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Life for modern man

The Bible

John Wycliffe and the First English Bible

By ALWYN R. FRASER

IN 1611 the Bible translation committee appointed by the English king, James I, at the Hampton Court Conference in 1604, presented their sovereign with a volume that has come to be known as the King James Bible. But the origin of this precious book, which is used today by millions of English-speaking Christians the world over, is not to be found in the seventeenth century. Indeed, the translators in their Epistle Dedicatory in the front of the Bible referred to the work of "many worthy men who went before us."

The honor of being the first to present the entire Scriptures to Englishmen in their mother tongue goes to John Wycliffe, a parish priest of Lutterworth. Born in Yorkshire almost 200 years before Luther nailed his epoch-making theses to the church door at Wittenberg, Wycliffe shared many of the ideas of the later Reformer, including his love of the Scriptures. Both were dissatisfied with the teachings and corrupt practices of the contemporary church. The fourteenth century was a critical time for Christendom. The papacy's stock fell dramatically in Western European countries during the long period of foreign residence by the popes at Avignon, France (1309-1377). With many others, Wycliffe was sickened by the unedifying spectacle of two rival popes struggling for the position of supreme authority in an ecclesiastical organi-

zation that showed a greater preoccupation with secular affairs than with preaching the gospel.

Wycliffe was educated at Oxford University, where he remained as a philosopher and theologian of considerable reputation, receiving his Doctor of Theology degree in 1372. The respect that his acknowledged academic ability carried was an excellent shield against which the shafts of clerical derision fell harmlessly. The contemporary church was the subject of earnest discussion among Oxford's scholars, and Wycliffe was one of those who felt that all was not well and one of those who was not afraid to let his views become known. Indeed, he stands as an important figure in that stream of criticism within the church which resulted in the great work of reconstruction achieved by the sixteenth-century Reformation. His clear denunciation of the doctrinal errors of the Catholic Church was based as much on thorough Bible study as it was on practical observation. Many of the beliefs of the sixteenth-century Reformers such as Luther and Calvin had been enunciated by Wycliffe. Modern historical research has shown that Wycliffe did not overstate his case against the declining spirituality of the medieval church.

The Need Perceived

It was the nature of his theological beliefs, rather than his observations, that led Wycliffe to perceive the need for a translation of the Bible into the language of the people. Briefly, he disagreed with the orthodox belief that the church should act as an intermediary between a man and his God. This relation, his study led him to declare, was personal, and it was the responsibility of each individual to know

and observe God's law. Once the mediating human priesthood was replaced by a priesthood of all believers, it was essential to give the Word of God to men in their own tongue so that they could hear and read it for themselves and let it speak directly to their hearts.

The Bible in Wycliffe's day was an infrequently read volume. Latin Bibles were available in England, but they were confined to the learned and rich, where, in general, they remained on their library shelves undisturbed.

How often history has shown us that a spiritual reformation is closely associated with the rediscovery of the truths of the Sacred Word. The reformation achieved in Israel through the use of the "book of the law" in Josiah's reign (2 Chron. 34) provides the classic example of the powerful influence of God's Word. In common with the Reformers of the sixteenth century, Wycliffe believed that the strongest basis for religious beliefs was the Bible. His book *On the Truth of Sacred Scripture* (1378) emphasized that for doctrine and Christian life God's Word, not the historic pronouncements of the church, was the court of final appeal. The Bible was not a volume for the clergy only; it contained precious gems of truth that he desired to share with the spiritually poor of his time.

Forced to leave Oxford in 1382, when the church put pressure on the university to curb his influence, Wycliffe retired to Lutterworth, where he spent the remaining years of his life. There he began the work of translating the Bible into English, using as his base the Latin Vulgate Bible used by the medieval church, for scholars, even of Wycliffe's standing, were unacquainted with the original Biblical languages. Interest

in Greek and Hebrew and the availability of the Scriptures in those languages had to wait until the humanist revival of new learning in the next century.

The task was gigantic. In the first place, it was a pioneer effort. There had, of course, been translations of the Psalms and the Gospels into English, but this was the first time a complete English translation had been attempted.

The Christian historian who heeds Ellen G. White's advice to "study the workings of Providence in the great reformatory movements" (*The Ministry of Healing*, p. 442), cannot fail to see the evidence of the divine hand in this attempt to provide the people with the Sacred Word. It was

a most opportune time for the Bible of a Wycliffe New Testament produced about 1420. Imagine, a volume almost five and a half centuries old! I marveled at the neatness of the script, though in style fifteenth-century handwriting differs considerably from that of the twentieth. The text was written on vellum, the predecessor of paper, and was arranged in two columns to each page. There were, of course, no verse divisions, for this development was not introduced until the Geneva Bible of 1560.

