

Come Heavenly Showers

By ELIZABETH COOPER

O God, how much I need to gaze
Into Thy boundless skies,
That their immensity may wash
The earth dust from my eyes!

I need to hear the whispering pines
Of distant yesteryears,
Their solitudes to still the roar
Of earth sounds in my ears!

My soul is limp, and wilting fast,
In earth's dry desert air;
For quickening showers of latter rain,
O Lord, my heart prepare!

O smothering world, retire! retire!
Let God come near to bless,
And rain upon my thirsting soul
His gift of righteousness!

*"It is time to seek the Lord, till he come and
rain righteousness upon you." Hosea 10:12.*

A PRE- ADVENT JUDGMENT

By W. E. READ

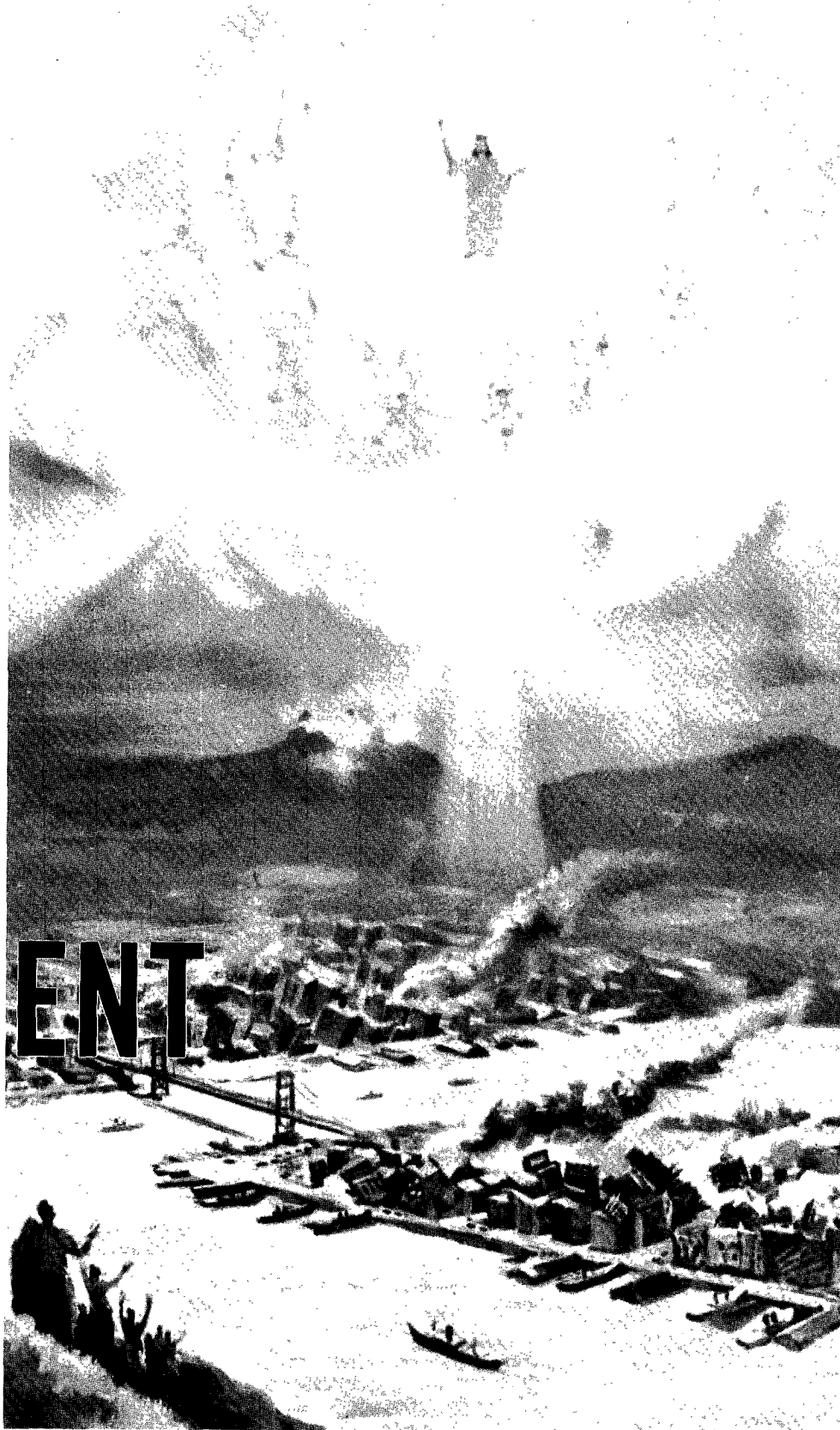
THERE are many lessons to be learned about the cleansing of the sanctuary from the Day of Atonement service as recorded in Leviticus 16. This service looked forward in the antitype to the final work of Christ, our High Priest, in the heavenly sanctuary. It foreshadowed also the utter destruction of sin, of sin's author, and of all those who have lived in rebellion against their Creator.

The coming out of the high priest from the earthly sanctuary, after he had made atonement for the people and for the sanctuary, pointed forward to the second advent of our Lord. As the high priest came forth to

the waiting people outside, he was a type of Jesus our High Priest when He returns in power and glory. The high priest had offered a sacrifice for the sins of the people, and when this was finished, he came forth. So we read concerning our High Priest: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the sec-

ond time without sin unto salvation" (Heb. 9:28).

One well-known Bible scholar of a by-gone generation significantly wrote concerning this text: "When the atonement was completed, the high priest came again among the people (Lev. 16:24); so too Christ shall return."—BROOK FOSS WESTCOTT, *The Epistle to the Hebrews* (1909), p. 278.



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PAUL REMMEY, ARTIST

"It will be for such as wait for Him, even as the people waited for the return of the high priest from the holy of holies after the atonement had been made."—*Ibid.*, p. 280. A reviewer of Bishop Westcott's book in an earlier edition remarks: "Christ the High Priest with the blood of His sacrifice has entered into the holy of holies. . . . *He is there at this moment making atonement*, and we, His congregation, are waiting without. We are waiting till He comes forth which will be at His second advent. *Till that time the atonement goes on.*"—*Church Quarterly Review*, Vol. XXXII, April-July, 1891. (Italics supplied.)

It seems evident from a study of the Holy Scriptures that the case of every man will be decided before the second advent of Jesus. "'Let the dishonest man act dishonestly still; let the filthy make himself filthy still; let the righteous practise righteousness still; and let the holy be made holy still.' I am coming quickly; and My reward is with Me, that I may requite every man in accordance with what his conduct has been" (Rev. 22:11, 12, Weymouth, 3d ed.). Verse 11 tells of the two classes of individuals who will be alive on earth at Christ's second coming. Their cases are settled. The judgment has done its work, and the case of every man is settled for time and eternity. In a footnote Weymouth says: "The word [still] seems to denote development and crystallization of character, immediately preceding the coming of the great Judge of all."

In his *Word Pictures in the New Testament* A. T. Robertson remarks: "The states of both the evil and the good are now fixed forever."—Volume 6, p. 483.

Well has Ellen G. White expressed this: "This service [of Christ in heaven] involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven. . . . When He comes, every case has been decided."—*The Great Controversy*, p. 352. "When the work . . . closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord."—*Ibid.*, p. 490.

It is evident, then, that there is an aspect of the judgment that precedes the coming of Christ. Through the years we have called this the investigative judgment. Actually, it could rightly be called a pre-Advent judgment, for the work of judgment in any case naturally involves a work of investigation. This is intimately related to the cleansing of the sanctuary, for this cleansing takes place as soon as the judgment is closed.

In our article last week we sketched the Biblical basis for this concept, and cited a few references in Hebrew literature. We will now deal more fully with this, and particularly from the writings of non-Seventh-day Adventist writers.

As emphasized before, the Jews regarded the Day of Atonement with great solemnity. In his *Commentary on the Bible*, on Leviticus, M. Kalisch, referring to the Day of Atonement, stated that Moses "ordained impressive ceremonials . . . designed to cleanse the sanctuary" (p. 320). A benediction recorded in Jewish literature for the Day of Atonement reads: "Blessed are ye, O Israel! before whom ye are cleansed and who is He that cleanseth you? Even your father which is in heaven; for He said (Ezek. 36:25), 'I will sprinkle clean water upon you and ye shall be clean.'"—P. I. HERSHON, *Treasures of the Talmud*, 1883, p. 99.

In his translation of the Bible, Isaac Leeser gives in a footnote to Daniel 8:14 Rashi's comment in which the following occurs: "When the sins of Israel shall be atoned for." This seems to be a clear and definite reference to the Day of Atonement. Rashi is perhaps the most highly revered of Jewish commentators.

The fact that others before us connected Daniel 8:14 with the Day of Atonement does not prove our inter-

pretation to be correct, but it does weaken the charge of those who argue that our explanation is unique and that it was created as a face-saving measure after the great Disappointment.

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary."—*Early Writings*, p. 253.

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them. The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."—*The Great Controversy*, pp. 488, 489.

(Continued next week)

Stars in the Night

By ELLEN G. WHITE

To-day, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn: "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow Him: but if Baal, then follow him." And the message for to-day is: "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands, and conformed to worldly customs, will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. . . .

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. . . . God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest-day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." The darker the night, the more brilliantly will they shine.—*Prophets and Kings*, pp. 188, 189.

IN 1961 the Supreme Court decision upheld the constitutionality of State Sunday laws in Massachusetts, Maryland, and Pennsylvania. On the question of the establishment of religion, the Court denied the religious basis of Sunday laws although admitting that they were originally religious. The court upheld the police-power doctrine and the constitutional right of the State to provide a uniform day of rest, and even though this day happened to be Sunday, this did not prevent the State from achieving its secular goals.

On the question of prohibiting the free exercise of religion, the Court held that the issue was not the freedom to believe but the freedom to act on belief, and this could be restricted by the legislature. The Court observed that the Sunday laws did not make religious practice unlawful but did make that practice "more expensive."

Concerning the question of the equal protection of the laws, the Court found that although exemptions and inequalities existed, the States had many valid reasons for these, and no evidence was presented to the contrary.

The Supreme Court decision was not unanimous. Two Justices dissented on the argument that the State Sunday laws prohibited the free exercise of religion, and one Justice found a constitutional violation of both the First Amendment's establishment and free-exercise clauses.

Diversities of Legislative Approach

At the time of the Supreme Court decision there was diversity in the legislative approach to Sunday laws.

Seven States¹ had no comprehensive Sunday legislation regulating labor and selling. Thirty-three States² prohibited labor on Sunday although some States specifically exempted certain types of labor. Nineteen of these States³ permitted those who conscientiously observed a day other than Sunday as the Sabbath to labor on Sunday. However, nine of the States⁴ which permitted the one day in seven (some specifically mentioned Saturday) qualified the law by saying that the person must not make a disturbance on Sunday. Thirty-three of the States⁵ prohibited selling on Sunday but there were many exemptions and variations.

Only eight of the States⁶ that prohibited Sunday selling permitted those who observed another day than Sunday as their Sabbath to engage in selling on Sunday.

Forty of the States⁷ restricted vari-

ous recreational and entertainment activities through Sunday laws.

The Aftermath

In the aftermath of the Supreme Court decision during the past five years, the States have varied in the way Sunday laws have been enforced or modified. As predicted, the battles raged in the State legislatures and the results were tested in the State supreme courts. The Supreme Court of the United States refused several requests to review decisions given by both State supreme courts and Federal courts concerning the constitutionality of Sunday laws.

The status of Sunday legislation in the States after the 1961 decisions can be noted in broad outlines in the context of the three arguments advanced before the Supreme Court against the constitutionality of Sunday laws. First, how have the States regarded the ideas of due process and equal protection of laws? Although inconsistencies in the laws were widely reported in the national press, some of the States attempted to clarify their laws, particularly as the laws related to selling. This continued a trend already under way in the 1950's, but the States obviously achieved little success in removing contradictory elements from the laws. Both Maryland and Pennsylvania immediately liberalized their laws to allow suburban

businesses to remain open on Sunday.

Many of the States contemplated more stringent legislative clarification of their laws regulating selling. The idea was that the fewest exemptions afforded the most equality. Powerful lobbies, however, brought pressures to bear on the legislatures to grant certain exemptions. Much of the State activity occurred at the local level as in Buffalo, New York, or Shreveport, Louisiana. In some localities judges refused to honor arrests of Sunday law violators because they felt the laws were arbitrary and unfair. Some cities abandoned Sunday ordinances, and local courts voided others.

All in all, there was considerable activity in the area of Sunday legislation after the Supreme Court decisions. One survey of the national scene in 1962, after a year had passed, found that 26 States had some movement toward more rigid Sunday laws and their enforcement. An effort was resisted in Virginia in 1962 to liberalize the Sunday law, and Ohio's citizens in 1963 voted down a referendum that would have permitted a more liberal exemption of items that could be sold on Sunday. Several States, such as Georgia, Colorado, Montana, and California, did not pass proposed Sunday legislation.

Counterbalancing legislative activities were judicial decisions rendered by State supreme courts. These deci-

Recent Trends in Sunday Legislation

By JOSEPH G. SMOOT

sions declared unconstitutional the Kansas, Michigan, and North Carolina Sunday laws and the Illinois ban on selling automobiles on Sunday. The Kansas Sunday law had been modeled on Missouri's law, which the Missouri Supreme Court had upheld. To add to the confusion of the judicial scene on the State level, in 1963 Sunday laws were declared constitutional in Kentucky, Maine, and Missouri.

During this first wave of law enforcement Seventh-day Adventists were shocked with the news of the arrest and trial of workers at the Faith for Today headquarters. Selling on Sunday had been the chief controversial aspect of Sunday laws in New York as in other States, but this action injected the Sunday rest idea into the enforcement of the laws.

A second argument about the constitutionality of Sunday laws was their violation of the free-exercise-of-religion clause in the First Amendment. The trend to modify State Sunday laws to permit exemptions for Sabbatarians to open their businesses on Sunday if they chose to close on their Sabbath continued after the 1961 Su-

preme Court decision. Texas passed such a law in 1961 and Michigan followed the Texas pattern closely in adopting a law in 1962 that prohibited the sale of certain items either on Saturday or Sunday at the seller's option. The Michigan Supreme Court declared this law unconstitutional in 1964. In Massachusetts the senate passed such a law in 1962 but pressure from the Roman Catholic Church forced a reversal of the vote.

In 1963 New York City passed an ordinance permitting the Saturday or Sunday principle, after the New York State Legislature had enacted a local option law permitting the city to allow the Sabbatarians to open their businesses on Sunday if they closed them on Saturday. New York already had such a provision for labor on Sunday. In 1965 the selling exemption became Statewide in operation. In Kentucky an interesting approach developed when opponents of Kentucky's Sunday law argued that the Sabbatarian exemption proved the religious nature of the law. The Kentucky Court of Appeals rejected this argument and upheld the law in 1962 and again in 1963.

There have also been interesting developments in the area of Sunday laws and the establishment clause of the First Amendment. One of these is the disinterest that some Protestant leaders express in Sunday legislation. This has been interpreted as removing doubt that the laws are religiously motivated. While some Protestant churches and ministers have made definite statements opposing Sunday laws, there is not always a clear relationship between official positions and church members' actions concerning them at the polls. The Roman Catholic Church continues to be interested in the enactment and enforcement of Sunday legislation. When attention was called to the secular nature of Sunday in the Supreme Court decision, Roman Catholics, particularly, expressed concern.

One controversial idea concerning the establishment clause was advanced at a conference on Religious Freedom and Public Affairs at the University of Chicago Law School. There Prof. Harry W. Jones of Columbia University argued that the no-establishment clause did not prevent the States from establishing churches since there were

The Justices of the United States Supreme Court, which in 1961 upheld the constitutionality of Sunday laws in certain States.

HARRIS G. EWING



established churches in 1791 at the adoption of the Bill of Rights. He also argued that the First Amendment ban on establishment meant that Congress could not interfere with established churches in the States as well as that Congress could not establish a church in a State.

