventh-day Adventist churches and companies.

I was accompanying Dr. Merle Peterson, medical secretary of the Southeast Asia Union Mission; Daniel Guild, president of the union mission; and Richard Hall, flying president of the Sarawak Mission.

The flight from Bintulu to the Tatau River area took us only 20 minutes in the mission plane *The Messenger*. Just four weeks earlier the plane had been

**Smiling Dyak mother and child are ready to return to their village following treatment.**



dedicated to full-time mission service by the president of the Far Eastern Division, Paul Eldridge, in a ceremony at Singapore's Paya Lebar International Airport (REVIEW, May 25, 1967). It was making one of its first flights of mercy into the interior of Borneo.

The grass landing strip at the Bukit Nyale school is one of five such Adventist mission airports in the Sarawak Mission. Between 200 and 300 Ibans (or Sea Dyaks) were there waiting when the plane landed. They crowded around, eager to assist by taking baggage and boxes of medicine to the schoolhouse, where the clinic was to be conducted. Within minutes the tables and chairs of the school were shifted around, a curtain hung, and medicines placed in neat rows on the table.

Within a period of four and a half hours Dr. Peterson saw more than 200 patients, plus many babies in the arms of mothers. About six-thirty it grew dark, but the clinic continued, with the aid of a kerosene lamp. Shortly before darkness arrived some bad dental cases showed up, so Pastor Hall put his dental tools to use. I held the flashlight. In a short time he pulled ten teeth from five different patients. One man had chewed betel nut for many years and his teeth were black and rotting. Four of his lower front teeth came out in less than 60 seconds.

The clinic routine was simple. Each would-be patient was assigned a number. Pastor Maung, the translator, talked to the patient about his trouble, and Dr. Peterson made the examination and prescribed the medicine. The chief pill dispenser was Pastor Guild, cheerful and energetic union president, who was assisted by one of our national teachers.

By 8:30 P.M. we were exhausted, so the clinic closed, with many more still waiting. We puffed our way up 171 steps to the place where we were to sleep that night, a house built 35 years ago by our pioneer missionary in Borneo, Gus Youngberg. The supper of steamed rice and cooked ferns tasted very good after nearly 15 hours without food.

The next day started early in Borneo. By five o'clock the cocks were crowing and the floors creaked as the pastor and his family moved about the house and took care of morning chores. When I awoke, Pastor Guild was already dressed and eager to get started.

When I went out on the veranda I saw several people coming up the steep path. Before long there were a dozen people on the porch all waiting to see the doctor. They soon discovered that the doctor would see only those who were really sick. The reason for this is that we had two

major clinics scheduled that day nearly three hours up the Tatau River. The first clinic was held on the veranda of a longhouse, and before we could leave for the second clinic more than 200 patients crowded into line.

Vesper services were held that night in another longhouse where we have a company of believers. More than 100 adults and children jammed into one room as they sang and prayed to begin the Sabbath day. Except for some older villagers who had deep coughs, the congregation was quiet and attentive as I spoke about the love of Jesus and the home He is preparing for all who are faithful.

Before we left that evening I looked around the room where we had had the meeting. One of the Adventist families who lived there had been supplied with used literature from America. After reading what they could of the magazines, they put them to good use by papering two walls of the room. I easily recognized the REVIEW AND HERALD, *Guide*, *Youth's Instructor*, and our own division paper, the *Far Eastern Division Outlook*. But what interested me most was a row of printed cutout pictures near the door. In the center, about twice as large as the other pictures, I saw smiling at me Neal Wilson, my former president in the Columbia Union Conference, now a vice-president of the General Conference. I never expected to see his picture in a jungle longhouse in the interior of Borneo. In another longhouse the next day I saw a picture of H. M. S. Richards, speaker of the Voice of Prophecy program.

Sabbath proved to be the most unusual one the three of us had ever experienced. Pastor Guild and Dr. Peterson went with Pastor Hall and a national teacher to one of our four churches along the Tatau River. Pastor Maung and I took a smaller longboat to another riverside congregation.



**The Messenger serves as an air ambulance.**

After an hour's ride up the river we arrived at the church and found a dozen longboats already tied up at the "dock," a tree stump at the edge of the river. The church was a frame building on stilts, painted white many years ago but now a dirty gray. Inside I found about 100 people, equally divided between children and adults. The women sat on one side and the men on the other.

On the women's side I saw ropes suspended from rafters in the ceiling. Attached to springs were improvised cloth baby cradles. It amused me to see the dotting mothers rocking the cradles with their big toes while listening intently to the speaker.

The church had openings on three sides but no glass or screens in the windows. I saw no piano, no fans, no collection plates, and no separate rooms for children's Sabbath school departments. The primary and junior children sat quietly and attentively during the adult lesson, taught by Pastor Maung, but the babies and other smaller children were restless and noisy in the tropical heat.

The service of divine worship was an unusual one for me. It was the first time I had ever spoken at a service without a coat and tie, and wearing tennis shoes. But somehow I felt almost overdressed as I looked at my congregation. Nobody wore shoes, some were without shirts, and most of the women wore the only sarong they possessed. I spoke to them in the most simple and common words I could find. I talked about Jesus, His love for mankind, and a heaven where there will be no sickness, poverty, or death.

Pastor Maung and I traveled upriver for 30 minutes to join the other men. I found them in the middle of an impromptu clinic on the veranda of a longhouse. Even though it was the Sabbath day, the sick people needed help. It was probably the first time a physician had ever been in that longhouse, and it might never happen again. I thought about Jesus and how He went about doing good on the Sabbath. Dr. Peterson could not have done more spiritually for these people than to help them with their ailments. Most of them needed help, and Pastor Guild, the "pharmacist," assisted by dispensing medicine at the order of the doctor for more than two hours before lunch was served.

Many of the Ibans have bad teeth. Not only does betel-nut juice blacken teeth, it also hastens infection. Pastor Hall found case after case of badly infected teeth. He took out 14 teeth before he was able to sit down for lunch.

One old woman came along with a set of gleaming gold teeth. Since it was a plate, Pastor Hall asked her to take it out. Underneath was a set of sawed-off teeth, all black and badly infected. A well-meaning "dentist" thought he was doing the best thing for her by covering up her dirty and infected teeth with a gold plate. The worst part of it was that the teeth looked fine in front, but they were worthless to her when she ate. Pastor Hall could do nothing with the front teeth, but he helped relieve part of her misery by removing two side teeth. The dental

problems are almost unbelievable in Sarawak, especially among the betel-nut-chewing Dyaks.

We sat cross-legged on the mats as the hot rice was brought in from the kitchen. Pastor Hall broke open a tin of vegetable soup to go with the rice. Some of the longhouse residents ate with us. They looked on with awe as they saw us eat with spoons while they ate their rice and cooked ferns with their fingers.