I admired the beautiful floral motifs in the ornamentations beside the text; the colored initial letters of each book; and the decorative borders of gold that adorned many

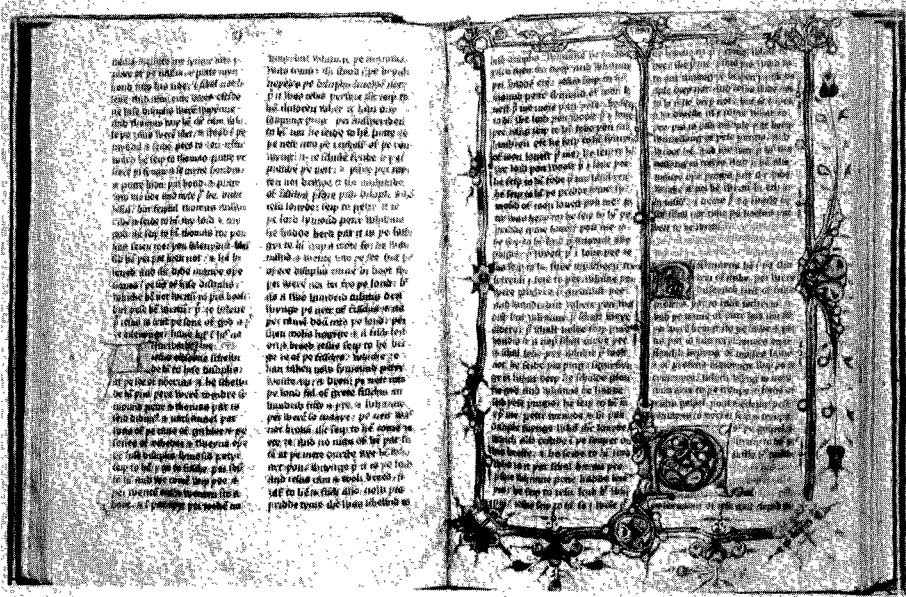
people and distributing the Scriptures.

It is not possible to say with certainty how much of the actual work of translation was done by Wycliffe himself, and the question is not really important. What is undeniable is that he provided the initial inspiration and the continuing drive to carry through this tremendous task. In his sermons, which were in English, he used long passages of Scripture, especially from the Gospels, and therefore it would not be surprising to find many of his translations of the Latin Vulgate incorporated in the new work. In a matter of such importance it is not difficult to envisage Wycliffe closely supervising this precious project at Lutterworth and in his enthusiasm taking part in the work itself. Archbishop Arundel placed the responsibility for the new work squarely on Wycliffe. "That wretched and pestilent fellow John Wycliffe, of damnable memory, that son of the old serpent, the very herald and child of anti-christ," he complained rather picturesquely to Pope John XXII in 1412, "... to fill up the measure of his malice, he devised the expedient of a new translation of the scriptures into the mother tongue."

A Dangerous Task

The task was also a dangerous one. Many of those who contributed to the translation and distribution of the Scriptures did so at considerable personal risk. Wycliffe's main helpers, Nicholas of Hereford and John Purvey, were several times imprisoned in a church-inspired attempt to stifle the production of God's Word at its very source. During the early years of the fifteenth century the church authorities became alarmed at the spread of new beliefs that they attributed to the availability of the Wycliffe Bible and the preaching of the Lollards. In 1401 Parliament was successfully urged to pass an act for the burning of heretics, and the Lollards were specifically mentioned as a hated sect. Some of those who were closely associated with this pioneer move to provide Englishmen with the Scriptures in their own tongue perished at the stake for their efforts, often with the hated Volume tied around their necks. At the Synod of Oxford (1408) the church prohibited the translation of the Bible into English without prior approval, because it was "dangerous to translate the Holy Scriptures out of one language into another."

But the progress of Wycliffe's beliefs and the distribution of the Scriptures could not (To page 7)



BRITISH & FOREIGN BIBLE SOCIETY, LONDON

The Wycliffe Bible was the first complete translation of the Scriptures into English.

to appear in English, since this language had recently replaced French as the language of the court and was being taught in schools.

A second point worth observing concerns the amount of sheer manual labor involved in producing such a huge volume. The great service that Johann Gutenberg was to render mankind by his invention of printing lay three quarters of a century in the future. William Caxton, who produced the first book printed in England, was born four decades after Wycliffe's death. Each Bible had to be written carefully by hand and was regarded as a work of art, as well as of literature.