The Trends Today

In summary, what are the trends in Sunday legislation in the United States today? There does not seem to be an identifiable trend in the Fourteenth Amendment guarantee of equality before the law and Sunday legislation. Some States, both at the state and local level, have passed laws with discriminatory provisions; other

States have refused to do this. Some States have resisted liberalizing their laws, while other States, such as Washington, have campaigns under way to revoke Sunday laws on the judicial scene in the States. Some State supreme courts have declared Sunday laws unconstitutional because of their discrimination and failure to give equal protection for all. In other States the high courts have upheld the laws.

In the free-exercise-of-religion area the trends are not clear. While it is true that some States have passed Sunday legislation based on the Saturday-Sunday principle, which permits an exemption for Sabbatarians, it is also true that State supreme courts in at

least two States have treated this law differently. However, at the present time this trend, which developed in the 1950's, has continued.

In the establishment-of-religion area some Protestant churches and leaders have recently officially declared themselves opposed to Sunday legislation. This would tend to give validity to the 1961 Supreme Court decision that the laws are not religious. The disinterest of the churches needs more demonstration.

In each of these three areas there is the unifying possibility of Sunday legislation at the national level. The obvious legislative and judicial contradictions among the States would be a good argument for uniformity. In the 1961 decisions the Supreme Court turned aside from the religious motive of Sunday legislation despite persuasive arguments and evidences of religious connections. The judicial fact that Sunday laws are regarded as laws under the police power of the State which do not establish a religion or prohibit the free exercise of religion or deny equal protection of the laws, would be a persuasive basis on which national legislation could be enacted. Presumably, such a national legislation would rest under the twin constitutional principles of the police power and the regulation of commerce. It should be remembered that John the revelator spoke of the "mark of the beast" in economic terms of buying and selling.

On which tomorrow this will occur we obviously do not know. Harsh Sunday legislation on the national level will be the result, not the cause, of the forces that have been described in prophecy as combining for the final struggle against God's remnant people.

(Concluded)

¹ Alaska, Arizona, California, Iowa, Oregon, Utah, and Wisconsin.

² Alabama, Connecticut, Florida, Georgia, Illinois, Indiana, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New Mexico, New York, North Dakota, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Vermont, Virginia, Washington, and West Virginia.

³ Connecticut, Indiana, Kansas, Kentucky, Maine, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Oklahoma, Rhode Island, South Dakota, Texas, Virginia, and Washington.

⁴ Connecticut, Michigan, Minnesota, New Jersey, New York, North Dakota, Oklahoma, South Dakota, and Washington.

⁵ Alabama, Arkansas, Colorado, Connecticut, Florida, Georgia, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Texas, Vermont, Virginia, Washington, West Virginia, and Wyoming.

⁶ Connecticut, Kentucky, Maine, Michigan, Minnesota, Ohio, Texas, and Virginia.

⁷ Alabama, Arkansas, Connecticut, Delaware, Florida, Georgia, Hawaii, Idaho, Illinois, Indiana, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Vermont, Washington, West Virginia, and Wyoming.

The art of living

By MIRIAM WOOD

when you're Young

QUESTIONS AND ANSWERS

How old, should girls and boys be to "hold hands"?

Old enough so that (1) they both have clean fingernails and (2) they have sufficient control of their emotions to keep their hands from becoming bathed in nervous perspiration. From a girl's viewpoint, there are few things more unromantic and downright dreary than clutching a clammy, moist, unmanicured hand—and I should think this also would be true from the masculine standpoint. Since you're obviously interested in romance (and who isn't, when he's young?) I'd suggest careful reading of Dr. Harold Shryock's books on this fascinating topic.

Why do some people seem to enjoy going out of their way to be disagreeable?

I wish I knew. Every time I encounter one of these human porcupines, I soon realize that I'm going to be spending some painful moments plucking their verbal quills from my emotional hide. I should imagine that these people are really very unhappy, or disappointed with themselves and with life. Consequently, they feel (subconsciously) that if they can make everyone else as miserable as they are, they'll get even. With whom or with what, probably even they aren't sure, but just get even on general principles. Of course the really sad aspect of this whole problem is that they only become more unhappy and more defeated and more alienated as a result of this course.

Have you ever smoked a cigarette?

Never. And I don't feel the least bit deprived.

What's wrong with premarital sex?

Everything.

Why do Seventh-day Adventist schools feel that they have the right to dictate to students regarding dress standards?

Actually, they don't have the right *not* to dictate—although "dictate" is a rather inflammatory word, and I'd prefer to substitute an expression such as "establish standards." It's important here to consider briefly the objectives of such schools—their reason for being. They exist for the purpose of educating young Seventh-day Adventist Christians; their first objective must always be the spiritual welfare of students. Perhaps this phase could be termed "education for citizenship in a better and future world." Consequently, guidelines to help achieve this primary purpose are absolutely mandatory. It follows, rather naturally, I think, that external controls will be a part of this broad objective.

To educate students for good citizenship in this present world is the secondary purpose of Seventh-day Adventist schools—but even there, dress standards would, in my opinion, need to receive attention. Half-nude, slovenly, hirsute creatures hardly project the kind of "image" that builds confidence in a community or a nation.

Do you think parents ever make mistakes?

Yes, if they're human, and it's my feeling that most parents fall into that category. However, if they're also sincere Christians, their mistakes are not deliberate, are a cause of real regret to them, and are undoubtedly much less frequent than the mistakes of their sharpest critics—their children.

Is there any guaranteed formula for happiness in this topsy-turvy world?

For true happiness—not the easy-come, easy-go variety—I think there is. First of all, be sure that you are fitting into God's plan for you, and second, live a life of useful service for others.

BIBLE TEACHING EFFECTIVENESS EXAMINED

By PAT HORNING

HOW well do SDA young people know their Bibles? How thoroughly are Adventist schools grounding the youth in Bible knowledge?

We are proud—and rightly so—of our pioneers, who were men “mighty in the Scriptures.” John Nevins Andrews is reported to have said, “So far as the New Testament is concerned, . . . I could reproduce it [by memory] word for word; but I would not say as much of the Old Testament.” We are proud also of the Seventh-day Adventists who have won honors in national Bible contests—Graham Mitchell, accountant at our Sydney, Australia, health food factory, who won the gold medal at the 1964 Jerusalem Bible Contest; and Senhora Yolanda Da Silva, a Brazilian homemaker, who tied for that honor in 1961.

But how does the average student, educated in our schools, measure up to the level of Biblical competence set by John Andrews, Graham Mitchell, or Mrs. Da Silva? *Ministry* magazine (April, 1967) reported the results of a survey of 270 students attending an Adventist college. The students participating were enrolled in freshman Bible classes; the survey was given by four teachers in five classes.

A large percentage of these students had been baptized church members for several years and had studied exclusively in Adventist schools, yet the average grade on the Bible quiz was 50 per cent. The students were given 30 minutes to complete the 50 short-answer questions, so lack of time was not a relevant variable. Only 10 per cent of the students had scores of 70 per cent or higher. If 70 per cent is considered passing, nine out of ten students failed!

Students were weakest in scriptural memorization, sequence of Bible books, Bible geography, and important doctrines of the Seventh-day Adventist Church. Only half of the students tested could write from memory one verse from the New Testament, John 3:16 excluded.

This record is hardly enviable. Somewhere parents, teachers, and church leaders are failing to impress upon the youthful generation the importance of thorough Bible study.

The problem is not that these youth have not had the opportunity to learn. From the time they were mere toddlers most of them lisped memory verses in the cradle roll division. A large number received gold stars or bluejay tickets for their kindergarten progress chart. Probably the majority received

at least C grades throughout 12 years of elementary and academy Bible classes. Yet when they were in college they could not so much as name Moses' sister.

Doubtless at one time many of the students who failed the quiz could successfully complete a test on Bible key texts. Passing such a test is a frequently used end-of-the-year requirement for passing the academy Bible doctrines class. But obviously the grade was earned simply by rote memorization and the texts were soon forgotten. Learning Bible verses was placed on a level with memorizing the 206 bones of the body.

The aim in Bible teaching should be to lead the student to a friendship with a personal God. Teachers should acquaint the student with the Bible as a means of knowing God. Only as the study of the Bible becomes a personal avenue for becoming acquainted with the Saviour, will our educational system fulfill its basic objective of ennobling the physical, mental, and spiritual powers.

A Story FOR THE YOUNGER SET

Policeman by the Peach Tree

By ENID SPARKS

MOTHER was watching from the porch as Jack got on his bicycle. “Have you finished picking up the papers in the back yard?” she asked.

Jack opened his eyes wide. “Did you tell me to pick up the papers?”



Mother sighed. “Yes, Jack, I did, but you weren't listening. Someday you are going to get into trouble because you don't pay attention to what people tell you. Now, I want you to pick up every paper in the back yard before you ride your bicycle.”

Jack nodded and ran to obey, but he wasn't happy. He was in a hurry to go to Mrs. Dean's house.

Mrs. Dean had a peach tree in her yard that was covered with big, ripe, juicy peaches. Every day lots of peaches fell to the ground. Yesterday Jack's brother, Bob, had brought home several.

Bob had explained that he had asked Mrs. Dean if he could pick up the peaches that had fallen on the ground. Mrs. Dean had said she was glad for him to pick them up and that he had her permission to do so.

But Jack didn't hear anything Bob said other than that Mrs. Dean was glad for him to pick up the peaches. If she was glad for Bob to pick them up, she will be glad for me to pick them up too, Jack thought happily.

After the yard was cleaned, Jack pedaled to Mrs. Dean's house. Leaving his bike on the walk, he hurried to the peach tree. He had picked up two peaches when suddenly he saw a policeman standing beside him.

The policeman looked down at him sternly. “What is your name?” he asked. “And how many times have you picked up Mrs. Dean's peaches?”

Jack gulped a bit, but he answered the policeman in a polite tone. “My name is Jack Page,” he said. “And I've never picked up any of Mrs. Dean's peaches. Yesterday she told my brother she was glad for him to pick up the ones that dropped on the ground. So I didn't think she would care if I picked up some.”

The policeman nodded. “I believe you are telling the truth. Anyway, I hope so. You don't look like a boy who would steal. Come on. I'll take you home and check out your story about your brother.”

As soon as the policeman had talked to mother, he patted Jack's shoulder. “I knew you wouldn't steal,” he declared with a twinkle in his eye.

Mother's eyes didn't twinkle. “Jack,” she said quietly. “I hope you have learned your lesson. If you had listened to what Bob told you, you would have known to ask Mrs. Dean for her peaches.”

“Yes, Mother,” Jack answered. “Because I didn't listen I got into trouble as you said I would. I made a policeman think I was stealing, and I didn't please Jesus, either.”

Mother smiled as she put her arm around Jack. “No, you haven't pleased Jesus. But right this moment I believe He is very proud of you.”

Jack's eyes widened in surprise. “Why?” “Because you are sorry for doing wrong,” mother explained. “And you want to do better. Jesus is always happy when we think about our mistakes and want to correct them.”

For a moment Jack didn't say a word. Then he told mother, “I'm glad that policeman was watching Mrs. Dean's peach tree. Because he was, I'm going to try hard to listen from now on.”



A. DEVANEY

The keeping of the Sabbath should spring from love for Jesus as Creator and Re-creator.

ONE winter day a man was walking on the ice near the shore of a deep lake. Suddenly the ice broke, and he went down in deep water. Another man rushed to the rescue. There was a piece of lumber lying on the edge of the lake. One end of it was covered with ice because it had been in the edge of the water. The other end high on the bank was free from ice.

The man who rushed to the rescue grabbed this piece of lumber to pull the sinking man from the icy waters. In his haste he reached the icy end of the plank to the sinking man. But every time he began to pull on the plank to save the drowning man, the man's hands would slip off the end of the plank. In great agony the sinking man cried, "Turn the plank around. Give me the other end." He did so, and hauled the drowning man out at the first attempt.

In our earnest endeavors to draw people out from the world and from Babylon, have we sometimes unwittingly extended the icy end of the plank to them? Have we tried to lead people to keep the Sabbath before their hearts have been warmed with the love of Christ? Have we attempted to press unconverted persons into keeping the Sabbath?

Conversion and Sabbathkeeping

Only a converted person can keep the Sabbath as God requests in Isaiah 58:13, 14. "The carnal mind is . . . not subject to the law of God, neither indeed can be" (Rom. 8:7). We are not working along the right lines when we urge the keeping of the Sabbath upon the unconverted. Such endeavors will make Saturday vacationers, but not Sabbathkeepers.

God gives men a new heart so that they can obey Him (Eze. 11:19, 20).

Why not, then, direct special efforts for their conversion *before* presenting the Sabbath truth? "When they surrender heart and mind and will to God, they are *then prepared candidly to weigh evidence in regard to these solemn, testing truths.*"—*Evangelism*, p. 228. (Italics supplied.)

The acceptance of the Sabbath should spring from love for Jesus (John 14:15) as the Creator, Re-creator, and only Saviour, of which the Sabbath is His sign. The paying of tithe should stem out of love for Jesus as the Possessor and Lord of all, and not merely from a legal requirement. The giving up of tobacco, alcohol, unclean meats, ornaments, and the sinful ways of the world should spring from love for Jesus in purifying oneself as He is pure, in order to be made like Him when He appears (1 John 3:2, 3).

True conversion places a person

The Way of Admire, Desire, Acquire

By J. L. SHULER

where his dominant desire and purpose is to please God and to obey Him. In his deepest soul his motto is, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). When a person gets into this position, the keeping of the Sabbath, paying tithes, and eating, drinking, and dressing according to the glory of God follow as naturally as an apple blossom becomes an apple.

We can induce some people to obey God from a sense of compulsion. But they will not long endure if this remains their experience. No one ever has the right experience until he obeys God from desire and love rather than compulsion.

Desire and Obedience

The only way you can really persuade a person to follow a certain course is to make him want to do it. This holds true for all the requirements involved in becoming a Seventh-day Adventist. A few persons may act from conviction alone. But with most prospective members desire is a more powerful factor for motivating to action than conviction.

Jesus shows the more excellent way in the parable of the Pearl of Great Price. The way into the kingdom as set forth in this parable may be described as *admire, desire, acquire*. When the merchant saw this pearl of pearls, he greatly admired it. He so admired it that desire for it sprang up in his heart. Then he so desired it that he acquired it, even at the cost of everything he had.

This is what the kingdom of heaven is like. When a person has a true experience in justification by faith and is converted, then his desires are changed over to the right side. Then his desires become an impelling motive leading him to fulfill all the requirements involved in becoming an Adventist.

The Threefold Message Setting

Notice how the preaching of righteousness by faith in the setting of the threefold message is the most effective way to present the truth. When the new emphasis on justification by faith came in 1888, many feared it would lead Adventists into a vague message of salvation such as other Protestant churches preach, and that Adventists would lose sight of the special truths of the threefold message. But how groundless were their fears! Instead of righteousness by faith weakening the Sabbath and the other kindred doctrines, it actually strengthened them. The acceptance of this

righteousness constitutes God's way of preparing the people to accept the Sabbath and the other truths and creates the love and desire in the heart that leads to true obedience.

No other message will meet the situation of our day except the third angel's message. No other message will ever finish the work. But the message must be given in God's appointed way so that Christ's righteousness may be revealed beyond anything ever witnessed. The message must not be watered down.

Christ-centered Teaching

Christ-centered teaching does not mean less emphasis on the Sabbath and our other distinctive doctrines. The Spirit of Prophecy writings urge Christ-centered teaching in the strongest terms. They declare that the presentation of righteousness by faith will usher in the finishing of the work. They note that in the closing movements Adventists will go forth and preach the Sabbath more fully (*Early Writings*, p. 33).

We are not to present Christ instead of the Sabbath, but the Sabbath as it is in Christ. We are not to present Christ instead of Daniel 2 or Daniel 7 or Daniel 8 but preach Christ in those themes. Let these doctrines and all the others take their rightful place as spokes in the wheel of truth, proceeding from the hub, Christ, and let them be fastened into the rim of the threefold message.

We have been warned that it will be the consistent effort of the enemy to remove our distinctive truths from their setting. "As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. . . . They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God."—*Selected Messages*, book 1, p. 201.

