



A Preview of the Autumn Council

By W. R. BEACH

Secretary of the General Conference

THE 1967 Autumn Council of the General Conference Committee will be held in Takoma Park, Maryland, October 17 to 24.

What is an Autumn Council? To answer this question we can do no better than to consult the *Seventh-day Adventist Encyclopedia*. There we read (page 90):

"An annual meeting of the Executive Committee of the General Conference, held in the autumn at such time and place as shall be determined by the Executive Committee. . . ."

"The Autumn Council reviews annually, in the form of reports, resolutions, and general planning, the work pursued under the general supervision of the headquarters organization. The budgets submitted on behalf of fields, institutions, and general organizations are given careful consideration and yearly budgetary appropriations are voted. Business pertaining to the general policy of the worldwide work is transacted. Policy items intended for insertion in the General Conference *Working Policy* must have Autumn Council approval.

"The Autumn Council gives approval for all general departmental councils, advisory committees, and other general meetings involving attendance from several unions and/or institutions."

You can see that the Autumn Council becomes the focal point of much planning and work for many months before the council actually convenes: (1) New proposals are carefully formulated and studied, usually by groups of specialists in the corresponding areas of denominational interest and activity. (2) Estimated financial needs and requests are submitted from all major denominational institutions and organizations around the world. (3) Current methods of work and plans are reviewed to discover ways of working more effectively.

When plans and proposals finally reach the Autumn Council, many are accepted, most are modified to a greater or lesser degree, some are referred to committees for further study, while others, of course, are found unacceptable.

For the Seventh-day Adventist Church around the world and its hundreds of auxiliary organizations, the Autumn Council is the most important administrative meeting of the year. It is important because a rather full attendance of General Conference Committee members is expected at this meeting. It is also important because of the matters that are brought to it for consideration.

Some items of business, as you have already noted, are brought to the General Conference Committee only at an Autumn Council meeting.

Special atmosphere and importance will be added to the 1967 meeting by the attendance of the presidents of the world divisions of the General Conference. Although these men are members of the General Conference Committee, financial considerations and distance prevent them from attending every year. They will be present this year, and each will present a report of progress in the divisions represented.

In addition to the items already mentioned, many others will be presented to the council, including plans for: (1) A continued and strengthened appeal to each church member to seek revival and reformation in every aspect of his life. (2) Increased use of modern methods to communicate the message, such as the telephone, and newspaper advertising on a national level in North America. (3) Better evangelistic advertising and more effective evangelistic appeals. (4) A world church emblem. (5) Further development of the student missionary program. (6) Seeking the missing members in our churches. (7) The preparation of study guides to additional E. G. White books.

Your church leaders from around the world will be praying many times daily during the Autumn Council for God's guidance in all these and many other important matters. We call on our church members everywhere to lift their hearts in prayer for the coming Autumn Council. Pray that God's guidance and divine wisdom will be manifested in this meeting. Pray that God's will be done as your church meets together.



The people met in an atap thatched-roof pavilion and sat on rough wooden boards.

By D. A. ROTH
Assistant Secretary
Far Eastern Division

Camp Meeting

SABAH is a heavily forested tropical area in the northeastern section of the huge island of Borneo. It is roughly the size of Ireland, and has a population of nearly 500,000. Most of it is covered with mountains and trees. Other areas of the island include Sarawak (part of Malaysia), Brunei Town (independent), and Kalimantan (part of Indonesia).

Many kinds of people inhabit Sabah—Chinese, European, Malay, and Filipino. Most of the people are Kadayans, who are descendants of headhunters and are poverty-stricken and illiterate. On the seacoast are found the Bajaus, the pirates of the Orient who still like to stalk a passing ship.

Deep in the interior, 80 miles from the main seaport town, Jesselton, is an area called Goshen, so named when it was inhabited by Seventh-day Adventists. At the kampung (village) of Goshen itself is found a bustling Adventist school with more than 150 students. In the general area are 23 Seventh-day Adventist churches and companies, embracing the bulk of the membership of the Sabah Mission.

It was to Goshen, on the island of Borneo, that I found my way on August 16 to attend a five-day camp meeting, the first one I had attended since leaving the United States to come to the Far Eastern Division two years ago. The first part of our trip was on paved roads, but then the going got rough as we wound our way through the mountains on a dusty, rocky road generously provided with deep potholes. A newly constructed bridge saved me from fording a deep river a mile from Goshen. Later I made the trip through the water in a jeep.

The camp meeting was under the general direction of George Munson, president of the Sabah Mission, who arrived ten months ago from Korea, where he had spent the past 19½ years as an evangelist-missionary. Working closely with him was William Smith, the district leader of the area, a true pioneer bush missionary. From the opening session on Wednesday night until each one picked up his bags on Sunday morning, I found this camp meeting to be one of the most interesting experiences of my life.

Nearly 1,000 people attended the various sessions of the camp meeting. On Sabbath the count was more than 1,300. The interest in the messages was intense. The response was gratifying as I opened the Bible and spoke to the people about Jesus Christ and His love for mankind. The vast majority of them padded into the bamboo

and thatched-roof pavilion in their bare feet. Their faces were darkened by the tropical sun, but they seemed radiant as they heard the simple story of salvation. Although poor in the goods of this world, the Kadayans are rich in children. We saw more than 300 boys and girls in a nearby school building. A group of senior youth met in still another building under the direction of R. E. Bartolome, the first Filipino missionary from Mountain View College.

Assisting Pastor Munson and me with the speaking assignments were Pastor and Mrs. Doyle Barnett, hard-working departmental leaders of the Southeast Asia Union Mission, and Pastor Smith. On Sabbath morning the senior youth heard two visitors who were vacationing in Sabah, Don and Russell Aldridge. Don is principal of the Sunny Hill School in Sarawak and Russell is MV and educational secretary of the South China Island Union Mission in Taipei, Taiwan.

When I wasn't in the pulpit speaking through a translator I was busily scribbling notes on the interesting side lights of the camp. I met one man who had walked three days through the jungle to attend the camp meeting. A non-Adventist couple heard about the meetings and tramped many hours simply to see the motion pictures they heard we were going to show. Between meetings one of the main attractions was a home menagerie kept by the Smith children—a baby bear, a monkey, a small deer, and various other creatures.

While Pastor Munson was giving a welcome speech to the young people on Thursday morning, a cobra came out of its hiding place two feet away and disrupted the meeting as the girls gasped in horror and fled to the rear of the room. The snake then slithered away under the boards. Pastor Bartolome quickly jumped through an open window, found a stick, and killed the snake. Pastor Munson then continued his talk, with the snake as an object lesson.

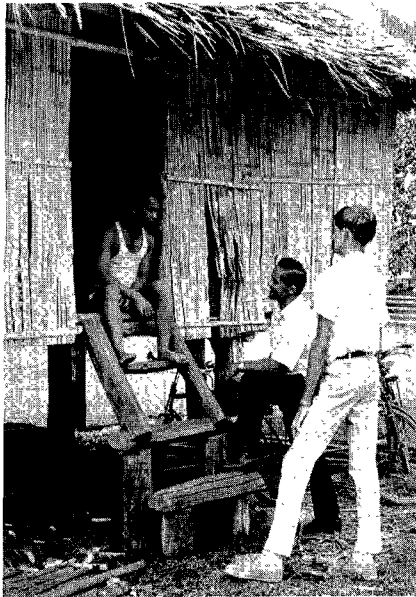
Not everything went right. On Friday night the lights would not work and Pastor Smith worked feverishly to find the trouble. The plumbing in the home clogged that afternoon, so anyone who wanted a Sabbath bath had to get it in the river nearby. In the afternoon a cooking school was offered in the school while another meeting was scheduled in the main pavilion. Nobody showed up at the pavilion to hear the scheduled speaker. Everyone was interested in hearing the cooks, Mrs. George Munson and Mrs. William Smith.



The high light of the camp meeting came on Sabbath afternoon when a baptism was scheduled. On Friday night the candidates all gathered in the thatch-roofed pavilion as Pastor Munson gave them a thorough examination. On Sabbath morning Pastor Munson made an earnest appeal for rededication at the service of worship. In the afternoon everyone walked to the nearby river where the baptism was to be held. Eight ministers assisted in the mass baptism. As the youth choir sang and the members watched from the riverbanks, 85 persons were baptized as members of the Seventh-day Adventist Church. I had the pleasure of immersing nine of the candidates, all of them bright-faced and smiling young people.

After the baptism I joined Charles Eusey, a young student missionary from Atlantic Union College, as he conversed with a group of 38 young people from the Goshen school who had been baptized a few minutes before. During the summer Charles had conducted a baptismal class at the school, and this was the result of his work. He had a wide smile on his face as he shook hands with the students and advised them to be faithful to the Lord Jesus Christ. (To page 9)

- Goshen, Sabah



Visiting members in nearby villages.



On Sabbath afternoon 85 persons were baptized by eight pastors.



Left: Visitors stayed in temporary thatch-roofed huts. Some came many miles on foot. Above: The cooking class conducted every afternoon by Mrs. George Munson and Mrs. William Smith.

The Faith and Order Commission-1

By EARLE HILGERT

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THE Commission on Faith and Order of the World Council of Churches held its triennial meeting at Bristol, England, from July 30 to August 8, 1967. More than 100 members of the commission from some 70 different denominations met to discuss the theological doctrines and the organizational and liturgical practices that divide them, and to seek further steps on the road to church unity.

The Faith and Order Movement

In order to understand the significance of this meeting, it is necessary to look back over the history of the Faith and Order Movement. (A good survey will be found in John E. Skoglund and J. Robert Nelson, *Fifty Years of Faith and Order*, New York, 1963.) The root of the movement may be traced to a book by William Reed Huntington, *The Church Idea*, published in 1870, in which the author, an American Episcopalian, set forth four points as a possible basis for Christian unity: the Scriptures as the Word of God; the creeds of the early church as the rule of faith; the sacraments of baptism and the Lord's Supper; and the historic episcopate as the basis for organizational unity. In 1888 these four points, substantially as Huntington had proposed them, were adopted by the bishops of the Anglican Church at the Lambeth Conference of that year, and thereafter were known as the Lambeth Quadrilateral. In ensuing years this proposal continued to be of increasing importance in all ecumenical discussion and in 1920 formed the basis for another declaration of the Lambeth Conference, "An Appeal to All Christian People," in which the Anglican bishops urged the Christian world to strive for a united church.

In the meantime the idea of the Faith and Order Movement had been born in 1910 at the Edinburgh Missionary Conference, when Bishop Charles H. Brent, an Episcopal missionary in the Philippines, called for an international, interdenominational conference on questions of doc-

trine and organization. Almost immediately plans for such a meeting began to be laid. But particularly because of the first world war it was not until the summer of 1920 that a preliminary meeting of such a conference was able to convene in Geneva, Switzerland. This gathering marks the official beginning of the Faith and Order Movement. Representatives from 40 countries and 70 denominations were present, and constituted the most diversified body of Christians ever to have come together. The invitation to this meeting had been issued to all Christian groups "which confess our Lord Jesus Christ as God and Saviour." Ever since, this has remained the basic doctrinal criterion for participation in the Faith and Order Movement. The same standard has been adopted by the World Council of Churches. The Geneva Conference concerned itself chiefly with the question of the nature of Christian unity and laid the groundwork for the First World Conference on Faith and Order, which met at Lausanne, Switzerland, in August, 1927.

The Lausanne Conference

The Lausanne Conference continued for almost three weeks. It was notable for a number of things: For the first time, a wide representation from the Eastern Orthodox churches was present, though these churches declined to concur with most of the reports of the conference. Ever since, however, the Orthodox churches have shared with increasing involvement in the Faith and Order Movement. The conference pointed clearly to the gospel and its proclamation to the world as a basic factor.

Perhaps most important for an understanding of the history of the movement was the methodology developed at Lausanne. A pattern was set there defining the work of Faith and Order to be largely that of studying the differences between the various communions in the hope that such study would lead to better understanding of one another's positions

and ultimately to the possibility of bridging any gulfs.

A decade passed until the Second World Conference on Faith and Order met in August, 1937, in Edinburgh, Scotland. Here a number of topics were discussed that had been developed by several committees prior to the conference. This procedure—the discussion of papers previously prepared by groups appointed for the purpose—ever since has characterized Faith and Order meetings. The most significant result of the Edinburgh Conference was an "Affirmation of Union in Allegiance to Our Lord Jesus Christ," which was unanimously adopted. Here it was recognized that any steps toward unity among churches must have Jesus Christ at their center. This Christological basis for unity has remained a fundamental position of the movement.

The Lund Meeting

The Third World Conference on Faith and Order was not able to meet until 15 years later, the summer of 1952, at Lund, Sweden. In the meantime, many changes had occurred, both in the world in general and in the ecumenical movement. World War II and its aftermath had brought vast political and social alterations, and in 1948 the World Council of Churches had been formed, involving a merger of Faith and Order with a parallel ecumenical group, the Christian Life and Work Movement. The former now became the Commission on Faith and Order of the World Council of Churches. From a movement whose chief expression had consisted in world conferences at infrequent intervals, it now became, under the aegis of the World Council, a well-organized structure holding regular working sessions every three years in preparation for further world conferences to be held from time to time. It also had the responsibility of developing proposals for consideration at assemblies of the World Council, such as occurred at Evanston, Illinois, in

1954 and at New Delhi, India, in 1961.

The meeting at Lund was a major turning point in the history of the Faith and Order Movement. Already at Amsterdam six years before, a report on the church had been presented that pointed to the difference between those in Christianity who understood the church as "catholic" and those who conceived of it as "protestant," and adjudged this difference to be "irreconcilable." The Lund Conference faced up to this and realized that the methodology of comparative conversation between those holding differing views had only brought them to an impasse. Out of the discussions at this meeting developed a new, post-Lund methodology of ecumenical study that has characterized the work of Faith and Order ever since. This was to seek to bridge the division between the "catholic" and the "protestant" concepts of the church through joint study on theological and organizational problems common to all, with the conviction that in seeking cooperatively a truly Christ-centered answer to these problems, they might also draw closer to each other. The Lund Conference was significant, too, for the fact that for the first time, a large number of representatives from the younger churches of Africa, Asia, and Latin America participated.

Subsequent Meetings

During the following years, the Faith and Order Commission met at regular intervals to carry on the work that had been given a new direction at Lund: in 1957 at New Haven, Connecticut; in 1960 at St. Andrews, Scotland. The next World Conference on Faith and Order convened at Montreal in July, 1963. Here 232 delegates, with a total of nearly 500 persons including observers and guests, worked on five major themes following the lines laid down at Lund: the church in the purpose of God; Scripture, tradition and traditions; the redemptive work of Christ and the ministry; worship and the oneness of Christ's church; "all in each place": the process of growing together.

One of the major concerns of the Montreal meeting centered around the fifth theme mentioned above, embodied in the phrase, "all in each place." Originally conceived by Bishop J. E. Lesslie Newbigin, these words had become at the New Delhi assembly of the World Council in 1961 a succinct definition of the ecumenical movement's concept of unity. This phrase sets forth the goal that all baptized and confessing Christians "in each place" should be brought together by the Holy Spirit "into one fully-committed fellowship" in which they share one faith, preach one gospel, partake together of the Lord's

Supper, join in common prayer, and witness together to the world (see *The New Delhi Report*, p. 116).

A number of important insights, and also frustrations, emerged from the Montreal meeting. The section concerned with the nature of the church, while agreeing on the Christocentric basis of the church, encountered great difficulties in finding agreement in many areas of this subject. Out of these differences arose the conviction that deeper and more broadly based study must be given to underlying theological questions and particularly to that of the relation between creation and redemption.

The section dealing with Scripture and tradition made the valuable emphasis that from the standpoint of the New Testament the Christian Tradition (which they emphasized with a capital *T*) is the gospel itself (compare 2 Thess. 2:15). The question immediately arises, of course, as to the

criterion by which this Tradition is to be determined. How are we to know what is truly the gospel and what is not? On this question it was impossible to find agreement, and the conference could only point out the various criteria by which different churches determine this. Out of this problem grew a recommendation for further study both of the principles by which Scripture should be interpreted and of the church fathers through whose interpretations of Scripture so much of historic Christian tradition took shape.