A Handwritten Bible

On a recent visit to the library at the headquarters of the British and Foreign Bible Society in London, it was my privilege to turn the pages

pages—all well-executed examples of the customary embellishments of early illuminated books. I wondered about the identity of the Bible-loving scribe who risked the anger of church authorities and the death penalty inflicted so cruelly by the state, to produce one more volume of the Scriptures. It took one man approximately nine months to make a copy of the whole Bible. We do not know how many Bibles or sections of Bibles were produced, but it is thought that there are now more than 150 copies of the Wycliffe Bible in existence.

A third problem concerned the circulation of the finished product. Wycliffe and his associates made use of a growing number of followers, known as Lollards. These were itinerant preachers, who, dressed in their russet-colored gowns, traveled over the English countryside teaching the

By ROBERT H. PIERSON

Opening address to the 1970 Autumn Council,
Wednesday evening, October 7.

12 MAJOR OBJECTIVES

THIS is the first Autumn Council since the General Conference session, and this meeting should set the tone for the next five years. At the first Autumn Council following the session in Detroit four years ago, the call for revival, reformation, and evangelism went out from this sanctuary and it found its echo all around the world, and under the blessing of God it had a great deal to do with setting the tone for the past quadrennium.

Now we find ourselves four years nearer the coming of the Lord, four years nearer the close of probation, four years nearer the end. So that which we do during the course of the next ten days is even more urgent than what we did four years ago. I believe we need some goals, some objectives, and then we need to keep our eyes on those goals and objectives and move forward in an effort to achieve them.

When I talk about the future, I do not believe we need to be ashamed of the past. Sometimes there are voices that downgrade what the church has done. But any movement that within the lifetime of Seventh-day Adventists now living has expanded its work from preaching in one language to preaching in 1,067 languages, has been blessed of God. In addition to this, hundreds of schools, medical institutions, and publishing houses belt the globe, and churches are scattered in every land. We have nothing of which to be ashamed.

On the other hand, I do not believe that we have anything of which to boast except in Christ Jesus. The work should have been finished and Jesus should have come ere this. We should not be satisfied with that which has been accomplished, but it should be a challenge to us for the future. When any worker in the cause of God is content with his own relationship with the Lord, with his own Christian experience, or that which he has achieved in his work, he has lost to a great extent his value in the sight of God.

Twelve Important Goals

With this in mind, let me place before you 12 goals that I believe should be uppermost in our minds as we move forward in faith during the days ahead. These goals are not in figures or in dollars and cents. They are 12 vitally important points to keep before us during the course of the next quinquennium.

1. *Lift up Jesus before the world and before our church members.* There is nothing of greater impor-

tance in our preaching and living than to hold Jesus high before those to whom we minister. The Saviour Himself said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The servant of the Lord said: "I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross of Calvary. This is to be the theme of every discourse."—*Sons and Daughters of God*, p. 221.

It was on the magnetic power of the cross that Jesus pinned His hopes. Jesus was right, because love will live long after might and power and force and plans and programs and promotion. After all these things are dead, the power of the love of Christ will live on.

When Joan of Arc knew she had been betrayed to the stake by the leaders of her own people, she looked at them and said, "I will go out now to the common people and let the love in their eyes comfort me for the hate in yours. You will be glad to see me burned, but if I go through the fire I will go through to their hearts forever and ever."

Similarly, Jesus' death upon the cross took Him into the hearts of men from every age, and from every land, forever. You and I need to lift up the Prince of love in our preaching, and most of all in our living.

Mission of the Church

2. *Keep in sharp focus the unique mission of the church and its institutions.* Too many Seventh-day Adventists have forgotten, if they ever fully understood, just why they are here. We are not here just as another church, but we are here with God's message, in God's hour, to prepare a people for the coming of God's Son in the very near future. Unless we keep our vision clear in this respect, we have failed to grasp the genius of the Advent Movement.

Let's remind our people why we are here, that we operate medical institutions to point men and women to the Great Physician, that we operate educational institutions to turn boys and girls and young men and women to the Master Teacher.

It was Reinhold Niebuhr, one of the great contemporary theologians, whose analysis indicated that a second generation of believers rarely holds its inherited convictions with a fervor equal to that of its fathers, who fashioned them in the heat of conflict. Isolation of the community from the world is difficult. Compromise sets in. Revivalism gives way to formalism

and liturgy. It is a sad story—birth, convictions, zeal, conflict, sacrifice, toleration, acceptance, forgetfulness, compromise, conformity, death. This must never happen to the remnant church, which was called into existence to bear the truth in this last day of earth's history.

Revival and Reformation Re-emphasized

3. *Re-emphasize and follow through on the call to repentance, revival, and reformation.* This must be our program until the Lord comes! This is our most important single objective for the quinquennium. May the Spirit of God do for us inside the church that which needs to be done. The servant of the Lord says: "If Satan had his way, there would never be another awakening, great or small, to the end of time."—*Review and Herald*, March 22, 1887.