Standing firmly for the threefold message means that every presentation will be in the setting of this message. It will be preached with urgency, for time is running out and the investigative judgment is about to be finished in heaven. The urgency to prepare to meet God will color every presentation whether it is to Adventists on the Sabbath day or to non-

Adventists in a public evangelistic presentation. God's threefold message is His plumb line by which every presentation is to be lined up.

Righteousness and the Cross

The power of righteousness by faith stems from the cross. Justification by faith gives the cross its rightful place. And "the preaching of the cross . . . is the power of God" (1 Cor. 1:18). Justification centers in Christ crucified.

"Christ crucified—talk it, pray it, sing it, and it will break and win hearts. *This is the power and wisdom of God to gather souls for Christ.*"—*Testimonies*, vol. 6, p. 67. (Italics supplied.)

"Those *only* who realize that the cross is *the center of hope* for the human family *can understand* the gospel that Christ taught."—*Ibid.*, vol. 8, p. 206. (Italics supplied.) Is the cross always in the center of all our preaching, teaching, and writing?

"The mighty argument of the cross will convict of sin."—*Ibid.*, vol. 4, p. 375.

"The exceeding sinfulness of sin can be estimated only in the light of the cross."—*Steps to Christ*, p. 31.

John 12:32 is as true now as ever: "I, if I be lifted up from the earth, will draw all men unto me."

The "reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. . . . The scenes of Calvary call for the deepest emotion. . . . The contemplation of the matchless depths of a Saviour's love should fill the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character."—*Testimonies*, vol. 2, pp. 212, 213.

"Love, the love of Christ, is the *only* power that can *soften* the heart, and *lead* to obedience."—ELLEN G. WHITE, in *Review and Herald*, Nov. 25, 1890, p. 721.

Evangelist Hyman Appleman tells how he was won to Christ by the appeal of the cross in a private interview with a godly pastor. He was a Jew, a lawyer, and a college professor—a formidable case with whom to deal.

Appleman tells in these words how he was won: "If the preacher had talked to me about sin until I died in sin, he would never have won me. If he had talked to me about judgment until I died and faced the judgment, he would have never won me. If he had talked to me about hell until I went to hell, he would never have won me. If he had talked to me about heaven until heaven came down on earth, he would never have won me. But *when he talked to me about Jesus on the cross, he broke my heart. He broke my heart!*"

(Concluded)

Heaven



JOSEF MUENCH

By NORMA BIGGINS

*Would you like to own an acre
Backed up by a pine-clad hill?
Would you like to have a duck pond
Filled by a tinkling rill?*

*Would you like to have your fence posts
Made from emeralds rich and green,
And the wires strings of pearls,
The most gorgeous ever seen?*

*Would you like to have a garden
Where the flowers never fade,
And a birdbath trimmed with gold, and
Carved out from the purest jade?*

*Would you like to have a house there,
Underneath some poplars tall,
With a purple grapevine
Trailing all along the garden wall?*

*Would you like to have a wheat field
Waving golden in the sun,
And to look upon them, knowing
They are all yours—every one?*

*Would you like to travel swiftly,
Faster than the jet planes go,
And to have no fear of crashing
Whether flying high or low?*

*Would you like to rise at sunup
And join the birds in song,
Knowing that from then till darkness
Not one thing would ere go wrong?*

*Would you like to study nature,
Skies above and seas below—
Learn just how the sun draws water
And the clouds drop down their snow?*

*If you'd like to have these comforts
And enjoy the best of health,
If you'd like to burn your mortgage
And appreciate your wealth,*

*Then pick a spot in heaven—
The down payment's very small;
All you do is come to Jesus
Just like the apostle Paul.*

*Then each month and week and minute
Do for Him your very best,
You'll be pleased to see the interest
On the efforts you invest.*

*Then, when fleeting life is over
And the Saviour bids you come,
You can move out on your acre
Evermore to be at home.*



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



SIN IS big business. If you don't think so, just walk down Main Street (in any town) and watch the flash of neon lights. What do they advertise? Beer, wine, cigarettes, lewd movies, night clubs, and dancing to weird music. Have you ever seen the outside of a church lighted up? No, because this flash and dazzle belong to the devil. It is his way of intriguing innocent souls into places of sensuous pleasure. Although these places are lighted on the outside, inside it is so dark that frequenters can hardly make out a familiar object. That's because those who venture inside prefer to remain anonymous.

Not only is sin big business on Main Street, it has invaded the privacy of our homes. Take, for example, the one-eyed monster (TV), radio, magazines, books, and records which have so much in them geared to sex, crime, riots, gunslinging, and killings. There's hardly a decent program to watch on TV any more.

What are we as Christians going to do about it? It is impossible to shut our children up or to send them off to Borneo or to put blinders on them as on horses. They are in the world and they are going to be accosted by evil. Even the advertising in magazines is so attention getting these days that the smallest child takes notice.

Can you imagine a three-year-old hugging a roll of Scott towels in a supermarket and refusing to let go? It happened to me and the explanation I got was, "Miss Frances [Ding Dong School] said to buy Scott towels." Attention getting, there you are!

In a world teeming with sin, lust, and evil influences, we must instill in our children the good qualities that make life worth living.

I believe our children need love and understanding as never before. To me this is where the lack is.

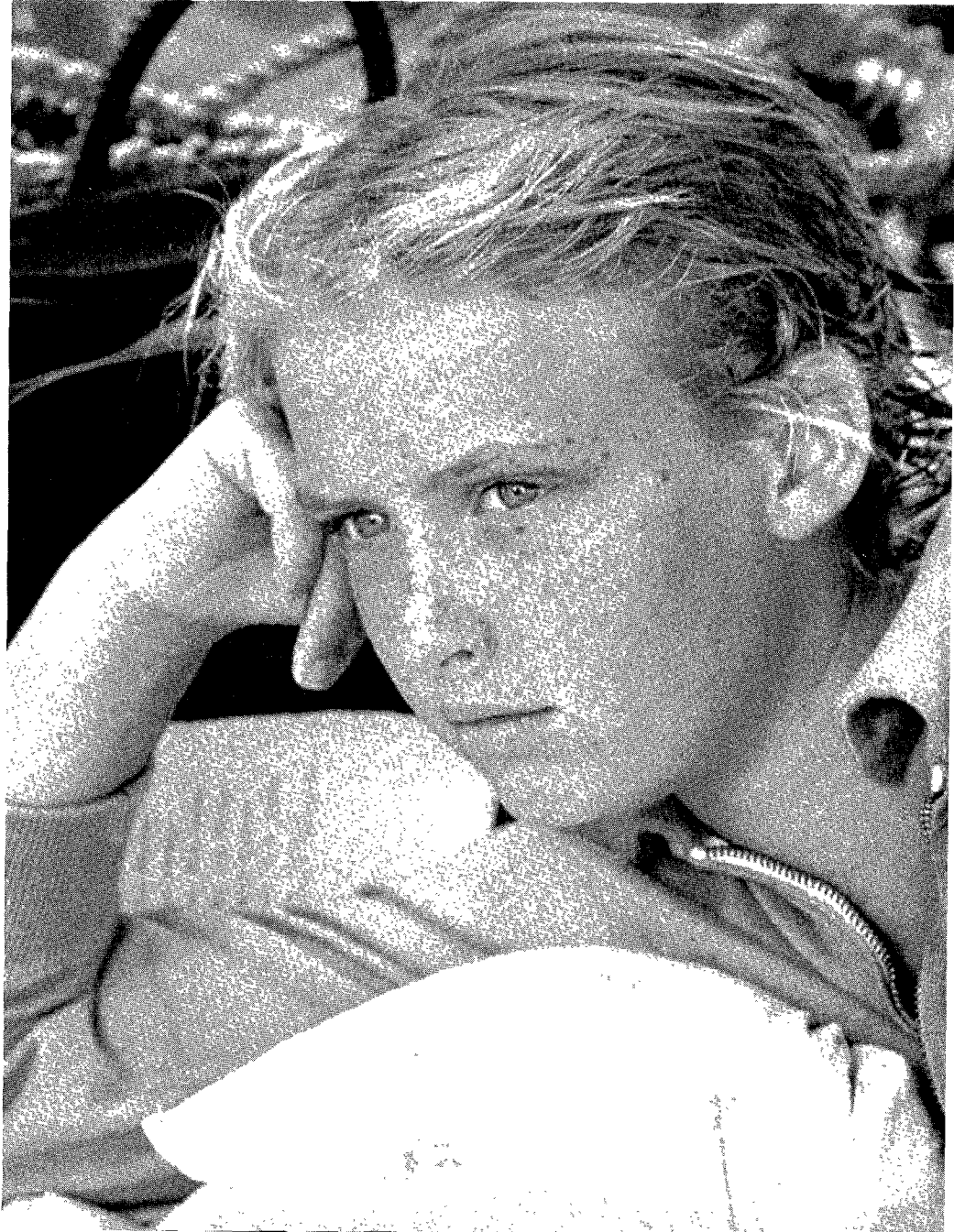
That is where so many of us fail. We are afraid to love, to show our feelings. When our children have accomplished something, no matter how big or little it is, make it worth their while. An extra hug, extra des-

Youth is a contemplative period, and wise parents will seek to understand their children.

Understanding Is the Need

By LOIS ZACHARY

MAX THARPE



sert, extra privilege, goes a long way toward paving the road to better understanding. These little gestures from us as parents will be remembered long after the event.

So often we hide our enthusiasm also for older people by covering up our real feelings. We act smug when we should simply let go. Actually would it hurt to tell Mary, "I think you're a great cook," or a great hostess, or a great homemaker, instead of remaining silent, shrugging our shoulders, acting aloof?

When I was a child and came home from school to my great-grandmother's house, she always had a tray waiting. The surprise on it might be only a big red apple, a piece of my favorite cake, or simply a glass of milk. Simple things—but they reflected her love and concern for me and I'll never forget what they meant.

Are we too busy to bother with such trivial matters today? We shouldn't be. We should be so interested, so concerned, so anxious to know what our children, our friends, our husbands, are doing that we are eager to spend hours, if necessary, to hear them out. If you really listen to people as if you were to write a story on their lives, you'll learn a lot; you'll create confidence and you'll gain ground—friendly ground!

I remember my son coming in one time when I was in the midst of cooking dinner, and friends were invited. He had found an ugly earthworm. It was slimy and wet, but his eyes were all aglow with curiosity. I didn't say, "Get that thing out of here!" No, instead I said, "Tommy, do you know how the earthworm gets about?"

That question invited him farther into my kitchen, but I didn't retreat. I said, "Run, get a magnifying glass and let's have a look!"

Well, he was off in a flash and back in seconds. Down on the kitchen floor we plopped, earthworm and all, to look! Exciting? Not at all for me, but for my small child it was a moment of great discovery. Small, but mammoth in his development!

These are the little things that count most in life. Never be too busy to take advantage of them, for they are priceless in establishing new frontiers for thought and growth.

My dinner didn't burn as you thought it might, but a great new world opened to my child, and another new door opened to his mother—understanding!

Often when talking with youth I've asked them what they expect most in people—in their pastor, parents. And without fail they reply, "understanding."

This generation today is about the most misunderstood. That's one rea-

son we have such outlandish fashions, the mod look. They want to shock us because they feel by doing so they get an edge on superiority. At least we notice. Its attention they want and get. Fads come and fads go, but our children remain, and what remains in them is what we put there by our reactions, not merely by our desires.

Young people constantly confide in me. I made a rule a long time ago never to be shocked at anything they tell me, or to show my anxiety. I try to work with them in discovering a solution to their problem. Actually they really solve it themselves with a little bit of coaching from me. Then they have grown a little. Understanding is meeting halfway between. It is easy and yet so many of us make it complicated.

As parents, as friends to youth, let's never forget always to extend the

helping hand, to offer patience, cooperation, and a listening ear. No matter what they do they need us, and most of all they need understanding.

What is understanding but love? Is there one among us who doesn't need love? Let us make life's journey a happy, pleasant experience as the poet suggests:

"Life is like a journey
Taken on a train;
With a pair of travelers
At each windowpane.
I may sit beside you
All the journey through,
Or I may ride elsewhere
Never knowing you.
But if fate should
Mark me to sit at your side;
Let's be pleasant travelers,
For it's so short a ride!"

—Author Unknown

LETTERS TO THE

Fellowship of Prayer

REQUESTS FOR PRAYER

EDITORS: The combined prayers of our people put our grandson into Christian schools. Please pray for my nephew's children, who should be in the academy. Their father and mother are on the verge of separation over this matter. My nephew is a church member, but his wife is not. She needs the victory over cigarettes.—Mrs. H., of Illinois.

EDITORS: Please pray that my dear husband will have a deep desire to study the Scriptures. He is a church member, but unless we are born again we can never see the kingdom of God. His problem is interest in TV and newspapers to the exclusion of daily study of the Bible. I am deeply concerned, as I believe we are close to the end.

Also, I would like you to remember our son in prayer; we have not heard from him for more than 16 years. My desire is that he will be ready when Jesus comes.

Then, pray for my mother, who is not well, and for my brother and sister-in-law, who have not given their hearts to the Lord. He smokes but has given up drink.

I just could not be without the REVIEW AND HERALD. The article "Be of Good Cheer" in the July 13 issue helped me so much. Thank you for the Fellowship of Prayer.—Name Withheld.

A HUSBAND WON TO GOD

EDITORS: I am writing to thank you for the REVIEW. I would not be without it. Please pray for my son and daughter that they will

soon see the need of the Saviour and unite with the remnant church. I requested prayer for my husband, and he was won to the truth. I thank all who had a part in the prayers for him.—Mrs. J., of Oregon.

"PRAY FOR HIS CONVERSION"

EDITORS: Over the years my love for Jesus and my faith in prayer have increased. My son has never been baptized, but at one time he was a Sabbathkeeper. For a time he attended our church and had his family with him. Business cares pressed in and he and his family stopped attending church. These last years he has been under stress financially, and his health is not good.

Please pray for his conversion that it may be soon, for his children are now teen-agers. Times are very serious. I will be happily looking forward to writing a letter to you when he is back in church on Sabbath.—Name Withheld.

TWINS SHOULD ATTEND ACADEMY

EDITORS: Please pray for my daughter and her family, who have drifted from the church and are doing things that displease our heavenly Father. They were baptized and were a happy Christian family for two years. Then they stopped going to church. The twins are 16 years old and would like to go to our academy and do what is right. Please pray that things will work out so that they can be in our school and become workers for the Lord. The son wants to be a missionary and the daughter a nurse or a secretary.—Mrs. W., of Kansas.

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

From the Editors



CAMP MEETING IN RETROSPECT

For nearly 100 years Seventh-day Adventists have held camp meetings. The first camp meeting was conducted in Wright, Michigan, in 1868. As many as 2,000 people attended some of the services. Later that year camp meetings were held also at Clyde, Illinois, and Pilot Grove, Iowa.

As we write these lines the camp meeting season in North America has ended for the year 1967. The tents have been put away, the benches have been stored, the temporary facilities have been dismantled.

It has been our privilege this year to attend parts of 12 camp meetings, in the Canadian, Central, Columbia, Lake, North Pacific, Southern, and Southwestern unions. The meetings ranged in size from 500 people at the smallest one to upwards of 15,000 at the largest. From these convocations we gained a number of clear impressions.

One of the most impressive is that the people of God are like a large family—of different temperaments and experiences, but bound together by love. Adventists are not divided by mere superficials such as geography, race, or class. They have differences, but their similarities are much greater than their differences.

The unity of the church is truly remarkable. The moment one walks onto an Adventist campground anywhere, he feels at home. He can identify immediately with a common set of values. Even children recognize this—they join in singing the same songs, go through the same routines, and hear the same standards presented, whether they visit a campground in the North, South, East, or West.

We were impressed anew with the genuine goodness of the people who come to our camp meetings year by year. Surely the grace of God is performing miracles in many lives. We talked with hundreds of people and listened to their personal testimonies. How inspiring it was to hear them praise God for His mercies, for the saving power of Christ, for the joy of fellowship with Jesus. It was good to hear them tell of their confidence in the great Second Advent Movement, of their love for the distinctive truths that bind our hearts together, of the wonderful hope that we have for the future.