One year later the Faith and Order Commission met at Aarhus, Denmark, to review the results of the Montreal Conference and plan for future study. Here a series of papers was projected, to be developed by committees looking toward their presentation at the meeting of the commission in Bristol in 1967.

(Concluded next week)

The art of living

By MIRIAM WOOD

when you're Young

THE A certain type of person
"PICKERS" may be characterized as a
"picker"—one who seems
relentlessly determined to find tiny, insignificant flaws to "pick" at. Furrow-browed, gimlet-eyed people of this type must be, it would seem, gifted with 20/20-plus vision—otherwise, how could they possibly see every tiny imperfection in a beautiful totality?

Perhaps the topic under discussion is a vocal solo that everyone agrees was simply superb. The soloist had acquitted himself beautifully.

But wait. After a moment's hesitation (and this seems a must for stylized "picking") a tentative voice remarks, "Oh, I think the solo was *tremendous!* I've always loved to hear him sing. But—I wonder—did anyone else notice that he flatted just a *wee* bit on that very high note? Of course that's such a *little* thing—"

Indeed it is, but that's the kind of material a "picker" always selects. If the rest of the group hadn't noticed the flating, they'll wonder whether they are musically illiterate, and in the future, when the singer performs, they may even subconsciously wait for him to flat on his high note—just the *least* little bit, of course.

Food is a particularly rich field for "pickers," since there are such wide variations in taste. In the midst of delighted comments at the end of a memorable meal at a restaurant, the hesitant little voice of Miss P can be heard, each syllable dropping like a tiny rock into a

placid pool of contentment. "Oh, it really was delicious! I enjoyed everything so much. I just wish, though, that the tomatoes had been a trifle less green—but it doesn't make all that much difference, does it?"

It hadn't, up until then. The fact that some of the tender-stomached individuals may now begin to feel uncomfortable stirrings of indigestion is, I'm sure, not Miss P's fault in any way—or is it?

No area of life is exempt from "pickers." Just let a photography enthusiast bring out his latest pictures and, amid the plaudits of the group, you'll soon know if one of these mild scourges is in the room. When there's a lull, and the photographer is basking in the warm glow of appreciation, the rosy hue may darken a trifle to the accompaniment of an accomplished bit of "picking."

"I don't know *when* I've seen prettier slides. . . . You have such a flair! I was just wondering, though, would Kodachrome Super XYZ½ have given just a *little* better color? Of course, it's difficult to see how they could be improved at all!"

Well, the poor photographer suddenly feels second rate.

In plain words, then, a "picker" is a person who's so "picky" about everything that he is as irritating as a grain of sand in an oyster. He doesn't, though, produce any pearls, unless, of course, he decides to use his "picking" talent on himself.

I think the world would be a better place to live in if there were no "pickers." Doesn't everybody?

MODERN man, like a small boy who finds himself alone on a busy street, is lost and afraid, knowing neither the way back nor the address to follow. Because he is lost, he is lonely. Increasingly, he sees society as a deaf machine, which cares nothing for him as an individual. As if caught in a perpetually revolving door, he is manipulated by forces he cannot control. And his mood grows ever more hopeless and despairing.

Twentieth-century writers say much about the estrangement of modern man and his sense of guilt and alienation. Yet they do not look for their symbols to the lone traveler, lost in the dusty stretches of the Sahara. Instead, the poets find "the desert is squeezed in the tube-train next to you, the desert is in the heart of your brother."¹

As the wells of faith and hope run dry, man "lives in an agony," wanting "to know who he is, where he comes from and whither he is going." Unless a vision of hope illuminates his horizon, he cannot live. None of the secular substitutes of material progress and pleasure can satisfy the needs of his spirit. In many a modern apartment house in a crowded city or in the comfortable air-conditioned home in suburbia, people face an abyss of misery and loneliness.

The emptiness and insignificance of modern civilization is a current theme in literature.

No wonder an obsession with death and despair is the hallmark of the young writer in the Western world. Seldom has a generation had to face the grim facts of evil and suffering, guilt and death, as has our own. Modern man has watched the forces of lawlessness trample the green pastures of his promised land. Today he is inclined to agree with the ancient prophet: "From race to race calamity extends, a mighty storm is stirring from the earth's far ends" (Jer. 25: 32, Moffatt).^{*} The arrogant confidence of the nineteenth-century cry: "Glory to man in the highest, for man is the master of things" echoes mournfully along the uncertain path of the present.

Many intellectuals watch the erosion of civilization "without hope and without God in the world." "The awareness of death," writes one critic, "the quasi-priestly but secular attitude, are omnipresent for anyone who knows contemporary English art and letters. No artist of my generation is uninfluenced by them." Like a sleeper waking from a nightmare,

^{*} From: *The Bible: A New Translation* by James Moffatt, Copyright James Moffatt 1954. Used by permission of Harper & Row, publishers.

We Have This HOPE

By **RUSSELL H. ARGENT**

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only to find his dream a grim reality, man stands unsure and afraid, threatened by the machines his genius has invented.

Aware that life is short and may at any hour be terminated, the unbeliever views the clock as an enemy. The rumble of "time's winged chariot" at his heels, he drowns out the sound in the pursuit of pleasure. Like Omar Khayyám, he sees life as—

"One Moment in Annihilation's
Waste
One Moment, of the Well of Life
to taste—
The Stars are setting, and the
Caravan
Starts for the Dawn of Nothing—
Oh, make haste!"²

Yet sensual pleasure satiates and ultimately bores. However loud the mu-

sic, however merry the feast, as Henry James points out, the skull will look in and grin at the banquet.

Seventh-day Adventists are not without an answer to modern despair. The answer lies in the knowledge of an empty tomb in Palestine and of a risen Saviour who has promised to return to the world. Writes J. S. Whale, "There is no middle course, no razor-edge of non-committal on which to balance precariously. Only he who believes in God wins the victory over despair. Only the infinite mercy of the Eternal Love, incarnate, suffering, dying, rising from the dead, is big enough for the tragedy of human existence. The dilemma is inescapable. Either despair which is Hell, or faith in Him who giveth us the victory."³

In a time when the individual is often manipulated by mass psychology, the three angels' messages point man to his Creator, the Maker of heaven and earth. They show that man is no cog in the wheel of a slowly grinding mill. Instead, he is a person of worth and dignity, with a God-given birthright. However pitiless the forces that oppose him, allied to the God of heaven, he cannot know defeat. Jesus made this lesson clear when He told His disciples: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12:6, 7).

The prophet Jeremiah lived in times similar in some ways to the twentieth century. Israel felt the ground crumbling beneath her feet.

Spiritual Photosynthesis

(Malachi 4:2)

By **LORA MORTENSON**

I planted me two apple trees,
(Delicious seedlings) and, in time,
Red fruit grew in abundance,
Because of loving care, and clime.
But rosier were those which grew
Exposed to sunrays on each side;
And sweeter, healthier they were,
And they the ones which satisfied.
I looked, and thought, How beautiful
God's children are; and sweet and blessed,
As day by day, each is exposed
To growth in Sun of Righteousness!
And there I prayed, "Lord, in Thy light
Cause me to grow, and bring delight."

Jewish civilization was threatened by forces she seemed unable to control. One by one the lights were going out, and to many it seemed as if they would never again be lighted.

Despair had taken the place of hope. The prophet lived to see the flames of the burning Temple—the wonder of the ancient world—light the night sky; he heard the tramp of enemy feet marching through Jerusalem, as the shriek of the dying filled the air and the wail of the captives being led into slavery assailed his ear.

Yet throughout this dark period in his nation's history Jeremiah was given a message of hope. Israel was pointed forward to the light at the end of the tunnel. Though the darkness obscured His dealings, God was still active in the affairs of men. They were reminded: "I set the sands to bound the deep, A barrier that no breakers shall o'erleap" (Jer. 5:22, Moffatt).^{*} Even in trouble: "I am with you, the Eternal promises to suc-

cur you" (Jer. 30:11, Moffatt).^{*} The prophet discovered that the Lord was "the hope of Israel" (Jer. 17:13). The time would come when He would "gather the remnant of my flock out of all countries . . . , and will bring them again to their folds" (chap. 23:3).

The church of God today is the heir of that promise. It is the message of hope that will counter the chill winds of doubt and anxiety blowing in the world. "Let not your heart be troubled. . . . I will come again" (John 14:1-3). In the darkest hour of history, Scripture indicates that the advent of Jesus will occur: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27).

Often we have watched the tokens of a coming storm. The atmosphere grows heavy and oppressive. Dark clouds loom on the horizon. Soon people tell one another the storm will

come. Even then, the thunder startles as it rolls across the heavens. The lightning surprises as it flashes from the east.

So in this generation the final movements of history will be rapid. We have this hope—hope that sees a day when death itself shall die and Christians of all ages shall meet at the feet of Jesus; hope that sees an end to the suffering and dark injustice of an unhappy world; hope that sees that across the dark valley of sin, a bright morning will dawn; hope—in the coming of the Lord.

This is the hour when the church of God must break through the barriers of gloom and anxiety to plant the banner of the Advent hope above the fortress of despair.

¹ T. S. Eliot, *The Rock* (New York: Harcourt & World, Inc.):

² Edward FitzGerald, *Rubáiyát of Omar Khayyám of Naishápúr*.

³ J. S. Whale, *Christian Doctrine* (Cambridge, University Press, 1941), p. 178.

We may have strong hope in God, who "placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it" (Jer. 5:22).

DON KNIGHT



Four Kinds of Christians

By **STEPHEN PAULLY**
Minister, Potomac Conference

SOMEONE has said, "There are four kinds of Christians: the tired, the retired, the tiresome, and the tireless."

The *tired Christian* is the one who is so busy during the week with material things and such secular activities as work, play, sports, hobbies, studies, and TV that he is too tired properly to care for his spiritual welfare. When Wednesday night comes he is too tired to attend prayer meeting. On Friday night he is too tired to support the MV Society.

He hardly ever studies his Sabbath school lesson because he is too exhausted after the activities of the day. When Sabbath morning comes, he is too fatigued to attend Sabbath school. If he does attend, he is generally late. Many times he misses the church service because he has overslept. If he does attend the worship hour, he falls asleep before the meeting is half over.

The tired Christian seldom reads his Bible, and when he does, he dozes

before he has finished a chapter. Often he falls asleep on his knees when he prays. He sleeps away the holy Sabbath hours, which should be spent doing missionary work. He is simply too tired to help with the Literature Band, the Sunshine Band, to give Bible studies, or to visit the sick and interested people. He has little or no time for God, yet there is always time to do what he wants, especially if it has to do with pleasure. Although too worn out to spend a Sabbath afternoon in service, he is always sufficiently awake and fresh to attend the Saturday night social.

God has a message for the tired Christian: "It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). "Wake up! wake up! You have a work to do, and your sun is fast hastening to its setting. Your powers are becoming enfeebled."—*Testimonies*, vol. 5, p. 353. How dangerous it is to be a tired Christian!

The second kind of Christian is the *retired Christian*. He is the person who used to do a lot for the Lord, but now has grown weary of well-doing. He says, "I've done my part; now let others carry the load." He finds all kinds of excuses as to why he should not be required to do his share now.

The Retired Christian

The retired Christian is one who could work for God—he has the time, the talents, the strength—but he won't. Perhaps he has become spiritually lazy, or indifferent, or has lost his vision of a world in need, or fails to hear the call of the Master, "Go work to day in my vineyard."

This type of Christian refuses to hold church office, even though he is sorely needed. He settles back placidly in an easy chair and comforts his crying conscience by saying, "I did more than my share in the past." Living in that period he hopes will suffice for the present. He still sings

No matter what the circumstances, the tireless Christian can always be counted on to do his part. He never becomes weary in well-doing.

ALAN CLIBURN



"Throw Out the Lifeline" but does nothing about it.

When is it time for a Christian to retire—at 60, 70, or 80 years? A Christian should never retire from God's service. He may slow down. He may do less than he used to, but he never retires.

In her lifetime Sister Davis helped to win 160 souls to the Lord. At the age of 78 she was unable to walk much, but she continued to witness for God. How? Using a postal guide, she mailed to the boxholders in many counties across the nation 115,886 pieces of literature, and included with each a Voice of Prophecy enrollment card. Retirement? Not for her! She counted it a privilege to be a co-worker with God as long as He gave her life. There is no age of retirement for the Christian.

For the retired Christian the Lord has this message: "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). "You are called upon to reform, to be zealous of good works!"—*Ibid.* Keep busy! Don't allow yourself to become a retired Christian.

The Tiresome Christian

The third variety of Christian is the *tiresome Christian*. He is a time waster. He not only wastes his own time, but that of others too. If he visits, he will keep a person for hours. If he telephones, one wonders if he will ever hang up. It is a serious thing to be a time waster, for "of no talent He [God] has given will He require a more strict account than of our time" (*Christ's Object Lessons*, p. 342).

This kind of Christian is not only a time waster, he is a busybody and meddler. He always gets into other people's business and tries to direct things that do not concern him. He will generally contact church leaders and tell them how things should be run, but never does he lift a finger to help. He is all talk but no action.

He is offended if he is not appointed to a committee, but if he is appointed he does not attend the meetings. When asked to give his opinion regarding important matters, he says nothing, but later he tells everyone how things ought to be done. A great faultfinder and complainer, he grumbles about the church elections, the way the services are conducted, the appearance of the building, the shabbiness of the shrubbery and grass, but he never offers to change the picture for the better.

This particular type of Christian monopolizes a conversation. When in the company of others he is a poor listener, an expert interrupter, and a great disturber. This is especially true in the Sabbath school class or

worship service. He will laugh and talk while others are trying to listen.

He gives long testimonies and, like the Pharisees of old, prays long prayers in public. Such persons have been described by the pen of inspiration. "There are some . . . who do not take their troubles to God in private prayer, but reserve them for the prayer meeting, and there do up their praying for several days. Such may be named conference and prayer meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting."—*Testimonies*, vol. 2, pp. 578, 579. "Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them."—*Ibid.*, vol. 4, pp. 70, 71.

What a pity for a person to be a tiresome Christian when Christ has made it possible for him to be a fountain of living water!

The Tireless Christian

The fourth kind of Christian is the *tireless Christian*. He is the opposite of the other three kinds. He plans his life so that his energies are never so exhausted by temporal matters that he cannot take time for his spiritual life. He attends every service so far as possible, and is never late if he can help it. Nothing is permitted to crowd out Bible study and prayer. He values time and uses it to the best advantage. In addition, he minds his own business and seldom complains. If he makes suggestions, it is always in a constructive way.

This type of man always tries to do what he is asked, and often inquires, "Is there anything else I can do?" He is a great volunteer worker who goes the second mile, often beyond the call of duty.

He is interested in the appearance of the church building. If he discovers a window is broken, he sees to it that it is replaced, or if he finds a dirty wall, he will wash it. Whatever needs doing, he performs it quietly, without expecting praise or a reward.

The tireless Christian is an earnest missionary worker. Since he believes it is a privilege to be a co-worker with God, he determines never to shirk.

When the meeting's called to order

And you look around the room,
You're sure to see some faces

That from out the shadows loom.
They are always at the meeting

And they'll stay until it's through;

The ones that I would mention
Are the tireless, faithful few.

They fill the many offices
And are always on the spot,
No matter what the weather,
Though it may be awfully hot.
It may be dark and rainy,
But they are tried and true.
The ones that you can count on
Are the tireless, faithful few.

—Adapted

There are four kinds of Christians—the tired, the retired, the tiresome, and the tireless. Which are you? Have you decided? Do you find that you have failed your God, your church, your family, your friends? Do not be discouraged. Do not sink into despair.

Thank God that through Christ we may be forgiven our neglect, indifference, lethargy, complacency, carelessness, and complaining. Thank God we may make a new start today. Let us rejoice that with His help we may become tireless Christians, ready to meet our Lord when He comes and hear with our ears those words of commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

CAMP MEETING—SABAH

(From page 3)

Pastor Munson told me that this was the largest single baptism in the history of the Sabah Mission. Many more are in baptismal classes. They had set a goal of 100 baptisms for that day, but fell short as some needed more time for study so as to fully understand the step they were taking.