I am glad that this is not the end of that statement. It goes on to say, "Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth."—*Ibid.*

Then that statement from *The Great Controversy* with which all of us are familiar: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times."—Page 464.

I am glad for this assurance that revival and reformation are coming. There is no question about it. Reports from around the world indicate that the Spirit of God is even now at work.

This past week I received a letter from a layman in Australia. It was a very interesting letter, and I would like to share one sentence with you. It struck a responsive chord in my heart. It said, "Why don't you begin the revival in the General Conference?"

Yes, why shouldn't it begin with the General Conference? Why shouldn't it begin with me, with you? I am sure that the Holy Spirit has shone into all of our hearts and we want the experience that the Lord desires us to have. Revival and reformation will never come until you and I have seen the Lord on the cross of Calvary, and, realizing that our sins placed Him there, our hearts are broken in repentance. It must start with us as leaders.

4. *Give pragmatic and persevering attention to discovering solutions to outstanding problems before the church at this time.* Here in North America we have problems—financial,

organizational, spiritual. The cost of operation is rapidly escalating in our conferences and institutions. Enormous amounts are required for capital improvements. The inner cities have needs. These are very real, and we must not ignore them. Some of our conferences and unions are rebuilding hospitals, and updating college campuses. Then, of course, there is the responsibility of maintaining a world program, which to a very great extent rests upon this great continent of North America. One of the greatest rewards that should come to us as leaders here in North America is to see what has happened overseas during the course of the past century as a result of the dedicated commitment and support of this division. Problems are compounded by a slowdown of economy here in America. So there are many demands on the Adventist dollar.

As we give attention to discovering solutions to these problems, we must clearly outline our approaches and decide upon priorities. We must place the most important problems first, set target dates, and perseveringly stay by until we find God's answer to our needs. It is going to require much praying and a lot of perspiration. Miracles are not plucked out of thin air. Miracles are made of brains and brawn and courage.

I was in a pastor's home recently and noticed a plaque on his wall. It said, "It is surprising how my luck increases when I work hard." So let us join our hands, forgetting individual interests, putting them aside for the greater goal of working for the good of the whole here in this great continent.

5. *Maintain an unswerving commitment to sound fiscal policies and efficient operation of church business.* It is a temptation to overextend when money flows freely. We must keep in mind the need for conscientious operating and not embark on projects that are not carefully funded. I hope in some way we

can reduce the number of large meetings that we hold, and look carefully at the cost of travel and accommodations. Often our office expenses, including our telephone bills, may be too high. We should plan wisely in the transfer of workers. Moving expenses are costly. In some cases moves may have been unnecessary. If we keep in mind the source from which these hard-earned dollars come, we will be more thoughtful in spending them. There are many other things that we might mention in connection with efficient operation of our church business.

One Million New Members

6. *Give unprecedented emphasis to soul winning in every phase of church activity, with the aim of adding one million fully converted new members.* As you have heard me say many times, there is no program in the General Conference to rush people into baptism. It will count nothing if you get people into the church but don't get them into the kingdom. With God's help I believe we can reach one million fully converted new members during the next quinquennium. It is going to take every worker, every member, every department, every institution, every conference, every person, in soul-winning endeavor.

At a time when we ought to be majoring in a great evangelistic thrust, some disturbing trends are evident in statistics that recently came to my desk. I think you will be surprised. Forty per cent of the total working force of the Adventist Church is involved in teaching Adventist children. I believe this is evangelism too. I am not discounting it. Another 30 per cent are engaged in medical work. That takes care of 70 per cent already. Administration or departmental positions account for 13 per cent, and a small percentage engage in other activities, which leaves only 10 per cent in pastoral work, and fewer in evangelism.

One Step Home

By

NICHOLAS LLOYD INGRAHAM

That my whole life may advertise the best
Of Christian piety and good behavior,
Each day at dawn I solemnly request
The mercies of a sin-forgiving Saviour.

Each morning I present my plans to Him,
Who argues my defense before the throne
Of God; may He approve, discard, or trim
Them all so they can be as if His own.

Dear Jesus, guide my feet along the way,
So keep my soul and body in repair
That should the Father call me home today,
Another normal step would take me there.

Here in North America for every evangelist or pastor, we have .89 administrators or departmental leaders. That is excluding the General Conference staff. If we counted the General Conference staff it would work out to just about one for one in North America.

In the world field we have for every evangelist or pastor .97 who are engaged in office or departmental or administrative work. Looking at these statistics, one might wonder whether we have made adequate provision for the actual work of the conversion of non-Adventists.

We would not wish to insinuate in any way that our wonderful educational work is not evangelical, or that our medical work is not a soul-winning agency, or that administration is not necessary. All of these agencies are contributing in a strong manner to our over-all church program. I bring this to you as a trend on which I believe we should keep a close watch.