Serious Young People

We were impressed also with the large number of serious young people at the camp meetings. Current literature draws such a dark picture of today's youth, describing their crime and delinquency, that one sometimes obtains the impression that all young people are godless—that most of them are determined to destroy themselves through immorality, the use of drugs, or reckless driving. The youth pavilion at any Adventist camp meeting presents a far different picture. Here are clean, upstanding youth. They have their problems, as do people of all ages, but the majority of Adventist young people, we think, are goal directed, of good character, and committed to Christ.

At a number of camp meetings we participated in ordination services for ministers who had proved their calling. The testimony of one young minister, made publicly before several thousand people, was especially touching. Sincerely and simply this young man thanked

the church members for being so patient with him. He said that whenever he had made mistakes, the people always were kind; they seemed to understand that the only way to learn some things is through experience, through trial and error. He said that the understanding and good counsel received from many of the church members had played an important part in preparing him for ordination.

We think that his tribute to our church members was highly appropriate. The members of our churches—of our smaller congregations particularly—deserve a great deal of credit for helping young men become strong workers. By putting up with, in good grace, the well-meaning but sometimes irritating efforts and plans of young leaders, they have made a contribution to the cause worth as much as or more than financial gifts.

Many other impressions come to mind as we think of the camp meetings—the inspiring music, the Christ-centered preaching, the earnest prayers, the mountains of good literature purchased by our people, the sacrificial offerings given.

Many of our people feel that camp meeting is as near to heaven as they can get on earth. They would like to camp with God's people forever, worshiping and fellowshiping together hour after hour, day after day, week after week. With a pang they come to the end of camp meeting, feeling desolate and homesick as they leave the grounds. With ambivalent feelings they return to their daily tasks and their personal efforts to help spread the gospel.

But someday, soon, we believe, in the greatest camp meeting of all, we shall gather around God's throne, nevermore to part. There we shall join the unnumbered hosts of angels and the redeemed in singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). What a day that will be!

K. H. W.

NEW WORDS FOR A FAMILIAR PRAYER—2

Last week we called attention to a provisional translation of the Lord's Prayer recently released by the General Synod of the Anglican Church in Australia, and commented on the new translation's rendering of several petitions of the prayer. We shall continue this discussion this week and make some general observations on the prayer.

Instead of the familiar "lead us not into temptation" the proposed translation reads, "do not bring us to ordeal." "Ordeal" describes severe trial, trying experience. Is this what the Greek *peirasmos* used by both Matthew and Luke means? It may. *Peirasmos* is used in the sense of a "test" or a "trial" in 1 Peter 4:12. In Hebrews 3:8, 9 it is used of the Israelite's putting God to a test. But more often it is used in the sense of an enticement to sin.

Interestingly, in 1611, when the King James Version was released, the English "temptation," while meaning enticement to sin as it does today, meant also "a severe or painful trial or experience." Thus both in the Greek *peirasmos* and in the "temptation" of the King James Version there is a dual meaning.

However, whichever translation is adopted, the peti-

tion is difficult. Why would we pray that God keep us from trial when trials are God's workmen to fit our characters for the heavenly kingdom?

Furthermore, why would we pray that God will not lead us into temptation when the Scriptures plainly declare that God tempts no man (James 1:13)?

The answer, we believe, lies in an understanding of the nature of the language of the Bible. This Sacred Book contains many figures of speech. When a figure is employed the passage must not be literally interpreted. It seems obvious that in this petition a figure is employed, for the literal meaning creates difficulty for us, whereas a figurative understanding can turn the petition into a meaningful request. In this part of the prayer we simply pray that we will be kept by divine power from falling into sin.

God delights in answering such a prayer, but we, too, have a part in answering it. God cannot keep us from evil if we deliberately wander onto Satan's ground, if we neglect to watch, or if we neglect to keep our spiritual forces at peak efficiency. Daily Bible study, prayer, meditation, service for God—these are important spiritual exercises in which we must engage if we are to stand against the wiles of the devil.

On God's part, all the resources of heaven are available to keep us from yielding to temptation. God "would sooner send every angel out of heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan."—*The Great Controversy*, p. 560. When we pray, God is able to do things for us that He would not be able to do if we did not ask.

Ellen G. White explains the petition this way: "We should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing."—*Thoughts From the Mount of Blessing*, pp. 117, 118.

"Save Us From Evil"

In the next clause the provisional translation reads, "save us from evil." The substitution of "save" for "deliver" is desirable, for in today's English we use the word "deliver" usually with other senses than the one here intended. The Greek *ruomai* means "save," "rescue," "preserve," "deliver."

For "evil" several translations read "evil one," meaning the devil. The Greek may be translated either way, and both make sense in the passage. In her book *Thoughts From the Mount of Blessing*, Ellen G. White chose to quote from the Revised Version, which reads "evil one." The two ideas are closely related, for Satan is the one who brings evil. To be rescued from him is to be rescued from evil, or vice versa.

The Doxology

The doxology, "For thine is the kingdom, and the power, and the glory, for ever. Amen," that follows does not appear in Luke. Nor does it appear in Matthew in some other versions (R.S.V., N.E.B., etc.). The reason for the omission in these versions is that some of the important ancient Greek manuscripts do not contain the doxology.

It is a beautiful doxology and ends the prayer as it began, with praise to God. A similar doxology is found in 1 Chronicles 29:11—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

The Christian should try to pattern his prayers after the model prayer. So often his prayers are completely self-centered. From beginning to end they revolve about himself. When he prays the Lord's Prayer this is not the case. In the introduction and in the doxology at the close is no reference to the petitioner. The concerns are not with self, they are all directed Godward. It is important to him, not so much that his own wishes be met, but that *God's* program succeed, that *His* kingdom come, and that there might be universal obeisance to *Him*.

It is true that in the central part there are requests for personal needs. These have their place, and legitimately form part of every prayer. But at its close the prayer reverts again to praise to God. How different our prayers would sound if in half of each prayer no pronouns "I," "our," "me," or "us," were heard, but only praise to God. A study of the praise psalms which are prayers would help us here. As Ellen G. White says, "We do not pray any too much, but we are too sparing of giving thanks."—*Testimonies*, vol. 5, p. 317. Let us pray the Lord's Prayer with the full depth of its meaning.

D. F. N.

(Concluded)

LETTERS

From Readers

MASTERPIECE

EDITORS: I have read the REVIEW for more than fifty years and have always found it inspiring, but to me this week's issue (June 1) is a masterpiece of brevity and wisdom.

NETTIE J. KNISTER

Battle Creek, Michigan.

"IN THE BEGINNING . . ."

EDITORS: The three editorials on the general topic of "In the Beginning . . ." were very enlightening and suggested significant insights into problems in the interpretation of the opening chapters of Genesis. I am certain

that many will agree that the "age of the earth's primordial substance" is not a matter of religious faith and that the central issue with which the creation narrative seems to deal involves the creative actions of God and therefore is concerned with *what* happened rather than *when* it happened. . . .

In the first editorial it was suggested that "there is no difference of opinion among Seventh-day Adventists" on the subject of fiat Creation and "all agree that" the evidence of the natural world accords "perfectly" with the Scriptures. The paragraph concluded with the observation that for "Seventh-day Adventists, these great facts are beyond debate."

These statements came as something of a surprise. Someone might ask, "How do you know that for *all* SDA's there is no debate on these issues?" On what basis do you state that for *all* SDA's such-and-such is believed "without question"? On certain issues of theology, this type of statement can be made

with some degree of certainty, but for something as complex as the questions of the origin and age of the earth, unqualified statements seem not to reflect the true situation.

ERVIN TAYLOR

South San Gabriel, California

EDITORS: Re the three editorials, "In the Beginning . . ." Whether the original substance from which the earth was formed on "day one" was created on day one or a million years before, as I see it, can be of interest only to the Bible critic. It certainly does not affect my hopes for eternal life in the least.

Nor do I believe that it is necessary or good to publicize the many theories higher critics or our separated brethren may have in this regard.

Years ago when I was in Canton, China, I had an experience which to me has always seemed to be the right way to teach Bible truth. There was always a lot of counterfeit

money in circulation and we had to be on constant guard to avoid receiving it. One day a prospective hospital patient gave me a \$50 bill in payment on hospital expenses. It looked all right and I accepted it. After a time I became suspicious and took it to the bank and inquired if it were genuine. The teller said, "Yes, it is all right," but the manager of the bank declared it to be counterfeit. I was curious to know how he recognized it, and his reply to my question was clear and simple. He said, "I know the genuine."

And so I have thought, the more fully and clearly I can know the truth, the less I am in danger of being deceived. It is not necessary nor profitable for me to investigate the errors of false doctrines. To study error for any reason whatever is more apt to put questions in my mind and give rise to doubts than it is to fortify me against deception.

One of Satan's main objectives in these last days is to cause doubt in the minds of those who might otherwise be among the elect. This we do not need. Let us know and keep the truth.

FLOYD E. BATES, M.D.

National City, California

EDITORS: The series, "In the Beginning . . ." was excellent except that the extension into dialectical materialism and relativity progressed into absolute uncertainty. The suggested alternatives are not equal, one being a positive statement while the other is negative. It is notoriously difficult or impossible to prove a negative, and to show that the earth was not created during the seven days would require that we show its pre-existence, which is impossible without prior history.

The quotation from volume 8 of the *Testimonies*, page 258, refers to the identical events as Genesis and, therefore, the words *create* and *world* should have the same meaning as *create* and *earth*. To use different definitions in each case is improper reasoning and if the same sense is applied either to the earth's surface, or to the earth itself, material creation is placed during Creation week. It is true that the major description concerns the earth's surface and describes procedures, but material creation, without procedures, is not excluded.

HENRY G. HADLEY, M.D.

Washington, D.C.

EDITORS: The editorial "In the Beginning . . ." July 6 said that the Bible seems to be silent with respect to whether the original creative act took place on day one of Creation week or immediately preceding it, or possibly long before that day.

This brought to mind the counsel in *Gospel Workers*, page 314: "When questions arise upon which we are uncertain, let us ask, What saith the Scripture? And if the Scripture is silent upon the question at issue, let it not be made the subject of discussion."

C. M. CRAWFORD

Lansing, Michigan

EDITORS: I agree that the age of the earth is not a valid issue among us. However, I hope readers are not left with a false sense of security, thinking that our problems in this area are solved. Creation is not so much of a problem as is the Noachian flood. It is the fossil record, with its remains of life in the past, which we have traditionally explained as the result of the Flood, that presents a problem for us. This problem is currently

under study by our men of the GeoScience Institute who, incidentally, should continue to receive our complete support. We cannot afford to be ignorant about a matter so fundamental to our beliefs.

BENTON M. STIDD

Urbana, Illinois

EDITORS: The editorials "In the Beginning . . ." are excellent and very timely. There is, however, one expression that bothers me, and I believe would be misunderstood by anyone who has given it serious thought. It is the expression "*ex nihilo*"—out of nothing. Hebrews 11:3 is given as a reference, but this says only "not made of things which *do appear*."

Neither the Bible nor the Spirit of Prophecy writings ever uses the term *ex nihilo* or even implies it. Where the idea came from I do not know, but it is not in harmony with

the facts, whether they be Biblical or scientific.

Such an expression might have been excused in an earlier age, but we now know from our experience with atomic energy that matter and energy are interchangeable. God created the world out of energy. Tremendous energy was packed into every bit of matter. Man has been able to release a small bit of that energy in atomic fission and fusion.

Editorial No. 3 quotes from *Patriarchs and Prophets*, page 36, "Christ was still to exercise divine power, in the creation of the earth and its inhabitants." *Education*, page 126, speaks of the creative energy that called the world into existence as being *in God's Word*.

God did not create the world out of nothing. He transformed energy into matter. God is the source of all energy and His Word is with power.

LEONARD C. LEE

DeRidder, Louisiana

The Wayside Pulpit

By HARRY M. TIPPETT

"In all things shewing thyself a pattern of good works." Titus 2:7.

Tommy's grades in school were satisfactory in everything but deportment. When his mother expressed her disappointment Tommy said, "All I know, Mother, is that conduct is my most difficult subject."

What is our Adventist standard for good conduct? Some would accent one thing, some another. I have been in correspondence with a young man who has served time in three penitentiaries, and is out on parole. Inside prison walls he was a model prisoner, finishing high school by correspondence and both of the Voice of Prophecy Bible courses. But as soon as he is paroled he seems unable to direct his life into an acceptable pattern. Twice he has broken parole. With ten years out of his 32 spent in confinement, his security seems to depend on discipline enforced upon him. He cannot rule himself.

What is our own spiritual security? Is it subscribing to our statement of beliefs in the *Yearbook*? Is it the solemn covenant on our baptismal certificate? Is it respect for a noble family tradition? Is it the righteousness of conformity to set standards? We may be models of outward deportment, yet be having a real battle with ourselves, with no victory over our resentments and other sins of the spirit.

When I was a schoolboy in British Columbia I once won a dubious class honor by being awarded a provincial certificate for deportment. I earned it because a classmate who had won it had also earned a certificate in proficiency, and no student could earn more than one honor. Since I was quiet, punctual, never impudent to the

teacher, and stayed off the girls' playground, the honor was passed on to me. I earned it by default, as it were.

The situation affords an analogy in Christian practice. Is our Christian deportment only a patterned conformity to a pious regime, motivated by a desire for identity with a religious *status quo*?

If our conduct is projected on such an objective, we are out of joint with the example of Jesus and John the Baptist. They were not conformists, but freed themselves from the stultifying rabbinical rules of conduct enjoined on the members of the synagogue. In his leather girdle and hair shirt John was a sort of social maverick, calling people out into the wilderness to repent. He wooed people away from their settled sanctities. He pulled the rug of complacent genealogies from under their feet. But he got no medal for good conduct. Certainly not from Herod who feared him, from the unregenerate who hated him, nor from the Jewish leaders who condemned him. Yet Jesus said there was no prophet born of women greater than he. John had no bigness that got in the way of his greatness. His conduct was patterned by that profound conviction: The time for repentance is at hand.

Likewise Jesus, despised and forsaken of men, humiliated by the state and rejected by His church, presented a pattern of militant righteousness that is a clarion call to Christian dynamics in these times. "I must work the works of him that sent me" (John 9:4). We should study His example more. A pattern of good conduct involves active, vital witnessing to profound convictions, not merely a passive acquiescence to a code.

Vocational Training Center Opened in India

By D. R. WATTS

Departmental Secretary, South India Union

A vocational training center offering three-year courses in automotive mechanics, electrical engineering, carpentry, baking, and printing was opened June 25 on the campus of the Lowry Memorial Higher Secondary School, Bangalore, India. H. E. Rice represented the General Conference, and George W. Maywald, lay activities secretary, represented the Southern Asia Division at the ceremonies.

Believed to be the first of its kind in

the church's missions program, the center represents a denominational investment of Rs. 206,000 (U.S. \$30,000). Equipment costing Rs. 36,000 (U.S. \$4,800) was donated to the center by the Oxford Committee for Famine Relief.

Dale B. Visger, a missionary from Canada, will direct the center, assisted by J. S. Paul Pandian, a Spicer College graduate, and five other national instructors.

The first class of 35 students was enrolled the day after the opening. Two more classes of 35 each will be enrolled at 12-month intervals, making a total of 105 students for the three-year program.

Arno Kutzner, principal of the Lowry Memorial Higher Secondary School, speaking at the opening ceremonies, explained the need felt by the denomination for such an institution. "Several years ago, when I came to India, I discovered that an average of 70 per cent of those who wrote the Secondary School Leaving Certificate Examination in Mysore State failed. Many boys failed because they were not interested in such subjects as calculus and algebra, but were capable of learning to work with their hands. Further, we discovered that many

Left: In the new vocational training center at Lowry Memorial School in India, Instructor T. W. Philip, a Spicer College graduate, adjusts the setting on the metal shaper, a gift to the center. Left below: In the auto-metal lab P. S. Chandran (left), a student, operates the milling machine. Right below: Instructor Paul Pandian checks the new 17½-inch swing lathe, also a donation.

who had received certificates in vocational training had no practical experience, because the classes were so crowded they only watched others doing the work. We wanted a school where every boy would get his hands dirty."