Late in the afternoon we left the longhouse and skimmed down the river to another village where we have a large company of believers. Pastor Guild spoke during the sundown vesper program while Dr. Peterson looked around to see if anyone was really sick. He spotted at least six who needed help, and took them to another room for an examination. It was necessary for us to get back to our destination before dark, since the boat did not have lights. The medicines were in the boat, so the patients came down to the dock to pick them up. But many others wanted to see the doctor too.

Soon the bamboo-covered log pier was so loaded with people that it began to sink. Dr. Peterson was ankle-deep in water as he examined the patients while Pastor Guild handed out medicines from the boat. During the dockside clinic, it started to rain, but patients kept coming. It was by far the most unusual clinic of the trip. But darkness was coming very quickly, so Dr. Peterson saw his last patient. We waved good-bye to a disappointed crowd of dejected Dyaks. My heart ached for these people as I watched them disappear into the darkening jungles along the Tatau River.

On Sunday we traveled down to the

mouth of the Tatau River and conducted a clinic at Stulan, an all-Adventist village. Pastor Maung told me that he has only 68 church members but more than 360 Sabbath school members in his huge district. If only we had an overseas worker with a nurse-wife, what tremendous possibilities we would have for soul winning in the Tatau River area.

At Bintulu we again met Pastor Hall and climbed aboard his Cessna 180H. If we had taken conventional transportation—boat and foot—it would have taken us several days to get back to Kuching. Two hours in the air brought us to the headquarters of the Sarawak Mission in Kuching.

The next day Pastor Hall had a wedding to perform at one of his churches in the jungle, so Pastor Clifford Ortner took me to see the Ayer Manis School, where he is principal. This is the training school for our national workers of Sabah and Sarawak. Beautifully situated in the mountains 34 miles from Kuching, the school recently dedicated a new administration building. The dormitories are crowded. I counted a minimum of 18 bunks in each room and he told me that some slept on the floor. We visited two all-Adventist villages and then went to several villages where the gospel of Christ has never been presented.

Aboard the *Comet*, winging my way back across the South China Sea to Singapore, I mused about our jungle trek into the interior of Borneo. I came to some rather definite conclusions:

1. The right arm of the message, our medical work, is definitely the correct entering wedge for the gospel message



*Real efficiency is seeing the doctor and dentist at the same time. Pastor Hall pulls this man's aching tooth while Dr. Peterson simultaneously cleans up his infected hand.*

in the developing countries of the Far East.

2. The door of opportunity is wide open in Borneo for the reception of the gospel message. We need trained medical personnel to conduct a long-range program of preventive medicine as well as to help relieve the immediate sufferings of the people.

3. In this area of our division a mission airplane is indispensable. Some villages are almost impossible to reach, even by foot. It takes Pastor Hall only minutes to reach one of his jungle congregations in some places, but it would take him hours by jeep and foot through the steaming jungles.

4. The days of frontier evangelism are not over yet in the Far Eastern Division. Most of the people in our division live in cities, but there are still millions of people in the kampongs, barrios, and villages.

5. Finally, I reconfirmed what I already believed—missions pay. When the Ibans hear and believe in the saving power of Jesus Christ, their lives are changed. The pigs go first, and then the villages become clean. They cover their bodies with clothing and they learn the simple principles of healthful living.

Altogether on this trip I spent seven weeks traveling throughout the Far Eastern Division, visiting Japan, Korea, Hong Kong, Taiwan, Okinawa, the Philippines, and Borneo. Everywhere I saw evidences of the power of the gospel. Our work is progressing rapidly in some areas while in other areas it is lagging. But the challenges are still tremendous in every developing country of the Far East. We need the solid support of our members in the homeland as we seek to give the gospel message to the world. We are seeing every day the results of sacrificial giving by our members in Sabbath schools and through the Ingathering program.



Above: Patients line up to see the doctor at the Bukit Nyale school on Tatua River. Below: This dockside clinic started to sink when patients crowded onto the pier.

## Evangelism in Trinidad Gleans 1,222 Converts

By R. L. HOYTE  
Departmental Secretary  
Caribbean Union Conference

In six months of intensive public evangelism in Port of Spain, Trinidad, God has added 1,222 persons to His church through baptism.

Evangelist G. H. Rainey, of the Atlantic Union Conference, baptized 71 persons, April 8, at Chagaramas Bay in Trinidad, bringing his total to 398 baptisms for the 12-week evangelistic crusade in the capital city of Port of Spain. His campaign in this Catholic city began only seven weeks after the end of the Earl E. Cleveland crusade, which produced 824 baptisms.

After preaching for eight weeks, Elder Rainey held his first baptism on March 18. At this ceremony 179 persons were baptized. On the following Sabbath, 72 more followed their Lord, while on the third Sabbath, the total again was 72. The 71 baptized on Sabbath, April 8, and those privately baptized, brought the total to 398. With more baptisms to follow, we are confident that the total will be well over 400. [Latest figures give the total as 412.—Eds.]

The months of January and February in Trinidad are festive and gay. This is the time of carnival, and all Trinidadians, with the notable exception of Seventh-day Adventists and a few other small religious groups, take part in the celebrations. The calypsonians do their biggest business with thousands of persons attending their shows each night for several weeks to hear the new tunes of the year. The night clubs and dance houses are open seven nights a week. Thousands of tourists and visitors crowd Trinidad to join in the fun. In Trinidad this is a time of revelry and gay abandon. But as in the days of Elijah, there are many who do not bow the knee to Baal.

Would the carnival celebrations cause the non-Adventist attendance to be low? When the evangelist decided to hold a meeting on the first night of carnival, some felt that there would be absolutely no attendance, but God overruled, and the tent was always full. Hundreds of people showed a stronger preference for the preaching of the Word of God than for the music of the steel band. Three thousand attended the first meeting.

Of the 398 persons baptized, 133 were between the ages of 16 and 30, while 66 were in the age group of 12 to 15. With half of the harvest coming from the Missionary Volunteer age groupings, the future of the church in Trinidad is decidedly bright.

We were able to baptize some outstanding people. The inspector of the police force came nightly and was heard to say, "I am seeking grace." This man was known throughout most of the island not only as the inspector of police but as a man who stood for decency and justice. I was present in his home a few days before our first baptism, and when I asked him if he had decided to follow his Lord,

he responded by saying, "Not only have I decided, but my wife and my daughter are also ready for baptism." We baptized teachers and government workers. Our people in high positions there prove faithful in spite of difficulty in getting Sabbath privileges.

Elder Rainey received great help from J. T. Carrington; John Scott; T. T. Billingy; S. L. Gadsby, conference president; Joseph Grimshaw, conference treasurer; Hollibert Phillips; Glyden Headley, song leader; four Bible instructors; several ministerial interns; and a large city choir. Each member of the team pulled his weight and God prospered their efforts.