Evangelism in North America

The only reason for our existence is to share our faith and help others find the Lord Jesus Christ and prepare for His coming. One of the most thrilling things that is going to come out of this council is a program of evangelism for North America that will include every union, conference, institution, church, and member. It will stir every person in this room when it is brought before us.

As we think of our world task, we need to keep in mind that only 20 per cent of the world population is Christian. While this is so, 90 per

cent of all Adventist converts have some Christian background. Now, what does that indicate? That we have a tremendous non-Christian challenge! And a good share of it is right on our own doorstep.

It is estimated that 1.6 billion people have never even heard the name of Christ! That is eight times the number of inhabitants who lived in the days of Paul.

Then there are the "post-Christian" lands—the Western world where because they have turned so far to secularism and the social gospel there is little that Jesus or Paul would recognize as the gospel.

I was asked by workers in two or three European countries whether we have any literature for atheists. The first time I heard the question I thought it rather strange. But evidently a good share of the post-Christian world probably falls into this category.

In the United States we can no longer count on people being Christians or acquainted with the Bible. And we must realize also that 40 per cent of the world is illiterate. And there is also the challenge of the new thrust by non-Christian religions.

We must have some plan to enter doors as quickly as they open, having a flexibility in our approach. The servant of the Lord says: "It is the very essence of all right faith to do the right thing at the right time."—*Testimonies*, vol. 6, p. 24. We are also told, "If His people are watching the indications of His providence, and stand ready to cooperate with Him, they will see a great work accomplished."—*Ibid.*

7. *Encourage the spirit of sacrifice in every aspect of individual and institutional life.* My heart thrilled during the 1966 Autumn Council when Theodore Carcich stood up here and inspired us with his challenge. We all responded and that year we had the greatest Week of Sacrifice Offering in our history. But we should not need to have someone get up and challenge us. The love of Christ and the knowledge of the times in which we live ought to challenge us as leaders sacrificially to participate in this year's Week of Sacrifice and so set an example.

Someone wrote to me not long ago and said, "The only place I find sacrifice in my church or in my community is on page 744 of *Webster's New Collegiate Dictionary*." In our personal living, in our homes, in our traveling, in our cars, and in all that we do, let us practice sacrifice.

Evangelizing Unentered Areas

8. *Establish some SDA presence in every country, province, and major city yet unentered by the third angel's message.* "Go . . . to everyone, everywhere" (Mark 16:15, L.N.T.).* The command is all inclusive, and yet we have many unentered areas of earth. I would like to challenge every division, every union, and every conference to a well-defined plan to get into these unentered areas during the next quinquennium. In a time when we should be pushing back our frontiers and spreading out, there are about 30 per cent of the Seventh-day Adventists in North America living in California, especially in the southern part. There are other concentrations in Michigan and in the Washington-Baltimore area.

At this same time, 44 per cent of the General Conference budget is spent on capital investment, and about 90 per cent of the \$300 million investment in school buildings is here in North America, 10 per cent overseas. Perhaps we need an agonizing reappraisal of some of our financial policies.

Recently I read these words: "Many missionary societies are no longer sure of who they are or what their task is. Some of their leaders say one thing and some another."—DONALD MCGAVRON, in *Christianity Today*, May 8, 1970, p. 10. We need to roll back the frontiers and reach out and establish some presence in every country, every province, every major city that is yet unentered by the third angel's message.

9. *Devise new methods to give unprecedented circulation to denominational literature, particularly our*

* From *The Living New Testament*, Tyndale House Publishers, Wheaton, Illinois. Used by permission.

FOR THE YOUNGER SET

So Much Responsibility

By INEZ BRASIER

DARLENE lived next door to Dora. One afternoon she came to play with Dora. First they tiptoed very quietly into mother's bedroom to look at Dora's baby brother asleep in his bed. Then they tiptoed outdoors to the big play-house.

They talked about their pet kittens and their little birds.

"My Mrs. House Wren does *not* like my kitten," Dora said. "She scolds and scolds when my kitten is on the porch where her nest is. Father says I must never, never let her on the porch. And he says that is my very own responsibility now."

"I know about that," said Darlene. "My kitten is my responsibility too. Mother said so. I have to keep my kitten on the porch *all* the time so she can't chase my Mrs. Robin. I have to keep her there so she can't chase the

robin children." Darlene set a pretty little cup on the small table.

"My baby brother is my responsibility too. I'm quiet in the house so he can sleep. I sing to him so he won't cry when mother is busy," Dora said.

Darlene went home. She shut the porch door carefully so her kitten could not leave the porch. The robins did not like her kitten. They scolded when they saw it.