A few hours later I witnessed another thrilling sight. At the vesper hour Pastor Smith challenged the group with the magnitude of the task in giving the gospel to the many nearby villages. He appealed for young couples to dedicate a year of their time for full-time volunteer missionary work. He asked the churches to cover the work on the farms while the couples worked for the Lord. A total of 22 couples stood in response to the appeal.

As I left the "land of Goshen" to return to Singapore I had a better understanding of the tremendous challenge of these mission lands. The work at Goshen is expanding and increasing because of the work of one pioneer minister. What could be accomplished if we had a dozen workers in Sabah in the Goshen area instead of one!

By THEODORE CARCICH
Vice-President of the General Conference

Artuako's Sign

By ENID SPARKS

Part I

THE DAY was very hot, and Artuako felt miserable. The squealing of the pigs tied to the sacrifice poles made his ears pound, and the beat of the ceremonial drums jarred his head.

Oh, if only I were away from here! the tired boy thought.

Then he frowned. What good would it do to be away from the African village where he lived? Weren't all the neighboring villages the same? Didn't they all have swine boys who herded the pigs that were to be sacrificed to keep away the evil spirits?

Still, it seemed that somewhere sometime Artuako remembered hearing about people in a faraway land who didn't make sacrifices to the evil spirits. They didn't attend ceremonies at sing-sing grounds, and they didn't eat pigs.

Artuako was so busy thinking he didn't see his father come up behind him. "Hurry!" his father hissed. "Bring more pigs to be killed. You will make Black Master angry with your slowness."

"But, Father," pleaded Artuako, "I don't like to see the pigs killed. Aren't there people somewhere who don't eat pigs? I seem to remember hearing about them."

His father's dark face grew fearful. "Artuako, you must not remember such things!" he whispered. "That is what the white missionary told us years ago when you were small. The Black Master was very angry because we listened to the white missionary tell about a Great One in the sky. You must never let him know that you can remember. Hurry now, and bring more pigs to the slaughter pots."

Artuako hastened to obey. But now he hated his work more than ever. "I don't care what father says," he told himself. "I am glad I remember what the white missionary said. I hope someday I can hear him talk about the Great One."

Several weeks passed after the feast at the sing-sing grounds. Artuako went about doing his regular tasks. But inside he had a strange feeling that something was about to happen.

Then one bright sunny morning something did happen. Artuako heard a strange noise above the squealing of the pigs he tended. It sounded like singing. But not the kind of chanting the Africans did. It was soft and clear, a beautiful melody, sweeter even than the songs of the forest birds.

I'll go see what the noise is, Artuako thought. He left his pigs and started up the path toward the village. He had not gone far when he saw two strangers, a man and a pretty lady. Their dress was different from the African dress, and their skin was white!

Sabbath morning dawned bright and clear upon Istanbul on the Bosphorus. This teeming Moslem city of some 1.5 million people stirred to life as its diversified citizenry poured into the streets for the day's activities. Somewhere among the winding streets and cloistered houses of that ancient city an Adventist congregation was meeting. My task was to find that congregation, my brothers and sisters in the faith. Before leaving the hotel, I prayed for God's guidance and direction in this quest.

All the information I possessed was the telephone number of the mission house; but repeated calls went unanswered. Time was running out, so I implored the telephone operator for the address of that particular number.

Obtaining the address, I requested a cab driver to take me to the number and street indicated. Unfortunately, the loquacious cabby unloaded me at the correct house number, but on the wrong street. Looking the part of a lost and confused stranger, I attracted the attention of solicitous persons whom I could not understand and who did not understand me. One cannot adequately describe the sense of utter helplessness that follows when one's words awaken only blank and puzzled stares.

Sensing my frustration, a kind Moslem woman beckoned for the slip of paper containing the address and looked at it intently. She then gestured as if to say, "The place for which you are looking is down the street." I looked down the street and noticed that it emptied into four other streets. "Which one?" I inquired with voice and hand, but the dear woman only smiled and nodded.

Walking toward the intersection, I pondered which way to go. Asking further questions was futile, so I raised my mind in prayer again, asking God to lead me to His people and to His church in this city. Not knowing where it would lead, I started down one street, when suddenly I froze.

I heard it! Clear and distinct, above the din and distractions of a busy city, I heard congregational singing. The tune was one that only Adventists would be singing at nine-thirty Sabbath morning. I paused a moment to make sure that I heard correctly, and now I was doubly sure as the strains of "Lift up the trumpet, and loud let it ring; Jesus is coming again!" came clearly over the air.

Frantic with joy and expectancy, I looked this way and that, trying to detect the direction from which the singing was coming. Hastening in one direction, I sensed the singing dimming and reversed my steps. Desperate lest the congregation stop singing and I lose that fragile contact, I again implored God, this time requesting, "Keep them singing, Lord, keep them singing until I find them!"

Noticing a little girl nearby, I asked her if she knew where the singing was coming from. She looked at me as if I had just landed from Mars. In haste I gestured with moving mouth, cupping my ears, fingers running up and down an imaginary keyboard, and then spreading an expression all over my face asking, "Where is the singing coming from?"

Suddenly the little girl's face brightened and I knew that the message had gotten through. She beckoned me to follow and I shall ever be grateful that the hymn "Lift Up the Trumpet" is composed of five stanzas. What a horrible thing it would have been if the Sabbath school superintendent that morning had announced—as they often do in America—"We'll sing the first and last stanzas only!" Had they chopped off three stanzas I would have lost contact. Or had they been mumbling some mournful Gregorian chant, I might never have recognized their Adventist connections.

Down one street, up a narrow alley, and across another street, with the singing becoming increasingly clear, the little girl led me to the door of our meeting place. Of a truth, I came into church that Sabbath morning in far-off Istanbul on the wings of a hymn and a prayer. Pressing into the congregation, I joined them on the last stanza:

"Nations are angry—by this we do know
Jesus is coming again!"

As the singing ceased, I prayed again, this time imploring God to keep His people everywhere singing and preaching the distinctive Adventist message, so that those seeking the remnant of God may find their way to our houses of worship.

Artuako's heart skipped a beat. Could this be the white missionary? Had he come back?

Quivering with excitement, Artuako hurried forward. By the time he reached the man and his wife, a crowd of African children and some of their parents had gathered. When the lady stopped singing, the man began to speak.

He fastened a Picture Roll to a tree and began telling stories about the One

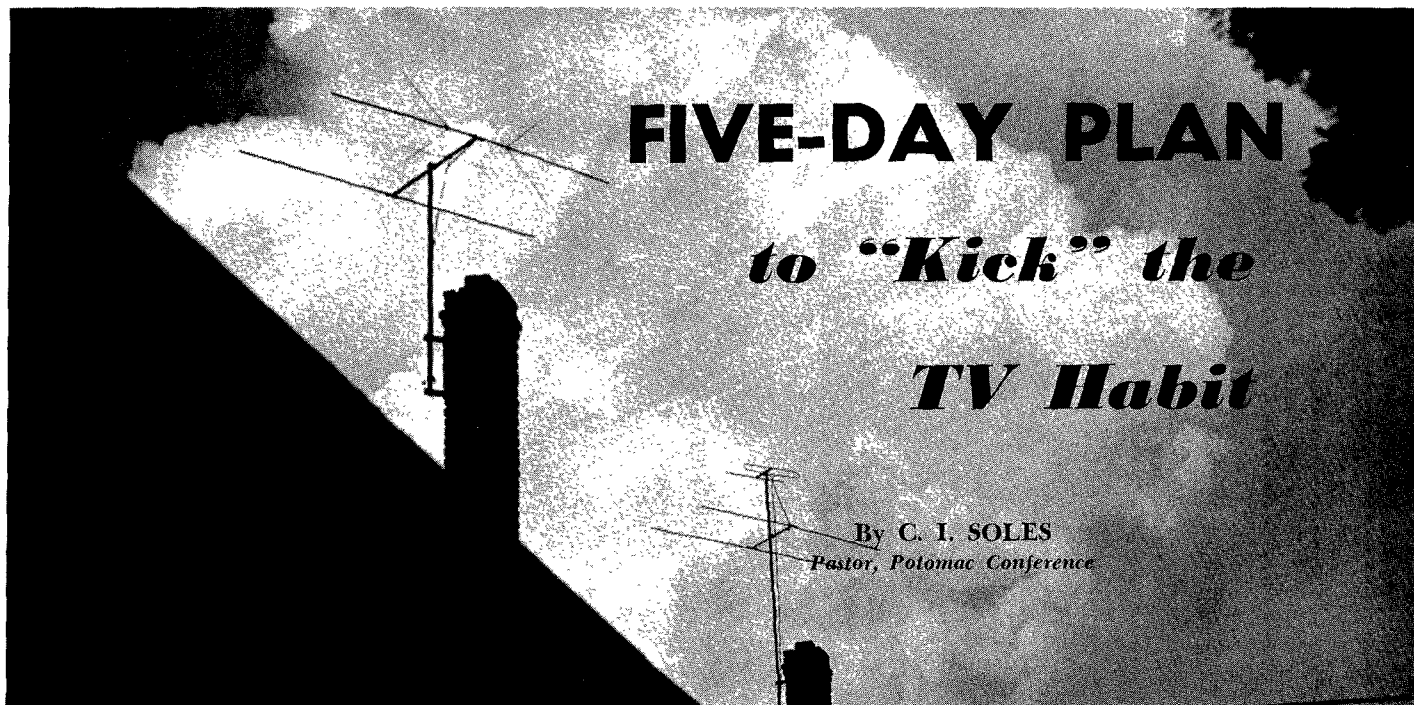
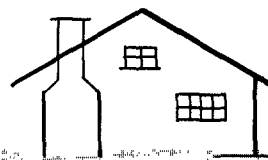
called Jesus. He showed them the pictures and told them how Jesus loved them all and would soon be coming to take them to live with Him.

"Oh, I want to live with Jesus!" Artuako exclaimed. Then, trembling, he thought of the charm doctors in the village and Black Master who talked about evil spirits. Would the evil spirits harm him if he believed in Jesus?

(Continued next week)



For Homemakers



FIVE-DAY PLAN to "Kick" the TV Habit

By C. I. SOLES
Pastor, Potomac Conference

EWING GALLOWAY

WITH the Five-Day Plan to Stop Smoking proving highly effective, we wonder how a similar plan would work in another area of human bondage—TV addiction. Like drug addiction, TV addiction is detrimental to body, mind, and spirit, especially spirit.

According to the dictionary one who is drugged is "stupefied." This seems to be the long-range effect upon those who have succumbed to this fatal addiction.

A Greek legend tells of an island in the ancient world where sirens lured mariners to destruction by their seductive singing. Odysseus escaped the danger by stopping the ears of his crew with wax and binding himself to the mast until he was out of hearing. Many Christian families today are inexorably drawn by the seductive influence of "the box." The reading of good books, Bible study, church missionary work, family fun time, good music, all are sacrificed before the cubical altar.

That TV offers some things that are good, most people agree. Hence, in this article we are not advocating total abstinence; we are suggesting moderation. We are suggesting that some people are so addicted to television that they should take drastic steps to break the habit.

To those who would like to "kick" the TV habit, the following parody of the Five-Day Plan may be found helpful.

Personal Control Program

First day (Monday). Keep saying to yourself, "I choose not to watch." Follow this up by rolling the TV into a little-used room to be viewed only on special occasions. Have a clear understanding with the family on this matter.

After supper, instead of slouching in the TV chair, take the entire family for a walk around the block. You may meet some congenial neighbors you did not know existed.

Breathe deeply (don't you feel better already?). The sense of victory and achievement will grow sweeter with each passing day.

As the daily program develops, you will experience many good side effects that cannot accurately be measured. Before retiring for the night, read Hebrews, chapter 11.

Second day (Tuesday). Do you feel nervous? Fidgety? Don't worry. This is normal. You need to change more habit patterns. Adopt a positive approach. Find constructive things to do, such as:

1. Talk to your wife or husband.
2. Help the children with their

schoolwork (new math will prove challenging).

3. Start a reading program (Bible, Spirit of Prophecy, other good books).

4. Dust off the hi-fi or get good background music on the radio. Does this simple approach startle you? Don't be overwhelmed by the magnitude of this step. History records that people enjoyed quiet home life before TV was invented.

Third day (Wednesday). This may be your hardest day. Do something drastic! Go to prayer meeting! This is strong medicine but you can do it. It may seem strange at first, but remember, you must break old habit patterns. Keep saying to yourself throughout the day, "I choose to go to prayer meeting." This will have a positive psychological effect upon you. Read the poem "The TV Chair." If husband and wife both go on the plan it becomes much easier. If you weaken and yield to the inordinate appeals of your children, you need more help than the Five-Day Plan can provide.

Total Victory Near

Fourth day (Thursday). Many of you are "around the corner" by now—total victory! Master of your own life! But don't let your guard down.

The TV Chair

By C. I. SOLES

I sat at home one Wednesday eve
And watched with great delight
The television's usual fare
Of drama, fun, and fight.

When suddenly a still small voice
Spoke to my conscience clear,
Like the words to old Elijah
From the Lord, "What doest thou here?"

"Prayer meeting comes but once a week,"
I heard the Spirit plead.

"How can you sit at home relaxed
When you're in such great need?"

"Your brethren soon on bended knees
Before the Lord will bow;
God will dispense His blessings there
And question 'Where art thou?'"

With these words ringing in my ears
The guilty feeling grew,
That I, just like the prodigal,
On husks was feeding too.

The firm conviction seized me; yes,
It stabbed me like a knife,

I knew that I'd been slipping from
The Christian way of life.

My self-control had faltered there
At television's dial,
Of the fascinating programs
There were few of them worth while.

And then the Spirit spake again
In loving words, and clear,
"You're grieving Me by what you see;
You'll lose your soul I fear."

I rose up from the TV chair
With grim determination,
For I knew it filled the devil
With satanic consternation.

I went right down to church that night
And got down on my knees,
And with the men, I found again
God's cure for sin's disease.

Praise God and hallelujah for
The victories I have gained
Since the good Lord brought deliverance
From the chair where I was chained.

Thursday night the sirens are singing! If you are tempted, feed on "faith" texts:

1. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

2. "In all these things we are more than conquerors through him that loved us" (Rom. 8:37).

3. "I can of mine own self do nothing" (John 5:30).

4. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

5. "For with God nothing shall be impossible" (Luke 1:37). Begin now to think in terms of weeks and months. Think of how you can profitably use those free evening hours in self-development. You will enjoy a sense of well-being. Begin to help someone else, not boastfully, but humbly and quietly. Visit your neighbor with a small book or Bible tract. (If his TV is turned on, DON'T SIT DOWN. Have a quick friendly visit and leave.)

Fifth day (Friday). You have done it! You can now face the coming Sabbath with a sense of victory that you haven't tasted in a long time. Thank God for the victory and pray for sanctified judgment over the weekend. You are on your way to a new experience in real living.

Keeping House

IN OCTOBER



By CAROLYN E. KEELER

ALL the months of the year are busy ones, but October especially hums with activity. By this time the grapevines all over Yates County, New York, have been relieved of their burden of luscious grapes. Our little half-acre vineyard received tender care from the pruning through the tying, the plowing, the cultivating, and the hoeing. In due time came the feathery white blossoms and the pinpoint green grapes. By the last of August they were shapely clusters of big green grapes. September ripened and sweetened them.

This is a merry time of year. Everywhere you see the boxes and baskets hung on the posts awaiting the pickers. There are sounds of laughter and gay chatter. The owner goes through the vineyard with his tractor and cart and gathers the baskets. The vines look happy to be lighter, but the vineyards look lonely when the picking is done.

In October we hastily gather the garden produce that is left and are

amazed at the heaps of brown potatoes that come out of the hills. The frequent showers of the summer, some of them thundering, noisy ones, account for the bumper crop. The potatoes are stored in the cellar. The sunflowers that grew so tall before the big shaggy flowers appeared are now heavy with sunflower seeds for the bird feeders this winter. A few ripe cucumbers cling to the vines. The bean vines have all been pulled, and the squash vines that almost had us buried in squash, droop forlornly after the frosts.