## Nicaragua Youth Camp Leads Way to Baptism

By DONALD E. CRANE  
Departmental Secretary  
Nicaragua Mission

A Nicaragua youth camp, once but a dream and later only a pilot program, is now a reality. On the shores of Masaya, a crater lake near the ancient volcano Santiago, we have already built seven cabins and a large dining-assembly hall.

In the fall of 1964, when my wife and I arrived as a young missionary couple from the United States, we discovered a meager 1,400 church members and but a handful of isolated people. We began talking about having a permanent youth camp for the Republic of Nicaragua.

Despite many obstacles and a noticeable lack of money, we decided to put the possibility to a test and announced a pilot program. We would see how the youth would respond to a little attention.

This first temporary youth camp was held under the most primitive circum-



During craft time young people learn the art of carving from Nicaragua cow horns.



stances. Three large thatch-roofed huts were erected, one to serve as kitchen-dining room and the other two as dormitories. Deluged by heavy rains, tormented by sand flies, and crammed into small, damp sleeping quarters with only wooden planks for beds, we feared the worst. But to our joy, the young people loved it. They proved equal to a full-scale camp program, all 70 of them. Of the 20 non-Adventist youth, ten responded to the call and were baptized.

With renewed enthusiasm that a permanent youth camp could be a reality, we returned to mission headquarters and began planning in detail the campaign to raise funds for such an undertaking.

Camp construction began in 1966. A motorboat had been donated to our mission, and to facilitate matters this was used to transport all materials and supplies to the campsite. The valiant 35 h.p. motor carried hundreds of sacks of cement, many feet of lumber, iron, zinc roofing, plus all the equipment and machinery. The best time for transportation, we found, was at night when the lake was as smooth as glass. All the work was done by the camp director and volunteer youth labor. Even some visiting church leaders transported their share of cement over the placid lake in the middle of the night!

All the buildings are made from famous Cimva-Ram blocks, formed on the spot. The first few weeks our camp looked as we imagined an Egyptian brickyard did during the Israelite captivity, as the blocks dried in the tropical sun!

This year, the Nicaragua Permanent Youth Camp had an over-all attendance of 100, including youth and staff members. G. W. Brown from the Inter-American Division and I. M. Nation of the Central American Union were our guests. MV honors were awarded in nature, swimming, and health and hygiene.

During the week, a most inspiring evangelistic series was presented by Elder Brown, and at the Friday night consecration service, 18 Nicaragua youth responded to the call of Christ and requested baptism.

Our pilot project has at last become a permanent youth camp. It is by no means finished, but we trust with the blessings of God that it will not be long until the construction is complete.

## Silver Anniversary at Surat Hospital

By J. B. TRIM  
Departmental Secretary  
Western India Union

Surat Seventh-day Adventist Hospital in India, begun by Dr. George A. Nelson in 1942, is now celebrating its twenty-fifth anniversary. Special ceremonies marking this important occasion were held at the hospital February 26.

Chief guest was Surat Mayor Shri Gordhandas R. Chokhowala, who lauded the work of the hospital. City Commissioner Shri B. G. Khabde unveiled the foundation stone of a proposed new hospital



## Ready for Dedication in 76 Days

Members of the Gatumbi, Kenya, church dedicated their new 80- by 25-foot church building, April 29, only 76 days after they began construction.

More than ten years ago the congregation lost its place of worship during political unrest. During a visit there in February I appealed to them to build a church to God's glory. They agreed and gave April 29 as their target date for completion.

The dedicatory sermon was preached by F. G. Reid, East Africa Union president.

P. D. BAKKER  
President, Central Kenya Field

wing. In his speech he noted his first acquaintance with Seventh-day Adventists in 1930 and over the years since. Master of ceremonies was Dr. Moses Dass, acting medical superintendent.

The institution's contribution to its silver jubilee is the new wing, which is made up of eight private wards and two eight-bed wards, costing 200,000 rupees. Half the funds have been provided by the hospital itself, with the other half to come from donations of local businessmen and friends. A fund-raising drive is in full swing under the guidance of Mr. Badri, a leading businessman.

The hospital board, meeting the same day, voted to extend the ministry of the hospital by securing a vehicle for mobile medical work in surrounding villages.

Silver cup awards were given to five staff members who have served 25 years or longer. These were presented by Dr. R. S. Lowry, Southern Asia Division president, and Miss H. Cooper, nursing superintendent.

In his address Administrator P. K. Peterson stated that during its 25-year history the Surat Hospital has treated more than 240,000 outpatients and more than 11,000 inpatients. It has also done Rs.735,000 of charity work.

## Manila Sanitarium Aids Sister Institutions

By E. L. LONGWAY  
Field Secretary  
Far Eastern Division

The recent solicitation campaign for the expansion of the Mindanao Sanitarium and Hospital furnishes a notable example of mutual help and unselfish co-

operation in the expansion of the work of God.

This 40-bed institution is located at Iligan, Mindanao, in the Southern Philippine Union Mission. For aid in its expansion we appealed to the management of the Manila Sanitarium to make a sizable contribution to this sister institution, for it had benefited from a like campaign a year ago. Much to our delight and encouragement, the Manila Sanitarium and Hospital responded with a gift of ₱20,000. At the time this gift was made I also learned that the Manila Sanitarium had made an even larger gift to the Cagayan Valley Sanitarium and Hospital building fund, a sister institution in the same union mission area, with the pledge of further assistance the coming year.

The Manila Sanitarium and Hospital, established in the 1920's through struggle and sacrifice, is now indeed the strong "right arm" of the church in the Philippines. And while it is still carrying on its own expansion program, it has set an example of unselfish help to struggling sister institutions.

The Central Philippine Union Mission has two medical institutions in its territory: the Miller Sanitarium and Hospital at Cebu, which is still struggling with its own expansion program, and the newly opened Bacolod Sanitarium and Hospital on the Island of Negros, an institution that is in need of everything. The Central Philippine Union Mission and the Miller Sanitarium and Hospital, as well as all the various missions in the Central Philippine Union, combined to send a gift of ₱5,000 for the Mindanao Sanitarium and Hospital building fund.

Another feature of the campaign for funds for the Mindanao Sanitarium and Hospital speaks volumes for the sacrifi-

cial spirit of the doctors, nurses, and entire staff of the institution. Before the opening of the campaign Dr. A. P. Roda, medical director, and Dr. W. M. Torres, surgeon and business manager, led out in a program of sacrificial giving in which all members of the staff joined, with the result that a total of P15,000 has been pledged and is being paid into the fund month by month, to continue over a period of two years until the pledges are

fully paid. In many instances this has meant a contribution of fully 8 per cent of the monthly salary.

This sort of sacrificial devotion is reflected in the service rendered by the doctors and staff to the patients who come to them for healing. Catholics, Moslems, Buddhists, Protestants, and those of no faith have joined in grateful appreciation of the faithful services rendered them by the Mindanao Sanitarium and Hospital.



**John Christian**, chairman, department of history, Atlantic Union College, formerly associate professor of history, Walla Walla College.