Dora went up her porch steps. She very carefully closed the door so her kitten could not get on the porch. Her Mrs. House Wren would not like that. And she did not bang the door, for that would scare the little wrens. And she did not bang the door, for that would waken her baby brother.

Darlene had so much responsibility. So did Dora. She had so much responsibility too.

church paper and our missionary journals. God says, "My word . . . shall not return unto me void" (Isa. 55:11). Many conversions are traced to the reading of a book or a magazine. Our army of literature evangelists should be doubled or tripled, with qualified, competent, and dedicated men and women. Some evangelical preachers are blanketing the world with their literature. Perhaps we need a new approach in some of our publishing concepts. The REVIEW AND HERALD should be in every Seventh-day Adventist home. We have some plans to present during this council that will mean one more step in that direction. The magazine is one of the great unifying instruments the Lord has placed in this church to help keep us together in a divisive age!

Economy and Efficiency

10. Give in-depth study to organizational structures of our church, with the view to operating more economically and more efficiently. There is no question but that God, through His chosen messenger, played an important role in the organization of this church more than a century ago. It has been 70 years since the last major organizational change was made. Since that time there have been great advances in the fields of technology, transportation, communication. Distances are no longer a major barrier. Youth from California travel easily to attend college on the East Coast. Administrators can travel from one part of the conference or union quickly by plane or automobile.

We need to study carefully where there may be duplication of effort in administration, departments, and institutions. Surveys in some of these areas are under way at the present time. The next year may reveal some very interesting facts that will guide us in future planning. In all of our planning it is imperative that we maintain a closely knit unity in our organizational relationships. The spirit of independence so prevalent in the world about us must not creep into the church. Only through close cooperation and counsel between the local church and the conference, between the conference and the union, between the union and the division, between the division and the General Conference, will we be able to present a united front to the world and accomplish the task that has been entrusted to us.

11. Establish a clear denominational identity with the public. We challenge our public relations people, who are already doing a good job, to achieve even greater accomplish-

ments, so newspapers, radio, television, and institutional and church signs will speak clearly of our wonderful message. Do not be ashamed in any way to use the name Seventh-day Adventist. It is a God-given name with a message. We are to keep it before the public.

Community Image

Our image in the community is ever to be that of a church with a mission—but most of all, the image of born-again Christian members of the community, seeking to make our area a happier, healthier, better place to live. Seventh-day Adventists should always stand for honesty and integrity of character. It is our privilege always to exemplify the Spirit of Christ!

12. Make the absolute commitment to God that is represented by Paul's statement, "This one thing I do." God is calling members and workers alike to a renewed commitment to a finished work in our generation. Can we give less than the dedicated pioneers of this movement? Shall we not, rather, by God's Spirit recapture the spirit of those intrepid men and women of God who, possessed with a holy zeal, proclaimed boldly this blessed truth with power?

Recently I was reading the commitment made by a member of a growing, aggressive political party. Speaking of his party, he declares, "It is my life, my business, my religion, my hobby, my sweetheart, my wife, my mistress, my bread and meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens, as time goes on. I'll be in it the rest of my life. . . . I evaluate people, books, ideas, actions, according to the way they affect my party's cause and by their attitude toward it. I have already been in jail because of my ideas, and if necessary, I am ready to go before a firing squad for my party."

Unreserved Commitment

What commitment! Can we who have the living oracles of God in our hands do less? Shall we not pray that the Lord will enable us to recapture the spirit of the pioneers and give ourselves as members and workers wholeheartedly to this great cause? No sidelines, no diversions. "This one thing I do"!

God grant us the spirit of the men and women who laid the foundation of this movement, the spirit of zeal that possessed our Saviour when He declared, "My devotion for your house, O God, burns in me like a fire" (John 2:17, T.E.V.).† With such a spirit and with the help of

our God we can and must move forward to a finished work in our generation. ★★

† From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.

JOHN WYCLIFFE AND THE FIRST ENGLISH BIBLE

(Continued from page 3)

be halted merely by severe legislation. A papal council at Rome condemned Wycliffe's works in 1413, while at the Council of Constance, two years later, he was posthumously branded a heretic. The final act of ecclesiastical revenge came 40 years after his death, when the church unceremoniously exhumed his bones, burned them, and cast the ashes into the Swift River at Lutterworth.

Thomas Fuller's famous evaluation of Wycliffe's influence has become woven into the tapestry of English church history: "This brook hath conveyed his ashes into the Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over."