During the ceremony Narayan Reddy, local Panchayat chairman (mayor), expressed the local community's appreciation to the Seventh-day Adventist mission for establishing such a center. A Hindu by faith, Mr. Reddy told the audience of community businessmen, church officials, and students gathered for the ceremony, how all his children had attended Lowry Memorial Higher Secondary School, and that two of his sons who completed their high school training there later became engineers. He requested the mission to establish other such schools in Mysore State.

H. E. Rice, of the General Conference Medical Department, dedicated the center to the Carpenter of Nazareth.

Colombian Church of 100 Meets Where Martyrs Fell

By LUIS FLOREZ Q.

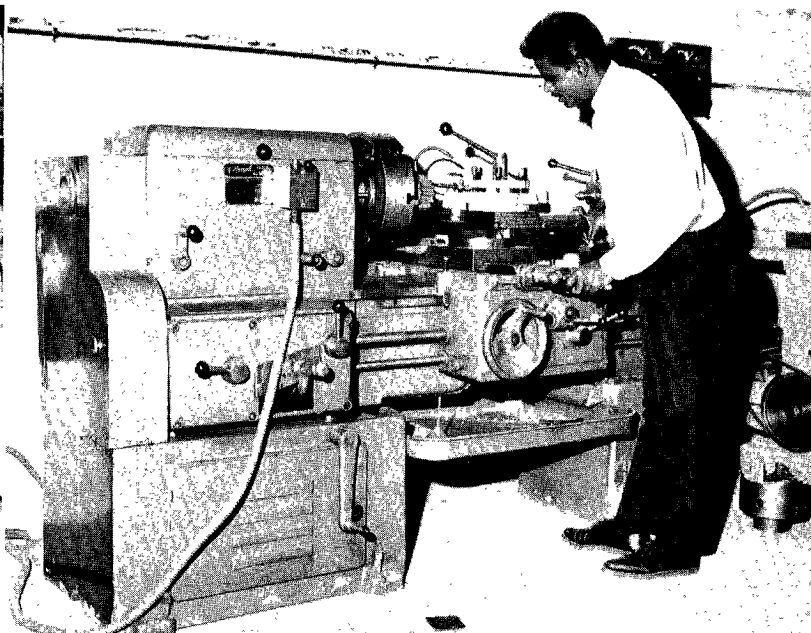
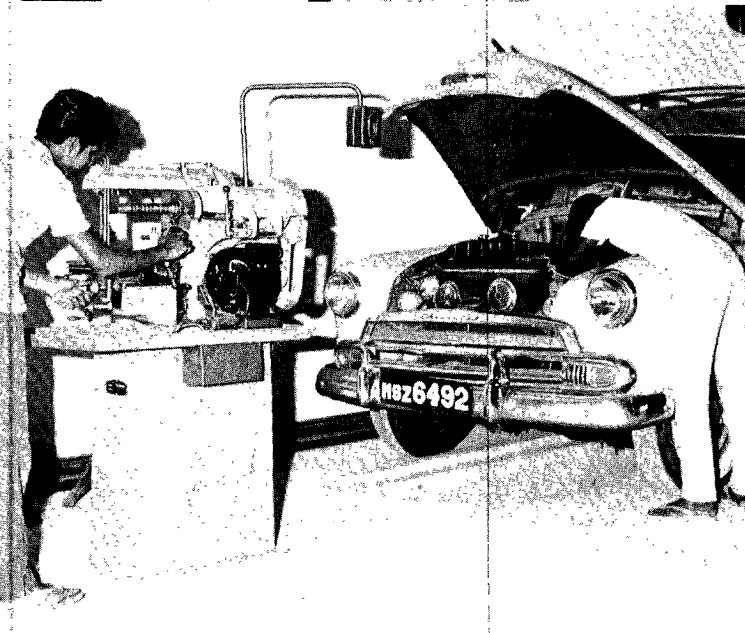
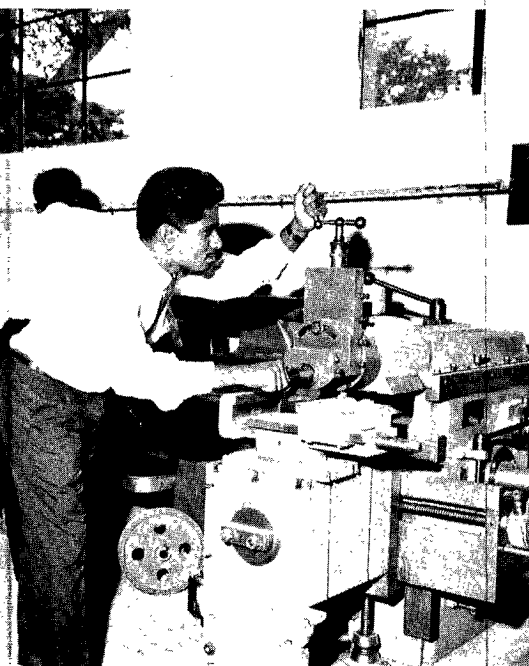
President

Upper Magdalene Conference

A church with more than 100 members has been organized in Colombia, not far from where an Adventist man and his wife were murdered in June, 1965.

Vincent Jimenez, his wife, and children were the first Adventists to settle in the vicinity. All went well until one of his neighbors allowed his cattle to trample over the vegetable garden of the Jimenez family and even shot his gun in the direction of their house. Mr. Jimenez, after a number of such provocations, appealed to the village authorities.

Not long afterward, the two older children heard strange noises in the house late one night, and when they investi-



gated they saw two men with their faces and hands painted black. The children hid.

The next morning, noticing how quiet everything was, they went to the living room. There they found their father's body with the baby underneath, apparently suffocated by his weight. They found their mother in the kitchen. Both had been killed by machete. No motive could be found other than animosity toward the faith of the Jimenez family.

Their death, however, did not end God's plans for that village. The third angel's message is being proclaimed. The day the church was organized, more than 500 believers from various places gathered for the occasion. At the same time 31 candidates were ready for baptism.

One of the members donated a piece of land, and with some help from the local conference the members are erecting a simple chapel that will be ready soon and will be a living monument to the faith of those who are ready to make the supreme sacrifice because they love their Lord.

Former Prizefighter Now Soul Winner in Fiji

By GORDON A. LEE
President
Central Pacific Union Mission

In an unused barbershop, spotlessly clean for the occasion, some 40 adults came together to worship on God's true Sabbath the day I visited Savusavu, Fiji. Many of those present had been brought to the Lord by the islands' former heavy-weight boxing champion.

Sakiusa, the young boxer, had lived hard and fought hard. Boxing was only one of his professions; some of his other occupations led him continually into conflict with the law.

On one occasion while he was serving a jail sentence he began studying the Bible correspondence course offered by our local mission. He was deeply convicted and felt his urgent need of Christ to cleanse him and prepare him for His soon return. Sakiusa became a completely changed man and was eventually released from jail.

Free for but a short time, he was arrested again and charged for a crime he had committed quite some time before. When questioned by the judge, he humbly pleaded guilty. The arrogant, self-righteous, antisocial Sakiusa had died, and in his place stood a humble child of God. He was sentenced to another term of imprisonment. This time his jailers found him most cooperative and put their trust in him. When his term had been served he was released.

But once again he was arrested and charged on yet another offense he had committed long before. Once again he humbly pleaded guilty and was sentenced to a term of imprisonment. He was not embittered, but accepted it all as just punishment for his past crimes. He be-

came a strong influence for good in the prison.

Finally released and owing society no further "time," he made his way to the Fijian island of Vanua Levu, where he wanted to tell all his relatives and friends of his beliefs. He was an idol to many

thousands and was known far and wide. His two brothers, both successful boxers, came under the charm of his Christ-filled life, and they joined him in his new-found faith. The little group I was facing this Sabbath morning represented but a few who had been drawn to Christ

Fifty Years of Service Together

By LILLIAN FORD

Sometimes we ask ourselves, "Are we really the same two people who stood side by side in the strength of our youth, and took the vows that made us man and wife that July evening fifty years ago?"

Yes, we are the same people, even though the glow of youth has disappeared from our faces, and the passing years have left furrows on our brow and have changed the color of our hair. When the minister asked me whether I would take the young man at my side to live with until death do us part, it seemed impossible that we were beginning on a journey together that would last 50 years and more.

Fifty years together is a long time, but to us they have been short and, for the most part, very happy years. We cannot say that we have never had misunderstandings. Especially in those first years of married life, sometimes it was hard to understand each other. It was not easy to get adjusted to the new way of life. But after 50 years together our desires, our ambitions, our likes and dislikes, have merged until we almost think alike. Our career is behind us now, but still there are so many interesting things ahead of us that if our lives are spared a few more years we still have plans for many more things to do to help finish the Lord's work.

Fifty years ago two young, inexperienced persons were leaving the homeland for the mission field. Those first years were full of thrills—a new country, new language, new peoples, new customs, new foods. Would we ever get accustomed to so many new things? We found that our way of living would certainly be different from anything we had ever experienced before. I might have collapsed under such circumstances if that fearless, strong young man had not been by my side. When we were surrounded by angry Indians, when sickness invaded the home and death took our little ones, he was my refuge and source of courage. If he was by my side I was not afraid.

We established our first home together in a little one-room, straw-roofed hut in the highlands of Peru, among the Inca Indians of Lake Titicaca. To be sure, this house was like nothing we had ever lived in before. There were no windows, and the door was so small that entering it seemed more like crawling into a cave than walking into a house. We had come to give our all to these people, and living in this manner was just a part of mission experience that we had expected.

We were 80 miles from any other mis-

sion station, so visitors of our own kind were few and far between. At first we could not speak much Spanish, and less of the Indian dialect, and there was no one with whom to speak English except my husband. I was on the mission station almost a year without hearing our language spoken, except between ourselves. But we were happy; we had each other and we loved our work and the people.

Sometimes the work went hard and our enemies lay in wait for us. Our lives were in danger by day and by night. In one place threats were made each night that our house would be burned down. What a comfort it was to kneel together and commit our lives to the care of our heavenly Father for protection. And we could lie down and sleep in confidence.

As the years have gone by, our living conditions have changed. We are still in a mission field, but we live in a comfortable home, eat good food, and have good roads to travel on. We live among a civilized people, and above all, the work of preaching the gospel is going forward rapidly; the work now is not like those trying years in Ecuador when we worked for five years to win one convert.

We are thankful still to be useful in a small way to the gospel work in the little country of El Salvador, where the fields are indeed white for harvest but the laborers are so very few. Our greatest desire is to keep our health so we can continue to work together for others until Jesus comes, then go home together, where death will never part us. And we will have those three little ones who were taken from us by death, as well as our other two children, who are occupied in the Lord's service.

What a wonderful family reunion that will be! It will not be for just another 50 years, but for all eternity.



Elder and Mrs. Orley Ford



Top: Sakiusa the boxer (left) visits with one of his brothers while having breakfast on foot during an Appeal for Missions campaign. Bottom: Barry Crabtree, Fiji Mission president (left); Laurie Evans, secretary-treasurer (center); and Aisake Kabu, speaker on the Fiji Voice of Prophecy, look at the boiling springs at Savusavu, Vanua Levu.

by this converted fighter. They sat quietly on mats on the floor as I spoke. Eagerly they drank in every word.

Afterward they told of their burning desire to erect a church in this population center. It was to be big enough to hold many more, for they wanted to proclaim their faith throughout the township of Savusavu. Hundreds, they were sure, would listen and hasten to join them.

With Barry Crabtree, the mission president, I was taken to see a block of land almost two acres in size near the main business center and close to the waterfront. It was a beautiful, centrally located site. To my amazement, it took in an area of boiling springs—the first I had seen anywhere in the Fiji Islands. As I stood there gazing on this natural wonder, my eyes roving over the area of land available to this church, the peaceful harbor, and lush tropical hills, I pictured a health center here—a small clinic, hospital ward, and hydrotherapy section. What a blessing this would be.

We have no medical work at all in the Fiji Mission, with its 300 inhabited islands—in only 11 of which the trumpet sound of the third angel's message is heard. A doctor at Savusavu could travel around the scattered Lau Group and the Yasawa Islands by mission launch. Tired bodies and limbs could rest and regain strength right here where I stood. Minds could be lifted to the Great Physician, and weary ones could be introduced to

the Author of peace. Here the right arm could reach out and carry on what Sakiusa the boxer had dared to begin.

As of now, this is only a dream, but such dreams of God's work have a way of becoming reality.

Church in Sierra Leone Recalls 60-Year History

By R. E. HULBERT
Pastor, Freetown Church

Freetown, Sierra Leone, SDA's recently observed the sixtieth anniversary of their church, the first Adventist church to be built in West Africa. For the past three years the members have been redecorating their home of worship, and work was completed just in time for this special occasion.

The main speaker at the June 10 service was Pastor O. Gjertsen, the new mission president. Pastors J. B. Terry, J. B. Leigh, J. S. Myers, and S. C. Nicol Kamara, four Sierra Leone veterans, reported on the progress of the work since 1907. The medical work was represented by Dr. and Mrs. L. Magnussen from the Masanga Leprosarium, with the physiotherapist, D. Grenert, whose father was previously a missionary in Sierra Leone. C. A. Boram and family represented the secondary schools.

The refurbishing of the church was a

truly international effort. Funds for the work came from Denmark, through the help of B. S. Christensen, and from Iceland through the help of J. M. Thorvaldson. Both men previously labored in Freetown. The pastor who supervised the work is British, and the mission personnel present at the service represented the United States, Norway, and Denmark.

Not to be forgotten are members of the church themselves, who have given liberally to improve the church. One member alone gave Le. 50 (U.S. \$70).

Freetown itself is a challenge to our work in West Africa. The capital boasts no Adventist institution, and the church, though small, is large enough to hold several times its present membership. Today Sierra Leone has more Seventh-day Adventist missionaries than ever before in its history. We are on the threshold of great things.

Manila Office Develops Materials for Children

By AMY SHERRARD
Parent-Home Secretary

From the child-evangelism center in the North Philippine Union Mission, Sabbath school materials for children are now being shipped to all parts of the union, to the other two unions in the Philippines,

day. The campaign began August 20, conducted by A. E. Cook, ministerial association secretary of the Trans-Africa Division.

AT THE Leprosy Rehabilitation and Research Service at Mwami Hospital in Zambia, Dr. Ray Foster has been performing surgery on the muscles surrounding the eyes of lepers in order to facilitate the closing of the eyelids. In leper cases the eye muscles frequently become paralyzed and the eyelid is thus not able to close and protect the eye.

DURING the midyear vacation at Helderberg College, Cape Town, South Africa, 16 students formed Operation Student Teamwork, a program of literature evangelism. Each morning they met for prayer, then traveled together to their territory in the college *Kombi*, worked for the day, and returned as a group at the end of the day. They spent their evenings in prayer and praise meetings and in relating their experiences for the encouragement of one another.

DURING recent disturbances in the Congo, G. M. Ellstrom, president of the Congo Union, wrote that "all has gone well with us here on the compound. The Lord has indeed protected us."

JOHN M. STEPHENSON, assistant treasurer of the Trans-Africa Division, was on an auditing trip in the Congo when the borders were closed recently. Consequently, he was forced to add ten days to his visit.

PEGGY DAWKINS, Correspondent

Brief News

NORTHERN EUROPEAN DIVISION

PASTOR TOIVO SELJAVARA, of Finland, has retired after 45 years of fruitful service in the cause of Christ. During these years he brought hundreds to the message, holding efforts every year even after becoming a conference president.

WILJAM AITTA, Correspondent

TRANS-AFRICA DIVISION

OPERATION Go, the "thermometer chart" for the division during the present quadrennium, reveals that the baptized membership as of June 30 stands at 262,224 and Sabbath school membership at 481,704. There are 652 branch Sabbath schools, and 519 literature evangelists are making record sales and deliveries.

THE Southern Union leaders in Johannesburg joined with their workers and believers August 5 for a day of fasting and prayer. This convocation was the prelude to the large evangelistic campaign being conducted in Soweto Township near Johannesburg. On August 12 the campaign workers and church members held a dedication service for themselves, prior to the official opening of the Soweto Evangelistic Center the next

and to other parts of the Far East. Orders also come from Africa.