**John Siphens**, principal, Mount Ellis Academy, Bozeman, Montana, formerly principal, Seattle Junior Academy (Washington).

**E. L. Koronko**, evangelist (Oregon), from Manitoba-Saskatchewan.

**Paul Gordon**, assistant secretary, Ellen G. White Estate, Washington, D.C., formerly Bible teacher and pastor, Upper Columbia Academy (Upper Columbia).

**Arthur W. Robinson**, business manager and treasurer, Mount Ellis Academy (Montana), formerly principal and business manager, Lakpahana Training Institute (Ceylon).

**W. W. Menshausen**, association field secretary (Northern New England), formerly pastor, Portland, Maine (Northern New England).

**Dorothy Woods**, assistant dean of women, Union College, formerly assistant dean of women, Southwestern Union College.

**Robert F. Baker**, A.R.I.T., director, inhalation therapy department, Shawnee Mission Hospital and Health Center, Shawnee Mission, Kansas, from Berrien County Hospital, Berrien Springs, Michigan.

**Mrs. Margaret Hostler**, dean of girls, Highland Academy (Kentucky-Tennessee), formerly dean of girls, Sunnydale Academy (Missouri).

**Fred Elkins**, principal, Spencerville Junior Academy (Chesapeake), from Omaha, Nebraska.

**Harold C. Brewer**, pastor, Norfolk-Portsmouth district (Allegheny East), from St. Louis, Missouri (Central States).

**Richard Noel**, district pastor, Aroostook (Northern New England), from Walla Walla, Washington.

**E. F. Keslake**, chaplain, Parkview Memorial Hospital, Brunswick, Maine; formerly district leader, St. Johnsbury, Vermont (Northern New England).

**Donald G. Prior**, dean of student affairs, Andrews University, Michigan; formerly dean of student affairs, Atlantic Union College, Massachusetts.

**Donald D. Lake**, dean of student affairs, Atlantic Union College; formerly principal, South Lancaster Academy (Southern New England).

**Donald R. Cantrell**, assistant professor of education, Atlantic Union College; formerly principal, Sunnydale Academy (Missouri).

**Elaine A. Schander**, assistant professor of education, Atlantic Union College; formerly supervisor of elementary education (Southern California).

**Samuel Gooden**, MV secretary and educational superintendent, South Atlantic Conference; from mission service in Nigeria, West Africa.

**M. U. Donato**, secretary-treasurer (Central Philippine), formerly assistant secretary-treasurer.

**Gordon Bullock**, treasurer (North Philippines), formerly treasurer (West Indonesia).

**P. P. Ramos**, instructor in speech and radio, Mountain View College, Philippines, formerly radio-TV and ministerial secretary (South Philippine).

**Paul Plummer**, principal, Fresno Union Academy (Central California), formerly principal, Golden Gate Academy, Oakland, California.

**R. L. Vaughan**, publishing department (Northern California), from same work (Central California).

**Gerald Bras**, MV secretary (Potomac), formerly principal, Fresno Union Academy (Central California).

(Conference names appear in parentheses.)

### **From Home Base to Front Line**

#### **North American Division**

**Richard Irving Clark**, M.D. (LSC, '51; LLU, '56), Mrs. Virginia Marie Clark (LSC, '55), and three children, of Freeport, Maine, left Seattle, Washington, May 10 for Nepal. Mrs. Clark's name was Virginia Marie Osgood before marriage. Dr. Clark will be medical superintendent of the Scheer Memorial Hospital at Kathmandu.

**Mrs. A. O. Blumenshein** (LSC, '41; White Memorial Hospital School of Nursing, '44; and WMC, '53) sailed from New York City on the S.S. *Mormacmail*, May 19, returning after furlough to Kamina, Congo. Mrs. Blumenshein's name before marriage was Olive Nellie Vaughn. During her furlough she married, and Mr. Blumenshein is returning with her. She will resume her responsibilities as a nurse in the Songa Hospital. D. W. HUNTER

## *Brief News*

### **CEYLON UNION**

FOLLOWING an evangelistic campaign recently conducted by C. H. Goertzen in Colombo, 11 have been baptized, and five or six more are preparing for baptism.

WORK was started in three new areas in Ceylon. Companies of believers now meet in Chilaw, Negombo, and Trincomalee. In Galle two new estates were opened for our message and companies are meeting there every Sabbath.

THE hospital at the Lakeside Medical Center is nearing completion. It will have room for 20 beds, an up-to-date X-ray unit and laboratory and a well-equipped surgical section. Dr. Noel Fernando and his staff are looking forward to the official opening soon.

PASTOR F. E. SCHLEUBER reported an enrollment of 218 students at Lakpahana Training Institute, 70 per cent of whom are from Seventh-day Adventist homes.

A RECENT Five-Day Plan to Stop Smoking was conducted by Dr. Noel Fernando and C. H. Goertzen in Colombo; more than 50 divorced Lady Nicotine.

LAY tithe in Ceylon for the first three months of 1967 shows an increase of 29 per cent over the same period last year.

E. C. BECK, *President*

### **SOUTH INDIA UNION**

PASTOR P. V. JESUDAS, ministerial secretary of the Tamil Section, conducted a Week of Prayer at E. D. Thomas Memorial High School in March. "The youth came confessing their wrongs and seeking advice on their spiritual life," he reports. "Many young people who are Hindus have given their names for baptism. Of course, since they are 15, 16, and 17 years of age, they have to have their parents' consent for their baptism."

T. J. JOSEPH, of Kerala, reports a baptism of 26 persons in 1966 in his district. He and his church members are aiming for 50 baptisms in 1967. Severe persecution took place in this district during the past year and a number of our members had to move away, but the work is still going on.

P. D. ASIRWADAM, of Narsapur High School, reports that 31 students from the school were baptized in February at the conclusion of the Week of Prayer conducted by V. D. Edward, president of Tamil Section.

D. DAVID reports that special stewardship meetings were conducted in three churches in the Kannada Section.

M. A. JAMES, of the Kerala Section, reports that 28 people were baptized by W. F. Easterbrook at the Kottarakara High School during the first quarter of this year.

I. K. MOSES, *Correspondent*

## Atlantic Union

### Elmira Five-Day Plan Leads to Weekly Meetings

As a result of the Five-Day Plan, about 20 non-Adventists in Elmira, New York, are now meeting weekly in the Seventh-day Adventist church—at their own request.

When the final session of group therapy ended, the participants were so eager to continue the meetings on a weekly basis that the directors of the program agreed to meet with them in a classroom of the church on Saturday nights.

Of the 32 persons present on the final night, 24 had not smoked since the first session, and the others had reduced consumption considerably.

Henry Weinstein, an author and lecturer, is now proclaiming the Five-Day Plan far and near. Formerly a chain smoker using up to five packs a day, Mr. Weinstein stopped completely after attending the meetings. On the closing night he gave a tribute to the Seventh-day Adventist church for bringing this free community service to his city.