The days are bright-blue and gold. The butternuts and black walnuts fall from the trees. On cold winter evenings they are good to eat with an apple or two when we play Scrabble.

Ingathering is on and we spend many nights going from door to door, after which we all gather at the home of the church treasurer to count up the night's intake. In this work we hope we find the best kind of fruit of all—prospective new believers. The harvest of souls is ripe too, waiting to be gathered in.

These are evenings for a hot-soup supper—split pea, vegetable, cream of mushroom, tomato, plain potato, onion, or fragrant bean soup with dumplings or macaroni. But once in a while you want a frozen dessert. Here is a recipe for orange sherbet from the United States Department of Agriculture:

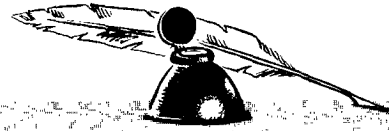
1 cup evaporated milk
1 can (6 oz.) frozen orange juice concentrate, undiluted
 $\frac{1}{2}$ cup sugar
 $\frac{1}{8}$ tsp. salt

Chill evaporated milk in freezer tray of refrigerator until ice crystals form around edges. Turn into chilled bowl and whip with beater until stiff. Combine undiluted orange juice concentrate, sugar, and salt, and add 1 tablespoon at a time, whipping until very stiff. Turn into freezer tray and freeze until firm.

Have you ever made a squash pie? I like squash better in a "pumpkin" pie than I do pumpkin. And do you know that vanilla makes a good seasoning or flavoring? You can thinly slice buttercup squash into a baking dish, dot with butter, and sprinkle with salt and bake. A tasty crust forms on top. I slice only a layer or two of squash for this. You may add celery salt to this dish. I wonder how garlic salt would taste. Nothing like trying so as to find out.

The Baldwin and Northern Spy apples, reddening on the trees, are ready to be picked. The Seckel pears, ripening about the same time as the grapes, keep us busy picking them from our six trees.

From the Editors



LIVING THE ABUNDANT LIFE—2

The abundant life that Jesus promised His followers in John 10:10 attracts every person who delights in stretching his physical, mental, and spiritual powers. We have all learned that life's deepest satisfactions come not from idleness and passiveness but from putting into vigorous use the abilities God has given us.

The life men live apart from Christ cannot be abundant, or He never would have said, "I am come that they might have life, and that they might have it more abundantly." The substandard life of the sinner should cause him dissatisfaction, but strangely, Satan has so beclouded his mind and benumbed his senses that he is not aware of his degraded situation. He has no desire to put his powers to the stretch.

As we suggested last week, one of the duties of those who are escaping from Satan's grasp is so to live that God's voice will be clearly heard. We seek communion with our Maker, but the initial breakthrough is often difficult, for Satan has torn down the lines of communication and damaged our receiving equipment. He has introduced static. Signals from Heaven are so distorted that they cannot be distinguished from the raucous and insistent transmissions sponsored by Satan himself.

If we were, in fact, concerning ourselves with electronic equipment and had the job of overhauling it, we would check out each circuit and each component, replacing parts where necessary until performance was up to standard and the signals could again be clearly received. The procedure in spiritual realms is somewhat similar. Although our bodies and the organs of our bodies, if weak or "burned out," cannot be replaced like tubes or capacitors, temperate, healthful living can greatly improve the tone of the whole person, including his mental and spiritual faculties.

Our duty, then, is so to care for our bodies that each transmission from Heaven to us will be clearly and accurately received despite the static around us, and that each message we transmit to those around us will be loud and clear. Abundant living—living in constant communication with God—is virtually impossible with unhealthy bodies. Careless self-indulgence is therefore a sin against ourselves, against our neighbors, and against God.

The program that lifts the physical powers to their highest capabilities has three aspects:

1. Diet—the way we nourish our body.
2. Exercise and rest—the way we handle our body.
3. Mental hygiene—the way we think.

The efficiency of the body's manufacturing process depends upon the raw materials we provide for it (our diet), the flow of materials and orders within the plant (our nervous and circulatory systems), and the decisions of top management (our brains). Let us take a fresh look at our church's teachings on health reform and temperance from these three aspects, to see what they contribute to abundant living.

Both the Bible and the writings of the Spirit of Prophecy contain forthright suggestions about diet. A study of these teachings reveals that foods may be classified as (1) ideal, (2) permissible, (3) or detrimental. Ideal foods consist of vegetables, fruits, grains, and nuts. Such formed the diet of our first parents, and such are to be the diet of

those who are looking for the second coming of Christ (*The Ministry of Healing*, p. 296; *Counsels on Diet and Foods*, pp. 380, 381). Permissible foods are those of inferior quality, such as the flesh foods listed as clean in Leviticus 11. Detrimental foods are the unclean flesh foods listed in Leviticus 11, as well as foods containing stimulants, depressants, and poisons.

The abundant life is not open to those who use detrimental foods, who are slaves of narcotics or alcohol. These things—we can hardly call them foods—interfere with the proper functioning of the body, introduce disease, or lead to excesses that open the way for disease. Detrimental foods and beverages do the body more harm than good; they destroy more than they build up. No one can expect to enjoy the abundant life while his diet includes items that are detrimental.

The permissible foods may be thought of as those that at various times and places in the history of the world have become a part of man's diet either as a temporary provision of God or through the indulgence of appetite. Because they have "additives" or are impure in the sense that they contain characteristics other than those of the ideal foods, they are for consumption only when and where ideal foods are unavailable. They should never be chosen instead of the ideal food. Some of these are the clean flesh foods, which, though they provide nutrients for the growth and strength of the body, actually hinder the development of moral and spiritual powers (*Testimonies*, vol. 7, p. 134; *Counsels on Diet and Foods*, p. 402).

Those whose diet most nearly conforms to the ideal diet are providing the best raw materials for the body's physical, mental, and spiritual functions. Their insights will be clearer and their communion with their Maker more intimate.

F. D. Y.

(Continued next week)

Dialog Between Athens and Jerusalem—2

THE PATH TO UNITY

[Commencement address, presented at Andrews University, August 17, 1967.]

At times the Adventist graduate enters the work of the church apparently unaware of the great differences he is about to confront. For a number of years he has been involved in an exciting encounter with new ideas. Stimulated, exalted, exhilarated, filled with a sense of purpose and a sense of mission, he descends grandly from the rarefied atmosphere of his intellectual Mount Sinai. He expects to be welcomed. He expects to lead his people forward, without delay, into the Promised Land of *avant-garde* ideas, deeper spiritual understanding, and improved procedures. Instead he finds the people as a whole worshipping what appears to him as a golden calf—the golden calf of traditionalism, bigotry, and closed-mindedness. He is surprised and offended by the fact that few people heed his cries for attention, that few seem to feel the need for what he is prepared to offer.

Or, to change the figure, this new graduate may be likened to a crusader with a fistful of intellectual matches. He is prepared, even eager, to set the world on fire. Unfortunately, he discovers that the tinder with which he has to work is moist and soggy, and that his matches have less power to ignite than he anticipated.

What shall he do? Shall he alienate his flock by revealing immediately his impatience with the *status quo*? Shall he endeavor to force his ideas on others, for their own good? Shall he decry the intransigency of the people whom he hopes to help? Shall he denounce his associates who cannot accept in totality his new ideas and innovations? Shall he retreat to the academic environment from which he so recently came?

Before giving further thought to his problem, let us note the plight of the average church member as he comes face to face with Mr. Crusader's new ideas and plans. Throughout the years he has clung tenaciously to beliefs and attitudes that have stood him in good stead. He has lived, and is living, through the "thousand natural shocks that flesh is heir to," comforted and sustained by his scale of religious values. Day by day, month by month, year by year, he has filled his spiritual life with church activities—building projects, Sabbath school work, Ingathering campaigns. Young workers have come and gone, but he has stayed, and as the years have passed, he has developed a kind of sanctified cynicism. Now, with a distinctly jaundiced eye he observes changes that to him seem unnecessary for progress. He views with alarm certain theological ideas which, according to his concepts, gained in childhood, seem to be a departure from the faith. He is, in the words of A. E. Housman, "a stranger and afraid, In a world I never made."

What shall he do? Shall he adopt an attitude of relentless obstructionism? Shall he, in his determination to safeguard the past, jeopardize his own soul by becoming embittered? Shall he spend his time stirring up the members of the church against new ideas in general, and against the new young leader in particular? Shall he "blow the whistle" on what appears to him as heresy? Shall his attitude be, "What indeed has Athens to do with Jerusalem?"

The problem that confronts both Mr. Crusader and Mr. Layman is not beyond solution. But if the apparent impasse is to be resolved, church members must recognize that a major purpose of leadership is to help others grow and mature; and leaders must recognize that responsible leadership moves at a measured pace, a pace that enables the entire flock—even the weakest—to follow. Moreover, both groups must share over-all goals and objectives.

Unity Follows Pentecost

Shortly before His betrayal, Christ offered a beautiful prayer. In that prayer He asked that unity might characterize His followers—not a partial unity, but perfect unity, the kind of unity that prevails within the Godhead. At Pentecost, when the Holy Spirit was poured out upon the Jerusalem church, this unity became a reality. In the words of Ellen G. White: "Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom."—*The Acts of the Apostles*, p. 48.

"They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another they revealed the love that Christ had commanded them to reveal."—*Testimonies*, vol. 8, p. 241. Is it any wonder that tremendous power accompanied the early church and that the very foundations of paganism were shaken by the apostolic witness?

As time passed, however, a change came. "The early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and of the great love He had revealed for sinners. They became more strict in regard

to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms."—*Ibid.*

This tragedy must not be repeated today. The importance of love must not be forgotten—the kind of love that "beareth all things" with grace, good humor, and infinite patience.

The goal of church unity must ever be kept in view. "Union with Christ and with one another is our only safety in these last days."—*Ibid.*, p. 240. Unity is to be the hallmark of God's remnant church.

What is the path to unity? How can a church such as ours, made up of so many disparate elements, reach the goal of perfect oneness? The answers are many. I wish to discuss but one: the way of dialog—continual, intelligent, serious dialog between all the Athenes and Jerusalems within the church.

Who shall initiate this dialog and carry it forward? In my view, those whose intellectual and spiritual advantages have been greatest. "Unto whomsoever much is given, of him shall be much required."

Francis Bacon once advised: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse, but to weigh and consider." As the result of your studies and reading, you have a measure of the experience and background necessary for discussing and evaluating ideas, for engaging in dialog.

But if dialog is to be successful, certain conditions must be met, certain procedures followed. I shall herewith set forth some of these guidelines because I believe that you, members of the graduating class, and others of similar qualifications are in a position not only to engage in dialog but to help determine the shape of the church.

K. H. W.

(Concluded next week)

WILL YOU BE ALIVE TO WITNESS CHRIST'S RETURN?—2

Last week we noted that all who die in the faith of the third angel's message (that is, all who have accepted the Seventh-day Adventist faith since its inception) will rise, not in the first resurrection, but in a special resurrection a short time before the coming of Christ from heaven.

This week we shall examine our topic from another point of view: Why has Christ not yet returned? Was He not expected almost immediately in the earlier days of the Seventh-day Adventist movement? In subsequent decades was not His coming believed to be very near? Do we dare suggest a delay? Or would such a suggestion place us in the category of the evil servant who said in his heart, "My lord delayeth his coming"?

These are questions that call for sober reflection on the part of every Seventh-day Adventist. The teaching of the Advent near has been a cardinal doctrine of the church, therefore questions related to it cannot be passed over lightly. We must admit that Christ has not come so soon as many expected. What is the explanation?

We recognize that there may be several helpful answers to these questions. We aim to present one that to many has appeared satisfactory. It is the answer that Ellen G. White gave when she was challenged about a statement she made in 1851. This statement reads: "I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer."—*Early Writings*, p. 58. Some 30 years later her enemies exhibited this statement as evidence that her testimonies were false.

Her answer to the challenge is found in *Selected Messages*, book 1, pages 67-69. We give here some of the high lights, but suggest that the entire section be read carefully. She begins her defense by saying:

"As the subject was presented before me, the period of Christ's ministration seemed almost accomplished. Am I accused of falsehood because time has continued longer than my testimony seemed to indicate? How is it with the testimonies of Christ and His disciples? Were they deceived?" (page 67).

Then she quotes 1 Corinthians 7:29, 30; Romans 13:12; Revelation 1:3; 22:6, 7 as evidences that the apostles who wrote these words presented time as very short in their day. It is with respect to this point that she raises her question, "Were they deceived?"

She immediately proceeds to show that they were not deceived, even though the Lord did not come so soon as their words seem to indicate:

"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional."—*Ibid.*

Christ Might Have Come Ere This

Not the fact of His coming is conditional, but the time of His coming is conditional. One would conclude from this that Jesus might have come before this if certain conditions had been met, and this is precisely what Ellen G. White proceeds to point out:

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*Ibid.*, p. 68.

This thought that Christ might have come "ere this" is set forth a number of times in the writings of Sister White.

See, for example, *The Great Controversy*, page 458; *The Desire of Ages*, pages 633, 634; *Testimonies*, vol. 8, pages 115, 116; vol. 9, page 29.

If Christ could have come before this had certain conditions been met, as the above statements clearly show, then it is evident that there has been a delay. This Sister White freely admits in the *Selected Messages* passage: "It was not the will of God that the coming of Christ should be thus delayed" (book 1, p. 68).

In a further explanation the matter of delay is again mentioned, with a reason for the delay:

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—*Ibid.*, p. 69.

There is a challenge here for us. How much longer are we going to permit worldliness, unconsecration, and strife to dominate our lives? In His great mercy God has delayed the time of the final judgment to grant us an opportunity for repentance.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

"The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish has been the reason for so long delay."—*Testimonies*, vol. 2, p. 194.

But someday the Lord will no longer delay. He will permit events to occur that will rapidly precipitate the end. Presuming upon the mercy of God in putting off the day of preparation is utter folly. As with ancient Israel, the time is coming when the days "shall be no more prolonged" (Eze. 12:25).

D. F. N.

(Concluded next week)

LETTERS

From Readers

ENCOURAGED

EDITORS: It was refreshing to read in Patsy Murdoch's article, "Mother's Voice," July 6, a reference to herself as less than perfect on occasion. To know that other mothers have problems similar to my own gives me the courage to try, try again.

Here is a gem I found recently in *The Adventist Home*, page 309: "Uniform firmness and unimpassioned control are necessary to the discipline of every family. Say what you mean calmly, move with consideration, and carry out what you say without deviation."

DONNA MOORE

Maitland, Florida

"DOWN UNDER" IS "UP" ON UNIFORMS

EDITORS: The wearing of uniforms seems to develop in the children a real spirit of teamwork and school unity, and certainly it prevents any differences between the children of wealthy families and the not-so-well-off families. In the Greater Sydney Conference

in Australia all our schools have adopted the same uniform, and in other conferences a similar uniform is worn. This gives our school children a distinctive appearance, and also brings the parents closer together as they meet at different school functions.

Our children and the parents are an integral part of our wonderful movement, so why not a school uniform for our children so that they may see that they "really belong"?

DOROTHY CHRISTIAN

Westmead, Australia

SECOND-MILE GIVING

EDITORS: I was much impressed by the editorial (June 8) encouraging second-mile giving. "The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience God made them this promise: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field' (Mal. 3:11)."—*Patriarchs and Prophets*, p. 527.

In some cases among the more devout Hebrews "no less than one third of their income was devoted to sacred and religious purposes." "There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel."—*Testimonies*, vol. 3, pp. 395, 396.

The end is very near, nearer than many of us realize. If we give to the Lord's cause now, we will have no regrets and not suffer the terrible experience of throwing our money to the moles and to the bats.

A LAY MEMBER

(Name withheld by request.)

SDA CLOTHING OUTLETS

EDITORS: It seems to me that we should make ourselves as independent of worldly dress shops as of the protein produce of the meat counters. Would it not be appropriate for our talented sisters to open our own dress shops (maybe attached to our Book and Bible Houses for convenience and economy) where moderate but pleasing clothes could be displayed and purchased? I have heard enough complaints about immodest dress among non-Adventists to believe that we would find applause and a market even outside of our denomination.