At the heart of the child-evangelism program developed at the Manila headquarters in the past five years are a three-year cycle of Sabbath school programs and a special teacher's quarterly. We look forward to the time when our children will have their own Sabbath school papers, for although we receive a generous supply of used children's papers, they are insufficient to cover the needs of the thousands of children in our care.

How It Began

To launch our project we prepared a basic set of branch Sabbath school programs with accompanying visual aids and Bible stories, priced so as to be available to every church. The demand for the visual aids was soon so great that it became necessary to print them. This was a great step of faith, but the fact that the materials are now being prepared for the third printing speaks for God's blessing on them.

However, branches cannot grow where there are no trees. More and more, our adult Sabbath schools are recognizing their responsibilities to the children. The result is the building of a program ensuring good children's Sabbath schools in our churches. Finally the day is passing when our children meet with the adults during Sabbath school. While in many cases they are still in one general children's division, they are at least being given recognition, and as fast as possible they are being organized according to age groups as they should be.

This year marked the completion of another important phase of the child-evangelism program, when the last of the three-year cycle of Vacation Bible School materials rolled off the presses. Prepared for two age groups, primary and junior, the kits contain not only the workbooks but also the simple crafts and take-home items, several of which are dependent in their construction on the used greeting cards sent by our people in America. These cards are much appreciated.

The most recent addition to the program for the children is a set of 370

They Called Themselves Adventists

By KALEE PAW
President, Burma Union

Voice of Prophecy Bible lessons recently prepared the way for an effort in the northern hills of Burma. But it took a chance meeting on a bus to make the initial contact.

Mr. Lalkhuma was traveling by bus to Tahan to attend a meeting. An acquaintance on the bus said, "Say, there is a Burmese Seventh-day Adventist on this bus whom I want you to meet."

After the introduction Mr. Lalkhuma asked the man where he lived.

"In Myola, right on the border of India."

"Is that so! I didn't realize that we had any members there."

The man who called himself an Adventist had to get off the bus shortly, but he left him his address.

Two months later Mr. Lalkhuma and another worker made the trip to Myola and were warmly welcomed. While talking with his new friend, Mr. Lalkhuma discovered that he was not yet baptized.

Mr. Lalkhuma noticed a Voice of Prophecy certificate on the wall and questioned him about it. The believer told Mr. Lalkhuma this story: "A friend showed me one of his lessons. He was not a Seventh-day Adventist. I was interested and sent in for the course. I was so thrilled that I enrolled five of my friends. When they finished their courses we all called ourselves Seventh-day Adventists. We meet every Sabbath in my house and study our lessons over again and worship together."

"And no worker has ever contacted you?" questioned Mr. Lalkhuma.

"No. No one. We are too far away."

But Mr. Lalkhuma did not think they were too far away and is now preparing to hold a series of meetings in Myola.

flannel-backed, vividly colored Bible figures with an accompanying manual illustrating the three-year cycle of Sabbath school lessons. The elementary teachers are also finding these helpful, and each teacher owns a set.

Opportunities for Family Evangelism

Non-Adventist children of the Philippines are not being neglected. Our churches are sensing their responsibility to them also and are attempting to include adult soul-winning programs with those for the children, thus conducting Family Evangelism.

During the past three years the child-evangelism work at the union headquarters has been carried on successfully in four different places, each larger than the previous. Plans are now under way for yet another move.

The program was greatly strengthened when the union appointed a full-time

assistant to the Sabbath school department to care for this work. But the most important link with the field was formed when each mission appointed a full-time woman to care for the program. These women are extremely busy translating, holding rallies and workshops, teaching our people the difference between saving the souls of our children and merely entertaining them.

We can truly say that, while we have far to go, our children are no longer the forgotten half of the flock.

Chile's Largest Baptisms Add 669 in Santiago

By FRANK KUNTZ
Departmental Secretary
Chile Union Mission

A recent evangelistic series conducted by Antonio Arteaga in Santiago, Chile, resulted in the largest baptisms ever conducted in Chile.

During the first month of the meetings more than 3,500 persons attended regularly to hear Elder Arteaga's lectures. Interest in the meetings continued as the series progressed.

For the first baptism two pastors, Humberto Arias and Joel Leiva, working in shifts, baptized 70 persons. The presence of God's Spirit in this service and the seemingly endless line of candidates so impressed the congregation that when a call was made for those who desired baptism, 300 people responded. At the second baptism 32 persons followed their new-found Friend and Saviour, Jesus Christ.

The series of meetings and resulting baptisms have strengthened the more than 16 churches and groups in Chile's capital by introducing into the church 669 new believers.



Left: A worker in the packing section of the child-evangelism center of the North Philippine Union prepares supplies for shipment. Right: The center's staff. Three union departmental secretaries shown here are Amy Sherrard (second from left), Filipina Abracosa (right rear), and A. D. Piso (right). Now each mission has hired a full-time woman for this work.

Atlantic Union

BRIEF NEWS

STUDENTS from the Atlantic Union College temperance chapter won first place awards in the essay contest, first and second awards in the poster contest, first in the cartoon contest, and second in the jingles. They also had five in their college oration finals. These achievements, along with an active program of temperance promotion, including a Smokers Dial telephone service, won this chapter the Grand Action Trophy, presented by the General Conference Temperance Department.

LITERATURE EVANGELISTS of the Greater New York Conference set a new record by selling more than \$50,000 worth of literature during the first six months of 1967. Highest in individual sales was Robert Berger, who has sold \$13,000 worth during the nine months he has been in the literature ministry. Chester Shumaker, publishing department secretary for the conference, expects his working force to top \$100,000 for the full year.

EMMA KIRK, *Correspondent*

Central Union

BRIEF NEWS

KENNETH HASKINS, Kansas literature evangelist, has reported the best weekly sales of his career, \$1,422.35.

THE families of Dr. Robert McCorkle and George Smith, LaCrosse, Kansas, are studying with 12 families using the Gift Bible program. There are approximately 30 families in LaCrosse who are studying the Advent message by means of the Gift Bible Plan.

S. S. WILL, president of the Kansas Conference, spent five days at the Oklahoma Conference camp meeting, where he conducted a Sabbath school teachers' training course using the textbook, *Teach*, which he authored.

GROUND has been purchased in southwest Topeka, Kansas, for a new school building. At a special fellowship dinner held recently 80 families responded with more than enough for the proposed building. Pastor Fred Schultz led out in the program.

THE Colorado Conference held a medical-ministerial retreat at Glacier View campground, September 14-17.

THE Greybull, Wyoming, church completed a series of meetings arranged by the lay activities leader, Mrs. Lila Marshall. She planned these meetings in such a way that each member participated. The pastor, C. Ray Wyatt, is following up the interest with special Bible classes.

CLARA ANDERSON, *Correspondent*

Columbia Union

Consecration Service Held in New Pennsylvania Church

THE editor of the REVIEW AND HERALD was the featured speaker for the worship hour at the consecration service for the recently completed Johnstown church in Pennsylvania.

Others participating in the service were W. C. Moffett, former president of the West Pennsylvania Conference; O. D. Wright, president of the Pennsylvania Conference; Lee Thompson, pastor.

Among those who have gone from this church to serve as missionaries are Elisabeth Redelstein, who spent many years in China and became a special friend of Generalissimo and Madame Chiang Kai-shek; Andrew Robbins and his wife, who went to Manchuria and later to the Philippines, and are now stationed in Hong Kong; A. R. Norcliff, now a leader in the South American Division; Jack Tegler and wife, who teach in Nairobi, East Africa; and Francis Meyers and wife, who went to Cuba in 1946.

The new building has a seating capacity of 150 and, upon completion, will be valued at about \$90,000.

LOUIS CANOSA
Departmental Secretary



The new Johnstown, Pennsylvania, church, valued at \$90,000, has a seating capacity of 150.

Mayor Speaks at Dedication Services in Tiffin, Ohio

Mayor Franklin Melick of Tiffin, Ohio, spoke recently at the church dedication there. "Christians must go out and change the world," he said, citing the gospel commission given by Christ near the close of His ministry.

Among those present was Edwin Walden, who has been a member of the church since it was organized in 1950, following evangelistic meetings by O. A. Canada. Walden's parents became Adventists at the time of the organization of the Green Springs, Ohio, church, 13 miles north of Tiffin, in 1895. A special guest was Earl J. Zager, of Allegan, Michigan, the Tiffin pastor who led the church in 1960 in the purchase of the property now dedicated. Present pastor is Olav Labianca.

CHARLES R. BEELER
Departmental Secretary

BRIEF NEWS

LITERATURE deliveries in the union totaled \$1,310,205.68 for January through July. This is a gain of \$100,674.93 over the same period last year.

BAPTISMS as a direct result of youth efforts, Operation Fireside, and personal Bible studies of young people were more than 200 for the first six months of this year.

E. M. PETERSON and his wife, Ruth, led a group of 35 Columbia Union youth to the International Youth Congress held in Vienna, Austria, July 26 to 29. Attending the congress was part of a 13-country European tour including visits to Czechoslovakia, East Berlin, and East Germany. The three-week tour also took them to our school in Colonges, France, and to the Norwegian Junior College in Norway.

EIGHT young people have made decisions for Christ, and more are expected to

follow as a result of an evangelistic effort conducted recently by the youth of the Cincinnati Junior Academy.

THE registrar's office of Columbia Union College states that 1,016 have been accepted for enrollment for the September trimester. This is approximately 100 more than were accepted last year at this time.

CARIS H. LAUDA, president of the Potomac Conference, spoke at the service of organization for the Elkton, Virginia, church on August 19. That same afternoon Cree Sandefur, president of the union spoke at the dedication ceremonies for the new church building, which seats about 175.

THE Joint Commission on Accreditation of Hospitals recently gave accreditation to the Washington Sanitarium and Hospital for another three years of operation. The institution first met the commission's standards in 1918 and has had continuous accreditation since.

THE Pennsylvania Conference literature evangelists held a rally at Camp Laurel Lake the weekend of August 13. Approximately 175 colporteurs heard Robert H. Pierson, president of the General Conference; H. White, of the General Conference Publishing Department; and O. D. Wright, conference president. The rally was under the direction of Harold Otis, the new conference publishing secretary.

SINCE 1959 when the first class in medical technology was taught at Washington Sanitarium and Hospital, 35 students have been graduated. Five have gone on to advanced training in medicine and dentistry at Loma Linda University. Others are working as technologists in denominational hospitals across the nation and in three foreign countries.

A FOUR-WEEK evangelistic series in Parkersburg, West Virginia, culminated in the baptism of 36 converts. The Roger and Leighton Hölley team preached to near-capacity audiences. R. H. Shepard, pastor of the Parkersburg church, and Howard Greene worked with the Hölley team. Half or more of the 250 people in the meetings were non-Adventists.

THE newly rebuilt Elizabeth, New Jersey, church had inauguration ceremonies, September 9-15. The September 15 weekend launched an evangelistic cam-

paign in which the pastor, Alvin Stewart, hopes to appeal to the immediate neighborhood. Jess Dixon, conference singing evangelist, will provide music.

DR. GRAHAM MAXWELL, chairman of the department of religion at Loma Linda University, and E. E. Cleveland, of the Ministerial Department of the General Conference, were the featured speakers at the Ohio Conference workers' retreat. Approximately 150 workers with their families were present. Emphasis was given to stronger personal evangelism on the part of each pastor.

MORTEN JUBERG, *Correspondent*

Lake Union



Michigan Ordination

Two of Michigan's ministers, Leonard Bierlien of Ironwood, and David Lea of Wyoming Park (right foreground), were ordained to the gospel ministry August 5. H. M. S. Richards of the Voice of Prophecy (second left) offered the ordination prayer; J. D. Smith, Lake Union Conference president (center), presented the sermon; Kenneth H. Wood, editor of the *Review and Herald* (right rear), gave the charge; and R. D. Moon, conference president (left), welcomed the men into the fellowship of ministers.

ERNEST N. WENDTH
Departmental Secretary

BRIEF NEWS

JOHN MATTHEWS, of Holly, Michigan, a graduate of Andrews University with a degree in mathematics and chemistry, has received a National Defense Education Act Fellowship at Loma Linda University. It will pay his tuition and provide \$2,400 annually for three years. His objective is to receive a Ph.D. in biophysics and an M.D. degree so he will be prepared to teach and do medical research.

A NEW church building is being erected at Downers Grove, Illinois. This congregation numbered 72 when it was transplanted from the Hinsdale church six years ago. Today there are 225 members. During the years they have been meeting in rented buildings. The new sanctuary will be ready for use next spring.

A NEW company of 15 members has been organized at Kendallville, Indiana, as a result of lay missionary work. It grew out of a branch Sabbath school organized in 1965, a Vacation Bible School, an extensive Bible Speaks program, and an evangelistic campaign by Alfred C. Schnell. Six persons were baptized as a result, and nine were transferred from two local churches. R. S. Joyce, president of the conference, was guest speaker for the organization service.

CAROLYN KLINGER, an Indiana Academy senior, received the 1967 Alumni Scholarship Award for \$100. The alumni association presents a scholarship each year to a senior recommended by the faculty and approved by the officers of the alumni association. Carolyn earned most of her way through Indiana Academy.

MILDRED WADE, *Correspondent*

North Pacific Union

Walla Walla College Teacher Given State, Regional Awards

Edward F. Cross, chairman of Walla Walla College's engineering department, received both State and regional awards based on his record as an engineering educator, during WWC's Diamond Anniversary year.

Selected by the Pacific Northwest section of the Society for Engineering Education, Professor Cross received a \$500 Western Electric Fund Award for Excellence in Engineering Education and was later awarded the Distinguished Teacher Award by the Washington State Auto Dealers Association.

The department, begun by Professor Cross in 1947, will be celebrating its twentieth anniversary this year. It has grown from a one-teacher, 26-student department, housed in old Army barracks, to a department with six teachers, two in each major area, and nearly 100 students per year. Since the dedication of Kretschmar Hall in 1964, it has been housed in all-new, modern facilities. The depart-

"Marking Parties" Produce Investment Funds

It was just one word in the wrong place—but the printing company could not deliver the 337,000 booklets. Thousands of dollars would be lost unless—If that one word could be blocked out the pamphlet would be usable.

The vice-president of the firm asked an Adventist, Herbert Klischies, whether he knew of a group that would like a project—and would complete the job within a month. Soon the Takoma Park, Maryland, primary division had its Investment project for the year; the next day 337,000 booklets and five dozen felt pens were moved into the downstairs chapel of the church.

"Marking parties" got the project under way. Although the actual marking was done by adults, the children were valuable helpers. Excitement ran high, for the amount of payment was kept a secret, and throughout the project enthusiasm was maintained.

Three weeks and one day after the initial marking, the final stroke was completed. Mrs. Irma Ritchie, division leader, turned over to J. V. Scully, Investment secretary, a check for \$1,179.50!

IRMA RITCHIE

ment now offers the bachelor of science in engineering degree in civil, electrical, and mechanical engineering.

MAE MACKLIN LAY

Northern Union

Southern Union

BRIEF NEWS

AT THE close of the second session of the summer's Physical Fitness Camp program in College Place, Washington, Mickey Leno and Joy North received trophies as top boy and girl in physical fitness. Director John Waterbrook made the presentations, and Mayor Herbert Thornton, of College Place, congratulated the youth. Sponsored jointly by Walla Walla College and the city of College Place, three summer camps have provided activities for area youth.

ELWIN LISKE, instructor in industrial education at Walla Walla College, completed requirements for the M.A. degree in Industrial Arts this summer.

ELMER KORONKO held a series of 23 Bible Crusade meetings in Coos Bay, Oregon, beginning in mid-April. As a result, Pastor Harry Sharp baptized 27, seven of whom had become interested through the TV White Bible program. Following the Coos Bay meetings, Elder Koronko held a shorter series in the Reedsport area. Vacation Bible School in the Coos Bay area this summer was an added evangelistic effort. Of the 201 students enrolled, 118 were from non-Adventist homes.