Two candidates were prepared for baptism by the course. They had previously accepted the doctrines of the church, but had had difficulty in conquering the tobacco habit.

Another victory was gained by the mother of one of the church members. She was a cardio-vascular patient, but her doctors' coaxing, urging, and threats had previously failed. Her doctors were mystified about her sudden change of habit.

Assisting in the program were Drs. Donald R. Gibbs, Roy B. Parsons, Jr., and Charles Luss from Cortland.

HENRY A. UHL, *Pastor*

#### BRIEF NEWS

THE Bridgeport, Connecticut, church held a special Service of Entry, May 13. After gathering in the old building where they had met for 14 years, the congregation followed Pastor H. Carl Currie into their new sanctuary for the first time. A ribbon-cutting ceremony was conducted by Lowell L. Bock, conference president. William A. Fagal, director of Faith for Today, was speaker. The old building, which will serve as a multipurpose room and school, has been named Purdy Hall in honor of a former pastor, A. J. Purdy, now deceased. The new colonial-style church cost \$90,000.

BY FALL the renovation of the Kellogg Elementary School in Manchester, New Hampshire, will be completed. As funds are available the gymnasium-auditorium, health and welfare center, and further landscaping will be added, according to Robert N. Edwards, district pastor.

HOSPITAL DAY was held at the New England Memorial Hospital on May 7, with an attendance of more than 2,000, according to R. L. Pelton, administrator.

The program opened with a band concert by the hospital band under the direction of Harvey Davies.

A METROPOLITAN EDUCATION RALLY was held May 6 at the Ephesus church in New York City. Dr. Frank W. Hale, Jr., president of Oakwood College, was guest speaker at the morning worship. He also spoke in the afternoon at the MV hour. Others who participated during the day included: G. R. Earle, president of Northeastern Conference; J. E. Roache, principal of Northeastern Academy; and A. Samuel Rashford, president of the New York chapter of Oakwood College Alumni.

EMMA KIRK, *Correspondent*

## Canadian Union

#### BRIEF NEWS

CANADIAN members have selected as a centennial project the building of a church in Ottawa, Ontario. A \$30,000 goal was set for the centennial offering taken across Canada June 17. Entire cost of the completed project will be \$200,000.

Two Toronto churches combined their efforts in a three-week evangelistic campaign conducted by D. J. Handsides, Ontario-Quebec Conference evangelist, and his associate, Rudy James. As a result 21 persons were baptized and another group continues to study.

PEARL BROWNING, *Correspondent*

## Central Union

#### BRIEF NEWS

JUNIOR youth of the United Presbyterian church of Worland, Wyoming, recently invited Pastor Richard Stenbakken to speak to their group on the beliefs of Seventh-day Adventists. After the presentation, 20 youth asked questions and were presented copies of Booton Herndon's *The Seventh Day* and Richard Utt's *The Century of Miracles*.

PASTOR F. S. SANBURN, of Salina, Kansas, was recently invited by Dean of Students Joel Wiebe of Tabor College, Hillsboro, to make suggestions for a more effective college recruitment and public relations program based on methods used in Seventh-day Adventist schools. Dr. Wiebe became acquainted with our school system while doing graduate study.

THE May Five-Day Plan conducted in Wichita, Kansas, by Elder Paul M. De Booy and Dr. Charles DeHaan was successful. Average attendance was 190, and 75 per cent of those who turned in their statistical sheets broke the habit in five

days. Many requests have been made for the program to be conducted again.

H. G. CROWSON, J. W. McGraw, and Ronald Wham are holding an evangelistic effort in Jefferson City, Missouri.

NEARLY 1,000 attended the funeral service of E. F. Irish, chaplain of Porter Memorial Hospital, who died June 2, in a plane crash near Longmont, Colorado. Chaplain Irish created Smoker's Dial and thus became a pioneer in the Dial for Health Education program which has been copied across the United States. He also created Drinker's Dial and produced Slim Line. He has been a favorite speaker on weight control.

PATHFINDERS attended the Central Union Camporee June 5-8 at Glacier View Camp, Colorado. Union MV secretary Paul M. DeBooy and the local conference MV secretaries led out. John Hancock, from the General Conference MV Department, and Lawrence Maxwell, editor of *Guide*, also attended.

ROBERT GENTRY, nuclear physicist and staff member of Columbia Union College, recently visited Denver. In addition to church speaking appointments, he spoke at Phipps City Auditorium and appeared on radio station KTLN, where he defended his scientific conclusions for five hours. He was also on the "Morning" television program and was interviewed on the Denver CBS station.

CLARA ANDERSON, *Correspondent*

## Columbia Union

### Takoma Park Marks 60 Years of Christian Education

A flight of fancy was not necessary to relive the happenings in Takoma Park just after the beginning of the twentieth century as youth, attired in the dress appropriate to that day, presented the history of John Nevins Andrews School in the Takoma Park church during the weekend of May 26 to 28.

The sixtieth anniversary was celebrated by a series of services, climaxed by the graduation of the class of '67. The programs were under the direction of Principal Miriam Tymeson, who began her tenure with the school in 1933. She has served as principal for most of the past 34 years.

One anniversary program portrayed historical high lights. In 1907 the world headquarters of the Seventh-day Adventist Church had been located in the nation's capital for four years. The sanitarium had been established in Takoma Park with Dr. D. H. Kress, recently arrived from Australia, as its medical director. A college, known as Washington Training College, was located near the Washington Sanitarium. Homer Salisbury was president, and B. G. Wilkinson was dean.

The mission budget for that year was

\$183,001. Seventh-day Adventists around the world numbered less than 100,000.

Those who had moved from Battle Creek, Michigan, to staff the General Conference and the Review and Herald Publishing Association sent their children to public schools. Then came the counsel from the Lord through Ellen G. White that a special work should be done in Washington in the establishment of schools, so that the young people might be educated along Christian lines. Schools needed to be established in this city where the Word of God might be exalted.

On November 7, 1907, the Takoma Park church school began with 50 children attending grades one to 12 in a new two-story, 32- by 40-foot building. There were two classrooms on the first floor. The chapel on the second floor also served as a meeting place for the Takoma Park congregation until they could build a church. The cost of the new school, including the \$600 lot, was \$4,900. The building still stands today at 8 Columbia Avenue and is now the Takoma Park city offices.

By 1936 the original school was overcrowded. As the Takoma Park congregation began to plan for a new school, other churches wanted to join in the project. Thus was born the first "union school" in the denomination.

The new school, as well as the school at 8 Columbia Avenue, was built under the direction of E. C. Wood, who donated his services while on furlough as builder for the church organization in China. In November, 1938, 163 students entered the new school for the first time. This new institution needed a name—a name that would represent the principles and spirit of the Advent Movement. "John Nevins Andrews" was chosen because Elder Andrews, our first missionary, portrayed the spirit of service that has motivated our worldwide missions outreach.