MRS. ZOE REYNARD

Ashburn, Virginia

Medical Work Serves the Millions of Southern Asia

By H. E. RICE

Associate Secretary, GC Medical Department

Political turmoil, changing economic conditions, and floods can delay the work of God but cannot stop its progress. A recent visit to the Southern Asia Division afforded me opportunity to observe firsthand the healing of the seamless dress being extended to the millions of Southern Asia through the nine medical institutions operated in that division as part of the family of Seventh-day Adventist hospitals.

The medical work of that division extends from the island of Ceylon in the south, where elephants bathe in the rivers at the close of the day, to the town of Banepa in the north a few miles out of Kathmandu, the capital of Nepal. Here the vivid green of the rice paddies abuts the majestic Himalaya Mountains. The work extends from Ranchi in the eastern portion of India somewhat north of Calcutta, on across the subcontinent of Asia to Karachi in Pakistan in the west.

The names of most of these hospitals, such as Giffard, Ranchi, Simla, and Surat, are familiar in Seventh-day Adventist literature, for their story has been told in mission quarterlies and other journals over the years. Giffard Memorial Hospital in Nuzvid is one of the older medical institutions, having 130 beds, and is situated on the plains of eastern India north of Bangalore and Madras. This institution offers an approved school of nursing, where many Adventist young men and women receive training in both the science and art of nursing. Graduates of this school are serving in many areas of the division.

Ranchi Hospital is farther north and in a higher elevation. Simla Hospital dates back to the days of Dr. H. C. Menkel and is situated in the Switzerland of India. It is a five-story institution located on the side of the mountain, so that each floor has a ground-level entrance. Here some of the loveliest scenery in the world combines with Christian care in bringing healing to men.

The Surat Hospital is on the plains of western India north of the busy port of Bombay.

Two New Institutions

There are two new medical installations whose names are not so familiar in Seventh-day Adventist literature. One is the Ruby Nelson Memorial Hospital, which opened its doors to the public January 1, 1967. This institution is in the suburbs of Jullundur on a spacious tree-shaded campus, which also houses our mission homes and a well-ordered school. K. P. George, M.D., is the medical director and Dr. G. C. Abraham is the dentist. These two doctors, with a staff of nurses and other dedicated workers, are lighting another lamp, which will shed forth the light of the gospel and the love of God in the busy city of Jullundur.

The other name, which is new to Adventist nomenclature, is that of the Kerala Hospital, situated near the city of Ottappalam, in southern India. The physical plant is nearing completion and consists of four connected hospital blocks, ranging from outpatient service at the front, to inpatient beds at the rear, and with supporting services in between. On this attractive campus, homes for the staff have already been completed and here in the near future the doors will swing open and another lamp for the church will be lighted.

In the city of Kandy on the spice island of Ceylon there is a world-famous temple that allegedly houses the tooth of Buddha. This temple is on the shores of a small lake surrounded by waving palm trees. Just across the lake from the temple and of much greater importance to the readers of the *Review* is the Lakeside Medical Centre. Here N. S. Fernando and his wife, both doctors, are extending the healing hand of the medical work to the bodies and hearts of Ceylon. This clinic is growing. Nearing completion is a small hospital building, which will soon open with 17 beds and supporting ancillary services; and the outpatient clinic will then have graduated to the status of a small hospital.

At the extreme northern side of the division, some 20 miles from Kathmandu, the capital of Nepal, is the small town of Banepa. It is reached by a road that wends its way through rice paddies and then up a steep mountain to a higher valley, and again through miles of rice

paddies that climb the sides of the mountains like steps to the very summit. In monsoon weather this road is occasionally impassable, as I discovered to my dismay.

There in the town of Banepa is the Scheer Memorial Hospital. At this point the road to Lhasa divides from the trail to Mount Everest, and at the junction of the two is found our hospital. Dr. and Mrs. Keith Sturges opened their home to a tired traveler, worn and wet from combating the floods of the monsoon. Dr. and Mrs. Richard Clark from Brunswick, Maine, had just arrived to take up duties in the hospital. Their goods had not yet caught up with them and at the time of my visit they were busily engaged in studying the language.

This institution offers essentially the only medical aid available in a wide area; but it offers more than professional skill and medical aid, for it offers the love of God manifest in compassion and concern for suffering men and women. People come from miles around for the ministry of this institution. Here the medical work, departmentalized love, and organized compassion represent the only witness which the church may give in this far-off and remote land.

At the western corner of the division is the Karachi Seventh-day Adventist Hospital. It is well known in Adventist circles and also in the country itself. What a privilege it is just to stand on the front steps and watch the guard at the gate, his red-dyed beard giving testimony to his visit to Mecca, as he ushers the



The author participates in the groundbreaking ceremonies for the new circular hospital in Hong Kong. Seated in front of a drawing of the hospital are Dr. R. O. Heald and Dr. H. W. Miller (partially hidden). Standing are Translator Lo and the author, Elder Rice.

people through the front door. How interesting it is to watch humanity on the main street of Karachi, moving by the multiplied means of the East, with thousands walking, hundreds on bicycles, and others in pedicabs, three-wheeled taxis, camel carts, and a wide assortment of automobiles.

Flood Devastation Seen Firsthand

The time of my visit coincided with the recent floods in Karachi. Nature was on a rampage. Torrents of water flowed down the main streets of the city, flooding homes, destroying property, and bringing sorrow and heartaches to thousands. The outpatient department in the basement of the hospital was badly flooded on two occasions; thousands of homes in the poorer part of the city were destroyed or severely damaged; the basement of our church was badly flooded.

It was with heartache that I saw the basement of the home of one of our missionaries being pumped out in the form of soapsuds, for the soap that had been so carefully imported to last for a three-year term was all dissolved into suds and became part of the flood coursing down the street outside. The soap was probably the smallest part of the loss in that home. The homes of approximately 40 of our church members and workers at the hospital were either severely damaged or destroyed.

I was glad to learn that the General Conference made \$3,000 available to flood victims from the relief funds given so generously by our church members, and I vowed when the offering was taken next time for relief, I would give a little more.

The nine hospitals in the Southern Asia Division offer 527 beds to the public, and last year these hospitals admitted 10,160 patients. All these people came through our doors, walked our corridors, and put their lives and hopes in the hands of our doctors and nurses; but more, they were also exposed to the influence of the Seventh-day Adventist medical work through the lives of the dedicated staffs of these institutions. The outpatient departments of these hospitals were visited by 114,555 patients. What an opportunity and what an audience!

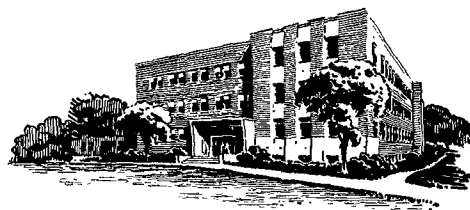
The first impression of India is that of people, millions of people. This vast country has approximately two and one-half times the population of the United States, and its population is growing every year approximately the same amount as the total population of Australia. A taxicab ride through the streets of Calcutta at four-thirty in the morning revealed the fact that thousands upon thousands have no homes but the city streets and the railroad depot.

In one of the interesting temples scores bowed to pray as the priest severed with one stroke the head of the goat. My mind turned at once to Hebrews 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

(Continued on page 18)

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

READING FOR SDA YOUTH. A continuous activity in the Missionary Volunteer Department consists of selecting from numerous manuscripts challenging and inspiring books for Seventh-day Adventist young people of various age levels. Many people read the manuscripts submitted. After evaluations have been received from readers, the MV Book Club Committee meets, and selections are made. Mildred Johnson, secretary of the department's MV Book Club Committee, tells me that every year some 14 or 15 books are chosen for the Senior, Junior, and Primary MV book clubs. It is not thought that these books will satisfy or supply all the reading needs of our youth for one year, but they are selected for the book clubs as representative reading in such areas as nature, biography, missions, and religious interest.

One of the most popular reading programs for youth is the Morning Watch commentary book for daily devotions. A commentary book is provided each year for both senior and junior youth. The combined printing requirement in the English language is for some 50,000 copies of these books. Now ready for circulation are the 1968 Morning Watch commentary books *In Heavenly Places* for senior youth and *Come Up Higher* for juniors.

FROM MANY LANDS. It's always an honor to greet our brethren from abroad as they stop over at headquarters. Guests in the past month represent many lands.

Brazil: Jesse Torres Pereira, Rio de Janeiro; Jairo Araujo family, São Paulo. *Ceylon:* Edwin Beck, Colombo. *Denmark:* Ella Praestin, Skodsborg. *Germany:* Edith Borbe, Darmstadt; E. Zimmerman, Hamburg. *India:* Mr. and Mrs. P. D. Solomon, Nuzvid; Johnson Christian family, Madras. *Jamaica:* S. G. Campbell, Kingston; A. E. Gordon, Mandeville. *Kenya:* Dulcie Webster, Kisii. *Liberia:* L. H. Berlin family, Monrovia. *New Zealand:* A. D. C. Currie, Christchurch. *Nigeria:* Philemon Anwere, Shishan-Remo. *South Africa:* Elder and Mrs. Ron Thompson, Natal. *Trinidad:* Elder and Mrs. Ivan Crowder, Louise Saunders, Port of Spain; Clayton Henriquez family, Maracas. *Vietnam:* R. E. Neall family, Saigon.

RECEPTIONIST. For the General Conference receptionist the summer months have been particularly busy ones. Hundreds of people have come through

the front doors into the lobby of the main office building. In all likelihood those who come are first greeted by Mrs. June Vogt, whose desk is at one side of the lobby. From her they receive desired information regarding people or activities within our church's headquarters office.

Visitors who desire to become acquainted with the church office building may be placed in the charge of someone from the Public Relations office. Missionaries traveling through Washington may receive information about lodging, boarding, or other services provided for them.

Staff members and visiting workers on business may arrange through the receptionist for transportation between the General Conference office and their airplane, train, or bus connections or to their appointments in Washington. The receptionist is also the one who helps arrange for necessary errands that must be cared for by the staff and is one of several who receive telegrams and telephone messages outside office hours.

FRENCH VISITORS. In the month of August a company of 57 teachers and students from the "Connaissance de l'Église," Paris, France (Paris Catholic parochial schools), spent a day visiting Seventh-day Adventist institutions in Washington (Columbia Union College, Washington Sanitarium and Hospital, Review and Herald Publishing Association, and the General Conference). Their leader, "Father" Farines, had become acquainted with denominational leaders when they were in Europe. D. W. Hunter spoke to the group about Adventism's history and purpose. E. E. Cleveland told them about Adventist faith and belief.

GC STAFF EVANGELISM. GC staff members have responded to the call to evangelism. Those who thus far in 1967 have held evangelistic or revival meetings are these: E. E. Cleveland, Trinidad; C. E. Moseley, Indonesia; A. C. Fearing, Iran; R. H. Pierson, Delaware; N. R. Dower, Maryland; W. W. Fordham, Illinois, Alabama; Lowell Litten, Alabama; G. E. Vandeman, Australia; J. R. Spangler, Wyoming; H. D. Singleton, Alabama; D. H. Baasch, Illinois; D. W. Hunter, Massachusetts; D. W. Holbrook, Tennessee.

Many others have planned meetings before the end of the year.

I said to myself, "These dear people do not know, and it is our responsibility to tell them."

Whose Responsibility?

My heart hurt as I visited the cremating ghats and noted a number of bodies piled in the corner. These were the ones who had died the night before alone and unknown on the streets of Calcutta and were now awaiting the charity of cremation. I wondered whether any of them had ever been told of the love of God and how Christ came and died for their sins. Then the more sobering thought came to my mind: If they had not been told of the love of God, whose responsibility was it? Who was supposed to tell them?

There is much that is encouraging in the medical work in the Southern Asia Division. Seventh-day Adventists join several other Christian bodies in supporting the Christian Medical College in Vellore, India. From this training center some 25 Seventh-day Adventist physicians have already been graduated and have gone forth to walk in the footsteps of the Great Physician. This force of national physicians is now becoming the backbone of the medical work in this division. I met 17 of those currently enrolled, and the church can well be proud of its young people as represented by the Adventist students in this school and by its graduates. Many of the national physicians are bearing major responsibilities in medical leadership throughout the division.

My route to Southern Asia led through New Zealand, where property has been acquired and where ultimately a new hospital may be erected overlooking Auckland Harbor.

A Stop in Hong Kong

My stop in Hong Kong coincided with the groundbreaking ceremonies for the new 150-bed hospital (REVIEW, July 6, 1967). Institutions are essentially the lengthened shadows of people. This circular and modernistic hospital is the lengthened shadow of Dr. Harry Miller and of E. L. Longway. The location is on Stubbs Road, an address familiar to many missionaries and visitors in Hong Kong, for it has been the site of our mission headquarters for years.

The present 65-bed hospital on the Kowloon side has just 65 employees and serves not only the working class of this great industrial area but also staffs a large and interesting ship clinic floating on the nearby harbor.

The new hospital, for which ground was broken on June 15, will serve a different class of society in Hong Kong and reach a segment of humanity not reached by the existing institution. The funds for this project are primarily donations solicited in Hong Kong by Dr. Miller and Elder Longway. The land limitations made it expedient that this hospital be designed in the form of a circle, and when it is completed it will afford some of the finest medical facilities in the Hong Kong area.

We must always remember, however,

that hospitals are primarily people and not buildings, and our medical institutions are different from others primarily because their staffs are different.

My route back from Southern Asia lay through Addis Ababa, Ethiopia, where work is now under way on a new hospital on a main street of the city. One of the principal aides to the Ethiopian Ambassador to Moscow and his wife are members of the Seventh-day Adventist Church. The wife had just returned to Addis Ababa after a tour of duty in the Ethiopian embassy in Moscow. She brought greetings from the Seventh-day Adventist church in Moscow to her home church in Addis Ababa.

The last hospital visited en route home was at Benghazi, Libya. Here a new hospital is under construction. This project is nearing completion and it is anticipated that the new institution will be

formally opened to the public November 8.

Work there was never completely stopped, though it was materially slowed down during the recent troubles in the Middle East. A mob did break into the building that housed our church hall on the second floor and which contained the apartments for several nurses employed in the hospital. This mob damaged and destroyed considerable property. They also broke into the nurses' apartment.

God's work can be hindered by men but it cannot be stopped. The medical work is frequently the only tool that can be used where other forms of the gospel are prohibited. There is need for workers. For years we have quoted the text: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Perhaps the time is now ripe when more of us should stop praying and start going.

I Lived Through the Caracas Earthquake

Part Two

By C. E. GUENTHER

Associate Secretary, GC Lay Activities Department

[When a severe earthquake struck Caracas, Venezuela, July 29, Elder Guenther was in the city attending a laymen's congress. He saw utility poles and buildings sway and walls crumble. With Andres Riffel he began to assist those whose greatest problem was fear. The next day at the congress, leaders of the East Venezuela Mission laid plans for relief work.—EDITORS.]

The president of the mission suggested contact with government and Red Cross agencies to offer aid. We assured him that more money and material aid would

be available from relief funds of the division and General Conference.

At the close of the devotional service small committees were appointed to make these contacts and were excused from the meeting. The pastor of the church was also asked to make contact by short-wave radio with union, division, and General Conference officers.

After considering possible relief measures as well as plans for service in future disasters, the delegates decided to spend the rest of the day visiting. One half of the delegation would attempt to visit injured victims crowding city hospitals to offer help to them and their families. The others would go through streets finding badly damaged homes and looking for persons most seriously affected. They were asked to provide sympathy and comfort and to ascertain specific needs.

Some very direct and difficult questions were put by workers and laymen before the meeting closed:

"Why have we not done more to provide materials and equipment to help people in such a situation?"

"Why have we not used more of the funds we gathered from the public for this purpose?"

"Why do we sit here and talk when we ought to get to work?"

An earthquake brings great changes in people's thinking and positions, I discovered.

The meeting adjourned, Elder Riffel and I were taken in the mission treasurer's damaged and partly repaired car to the east end of Caracas, where it was reported two high-level apartment houses had collapsed. As we neared this fashionable area, traffic became heavy. We had to park the car and walk many blocks.