A MODEL hospital pharmacy, with three resident, registered pharmacists in attendance, was officially opened August 14 in the Portland Sanitarium and Hospital by H. L. Rudy, retired hospital board chairman. Chief pharmacist Jack W. Shupe, formerly of Vancouver Memorial Hospital in Vancouver, Washington, has been joined by Clifford Carr, formerly chief pharmacist of St. Helena Sanitarium and Hospital, and Clarence Klopfenstein, who owned a retail pharmacy in Coquille, Oregon. During the ceremonies credit was given to those who have been responsible for the pharmaceutical service in the past: Layke Seaton, who had served as pharmacist for the past 34 years, and Mrs. Annie Wassell, R.N., who was supervisor of the hospital's drug room for 41 years.

PLANS are being prepared for the demolition and replacement of Portland Sanitarium and Hospital wings built between 1922 and 1947. Under advice of city inspectors, the replacement will be a five-story structure of reinforced concrete and brick veneer. It will house a new laboratory, surgery suite, and 100-bed extended-care facility, eventually raising capacity to 400 beds. No date has been set for construction.

THE annual doctors and ministers' retreat was held at Camp MiVoden, Hayden Lake, Idaho, for the Upper Columbia Conference, August 9-13. Approximately 500 attended. Principal guest speakers were Elder G. S. Balharrie, of Walla Walla College, and Dr. Mervyn Hardinge, of Loma Linda University.

IONE MORGAN, *Correspondent*

BRIEF NEWS

A BAPTISM of three was conducted at Bismarck, North Dakota, on August 12 by the pastor, E. R. Gienger.

OPENING services were held August 5 in the newly rebuilt Madison, South Dakota, church known as the Interlakes church. All that remains of the old building is the foundation and two walls.

TOM NESLUND, pastor at Centerville, Iowa, has been elected president of the Appanoose County Ministerial Association. He has also been asked to serve as disaster director of the Red Cross Board of Appanoose County.

L. M. NETTEBURG, *Correspondent*

Pacific Union

BRIEF NEWS

AT THE beginning of this school term, four new teachers joined the teaching staff of the Long Beach church school. Wilford Reyna, young missionary returned from Colombia, is principal and teaching Bible; Gloria Herring, recent honor graduate of Union College, is teaching grades seven and eight; Murwin Pelto, graduate of Emmanuel Missionary College, is teaching grades five and six; and Enoch Sherman, graduate of Andrews University, does the choral work.

DISTRICT meetings are scheduled for each weekend in September in the Hawaiian Mission. Special guests at these meetings are A. O. Dart and D. A. Delafield from the General Conference, R. R. Bietz and W. D. Walton of the Pacific Union, Daniel Guild and Mrs. Guild from the Far Eastern Division, Liston Post of the Pacific Union, and Clarence Wallace of the Pacific Press.

THE Southern California Conference this summer has sponsored two Adventist collegiate task-force teams in summer evangelism, one in the Highland Park area and the other in Watts. The White Memorial church sponsored a third team, working in the area of the church. These teams have had day camps, teen clubs, craft classes, tutoring, Bible courses, and religious surveys, concluding with evangelistic meetings in each area.

Two men from the union office and two local pastors were ordained August 12 at the Central California Conference camp meeting. They were William D. Walton, secretary of the union; Herbert P. Ford, union public relations and radio-TV secretary; Douglas Motsenbocker, pastor at Coalinga; and Lloyd S. Sewake, minister to the San Francisco Japanese congregation.

MARGARET FOLLETT, *Correspondent*

Oakwood College Teacher Awarded IBM Fellowship

Esther E. Osborne of Oakwood College is one of 17 teachers in predominantly Negro schools of higher learning to be named as recipients of International Business Machines fellowships, according to Dr. Stephen J. Wright, president of the United Negro College Fund.

The fellowship will enable Miss Osborne to complete her doctoral studies and pursue postdoctoral training and research during the next three years. She is majoring in English and is enrolled at Harvard University.

Oakwood College, Huntsville, Alabama, is a member of the United Negro College Fund, admitted in 1964 as the thirty-third fully accredited Negro institution.

Southwestern Union

Layman Reaps Fruits of Threefold Evangelism

Working as a licensed lay preacher in the Arkansas-Louisiana Conference, William M. Ashton has established a church where there was none and has won the respect of townspeople and civic leaders in Batesville, Arkansas.

His first step was to establish a gospel-health-welfare program. Now he has a regular weekly radio program, participates in the activities of the town's ministerial alliance, and preaches to his congregation of 25 in a debt-free church building. His wife, Olga, works by his side.

When he retired from 37 years of Government service in 1956, Mr. Ashton and his wife came to Arkansas to engage in lay evangelism. In their new trailer home they lived successively in Mena, Mount Pleasant, and Searcy, the last two not far from their present location of Batesville, a town of 6,200 in northeastern Arkansas. They equipped themselves with projectors, tapes, films, and other soul-winning supplies. They have traveled over many counties in the northern part of the State and spoken in many Protestant churches. For his work in showing *One in Twenty Thousand*, Mr. Ashton was named Temperance Man of the Year in 1960 by the American Temperance Society.

To serve the Batesville community according to his plans, Mr. Ashton needed property on which to build. He prayed that as he was inquiring about a lot to buy, someone would show enough interest in his program to donate the property. His prayer was answered. Mrs. Selma McGuire gave the Ashtons nearly two acres for their work.



With their gospel-health-welfare program layman William M. Ashton and his wife (left) have established the work of Adventists in Batesville, Arkansas, and built a church (right).

Mr. Ashton's next step was to write an article for the Batesville *Guard* explaining his plans. Not only did the editor, Paul Buchanan, accept the item and print it in its entirety but he also said, "We are going to help you in every way we can." With the passing months the newspaper has indeed helped by keeping the work of the Ashtons on the front page. In 1961 Mr. Ashton was selected by the editor as one of Batesville's five outstanding men of the year.

When construction of the church and welfare building began, local businessmen gave material or sold it at a sizable discount, and neighbors came and helped work on the project. Some who made a nominal charge for their labor later paid tithes on the amount earned.

With radio broadcasts, welfare services, and a regular program of personal evangelism in full swing, the Ashtons look forward to a successful reaping program soon.

Since their self-supporting work began, the Ashtons have taken as their aim: "To be what God would have us be; to be where He would have us be; to do what He would have us do, in His way and not our own." It is no wonder that God has led them in so many avenues of service and is fulfilling His promises to make fruitful the work of His ambassadors.

By P. I. NOSWORTHY
Secretary-Treasurer

Arkansas-Louisiana Conference

BRIEF NEWS

DISTRICT ministerial seminars have been organized for Seventh-day Adventist ministers in the Texas Conference. Meeting places will be: Dallas Central church, Fort Worth Central church, Houston Central church, San Antonio Laurel Heights church, and the Corpus Christi English church.

THE Spanish camp meeting for the Texas Conference was held September 1-3,

in Houston, Texas. Activities for this special yearly meeting were under the chairmanship of Daniel Chavez.

THE Texas Conference lay activities department reports one of its most successful friendship camps at Lone Star Youth Camp this year. Sixty-two boys and girls from many homes and environments were guests of the Texas Conference for this annual week of activities. The joint efforts of the lay activities and Missionary Volunteer departments brought a new spark into the lives of these young people, none of whom were Seventh-day Adventists. Some of them heard for the first time the singing of Christian songs and for the first time ate the high-protein health foods so familiar to the Adventist diet.

SOUTHWESTERN UNION COLLEGE reports increased acceptance in all classes as it plans for full four-year college status. Three representatives of the college have been busy all summer visiting prospective students in the five States comprising the Southwestern Union.

THE union's literature evangelists spent an entire week, August 20-26, at Camp Yorktown Bay, near Hot Springs, Arkansas. The program of training and fellowship was under the direction of W. J. Griffin, union publishing secretary, and P. A. Bernet, newly elected associate publishing secretary. Guest ministers included Herbert White and Clifford Okuno, of the General Conference and the Review and Herald Publishing Association, respectively.

THE Arkansas-Louisiana Conference reports 194 persons baptized thus far in 1967. This is an increase of 60 over last year at the same time.

D. W. SCHIFFBAUER, E. A. Lemon, W. H. Elder, Jr., W. B. Moore, J. A. Fine, and William Ashton, ministers of the Arkansas-Louisiana Conference, report good results from meetings that have been held in their districts during this past quarter.

J. N. MORGAN, *Correspondent*

Andrews University

BRIEF NEWS

A FIELD school of evangelism in Dayton, Ohio, has given future workers of the church opportunity to see how to win others for Christ while in training. Forty people have already been baptized following the four-week Greater Dayton Evangelistic Crusade led by Don Jacobsen. Further baptisms are scheduled into mid-September. One Seminary student said: "It's good to know the why's and how's of evangelism without having to use the trial and error method. I'm sure I will be a better minister because of this class."

A FIELD school for camping, which offered up to eight hours' credit, enrolled 59 youngsters in Andrews University's first summer day-camp. Counselors for the campus youngsters were theology students from the Seminary. Anthony Castelbuono, youth pastor for the Pioneer Memorial church, directed the day-camp.

Loma Linda University

BRIEF NEWS

GEOFFREY T. JONES has joined the department of mathematics as a full-time instructor.

THE new \$1.1 million men's residence hall on the La Sierra campus is ready for occupancy. It will provide living quarters for 264 men. Occupancy of the new hall and Calkins Hall by men students will free MBK Hall, former residence for freshmen, for use as a campus home for women students. This women's residence will be known as South Hall.



Fernando F. Salcedo, assistant professor of modern languages, Loma Linda University, from Lodi Academy (Northern California).

W. B. Quigley, president (New Jersey), formerly pastor, Battle Creek Tabernacle (Michigan).

LaRue Cook, principal, South Lancaster Academy (Southern New England), formerly principal, Battle Creek Academy (Michigan).

John O. Easton, manager, Book and Bible House (New Jersey), formerly assistant manager, Book and Bible House (Illinois).

Leon Strickland, pastor, Lincoln Northside church (Nebraska), from Texas.

Leslie Cox, pastor Norfolk district (Nebraska), from Michigan.

Charles H. Buurisma, evangelist (Nebraska) from Ohio.

Dusan Sofranac, president (North Congo field), formerly pastor Jerusalem (Israel).

John T. Mason, publishing secretary (Trans-Africa Division); formerly assistant publishing secretary (Far Eastern Division).

Derek C. Beardsell, departmental secretary (Central African Union), from East African Union.

Geoffrey E. Garne, president (Transvaal), formerly president (Oranje-Natal).

Eric C. Webster, president (Oranje-Natal), formerly pastor (Cape).

Milton R. Siepman, teacher, Solusi College (Rhodesia), from Bethel College (South Africa).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Robert L. Rowe (LSC '43), Mrs. Rowe, nee Nellie Frances Watson (attended LSC '44-'45), and two children, left Los Angeles, California, August 1, returning to India after furlough. Elder Rowe is a Bible teacher in Spicer Memorial College.

Eliezer G. Benavides (attended PUC and LSC '47-'52), Mrs. Benavides, nee Esperanza Ayala (attended Spanish American Seminary), and two children, of Carlsbad, California, left Los Angeles, California, August 2 for Colombia. Elder Benavides will serve as district pastor of the Upper Magdalena Conference.

Helen M. Ferguson (LSC '63), of South Gate, California, left Los Angeles, California, August 2 for Japan. She will serve as a church school teacher in the Japan Union Mission.

Lloyd E. Nolin (attended Hylandale Academy '34-'37), Mrs. Nolin, nee Alice

Isabel Bixler (Hylandale Academy '38), and daughter, left Boston, Massachusetts, August 2 for Lebanon, returning after furlough. Mr. Nolin is maintenance director in the Middle East College.

Glenda S. Rolfe (New England Sanitarium and Hospital '46; LLU '59), returning after furlough, left San Francisco, California, August 2 for Taiwan. She will serve as chairman of the department of nursing in Taiwan Missionary College.

Donald G. Jacobsen (AU '57), Mrs. Jacobsen, nee Carol Mae Ochs (attended

WWC '52-'54), and two children, of Berrien Springs, Michigan, left Portland, Oregon, August 4 for Singapore. Elder Jacobsen is to be ministerial secretary in the Southeast Asia Union Mission.

Rolland H. Howlett (attended PUC '58 and '60) and Mrs. Howlett, nee Doris Ann Smith (attended LSC '45-'46), of Corrales, New Mexico, left Miami, Florida, August 4 for Mayaguez, Puerto Rico. Elder Howlett will be president of the Antillian College.

D. W. HUNTER

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

COMMISSIONING SERVICE. On July 20, at the worship hour, General Conference staff members had the solemn and lovely experience of saying, "Farewell and God go with you," to two of their fellow staff members as they were commissioned for missionary service in the Far Eastern Division. Dale and Reda Bidwell will serve in the offices of the division in Singapore. Associate Secretary D. S. Johnson led out in the service. Far Easterners Christine Tauran, who with her family will soon return to her native Indonesia, and Elder and Mrs. P. W. Nelson, of the Japan Union, took part in the commissioning service. Carson Adams, just back from an extended Far Eastern itinerary, showed pictures of that vast field.

MISSION LEGACY. Four missionary families met in Washington during August. Presiding over the gathering were Elder and Mrs. Carl D. Christiansen, veteran missionaries to South America and Inter-America. In attendance at the gathering were son Charles, his wife Marilyn, and three children, missionaries to South America now serving in the General Conference Transportation office; son-in-law Virgil Fryling and daughter Margaret and their two children, Inter-America missionaries, Medellin, Colombia; son-in-law Charles Hellman and daughter Marilyn and their four children, Southern Asia missionaries, Karachi, West Pakistan. Not many families can say, "We and all our children are Seventh-day Adventist missionaries." What a magnificent legacy!

ETHIOPIA MISSIONARY. Della Hanson and Ethiopia are almost synonymous terms in Adventist missionary dia-

log. Imagine the pleasurable moments we had visiting with this missionary when she called at the General Conference office on return from another tour of duty in Addis Ababa, where she again by special request served in Haile Selassie's palace. Herbert and Della Hanson began their service for Ethiopia in 1934. After having served Ethiopia for 21 years, the Hansons retired in 1955. Twice since then Sister Della has given Ethiopia further service. While Brother Herbert Hanson was still living they returned for two years' service, from 1958 to 1960. Again from 1965 to 1967 Sister Della was urged to return to Africa. It was on her return from this last tour of duty that we had the privilege of greeting her at the General Conference office.