Several additions have been made to the original unit at 117 Elm Avenue, until today it amply houses almost 500 pupils and 30 staff members. A well-rounded curriculum including orchestra and band, art, French, and remedial reading is offered.

Many persons have contributed to the

60-year success story of the John Nevins Andrews School. Acting as chairmen and members of the board have been such well-known denominational personalities as T. E. Bowen, John Thompson, C. S. Longacre, H. A. Morrison, A. B. Russell, F. D. Nichol, Archa Dart, H. H. Votaw, and J. P. Neff. A host of others have served in various capacities to provide a superior elementary education for hundreds of boys and girls.

M. E. MOORE  
*Departmental Secretary*  
*Potomac Conference*

## Lake Union

### BRIEF NEWS

Two students from the Lake Union, now studying medicine at Loma Linda University, were honored with achievement awards for "distinction in the quest of excellence in scholarship, citizenship, and student affairs." The students are Morris P. Ballard, from Detroit, Michigan; and Gerald W. Marsa, from Rockford, Illinois. Both are former students at Andrews University.

EVEN though Mrs. Emma Lucus, a member of the Bethel, Wisconsin, church is well past her "three score and ten," she is busy in the Dorcas Society. For the past 12 years she had averaged nine quilts each year, in addition to remaking old adult clothing into attractive clothes for children. She has been chosen a "Layman of the Week."

THE Adventist Metropolitan Choir in the Chicago area recently gave a religious concert for the La Grange-Brookfield Kiwanis Club. It was directed by Mrs. Donald Hansen.

EIGHT persons were baptized at Moline, Illinois, April 23. Meetings were held by Pastor E. H. Moldrik; his associate, N. D. Kinney; and P. M. Matacio. Follow-up work is being conducted, and another baptism is being planned.

MILDRED WADE, *Correspondent*

## North Pacific Union

### BRIEF NEWS

PORTLAND SANITARIUM AND HOSPITAL celebrated 75 years of medical service May 11. Begun in 1892 as a six-bed private hospital by Dr. Louis Belknap, the institution has enlarged to 260 beds and is owned and operated by the Oregon Conference. J. O. Emmerson is the administrator.

AT THE May meeting of the ministerial association in Marysville, Washington, Robert White, assistant pastor of the Everett district, was asked to serve as secretary.

THE East Salem, Oregon, congregation broke ground for a new church May 21. H. L. Rudy, conference president, participated in the service, which had been organized by Pastor W. D. Breece; other participants included Bruce Prosser, a city official; Phillip Balsiger, architect; Virgil Wilson, Richard Massey, Roger Wolcott, Dr. E. E. Getzlaff, and John Trude, pastor of the Salem Central church. The East Salem church was formed when the Central church became overcrowded.

IONE MORGAN, *Correspondent*

## Northern Union

### BRIEF NEWS

SPEARFISH, South Dakota, laymen are conducting a branch Sabbath school in Belle Fourche with more than 40 people meeting each week. Mr. and Mrs. Wallace May are leading out. R. R. Reimche is the district pastor.

GROUNDBREAKING services for a new church school were held in Jamestown, North Dakota, on May 14. The three-teacher school, located about four blocks from the conference office, will have an auditorium and six classrooms. The property is adequate for a future church.

A WORLD DAY OF PRAYER service was held this year in the Seventh-day Adventist church in Hurley, South Dakota, with the Zion Lutheran, Methodist, and Presbyterian churches joining them. Eugene Wagner, SDA pastor, led out, and the main speaker was Emil Mulhausen, of the Methodist Church. A fellowship hour followed the program, with the Dorcas Society serving refreshments.

EXTENSIVE remodeling and redecorating have been done to the church, school, and teacher's apartment at the Red Shirt Indian Mission in South Dakota. Sabbath, May 6, the church was rededicated in a special service with J. L. Dittberner, F. W. Bieber, and C. M. Willison as guest speakers. Others participating were Marvin Walter, L. H. Opp, and D. C. Perry.



This 1934 photograph shows the students of the Takoma Park church school at the school's original location. In 1938 the present John Nevins Andrews School began operations.

FIFTY-SIX seniors graduated from Maplewood Academy May 21. The commencement address was given by G. E. Hutches, educational secretary of the Lake Union.

A WELFARE CENTER, sponsored by the Dorcas Society of the Maryland Avenue church, has recently been established in St. Paul, Minnesota.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### BRIEF NEWS

THE Norco, California, congregation, which now meets in the youth chapel of the church complex, broke ground on Mother's Day for their new church home. This church, organized in 1960 with 64 charter members, now has a membership of 230. During the afternoon service, 96-year-old Emma Ealy was honored and participated in the groundbreaking ceremony.

RUFINO BERNARDINO, a literature evangelist in Hawaii, has recently had seven consecutive weeks of selling \$1,000 worth of books, which puts him at the top of the Pacific Union honor roll. He also had several such weeks earlier in the year.

THE Honorable Don Clausen, representative of the First California District in the United States Congress, was commencement speaker at Pacific Union College June 11. The consecration sermon was presented by C. L. Wyman, pastor of the Azure Hills church, and Dr. Edward Heppenstall, of Andrews University, spoke at the baccalaureate service on Sabbath.

ARTHUR S. MAXWELL, editor of the *Signs of the Times*, and Mrs. Maxwell celebrated their fiftieth wedding anniversary May 3. Three of their six children were able to attend the event at the Maxwell home in Los Altos, California, along with more than 100 guests.

MARY E. WALSH, of the Pacific Union Conference lay activities department, recently spent two weeks at the Las Vegas, Nevada, church presenting specialized Bible studies.

MARGARET FOLLETT, *Correspondent*

## Southern Union

### SMC Places Two Students in Summer Journalism Jobs

The communications department at Southern Missionary College has established a journalism and public relations internship program to train editorial and public relations workers. The first two

students are now on duty, one at the Review and Herald, and the other at the Southern Publishing Association.

Pat Horning, junior communications major, is assigned to the REVIEW AND HERALD editorial department. At Southern Publishing Association, Cheryl Tribble, also a junior communications major, is working in the *These Times* editorial offices.

In this program, outstanding journalism students will work eight weeks and receive four hours' academic credit. They are supervised by the editors of the publications and by Leamon L. Short, instructor in journalism at Southern Missionary College.

LEAMON L. SHORT  
*Instructor in Journalism*

### BRIEF NEWS

GEORGIA-CUMBERLAND ACADEMY graduated 46 seniors May 27. Weekend speakers were Dr. Delmer Holbrook, president of Home Study Institute; Desmond D. Cummings, president of Georgia-Cumberland Conference; and V. W. Becker, Southern Union educational secretary.

ELEVEN academies and more than 300 students participated in the spring union-wide academy music festival held this year in the new auditorium-gymnasium at Highland Academy. Both Highland and Madison academies served as hosts, and Principal John Durichek, of Highland Academy, acted as coordinator.