The builder of one Caracas apartment building lost his wife and four children in the disaster. "I never dreamed that I was building a tomb for my loved ones," he said.

A large crowd, held back by a military and police cordon, were endeavoring to watch rescue operations in the ruins of one of these large buildings.

Searching for Injured and Dead

With the help of my credentials we were allowed through the cordon, accompanied by an armed guard. We saw a huge mound of rubble, several stories high, between a number of high-level buildings. It was evident that each floor of the building had crushed the apartment below it. Giant cranes and bulldozers were working to remove the debris, loading it into trucks and hauling it away. Engineers were directing a crew of men to attach cables to large sections of walls. They had been working since early morning searching for the injured and dead.

A small group of people in civilian clothing was standing near. We noticed two men put their arms about each other, and we decided these were relatives and friends of the missing allowed through the cordon to aid in identification.

After a while we approached and spoke to one, a young man of about 30. His first reaction was negative, and he later explained the reason. He thought we might be reporters, and he was weary of news reporters' questions. When he learned we were ministers he identified himself as the builder and manager of the ruined structure. Eleven families had lived there, one on each floor. Then, with broken voice he told us, "Somewhere at the bottom of the rubble are my wife and four children. I thought I built it well and strong," he said. "I never dreamed that I was building a tomb for my loved ones."

It was not easy, but it was nevertheless our privilege to assure him and other troubled persons there that God is still love and His love alone is able to sustain His children in the shock of tragedy. We assured the young father of our prayers, and exchanged names. We gave our address. He no longer had any to give.

No bodies had yet been found in this operation. It was not until the next morning that the first was recovered—the body of a small girl.

We next went to the telegraph office hoping to send a wire to the outside world. However, the office was so crowded it was impossible to get inside the door. We passed the cathedral in the city center. The shock had toppled the giant cross from its top. On the pavement where it fell were the marks of the cross. Faithful members of the church claim that the instant the cross struck the ground, the earth was stilled. No doubt the spot will be preserved as a holy place.

After taking photos of our clinic building and of other structural damage, we returned to the hotel for supper and then walked to church for the final meeting of the congress. This was to have been a short congress, and as it turned out was even shorter than expected. Delegates were in a very earnest mood. As Elder Riffel made the final appeal, the laymen set individual goals for new members for the next six months totaling more than 400. One girl wrote on her



New Zealand Ordination

Highlighting the South New Zealand camp meeting was the ordination of G. C. Allen. Participating in the event were F. L. Bland, GC vice-president, who gave the address; W. J. Richards, Trans-Tasman Union Conference president, who delivered the charge; and R. W. Taylor, division temperance secretary, who offered the dedicatory prayer.

Pictured left to right are: R. W. Taylor, F. L. Bland, Mrs. Allen, G. C. Allen, H. W. Hollingsworth, president of the South New Zealand Conference, and W. J. Richards. C. O. LOWE

slip of paper: "I am a girl of only nine years. Through the branch Sabbath school I am working for three others and I hope they will be baptized before the end of the year."

A New Spirit Among Our Members

Reports have since come that a different spirit is evident among our workers and members of East Venezuela. They are more aware than ever that the end is near and that only the spiritual has real value. The public, too, is more receptive to our message. A prominent visitor from a neighboring country was quoted in the press as saying: "It was a night I cannot forget."

I had to leave Caracas on Monday morning, but Elder Riffel was able to remain several days to help with relief measures. In cooperation with other agencies our mission purchased and distributed blankets and provided food for hundreds of families housed in public buildings. The union mission and the division have provided an appropriation of \$2,000, and Seventh-day Adventist Welfare Service (SAWS) in Washington has sent another \$2,000 from relief funds. The greatest need will be assistance for rebuilding, repair, and replacement of damaged homes and possessions. More funds will be made available for this as they are needed.

The Richter scale registered the first shock of this earthquake between 6 and 7 on a scale on which 8 is the highest ever recorded. This shock was no minor affair. Nearly 300 lives were lost; hospitals overflowed with more than 1,500 injured; property damage is unofficially estimated at \$100 million or more. Two large hotels were badly smashed and many guests perished. Among these was an official of

a church relief agency. I thank God that I, an official of another church relief agency, was not also a victim.

I do have one regret. With every inhabitant of that great city a refugee out on the streets, what an opportunity we missed. Suppose a vehicle plainly labeled "Health and Welfare Services, Sponsored by Seventh-day Adventists" had moved through those streets, stopping here and there. Suppose men and women in our welfare uniforms had stepped from this vehicle to serve a drink with a sandwich or a bowl of soup, along with a word of sympathy. All Caracas would have remembered Seventh-day Adventists forever.

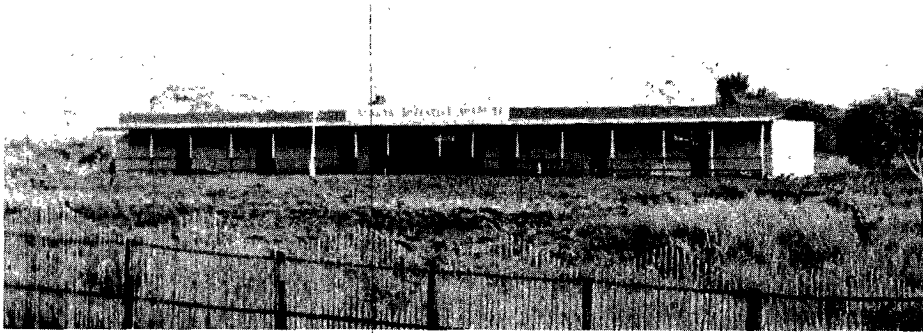
Disasters of many kinds will strike everywhere. Jesus foretold them. They are permitted in order to help people listen and think. God grant that Adventists in every conference, mission, and church in this disaster-ridden world, will get ready now to minister to the needs of men and to share with them our great hope and faith. (Concluded)

North Philippine Union Opens Eighth Academy

By B. B. ALSAYBAR
Departmental Secretary

A new academy in Takras, Aborlan, on Palawan Island, is the eighth academy in the North Philippine Union.

Known as the "school of faith and sacrifice," Palawan Adventist Academy came about in response to the great need for Christian education among the church's young people in this out-of-the-way island 24 hours by boat from Manila and about two hours away by plane. Told that the



Already about 150 youth are enrolled in the new Palawan Adventist Academy on an island 24 hours by boat from Manila. The provincial governor attended its recent inauguration.

mission had no funds for building a new school, the believers offered their resources and their services. Instead of attending to the rice-planting season, these farmers volunteered to go to the forest and cut timber for the building. Three men donated a total of 12.5 hectares (30.8 acres) of land for the school site.

With the help of some mission workers, including the union educational secretary, the building construction took just one month. More than one half of the school's worth represents the generosity and sacrifice of these members.

Telesforo Paredes, governor of the province, accompanied by the provincial secretary, attended the inauguration of this school July 3. He praised Seventh-day Adventists for their system of education and for establishing this school in his province "in this very strategic place."

At the airport on the way to the school for the inspection, the bureau representative was approached by a parochial school official who tried to persuade him not to approve the school's application to open. Upon seeing the school, however, this man told our leaders that they "should have applied for senior high school status and not just junior high school status."

Already about 150 young people are enrolled, 90 in the first two years of high school and the rest in the elementary school.

Interest in Christian education among our people in this island has been whetted as a result of the establishment of Palawan Adventist Academy.

Japan's Bible House Men Receive Training

By M. R. LYON
Publishing Secretary
Japan Union Mission

The Book and Bible House managers of Japan are holding an unprecedented number of church sales and using audio-visual aids to stress the importance of possessing the writings of the Spirit of Prophecy, following a training school held in Tokyo last spring.

The aim of the school, conducted by C. F. Adams, of the General Conference Publishing Department, and J. T. Mason, of the Far Eastern Division publishing department, was to instruct these workers in methods of placing more Japanese

Adventist books in the homes of church members.

At present 267 literature evangelists are working in the Japan Union. During the past year they delivered almost \$64,000 worth of books and were directly responsible for 114 baptisms. The goal of these workers is to sell enough books to equal the height of Mount Fuji, 12,388 feet. They are now only 3,905 feet short of that goal. Their principal goal, however, is to reach a nation whose population will exceed 100 million by October.

Prior to the school, a triunion sales advisory committee was held in the Hakone Forest of central Japan. The participating fields were the Korean, the South China Island, and the Japan union missions.

Ninety-nine and Still Witnessing

By P. E. MOORE
Bible Teacher, River Plate College

"Ninety-nine years old," the Sabbath school superintendent at Puiggari, Argentina, was saying as she handed a bouquet to Mrs. Terisa Padilla Robertson, to honor her on her birthday. As Mrs. Robertson turned and lightly walked to her seat, I thought, Her smile is the smile of a saint who has walked close to her Saviour. But little did I realize how actively she is still serving Him by searching for lost sinners.

Twenty persons led to her Saviour and eight baptisms in a little more than two years is her record.



West African School Sees Its Largest Baptism

By J. C. DORLAND
Headmaster, Bekwai Secondary School

The largest baptism that Bekwai has witnessed in recent years occurred June 10, when 52 candidates were baptized at the Seventh-day Adventist Secondary School and Teacher Training College in Ghana. This was an increase of 20 over last year's baptism.

Last November Pastor R. H. Surridge, then Bible teacher at the Adventist Secondary School, Ihie, Nigeria, and now MV secretary for the West African Union, conducted a successful Week of Prayer (a main evangelistic opportunity at Bekwai). His good work was assiduously followed up by Pastor J. D. Johnson, compound pastor and Bible teacher. Further additions were made during the spring Week of Prayer under the leadership of Pastor Anti Oskanen, Bible teacher at our training college situated in Koforidua, Ghana.

One candidate was won by an Adventist staff member, Mr. Obeng-Boateng, who shared not only his accommodations but also his faith. Another was Carmen Richert, eldest daughter of Mr. and Mrs. D. E. Richert, of the secondary school staff. Of the rest, 45 were students from the secondary school and five came from the teacher training college.

How many she has brought to the foot of the cross since her baptism in 1912 no one knows. Her niece told me of her passion to bring "the message" to those who would listen. She recounted how frequently in the past few years the family would urge her to wait till they could go with her on her "missionary journeys," but she couldn't wait. There wasn't time. Then I asked Mrs. Robertson how she was able to find so many who had an interest, and she gave God the glory, adding, "I just go out with papers and talk to people. When I find someone interested I keep coming back, and Jesus does the work."

Mrs. Robertson was born in Pichedegua, Chile, on January 28, 1868, the oldest of ten children. She married a wealthy businessman who had a Protestant background. He encouraged her to read the Bible, but from fear and loyalty to her church she always declined. However, when he died suddenly in 1911, she began to do what he had encouraged her to do, and found within the pages of God's Word the message of eternal life. The wonderful relief of sins forgiven, of a Saviour in heaven who really understands, of power for victory in life, was more than she could keep to herself. She has been witnessing ever since.

Washington's Welfare Program Meets Deep Human Needs

By CURTIS QUACKENBUSH, *Director*

"Elder Dick, I suppose these tons of clothing are stockpiled for future disaster."

E. D. Dick, one of the three directors of Adventist Welfare for the Washington, D.C., area, was showing a visitor the huge pile of clothing stacked in the Takoma Park, Maryland, warehouse. His response was instant and vigorous: "No, indeed! This clothing is ready for the present disaster! We are grappling with an enormous number of personal disasters right now here in the Washington area."

Thousands of men, women, and children in a metropolitan area like this one are suffering want. Their lives have been a chain of personal tragedies. The Adventist welfare program brings material assistance to as many as 950 such persons a month.

Who are these people? They are the unemployed and the unemployable, the crippled, the aged, and the blind. Many families, getting little or no public assistance, come to us for help. We interview and serve not only mothers whose husbands have abandoned them and their children but also unwed mothers upon whom the lives of from one to ten children depend.

Families who have been robbed, burned out, or evicted come for assistance. We help united families who live in unbelievably inadequate houses, lacking furniture and food, and who are struggling for a better existence. Visiting us are the educated and the uneducated, professional men who have lost their way, as well as street wanderers who have never found it. We counsel with young and old, some only recently out of the hospital or out of jail. Some we talk with have a remarkably strong and simple faith in God that shames our own, while others who come are infidels without hope and without God.

What the Welfare Center Does

To aid one who comes for help we may give a garment (23,000 garments were given the first six months of this year), shoes, a word of hope, a loaf of bread, a prayer, a piece of literature, a smile, a can of beans, a safety razor, a Bible, a can of milk, a box of oatmeal, or referral to some other agency better equipped to assist him. Only those under the immediate influence of alcohol are turned away—an average of about two each month.

Often amputees visit the Welfare Center in search of a single shoe. The result is that we now have on hand many shoes without mates. Recently while waiting upon a man who needed a shoe, I inquired what size he needed. "Any size from five to twelve is O.K.," he said. I soon discovered that instead of a com-

plete foot he had but a stump. Sure enough, any size was all right. We tied the needed shoe around his ankle and filled the shoe with part of an old towel. He hobbled away much relieved and encouraged.

Once when our supply of bread was low (Pepperidge Farms Bakery supplies us with hundreds of surplus loaves each month), a laborer came to the service counter with an order for two loaves. After glancing into our large but nearly empty breadbox, he said, "I'm out of work and have a wife and five children. But give me only one loaf; others here need bread too." He would accept only one loaf, even though his interviewer had granted him two.

Response Is Rewarding

The other day a man who had received clothing, which had made it possible for him to find a job, returned and forced fifty cents upon us. Beverly Lowry, a student from Columbia Union College in charge of clothing distribution, reminded him that we do not sell anything, that we *give* to those in need. But he was not satisfied until he had succeeded in forcing upon her his token of gratitude.

Sometimes a news vendor who works on a nearby street corner visits us and provides members of the staff with a current copy of the *New York Times* or a local Washington newspaper—his expression of thanks for help received in the past.

Then there is Walter Johnson, a former victim of drink, who is on hand to offer his services without charge in controlling traffic at the center. This is no small service, for every morning when we open the iron gate there are usually twice as many people clamoring to be admitted than the waiting room can hold. After the first 35 or 40 people are admitted, Walter controls the traffic by admitting only as many as have been served and are leaving. He is expressing his interest in the Seventh-day Adventist faith.

Cooperation With Other Agencies

Even though all who come to us are interviewed, it is obvious that we have neither the time nor personnel to investigate in much detail the needs or the qualifications of those seeking help. However, agencies in Washington, such as the Red Cross, the D.C. Department of Public Welfare, Headstart, Vista, Family and Child Service, and many other agencies, send to us those they have investigated. The list of these recommended referrals is increasing, and the good will resulting from these contacts is not easily measured in words.

The leadership of the Potomac Conference is providing a yearly budget of

more than \$22,000 to support Adventist Welfare in Washington. Many of the Dorcas Societies of the white and colored churches in the area provide clothing and personnel in cooperating to make Adventist Welfare in the national capital a successful project.

Too long the flag of welfare service has been carried almost solely by a dedicated few, principally those of middle age or of advanced years. It is time for youth with its clearer vision to strengthen the ranks, lift the sights, and perform exploits for God in welfare ministry.

This is no empty dream. Several students from CUC are now working with Adventist Welfare in D.C. They are discovering the thrill of meaningful ministry in this project, and those older on the staff are finding that their service and vision is vital to its success.

The effectiveness of welfare ministry is well worth the effort and expense. Elder J. L. Moran, veteran of many years' service as a director of Adventist Welfare, and I concur with Elder Dick, who for many years bore major responsibilities in the General Conference, that Adventist Welfare is one of the most rewarding and satisfying ministries in all our experience.

Worcester Church Canvass Aids in Building Character

The Worcester, Massachusetts, congregation, having just finished paying for a new educational unit and a fellowship hall, has undertaken the second phase of their building program—the sanctuary and related service rooms. For some members this means nearly 12 years of giving.

The previous canvass had ended in March, 1967. To open the way for the second phase, Darrell Kenney, conference development secretary, met with the church board and outlined a pressure-free, Spirit-filled program of systematic giving for the congregation's 250 members. At a business meeting and in two Sabbath services the congregation learned the details. The business session set an annual objective that was to include church expense, church school, Pioneer Valley Academy, and the building fund.