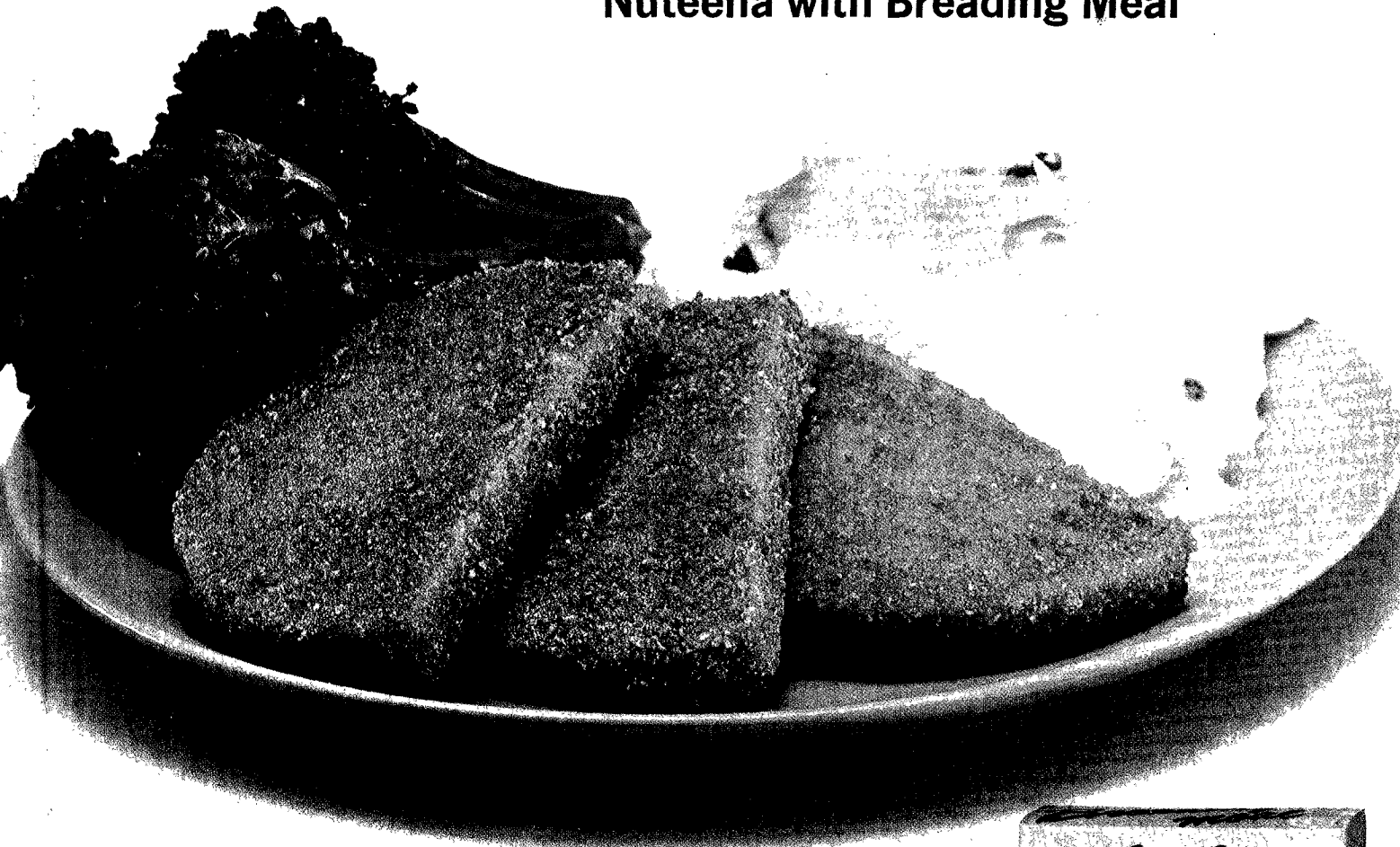
MISSIONARY GUESTS. Missionaries who honored us as they visited Washington during the past month were: Gertrude M. Green, Bangkok Sanitarium and Hospital, Bangkok, Thailand; Harriet E. Dinsmore, Seoul Sanitarium and Hospital, Seoul, Korea; Elder D. K. Sullivan and family, Chile Union, Santiago, Chile; Dr. John B. Oliver and family, Giffard Memorial Hospital, Nuzvid, Krishna, India; Elder and Mrs. H. W. Beavon, South India Union, Bangalore, India; V. L. Bretsch and family, Southeast Asia Union, Singapore.

FORMER MISSIONARIES. Former missionaries who honored us with short visits in recent days were: Mrs. B. E. Amundsen and daughters, formerly medical missionaries in Trinidad; Mrs. Barbara Westphal (*Bride of the Amazon*), formerly missionary to South America and Inter-America, returning from special

(Continued on page 30)

super surprise!

Loma Linda Nuteena with Breading Meal

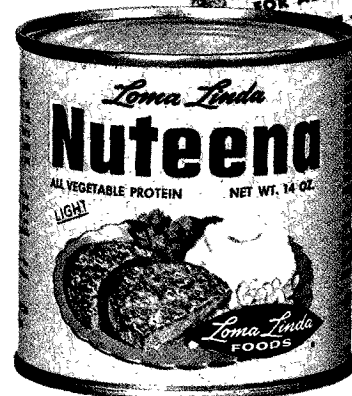


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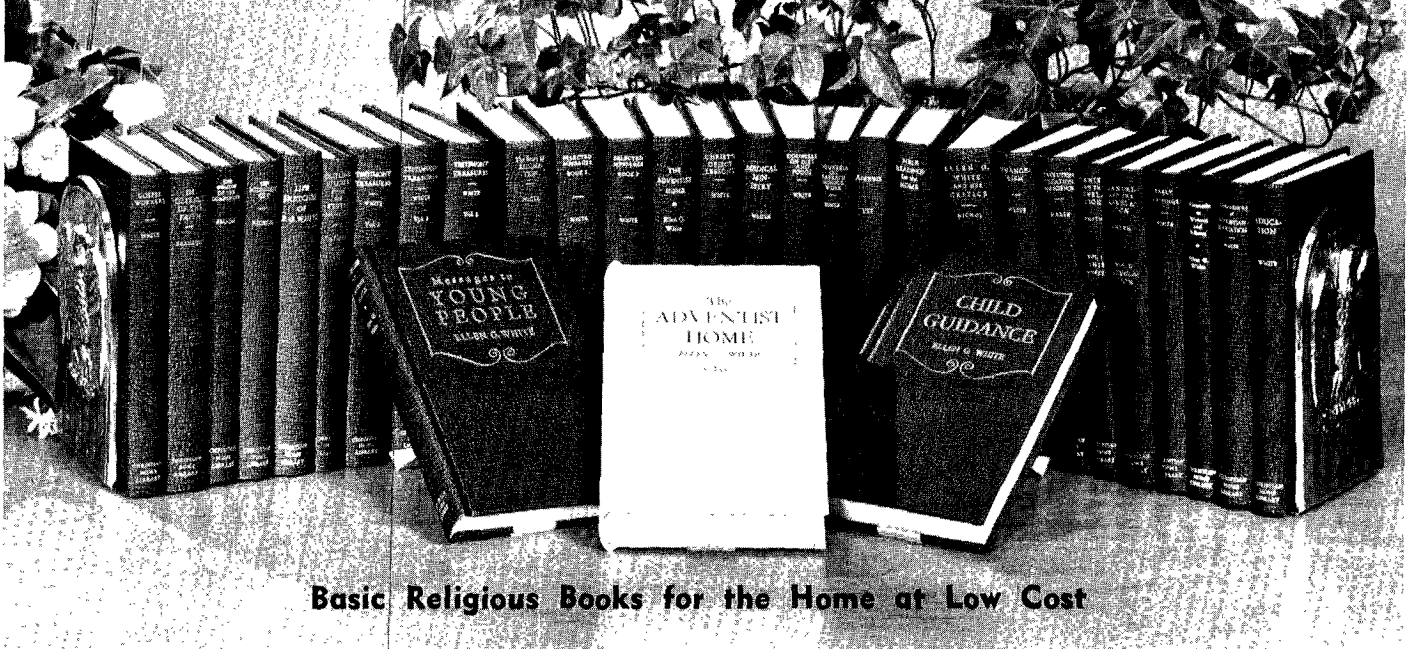
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—Testimonies, vol. 1, p. 514.



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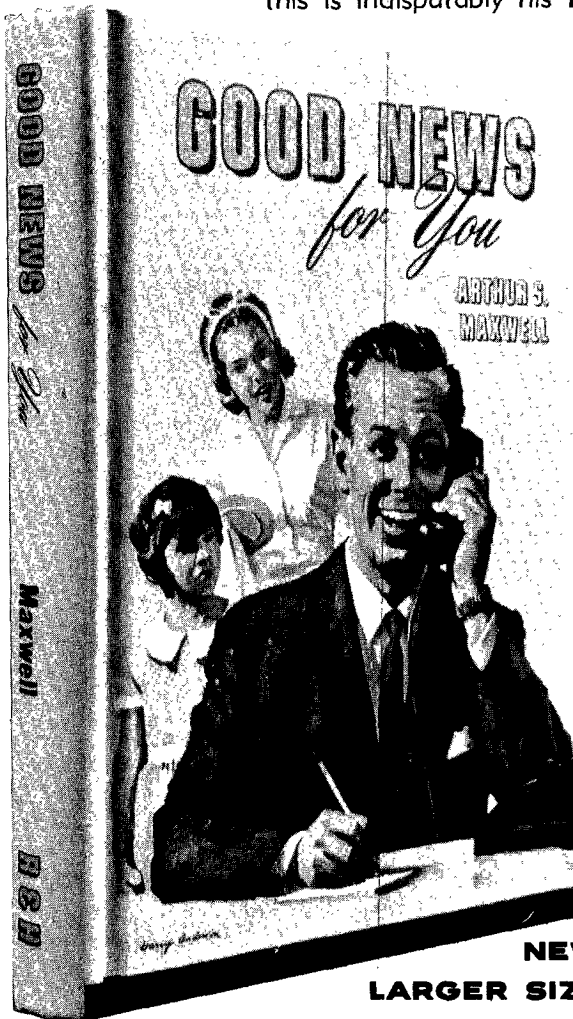
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DATELINE—WASHINGTON

(Continued from page 24)

service in Trinidad; Elder and Mrs. Albert E. Nelson, formerly missionaries to Trans-Africa and Southern Asia; Elder and Mrs. Page Haskell, formerly missionaries to the Far Eastern Division, now residing in Shreveport, Louisiana.

FELLOW WORKERS. In past weeks we were honored to receive visits from many fellow workers who do not often come to Washington: Mr. and Mrs. Lewis H. Canady, Walla Walla College, College Place, Washington; Elder and Mrs. Milton Thorman and family, New York; Mr. and Mrs. Gerald Kenyon and family, Carolina Conference, Charlotte, North Carolina; Ruth Conard, former staff member, Paradise, California; Philip Lique, Arizona Conference, Phoenix, Arizona; Olive Westphal, Southern Missionary College, Collegedale, Tennessee; Wilberta Griffith, Georgia-Cumberland Conference, Decatur, Georgia. Teachers: Marian and Vivian Babb, Exeter, California; Mrs. Evelyn Franz, Visalia, California; Efraín Pérez Vera, Carolina, Puerto Rico; Mr. and Mrs. James I. Nash and son, Pasco, Washington; Roy C. Pitts, Oxnard, California.

Church Calendar

Review and Herald Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering (Southern Asia Division)	September 30
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7
Health Emphasis Week	October 7-13
Sabbath School Visitors' Day	October 14
Voice of Prophecy Offering	October 14
Community Relations Day	October 21
Temperance Day Offering	October 28
Week of Prayer	November 4-11
Church Missionary Offering	November 4
Annual Sacrifice Offering	November 11
Ingathering Campaign Launching Day	November 18

NOTICES

**The International Insurance Company
Takoma Park, Maryland**

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 19, 1967, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

THE INTERNATIONAL INSURANCE CO.
TAKOMA PARK, MARYLAND
J. W. PEEKE, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 19, 1967, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of three directors for the term of three years.

GENERAL CONFERENCE
INSURANCE SERVICE
J. W. PEEKE, Manager

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD.

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

In This Issue . . .

Seventh-day Adventists are unique in their teaching that one phase of the final judgment will begin sometime before the second coming of Christ. Non-Adventist Christians who believe in the Second Advent generally associate the judgment with the Advent and have difficulty understanding the Seventh-day Adventist position that since 1844 the investigative judgment has been going on in heaven. In the second article of his series on "The Cleansing of the Sanctuary," W. E. Read, under the heading **A Pre-Advent Judgment** (p. 2), sets forth the church's position and explores hints of parallel ideas among non-Adventist writers.

This week Joseph G. Smoot concludes his discussion of "Sunday Laws in the U.S." The Supreme Court's 1961 upholding of the constitutionality of State Sunday laws in Massachusetts, Maryland, and Pennsylvania has had far-reaching effects in the States that have varied in the way they have enforced or modified Sunday laws. Dr. Smoot's **Recent Trends in Sunday Legislation** (p. 4) surveys the situation as it now exists.

If you have been of the opinion that Seventh-day Adventists know their Bibles well, the information in **Pat Horning's Bible Teaching Effectiveness Examined** (p. 7) may come as somewhat of a shock.

Pat Horning is a journalism student at Southern Missionary College and this past summer has worked in the editorial offices of the Review and Herald as an editorial assistant in connection with her study program at the college.

Another series is concluding in this issue—J. L. Shuler's on "Justification by Faith and the Third Angel's Message." His title **The Way of Admire, Desire, Acquire** (p. 8) he draws from the parable of the Pearl of Great Price. The merchant first admired the pearl, then desired it, and last acquired it. This, he says, is how men ought to relate themselves to the kingdom of heaven. He believes that gospel messengers can make the kingdom desirable by speaking more of the love of Jesus and by making the cross central in their preaching.

That missionaries have moments of nostalgia is clear from Lillian Ford's essay **Fifty Years of Service Together** (p. 17). She and her husband, Elder Orley Ford, will have completed 50 years of mission service at the end of this year; they spent 15 years in South America and are now completing their thirty-fifth year in Central America. Although Pastor Ford retired eight years ago, they have chosen to stay in El Salvador, "where we feel that we can still be useful to the work." Just now he is directing the building of the third church he has constructed since he officially retired.



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News of Note

Illinois Holds First Retreat for Ministerial Workers

A spirit of friendliness and relaxation permeated the atmosphere of the ministerial workers' retreat at Little Grassy Lake Camp, Carbondale, Illinois, August 14-17. This was the first gathering of its kind in the conference.

The forenoons and evenings were devoted to meetings, lectures, and panel discussions; the afternoons to socials, swimming, boating, water-skiing, et cetera. Visiting speakers were Dr. Frank Marsh of Andrews University, who lectured round the campfire, and E. W. Pedersen of the General Conference.

Conference president W. A. Nelson, who planned the retreat, is surrounded by a group of men and women who are dedicated ambassadors for Christ.

E. W. PEDERSEN

College and University Educators to Meet in 1968

The Department of Education is laying plans for the first quadrennial meeting for college and university administrators and teachers in the North American Division to meet August 20-27, 1968, at Berrien Springs, Michigan.

In addition to denominationally employed teachers and administrators, an invitation is also extended to all SDA college and university teachers who are not denominationally employed. Persons in this last category are requested to write to the General Conference Department of Education, 6840 Eastern Ave., NW., Washington, D.C. 20012, for further information.

CHARLES B. HIRSCH

Public Relations Seminar to Be Held in Far East

Two overseas public relations seminars will mark "firsts" in the Far Eastern Division. Don Roth, of the division, and Marvin Reeder, of the General Conference Bureau of Public Relations, will conduct seminars at Korean Union College, Seoul, and at Philippine Union College, Caloocan City, Philippines.

The Korean seminar is being held September 13-19. The Philippine seminar, offering college credit, runs November 5-12 with day-long classes. Guest lecturers will include veteran newspaper editors as well as public relations specialists from local business organizations.

M. CAROL HETZELL

Death of Meade MacGuire

Meade MacGuire, former field secretary of the General Conference, died August 30, at the age of 92, in Loma Linda, California.

The name Meade MacGuire is woven into the development of Missionary Volunteering, which he influenced by his spiritual discernment, his leadership, and his writings. His service for youth began as MV secretary of the Central Union, 1911-1912, followed by 14 years as a secretary in the General Conference MV Department.

In 1925 Elder MacGuire was called to be associate secretary of the Ministerial Association, and in 1936 he became a field secretary of the General Conference. He retired in 1950, 56 years after he first entered General Conference employ as a stenographer. We share the sorrow of Mrs. MacGuire and all who mourn this loss.

THEODORE LUCAS

Personal Evangelism Brings 36 Vietnamese to Christ

Ralph Neall, president of the Viet Nam Mission, reports that in spite of the war and restrictions on travel more baptisms have been recorded for the first six months of 1967 than for all of 1966.

He cited one instance of evangelism among the mountain tribesmen of South Vietnam. Nguyen Xuan Son, a recent Saigon Adventist School graduate, lived with these people, held meetings by lantern light, and studied in their homes during the day. As a result, the three-day camp meeting in Dalat was climaxed by a baptism of 36 of these mountain people.

D. W. HUNTER

First Lay Training Schools in Yugoslavia

Information concerning the first lay instructors' training schools to be held in Yugoslavia has just reached Washington. Shown here (top) are the delegates to the Zagreb school held in early April and (below) the young people who were among the 120 who participated in the second school, held in Novi Sad also in April.

Samuel F. Monnier, lay activities secretary for the Southern European Division, also reports that 80 laymen completed the training course held in Austria. These schools are to train lay leadership in Bible evangelism.

V. W. SCHOEN