NEARLY 1,400 delegates attended the spring youth congress held by the South Central Conference in the National Guard Armory in Birmingham, Alabama. The program included the annual conference Bible quiz, Pathfinder program, temperance orations, a basketball game, and special music by a youth choir from Chattanooga, Tennessee.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

### Families of Welfare Workers Receive Posthumous Awards

Climaxing the soul-winning and welfare service reports of the lay activities secretaries on the final Sabbath afternoon of the North American Division council at Banff, Alberta, was the presentation of two Distinguished Service Awards, honoring two health and welfare workers who gave their lives in helping others.

In September, 1965, Hurricane Betsy hit New Orleans, leaving many homeless. The Southwest Region Conference used their mobile emergency van to assist these disaster victims. Our workers were approaching Shreveport, Louisiana, on their third trip, when a large truck collided with them, the driver apparently asleep at the wheel. Miller Murff, 41, the father of 11 children, suffered a

broken neck and died at the scene of the accident.

Billy Ray Wells, 17, received seven serious injuries. At the hospital, while preparing for emergency surgery, the doctors and nurses asked Billy about his religious convictions. Despite pain and shock, he was able to testify that he was a Christian, that he did not drink or smoke, and he told the medical team of his hope in Christ's second coming. He too died.

The doctors were so impressed by his testimony that they asked the pastor more concerning the second coming of Christ.

Recognizing their valor, G. M. Schram, lay activities secretary for the Southwestern Union, presented the Distinguished Service Awards to V. L. Roberts, president of the Southwest Region Conference, to be presented in turn to the families of Miller Murff and Billy Ray Wells.

THEDA ILES KUESTER



G. M. Schram, lay activities secretary of the Southwestern Union, presents distinguished service awards to V. L. Roberts, president of the Southwest Region Conference, for the families of Miller Murff and Billy Ray Wells, who died in service to others. W. C. Jones (in uniform), Southwest Region, and J. E. Edwards, General Conference, participated in the ceremony at Banff.

## Andrews University

### Andrews Graduates 242, Confers Honorary Degree

Andrews University granted degrees to 145 undergraduates and 97 graduate and seminary students at the spring commencement May 28.

Speakers for the weekend services included William A. Fagal, director and speaker for the television program Faith for Today; Winton Beaven, president of Columbia Union College; and Theodore Carcich, vice-president of the General Conference.

An honorary degree of Doctor of Divinity was conferred on Pastor Fagal, with university president Richard Hammill reading the citation.

**CAMP MEETING SCHEDULE**

<b>Atlantic Union</b>		Wyoming Mills Spring Camp, Near Casper July 12-16	Central California Soquel August 3-12
Greater New York		<b>Columbia Union</b>	Hawaii Honolulu (State-wide) September 8, 9
English, Berkshire Camp, Wingdale June 29-July 8		Allegheny East Pine Forge Academy, Pine Forge Pennsylvania June 22-July 2	Honolulu (State-wide) September 29, 30
Spanish, Berkshire Camp, Wingdale July 9-15		Allegheny West Mount Vernon Academy, Mount Vernon Ohio July 2-9	Kauai September 1, 2
New York Union Springs Academy Union Springs June 30-July 8		Chesapeake Catonsville, Maryland 24 Fustings Avenue New Jersey June 22-July 1	Molokai-Lanai September 15, 16
Northeastern Camp Victory Lake Hyde Park, New York June 30-July 8		Ohio Mount Vernon Academy Mount Vernon Pennsylvania June 22-July 1	Nevada-Utah Civic Auditorium, Carson City, Nevada July 7, 8
Northern New England Pine Tree Academy, Freeport, Maine June 29-July 8		Ohio Mount Vernon Academy Mount Vernon Pennsylvania June 22-July 1	Monument Valley Provo, Utah July 14-16
Southern New England South Lancaster, Massachusetts June 29-July 8		Pennsylvania Blue Mountain Academy Hamburg June 30, July 1	Northern California Philo July 12-15
<b>Canadian Union</b>		<b>Lake Union</b>	Oakland July 22
Alberta		Illinois Little Grassy Lake, Makanda August 9-12	Sacramento July 29
Canadian Union College, Lacombe July 14-22		Lake Region Cassopolis, Michigan June 29-July 8	Fortuna August 1-5
Peace River and Beauvallon, Lacombe July 27-30		Michigan Grand Ledge (SDA Campground) July 27-August 5	Paradise August 11-13
British Columbia Hope, British Columbia, SDA Campground Nelson Street July 21-29		Wisconsin Portage July 20-29	Auburn August 19
Manitoba-Saskatchewan Saskatoon, Saskatchewan, SDA Campground Herman Avenue July 7-15		<b>North Pacific</b>	<b>Southern Union</b>
Clear Lake, Manitoba, SDA Campground Riding Mountain National Park July 19-23		Montana Mount Ellis Academy, Bozeman June 21-July 1	Carolina Mount Pisgah Academy, Candler June 23-July 1
Maritime Pugwash, Nova Scotia Gulf Shore Road August 4-12		Oregon Gladstone July 5-15	North Carolina Georgia-Cumberland (Regional meetings, weekends) June 23-July 1
Newfoundland St. John's SDA Church Queen's Road August 11-13		Washington Auburn Academy, Auburn July 12-22	<b>Southwestern Union</b>
Ontario-Quebec Oshawa, Ontario 1148 King Street East June 30-July 8		<b>Northern Union</b>	Oklahoma Oklahoma City July 28-August 5
<b>Central Union</b>		Minnesota Hutchinson June 23-July 1	
Colorado Campion Academy, Loveland June 23-July 1		Arizona Prescott August 3-12	

*Church Calendar*

Medical Missionary Day	July 1
Church Missionary Offering	July 1
Midsummer Service and Offering	July 8
Pioneer Evangelism	August 5
Church Missionary Offering	August 5
Oakwood College Offering	August 12

OFFICIAL ORGAN OF THE SEVENTH DAY ADVENTIST CHURCH  
**REVIEW and HERALD**

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

- Editor: KENNETH H. WOOD  
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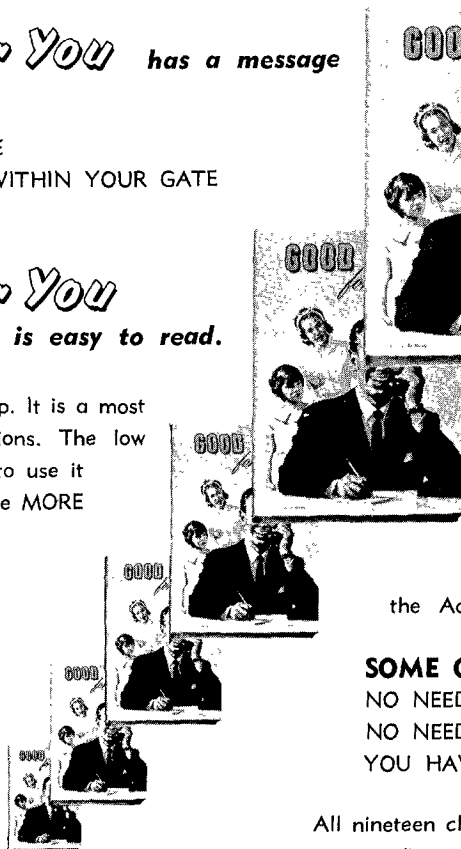
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—J. ERNEST EDWARDS, Secretary, Lay Activities Dept. General Conference

## Middle East Report: One Member Dead, Workers Safe, Institutions Undamaged

One member in Jerusalem was killed by a bullet on his way home, according to a cable to the Southern European Division from D. Riemens, our pastor there. All other members in Jerusalem were reported unharmed.