After the congregation was clear as to the objective and the means to be used in achieving it, a fellowship breakfast was held at the home of the pastor. There visitation reports were brought in, indicating that the congregation would meet their objective.

One of the principles presented to the congregation was that faith must be exercised constantly. It was suggested that if we were faithful each month with our commitment God would bless us in unexpected gifts for our building fund. In June the pastor was told of a special project of one member that would net \$400 in addition to her regular commitment. In July \$500 came in from another source, and in August \$500 was handed to the pastor.

The weekly objective is \$450. A four-

week month would bring \$1,800 to our united budget, and a five-week month would net \$2,250. In July, with one Sabbath out for camp meeting, our united budget income was more than \$2,700, with nearly \$1,800 going into our building fund. We give God thanks for such an achievement.

This recent canvass has brought our church family closer together not only in realizing material blessings but in seeing the presence of His Spirit working in our midst.

LEE LEWIS, *Pastor*

Atlantic Union

Prophetic Guidance Class in Bermuda Leads to Baptism

Fifteen persons recently completed the correspondence course in Prophetic Guidance at the Seventh-day Adventist church in St. Georges, Bermuda. At a special graduation exercise the mission president, R. R. Adams, congratulated the graduates and presented the diplomas.

As part of the program, members of the class gave short readings on significant portions of the course and rendered two musical selections as the Prophetic Guidance Course choir.

This course on the life and writings of Ellen G. White was given by Mrs. Joan Page, a Bible instructor, and was the first of its kind to be held at the church in recent years. The \$21 offering received at the end of the program was sent to the Prophetic Guidance school at the Voice of Prophecy headquarters in Los Angeles.

Two members of the class, Claudine Allen and Barbara Lambe, decided to unite with God's people, and were baptized June 24.

JOAN PAGE

BRIEF NEWS

THE Greater New York Book and Bible House has moved to the lower floor of the New York Center. According to Manager W. H. Bergherm, the new quarters will make it possible for the house to be of greater service not only to the church members but to those who visit the Center. Assisting him are: Mrs. Bertilda Camacho, Mrs. Doris Ferraro, Mrs. W. H. Bergherm, and Melvin Ruiz, a student at Greater New York Academy.

L. V. GIMBEL, chief accountant of Parkview Memorial Hospital, was presented the William G. Follmer merit award recently. This award is given for outstanding service in chapter activities of the American Accountants Hospital Association.

GOVERNMENT-SPONSORED Port's Island was the center of the Bermuda Mission's MV camping activities this year. The youth group was the summer's largest group using the island's new and en-

larged facilities. During their stay the young people worked on a shrub-covered eastern point of island, developing a little park that will feature a miniature light-house.

As a result of the two-month series of evangelistic meetings held in Cortland, New York, by J. Reynolds Hoffman, union ministerial secretary, and the daily Voice of Prophecy program's being broadcast over WKRT for six months, 43 people have now been baptized. It is anticipated that the figure will reach 50 before the end of the year.

A MEDICAL-MINISTERIAL retreat was conducted at Camp Lawroweld in Weld, Maine, August 27-30. The speakers were Robert Spangler, of the Ministerial Department of the General Conference, and Dr. Philip Nelson, of the Medical Department of the General Conference. Those who led out in group discussions were: Carl Sundin of Loma Linda University, and F. R. Millard, K. W. Tilghman, and Reese Jenkins of the union.

EMMA KIRK, *Correspondent*

Canadian Union



Newfoundland Ordination

D. S. Crook was ordained to the gospel ministry August 12 during the camp meeting services held in the St. John's, Newfoundland, Seventh-day Adventist church. R. S. Watts, vice-president of the General Conference (left), delivered the ordination sermon and offered a consecration prayer. J. W. Bothe, union president, gave the charge, and Ray A. Matthews, president of the Seventh-day Adventist Church in Newfoundland (right), welcomed Elder Crook into the gospel ministry.

Elder Crook, shown here with his wife, will organize the churches in Gift Bible Plan work and then will team up with local pastors in conducting reaping meetings.

RAY A. MATTHEWS, *President
Seventh-day Adventist Church
in Newfoundland*

BRIEF NEWS

GEORGE S. ASO and Evangelist Hiroshi Shibata held evangelistic services in the Toronto Japanese Seventh-day Adventist church during the summer. Attendance was good, and 20 persons have manifested

a special interest in the truths preached. Black-light charts and color slides were used by Elder Shibata to make the Bible plain.

TWENTY-FIVE persons recently graduated from the Friendship Bible School in the Madoc-Marlbank area of Ontario, Canada. Ernie Dunning and Mrs. D. Armstrong helped their friends and neighbors complete the course. Some are looking forward to baptism.

P. MOORES, *President
Ontario-Quebec Conference*

Central Union

BRIEF NEWS

HARRY C. REILE received his Doctor's degree at the summer commencement exercises at the University of Nebraska. He is the third full-time teacher in the department of education and psychology at Union College to obtain a doctorate.

A HEALTH AND WELFARE CENTER was opened August 12 in Omaha, Nebraska, by the Sharon church. W. S. Lee, Central States president, and W. A. Darby, conference lay activities secretary, along with the pastor, James Parker, took part in the opening service.

HAROLD L. HOPKE, M.D., has been named chief emergency room physician at the Shawnee Mission Hospital in Kansas. Frank O. Salt, administrator, stated that this now gives the hospital professional emergency care under the sponsorship of the hospital medical staff.

EVERETT N. DICK, retired chairman of the department of history at Union College, had conferred upon him the honorary degree of LL.D. at the Andrews University summer commencement, August 17. The degree was conferred on Dr. Dick for his historical scholarship as a Seventh-day Adventist and for his originating the Medical Cadet Corps program. Commencement speaker was Kenneth H. Wood, editor of the REVIEW AND HERALD. Diplomas were presented to 58 candidates from the college, 103 from the school of graduate studies, and 49 from the Theological Seminary.

THE Missouri Conference held its retreat and fall workers' meeting at Roaring River State Park, August 20-24. Plans for the work throughout the conference for the fall months were discussed.

W. S. LEE, Central States Conference president, and R. E. Barron, MV secretary and educational superintendent, conducted a two-week series of meetings in Des Moines, Iowa. D. J. Dixon, pastor of the Philadelphia church in Des Moines, laid the groundwork for the successful campaign with the Gift Bible Program.

GLENN YURTH, publishing secretary of the Kansas Conference, has planned fair-booth displays of the Bible Story series in Clay Center, Edwardsville, Hillsboro, Blue Rapids, and Topeka.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

BRIEF NEWS

ELDER AND MRS. HUBERT K. MARTIN, of West Hyattsville, Maryland, celebrated their fiftieth wedding anniversary September 11. Elder Martin was a minister for 40 years in California, Canada, and Australia before retiring.

ERWIN BISHOP, Kettering Memorial Hospital systems foreman who has been on leave for a year, received a B.S. degree in industrial education from Walla Walla College this summer.

THE National Adventist Choral Society directed by Francisco de Araujo, recently presented a 45-minute sacred concert in Wilmington, Delaware, in connection with a three-week series of nightly meetings, held in the I.O.O.F. hall. Robert H. Pierson, president of the General Conference, was the speaker. Charles Griffin, pastor of the church, assisted.

A TRAINING school for literature evangelist recruits was held September 24-26 in the chapel of the Review and Herald building. Harold Otis, newly appointed publishing secretary of the Pennsylvania Conference, gave the sales instruction. I. W. Young, publishing secretary of the Columbia Union Conference, coordinated the program.

A FOUR-DAY ministerial retreat for Pennsylvania Conference workers and their families was held August 21-24 at Blue Mountain Academy. N. R. Dower, Ministerial Association secretary of the General Conference, was the featured speaker.

ONE hundred students have enrolled at Highland View Academy for the first year of this new school operated by the Chesapeake Conference. So far two new dormitories have been constructed; other facilities of the former Mount Aetna Academy are being used until the new campus is completed. Dean Holmes is principal.

MORTEN JUBERG, *Correspondent*

Lake Union

BRIEF NEWS

PRAYER meeting attendance has tripled at the Shelbyville, Indiana, church in the past three months. Cameron DeHart, first elder, plans programs that no one wishes to miss. Lay members, including teenagers, take turns presenting the message. Church membership is 70, and there are times when 70 attend prayer meeting.

THE Hinsdale Sanitarium recently purchased a new \$7,500 portable echoencephalograph, a machine that turns sound

waves into pictures of the brain and is useful in detecting tumors or lesions.

THE Seymour church, having only 34 members, is the smallest in Indiana. Although only three pupils enrolled in the school this year, the school board voted to continue their school. Mrs. Olive Whipple, the teacher, has taken advantage of the small number by conducting field trips in science and social studies.

HINSDALE SANITARIUM AND HOSPITAL recently donated 24 beds, 13 tables, and other hospital furnishings to the Oneida Mountain Hospital in Kentucky. Mrs. Julie Walker, who completed training as a nurse at Hinsdale in 1963, is director of nursing service at Oneida. Hearing of the needs of this small self-supporting Adventist hospital in the Cumberland Mountains, the Hinsdale Sanitarium decided it would be better to give these items to a sister institution than dispose of them at low prices.

MILDRED WADE, *Correspondent*

North Pacific Union

Summer Camp for Deaf Held at Big Lake, Oregon

THE fourth annual summer camp for the deaf was held in August at the Oregon junior camp at Big Lake. Pastor Arthur Griffith of Oregon was in charge; Neil Davidson of Southern California assisted; and Rex Rolls of Northern California served as camp evangelist.

THE deaf people came from Washington, Oregon, California, Montana, and even from Arkansas to enjoy Christian fellowship. They strengthened their faith in the goodness of God and laid plans to win many of the deaf to be ready to meet Jesus at His coming.

THE ministry to the deaf on the West Coast involves the publication of the monthly *Newsletter of the Seventh-day Adventist Deaf* and the production of the Bible studies in sign language on motion-picture film. General Conference leadership is given by Wesley Amundsen of the North American Missions Committee.

THE management and staff of the camp provided food as well as supervision for water sports, games, and hiking.

REX ROLLS, *Minister for the Deaf Northern California*

BRIEF NEWS

ENID SPARKS, veteran Oregon teacher, this summer became the tenth educator in the 96-year history of denominational schools to receive a special bronze medalion from the General Conference. Miss Sparks was cited for "unusual dedication to her work and results of that dedication, her professional growth, and spiritual experience." C. B. Hirsch made the presentation in behalf of the General Conference Department of Education.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

A BRANCH Sabbath school is being conducted regularly at the Rocky Ridge School southwest of Belfield in the Beach, North Dakota, district. One of the women helping the Sabbath school is the president of the district WCTU.

THE lay activities, temperance, and publishing departments of the South Dakota Conference worked side by side in booths at the State fair again this year. Approximately 500 names of interested persons were obtained.

GEORGE SWANSON, one of Minnesota's most active laymen, has sent out 1,142 missionary letters, given away 335 books to the most interested prospects, and passed out 11,500 pieces of literature in literature bombs, traveling hundreds of miles in rural areas to distribute them. He has operated a booth at 11 county fairs, assuming most of the expense of travel, lodging, literature cost, and booth rental.

A SUCCESSFUL fair booth was maintained at the Red River Valley fair in West Fargo, North Dakota, August 18-24. This joint project of the conference office and the Wahpeton, Grand Forks, and Fargo churches was their first experience in manning a fair booth. Two thousand "Wake Up, America!" tracts, 3,000 calendars, 3,000 Faith for Today and Voice of Prophecy correspondence cards, and 500 "Quick Look at Seventh-day Adventists" leaflets were given out.

TEN acres of land have been purchased between Pine Ridge and Oglala, South Dakota, on which to build a mission station for Indian work in the State.

OF THE 1,143 people who have enrolled in the Bible Speaks program in South Dakota, 448 have completed one or more courses.

FROM the fair booth at the Cherokee, Iowa, county fair 1,700 pieces of literature were given out, including 850 Bible Speaks brochures. Fifty-six requests for Bible studies were received and six Bibles have been placed as a result of the fair booth.

L. H. NETTEBURG, *Correspondent*

Pacific Union

BRIEF NEWS

A ONE-MINUTE TV spot announcement for *Bible Stories*, recently aired for a week in Bakersfield, California, brought more than 250 responses. Arthur S. Maxwell, the author of the set, was the narrator. The seven colporteurs who followed up the requests recorded sales of \$5,535. Many more leads remain to be followed up. The

announcement also offered a free Bible and study guide, and 100 responded.

THE Southern and Southeastern California conferences are jointly sponsoring a special Go Tell evangelism program this fall in connection with the Faith for Today telecast, which is carried on KCOP-TV, Los Angeles, at 12:30 P.M. on Sundays. A series of books will be offered through the telecast with special enrollment invitations for The Bible Says study course accompanying each book requested.

Two conferences report outstanding Big Week literature sales. Literature evangelists of the Central California Conference totaled \$17,624.15 in Big Week sales, the largest in that conference's history. The Nevada-Utah Conference literature evangelists sold \$10,746.73 worth of literature during their Big Week.

MEMBERS of the Northern California Conference received 10,000 copies of *Counsels on Stewardship* free as part of Stewardship Emphasis Week, September 23-30.

GROUND was broken recently for a new church in Calistoga in northern California. Located on property donated by Mr. and Mrs. Floyd C. Fowler, members of the local congregation, the proposed church building will seat 250 persons.

BAPTISMS in the Nevada-Utah Conference have been held at the Bishop, Carson City, Ely, Fallon, Monument Valley, Provo, Reno, and Salt Lake City churches since the beginning of the third quarter. At the close of the conference's recent summer youth camp at Pinecrest in California, 47 young people signed cards requesting baptism, one of the largest decision days in Nevada-Utah Conference history.

A RECONDITIONED fire engine has just been delivered to the Monument Valley Mission and Hospital for fire protection in this remote area of the Navaho Indian reservation in southern Utah. Donated by Chester Moore, a Long Beach, California, dentist, the engine was repainted and completely outfitted through efforts of the Loma Linda School of Dentistry and the Pacific Union Conference, with the assistance of Deane Lange, an Adventist fireman of the Los Angeles Fire Department.

HERBERT FORD, *Correspondent*

Southern Union

Fourth Congregation Formed From Collegedale Church

A new church costing approximately \$100,000 will be built in Ooltewah, Tennessee, according to Roy B. Thurmon, pastor of the Collegedale church.

Approximately 20 families in the Collegedale church, some of whom live in the Ooltewah area, will form the nucleus for the new congregation.



California Congregation Breaks Ground for New Church

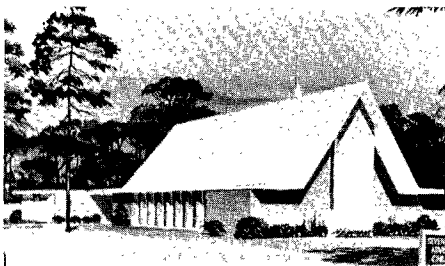
The 400-member Yucaipa congregation broke ground recently for their new \$250,000 church.

The building is expected to take six months to complete and will seat 700 people. It will provide 15,000 square feet of floor space.

The congregation was organized in 1930 with 34 members and has been meeting in a church building that was sold recently to the First Christian church of Yucaipa.

From left to right are: E. K. Robinson, building inspector and chairman of the church building committee; Jim Holden, chamber of commerce president; S. Wesley Break, supervisor of the third district of San Bernardino County; Don Rasmussen, architect; E. W. Dunbar, former associate secretary of the General Conference; Evangelist J. L. Shuler; H. E. Schneider, conference treasurer; Erwin Rueb, local elder; and Lawrence Scott, pastor.

LAWRENCE SCOTT



The proposed Ooltewah, Tennessee, church.

The church will be built on a ten-acre plot near Interstate 75. Its plan will closely follow one prepared by the Southern Union Church Development Service.

According to Elder Thurmon, \$29,000 has already been raised. Of this \$15,000 was in donations from charter and individual members, and \$14,000 was given by the Collegedale congregation.

The Ooltewah church is the third such project to be sponsored by Collegedale members. Other churches have been organized at Apison, Tennessee, and Ringgold, Georgia; they also have new sanctuaries. The Collegedale church also sponsors the Birchwood mission.

WILLIAM H. TAYLOR
Church Public Relations Secretary

Southwestern Union

BRIEF NEWS

DON F. HOUGHTON, recently appointed pastor of the Gentry, Arkansas, district, reports 28 baptisms as a result of meetings held in Siloam Springs.

L. E. FROOM, former secretary of the ministerial department of the General Conference, was guest minister at the Texas Conference workers' meeting, August 27-31. He gave a series of lectures on the history and the development of our church doctrines since 1844.

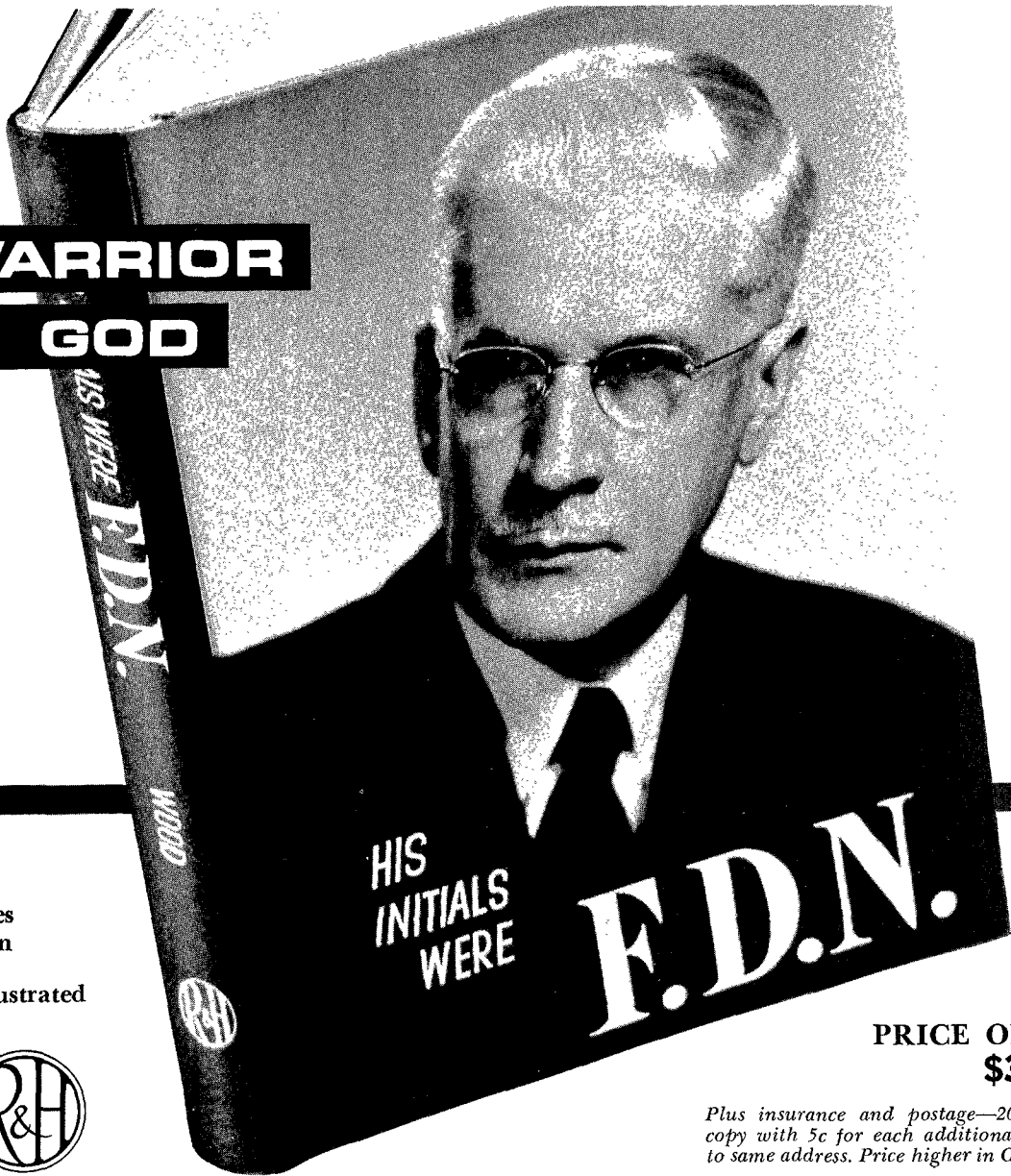
A NEW church has been organized in Siloam Springs, Arkansas, with a charter membership of 54. A three-acre lot has been purchased for the erection of a church building.

THE Denham Springs, Louisiana, church was organized September 9.

A FOUR-WEEK evangelistic meeting in the Fort Worth-Dallas area will be conducted by Eldon Walters, union ministerial secretary. This meeting will coincide with the It Is Written television program now being seen over WBAP, channel 5. A large

(Continued on page 30)

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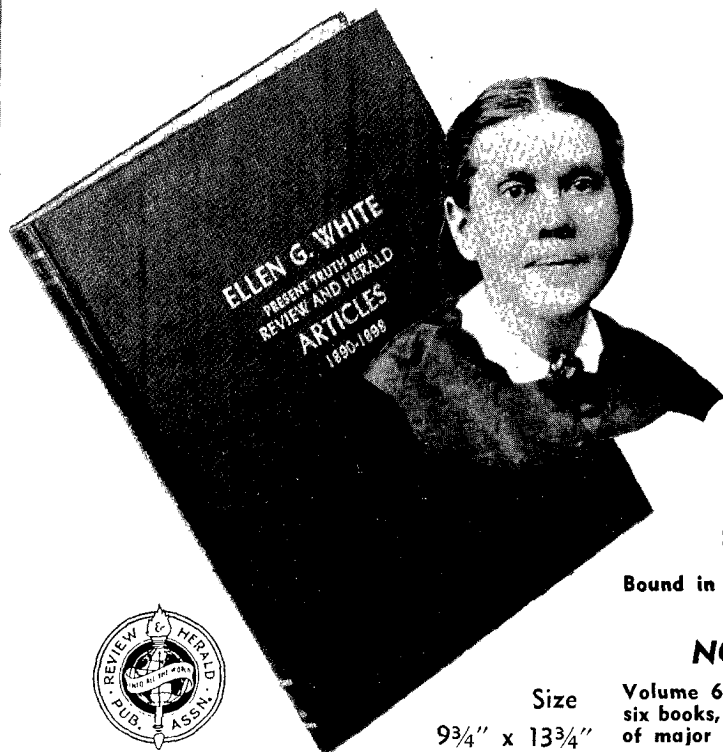
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—J. ERNEST EDWARDS, Secretary, Lay Activities Dept.
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(Continued from page 24)

number of persons have called in for books and literature. An evangelism field school will be held in connection with the meeting.

J. N. MORGAN, Correspondent

Andrews University

University Prepares 453 for Service Here and Abroad

In ever-increasing numbers Andrews University is sending out graduates to serve in various parts of the world field.

This past spring and summer, 453 students received degrees from the three divisions of the university—the college, the school of graduate studies, and the Theological Seminary.

Teaching stands first in occupational choice, with 171 of the graduates entering that field. Forty-three graduates have been called to positions as pastors or are serving internships. Forty-two will be engaged in miscellaneous Adventist employment.

Eighty-four persons are continuing studies on the graduate level, 46 in Seventh-day Adventist schools.

Denominationally employed graduates include the following offices other than teaching and preaching: assistant treasurer, MV secretary, literature evangelist and assistant pastor, sanitarium and hospital employees (chaplain, accountant, administrative assistant, and miscellaneous), publishing department employee, assistant manager of book store, academy farm manager, superintendent of education, Sabbath school secretary, ministerial and radio-TV secretary, vocational rehabilitation counselor, and others.

The first recorded graduating class for Andrews (1908) had three graduates. Ten years ago (1957) the degrees given numbered 85; five years ago (1962), 251; and in 1967 that number has practically doubled.

Church Calendar

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
(Campaign dates Nov. 18, 1967-Jan. 6, 1968)	
Ingathering Campaign Promotion	December 2
Church Missionary Offering	December 2
Thirteenth Sabbath Offering	
(Central European Division)	December 23

Church Calendar for 1968

Soul-winning Plans and Projects	January 6
Church Lay Activities Offering	January 6
Liberty Magazine Campaign	January 13-20
Religious Liberty Offering	January 20
Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3

Review and Herald

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

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F. DONALD YOST
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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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OF WRITERS, ARTICLES, AND MISCELLANY . . .

The Faith and Order Commission of the World Council of Churches held its triennial meeting in Bristol, England, July 30 to August 8 this year. Attending was Earle Hilgert, vice-president for academic administration of Andrews University, a member of the commission. On pages 4 and 5 is his first of two articles reporting to the readers of the REVIEW the proceedings of the meeting. Because of their understanding of prophecy, Seventh-day Adventists are interested in ecumenical developments. Dr. Hilgert is a graduate of Walla Walla College and holds M.A. and B.D. degrees from the SDA Theological Seminary and a Doctor of Theology degree with a major in New Testament from the University of Basel in Switzerland. He has taught at Philippine Union College, Manila; Lodi Academy, California; and the SDA Theological Seminary. His training and experience qualify him to give us a careful analysis of the historic Bristol meeting.

Taking as his title the theme of the General Conference held in San Francisco in 1962, *We Have This Hope*, Russell H. Argent shows that Seventh-day Adventists have an answer to the despair that is afflicting modern man (see page 6). Mr. Argent was born in England and received his B.A. degree from Columbia Union College and his M.A. degree from George Washington University. He is at present

assistant professor of English at Columbia Union College. Prior to his employment by the college he served as editorial assistant to the National Education Association in Washington, D.C., and as reference assistant in the District of Columbia Library and the Library of Congress.

Does it matter whether we sing all the stanzas of a hymn in our Sabbath services? In one case it did. Don't miss Theodore Carcich's "Keep Them Singing, Lord!" (page 10).

One of our friends recently sent us the following quotation from *Church and Home* magazine: "The best possible official magazine for any denomination is an absolute essential. No church group of repute tries to do without it. There is no other way of cultivating broadly and deeply and constantly our common devotion and service. No other agency of a church can reach so many people with so much information and inspiration at one given time. . . . Church members and congregations who do not subscribe, or subscribers who do not read, detach themselves to that extent from the fellowship; they are comparable to nonsupporting names on the local church roll."

Our purpose in publishing this quotation is rather transparent—we want every Seventh-day Adventist to subscribe to the REVIEW—now, while the special, low price is in effect.

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News of Note

Grand Ledge Academy Dorm Gutted by Fire; No Injuries

Fire severely damaged the girls' dormitory at Grand Ledge Academy, Michigan, October 1. No one was injured.

According to Principal C. L. Newkirk, no one was in the building when fire broke out about 9:00 A.M. Sunday morning. The school family was having a weekend outing at Scott Lake, an SDA youth camp.

Equipment from five surrounding communities responded to the alarm, but the interior of the building was gutted. The stone superstructure remained standing. Cause of the fire was presumed to be electrical, pending further investigation.

E. N. WENDTH

Adventist Welfare Units Serve Stricken Flood Area

Adventist relief services were asked by the Red Cross to handle clothing distribution following the disastrous sweep of Hurricane Beulah through the Rio Grande Valley of Texas and Mexico.

Damage to church properties in the area was relatively light, and no Seventh-day Adventist was injured.

A telegram from G. C. Dart, Texas Conference president, reports, "The hurricane ripped off roof of elementary school at Weslaco, Texas, and light water damage done to gymnasium of Valley Grande Academy. Damage to church property under circumstances extremely light."

The Southwestern Union Conference has appropriated \$4,000, and SAWS, the Seventh-day Adventist Welfare Service in Washington, sent \$6,000 for the purchase of needed supplies. George Schram, of the Southwestern Union, and Woodrow Larson, of Texas, are in charge of Adventist relief operations.

Six vanloads of more than 60 tons of clothing and blankets have been distributed in the stricken area. Two other vans were reported to be arriving from Florida and California. The Southeastern California Conference is sending in supplies by air. Six distribution centers are in operation.

C. E. GUENTHER

New Multi-ethnic Reader Ready for First-graders

The newest elementary textbook in the multi-ethnic series, to be used during the second half of the first grade, is now available. Titled *More Friends to Know*, it is the latest reader produced by the textbook section of the Department of Education of the General Conference.

Miss Ethel Young, editor of the Reader Area—a part of the textbook section—together with her assistants, is continuing to work on still other volumes of the series up to and including the third grade.

Work has also been initiated on developmental readers for the seventh and eighth grades. These are to be ready for use in the church school system within the next two or three years.

WALTON J. BROWN

Death of H. T. Elliott

Elder H. T. Elliott, former associate secretary of the General Conference, passed away September 26 at the Washington Sanitarium, Takoma Park, Maryland. He had been hospitalized for several weeks with a broken hip.

Elder Elliott began his denominational service in 1908 as a church school teacher in Wisconsin. He was preceptor and later principal at Bethel Academy, and for two years MV secretary of the Lake Union Conference. In 1922 he was called to the General Conference Missionary Volunteer Department as an associate secretary;



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

SAN SALVADOR—Twenty-five per cent of the 36 million children of school age in South America do not attend school, according to a report prepared for the 19th Inter-American Congress on Catholic Education (Jan. 4-11).

GENEVA—Dr. C. I. Itty, associate secretary of the World Council of Churches' Youth Department, reported here after visiting Cuba that Protestants in Cuba are enjoying freedom of worship. "In one case the government provided labor for the construction of a new rural church building." Dr. Itty observed that about 30,000 Protestants are believed to be in Cuba, but their number is declining because of emigration to the United States.

DE KALB, ILL.—A Negro has been named to the second highest office of the Methodist Church in Chicago and northern Illinois by Bishop Thomas S. Pryor. Dr. Harry B. Gibson, the first Negro to serve second to the bishop, will be chairman of the seven district superintendents who make up the bishop's cabinet.

OTTAWA, ONTARIO—Presbyterian delegates took a stand in favor of the abolition of capital punishment at the recent General Assembly of the Presbyterian Church in Canada. It rejects capital punishment on moral and ethical grounds.

in 1930 he became our world youth leader. From 1933 until retirement in 1958 he was an associate secretary of the General Conference.

His service spanned a full half century. As an elected GC worker, he served longer at headquarters than anyone else in our history; and his 25 years as associate secretary is also unequalled.

D. W. HUNTER

Progress Report Received From New Caledonia and Fiji

"About 230 people gathered recently for the dedication of our new church, the first on the Island of New Caledonia, in our French territory," writes L. C. Naden, Australasian Division president, following an itinerary in the Central Pacific Union Mission. "Things are moving well in our French territory."

"In Suva, Fiji," he continues, "I discovered that the young Bible teacher sent out to the Fulton Missionary College last year was engaged in a full-time evangelistic campaign. He had 12 ministerial students with him, and the latest report which came in a couple of days ago reveals that 116 people have decided to keep the Sabbath. Among them was the leading radiologist, a well-educated Fijian man from the medical school in Suva. He was worshiping with our people last Sabbath."

THEODORE CARCICH

GC President to Visit Servicemen in South Vietnam

The General Conference president, Robert H. Pierson, will be the principal speaker at a weekend of special meetings for Adventist servicemen in Saigon, Vietnam, December 1-3. These meetings will be at the Viet Nam Mission compound, at 230 Chi-Lang, Phu-Nhuan, Saigon.

Not all servicemen in Vietnam are able to get passes to travel to Saigon, but many can do so if notified early enough to make the needed arrangements. Parents and friends of servicemen are urged to pass this information along to them.

CLARK SMITH

Field Schools of Evangelism Bring Hundreds into Church

More than 400 persons have already been baptized as a result of the ten field schools of evangelism that Andrews University conducted this summer in various parts of the United States.

In addition, great interest has been reported from the field school of evangelism conducted in Korea by Elder Bruce Johnston, of Southern Missionary College. There nearly 400 decisions were made for the third angel's message.

The field school of evangelism offers ministerial students in the senior colleges and in the Seminary an opportunity to engage in soul-winning work under the guidance of successful evangelists.

N. R. DOWER