Pastor Riemens visited church members in Tel Aviv and Haifa and found everyone safe, although some were not present. He reports further that both the church and our Advent House in Jerusalem were spared structural damage, despite the slight damage to two water tanks on the roof of one building.

Pastor and Mrs. Riemens state that they expect to conduct a baptism soon.

[Israel is the only Middle East nation in the territory of the Southern European Division. The others are in the Middle East Division.] M. FRIDLIN

\* \* \*

No loss of life among our workers or members in the Middle East Division was reported as of June 19. There are some reports of damage to the residences of our workers, after evacuation, but these have not been confirmed.

We list here the present locations of those who have temporarily moved.

The officers of the division, F. C. Webster, R. L. Jacobs, and R. C. Mills, are in Athens, Greece, and expect to return to division headquarters within a matter of days. The following families are also in Athens: R. E. Anderson, D. B. Hepker, L. V. Morris, J. R. Stephan, R. W. Wilmot, H. D. Bresee, R. L. Fenn, B. L. Gileroth, H. S. Johnson, H. C. Lamp, E. W. Waring, and Ruby Williams. The Stanley Bulls, previously scheduled to return to America, have already arrived in Washington, D.C.

Three families are presently in Nicosia, Cyprus: D. L. Chappell, Leif S. Jensen,

and J. S. Russell. Miss June Soper is also in Nicosia. K. L. Vine and Mrs. Vine are in London, England.

In some cases families were separated temporarily, the husband staying at his post of duty while the wife and children were transferred to other areas. Mrs. R. G. Lorensen, Mrs. W. A. Potter, and Mrs. L. H. Cowles are in Istanbul, Turkey, and Mrs. W. J. Clemons is in Athens, Greece, while their husbands are reported safe at their regular posts. [Late word indicates that these families have been reunited in Athens.]

The following medical workers were evacuated to Florence, Italy, where they are staying temporarily at the Italian Secondary School: The families of A. L. Dennis, A. A. Ewert, D. C. Fahrback, C. V. Johnson, D. C. Ludington, Jr., D. W. McConnell, R. A. Nolin, J. T. Thompson, and J. W. Whitehouse. Single nurses in Florence are Rae Anna Brown, Nadia Nashed, Ruth Tobiasen, Evangeline Voth, and Dorothy Walter.

Several families were first evacuated to Istanbul, but later were transferred to Athens. F. C. Webster, who was with this group, wrote to Robert H. Pierson from Istanbul:

"It seems to us quite improbable that we shall be able to hold the quadrennial session and the ministerial institute next month. Realizing that this meeting was liable to be canceled, we ordained two of our brethren here last Sabbath—Manoug Benzaryan and Dr. Herschel Lamp. Brother Benzaryan is acting president of the Turkey Section. Dr. Lamp is the division medical secretary. Our church in Istanbul was greatly edified by this sacred service. It was a precious occasion for our evacuee families. Thank you for your prayers and kind words."

CLYDE O. FRANZ

kins, associate pastor of the Sligo church in Takoma Park, Maryland.

Col. Spurgeon Neel, director, Plans Supply and Operations, Office of the Surgeon General, Department of the Army, participated in the review on the last Sunday morning.

The Medical Cadet Corps is under the direction of the National Service Organization, a division of the Missionary Volunteer Department. Medical Cadet Corps units are in action in North America, the Far East, Inter-America, the Middle East, and South America.

The 1966 Autumn Council authorized a study and revision of the Medical Cadet

Corps training. A committee met at the time of the National Medical Cadet Corps Camp. The committee consisted of Clark Smith, chairman; Charles Martin; Lowell Litten; Harry Garlick, associate MV secretary of the Pacific Union; A. E. Grams, assistant dean of men, PUC; Roger Miller, Medical Cadet Corps director, Forest Lake Academy; D. M. Wesslen, principal of Park Valley Academy. The church may anticipate an upgrading of Medical Cadet Corps training as the result of the work of this committee. THEODORE LUCAS

## Kentucky-Tennessee Members Give \$70,000 for Evangelism

More than \$70,000 in cash and pledges was received in an evangelistic offering taken at the Kentucky-Tennessee camp meeting, according to word just received from E. L. Marley, president, and R. A. Bata, secretary-treasurer. The goal had been \$50,000. As a result of this tremendous overflow, the conference will be able to take on an additional evangelistic team.

J. R. SPANGLER

## Midsummer Offering July 8

As we enjoy summertime activities, including travel, vacations, and other recreation, let us remember to provide a special midsummer gift for missions on July 8.

This is another opportunity to answer the challenge of our unfinished task overseas. Doors in some fields are still wide open, but in other places this is not true. Reports remind us that God is blessing in spite of difficulties and serious obstacles, but we want a share in this significant progress. M. E. KEMMERER

## Southern House Announces Three New Staff Members

Three new staff appointments have been made by the board of Southern Publishing Association, Nashville, Tennessee.

Max W. Shoup, undertreasurer of the Review and Herald Publishing Association, has been appointed secretary-treasurer. He replaces C. W. Higgins, who is retiring after 15 years as secretary-treasurer at SPA.

C. A. Oliphant, associate book editor at SPA for two years, has been named the new book editor. He replaces Cecil Coffey, who has been granted a leave of absence.

Garland J. Millet succeeds James E. Dykes as editor of the *Message Magazine*. Elder Dykes has accepted a teaching and librarian post at Pine Forge Academy. Before joining SPA, Dr. Millet was associate professor of education and director of programs for visiting scholars at Fisk University. He is a former president of Oakwood College. I. H. IHRIG

## MV Department Sponsors Another National MCC Camp

The annual National Medical Cadet Corps Training Camp was conducted at Grand Ledge, Michigan, June 6 to 18, with 175 young men enrolled. They represented 37 States and Puerto Rico, and were directed by a staff of 26.

This camp was under the direction of Clark Smith and his associate, Charles Martin, and Lowell Litten, all of the GC MV Department. The spiritual aspect, carefully woven into this medical and military training, was cared for this year by five chaplains headed by Mel Tomp-