Despite the church's prohibitions, copies of the Wycliffe Bible continued to be made and circulated, and the Word of God found entrance into many an English home and heart, high and low. With true evangelical vigor, Wycliffe's disciples moved through the countryside distributing both the Scripture and its message. Farmers, we are told, in their eagerness to secure a page or more of the Bible, were prepared to exchange a load of hay or other produce, some even for the loan of the precious manuscript. Even in this brief survey of the historical record, we can detect the workings of God's Spirit as, through the legacy of Wycliffe and his followers, persons were led to a deeper knowledge of Christ as revealed in His Word. Cracks in the papal structure began to appear under the hammer blows of the Wycliffe Bible.

But the mighty changes of the Reformation were far in the future. If the Reformation marked the dawn of man's discovery that the way of salvation could be found in the Bible rather than in the unscriptural pronouncements of the church, then John Wycliffe, by his attempt to make God's Word more readily available, can rightly be seen as "the Morning Star." (Next week: William Tyndale: A Martyr for the English Bible)

Strategy of Diversion

By ARTHUR L. WHITE

IN THE early 1890's John Harvey Kellogg greatly admired Dr. George D. Dowkontt, a New York physician who aspired to a Christian medical uplift work that operated apart from the ties of any particular church. By 1894 more than 82 physicians trained in Dr. Dowkontt's medical college were serving in India, China, Africa, and other parts of the world. Besides, a number worked in America.

Not only did Dr. Kellogg admire the undenominational character of the Dowkontt program, he also was captivated by the organization's terminology. Dowkontt had his International Medical Missionary Society, and Kellogg followed in 1896 with his International Medical Missionary and Benevolent Association. Dowkontt had his journal, the *Medical Missionary Record*; Kellogg instituted the *Medical Missionary*, published in Battle Creek.

Soon after his initial contacts with Dowkontt, Dr. Kellogg, in an article entitled "Fraternity in Missionary Work," set forth his ideas of an undenominational work:

"A hundred could be set to work at once in this country alone. Such missionaries are wanted, *not to engage in proselyting men and women to a creed, not for the purpose of disseminating a doctrine or doctrines, but to help lift fallen men and women to a higher moral level through the alleviation of their physical sufferings, and the amelioration of their physical wants and necessities, working in the spirit of the Master, who gave to His disciples the commission to preach the gospel and heal the sick. In this beneficent work we can fraternize with every man and every woman who is engaged in the work*

of blessing, comforting, and helping fallen and suffering humanity. . . .

"If Christians would only tear themselves away from the narrowness of self and the bigotry of church pride and denominationalism, and devote themselves to earnest work for their fellow-men, each beginning with his next-door neighbor, or the most needy fellow-mortal nearest to him, the gibes of the infidel and the scerner would soon be silenced."—*Medical Missionary*, March-April, 1893.

Dr. Kellogg was determined to remove any form of denominationalism from all medical missionary interests of the church, from the Battle Creek Sanitarium to mission interests in Chicago. Such concepts were bound to be popular with some.

The development of a shift of emphasis from an unmuted, distinctive evangelical objective in all phases of denominational work to a generalized nonsectarian character, was noted in the preceding article. Ellen White's unqualified warning to Dr. Kellogg for his leadership in the changing emphasis may be summed up in her plea: "You were letting go the banner of Seventh-day Adventists."—*Testimonies*, vol. 8, p. 154.

At another time she wrote:

"You were represented to me as a general, mounted on a horse, and carrying a banner. One came and took out of your hand the banner bearing the words, 'The commandments of God, and the faith of Jesus,' and it was trampled in the dust. I saw you surrounded by men who were linking you up with the world."—Letter 239, 1903.

This shift of emphasis by the leader of the Adventist medical work resulted in a decade of crisis. Gradually it became apparent that, consciously or unconsciously, a pattern of diversion had developed. Not only was the mission of the Seventh-day Adventist Church becoming diverted but also human, as well as financial, resources. The future of institutional medical work was at stake.

This diversion from the Adventist purpose was exposed by Ellen White in many messages to Dr. Kellogg and others.

On December 12, 1899, she wrote to Dr. Kellogg:

"God gave you wisdom, not that your name should be magnified, but that those coming to the sanitarium in Battle Creek should carry away with them favorable impressions regarding the work of Seventh-day Adventists and respect for the principles that are the foundation of their work. The honor given you did not come to you because you were righteous above all men, but because God desired to use you as His instrument."—*Testimonies*, vol. 8, p. 181.

Meeting Kellogg's philosophy of undenominationalism head on, she declared: "It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational, in every sense of the word, this sanitarium was. Why are sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the truth that we are living amid the perils of the last days? And yet, in one sense, it is true that the Battle Creek Sanitarium is undenominational, in that it receives as patients people of all classes and all denominations. . . .

"Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, *unembarrassed by confederating with those who have not wisdom to discern the claims of God, so plainly set forth in His law. We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution, for this it certainly is. As a Seventh-day Adventist institution it was established, to represent the various features of gospel missionary work, thus to prepare the way for the coming of the Lord.*"—Letter 128, 1902 (*The Story of Our Health Message*, p. 298).

As to the work in Chicago's inner city, Ellen White repeatedly emphasized the importance of bringing the reported "converts" to an understanding of the requirements of God's holy law.

"In all our work the law of God must be presented, with its far-reaching requirements, to lead men and women and youth to see the need of loyalty to God. *The efforts put forth to rescue degraded outcasts will not be of any avail unless the claims of the law of Jehovah are imprinted on mind and heart.*"—Manuscript 150, 1899 (Oct. 26).

Mrs. White recognized that to emphasize the distinctive soul-saving

*The several articles of this series deal with a highly important topic, one that should be understood by all our members—our responsibility to the cities. To obtain a fair and proper perspective, the reader should keep in mind the total picture as set forth in the four articles of the series and in the editorial, "Adventist Ministry to the Disadvantaged," in the November 5 issue of the *Review*. Italics are occasionally supplied but not severally indicated.

part of the work, making Seventh-day Adventists of those for whom the medical missionaries labored, would not be popular with some:

"These words may arouse discussion, but nevertheless I tell you the truth. I long to have our people move solidly. *They have been more or less harnessing themselves to a work which has no relation to the grand work for this time.* I have carried this burden in agony of soul. . . .

"God forbid that the purposes Dr. Kellogg has in mind should be carried out. *Our work is not to be a divided work.*"—Manuscript 6, 1900.

Her alarm for the turn the great medical missionary work was taking—a turn that would greatly hinder not only its own effectiveness but also that of the church generally—was expressed on December 12, 1899:

"The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His people to take on the features or appearance of the humanitarian work now called medical missionary work. *The means and talents of His people are not to be buried in the slums of New York or Chicago. God's work is to be carried on in right lines.*

"Self-denial and self-sacrifice are to be shown. We are to work as Christ worked, in simplicity and meekness, in lowliness and consecration. *Thus we shall be enabled to do a work distinct from all other missionary work in our world.*"—*Testimonies*, vol. 8, pp. 183, 184.

But the appeals and warnings seemed to fall on deaf ears. The ever-enlarging undenominational work for the downtrodden and the outcasts was extolled and promoted. And soon this diversion of goals and purposes resulted in the unfortunate diversion of human resources and financial support.

Diversion of Human Resources

Thus it was that Dr. Kellogg, as well as many others, was being diverted from his primary responsibilities; his energies and time were being swallowed up by the Chicago mission, a burden that God never placed on Dr. Kellogg. Realizing that the sanitarium was suffering because of Dr. Kellogg's Chicago interest, Ellen White wrote in 1899:

"He [God] has not made it the special work of Dr. Kellogg to go into the worst dens of iniquity in the large cities. The Lord does not require impossibilities of men. He gives to every man his work. *The work which He gave to Dr. Kellogg was to symbolize to the world the ministry of the gos-*

pel in medical missionary work."—Letter 205, 1899, to Dr. Kellogg.

"I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. *The sanitarium will be weakened and suffer because you have given yourself up to do a work for which God will call you into account.*

"I have been instructed that you have been doing a work which the Lord never appointed you to do. . . . The place assigned you by the Lord was under Him in the divine Theocracy. You were to learn of Jesus the great Teacher. You were to be and do after His character and example."—Letter 215b, 1899.

A few months later she wrote again: "I have no hesitancy in saying that God did not set you at that work in Chicago. . . . *In the Sanitarium at Battle Creek as a center, the Lord gave you your work, all that you could carry successfully.*

"*The medical missionary work was ever to be as the arm to the great work that was to prepare a people to stand in the day of God so soon to be realized.*"—Letter 33, 1900 (Feb. 27).

And in 1906 she declared in a letter to the elders of the Battle Creek church, as she looked back upon the disproportionate work that Dr. Kellogg sponsored so diligently:

"Too much commercial work has been mingled with the medical missionary work. The capabilities that should have been developed under God in caring for the sick, and doing the work of a physician of the soul as well as of the body, have, in recent years, been used largely in launching out in various enterprises. These enterprises necessitated the carrying of many responsibilities that the Lord never intended that Dr. Kellogg should bear.

"The Chicago work was not in all respects carried on in the right way. Too great an effort was made to feed a large class. Too much money was used in doing slum work.

"God did not lay upon Dr. Kellogg the responsibility of doing so much of this kind of work. The Lord declared, 'He is My physician.'"—Letter 218, 1906.

Diversion of Financial Support

Equally important with the misuse of human resources was the diversion of financial support to projects that were either less promising as an agency to win souls or to activities that other humanitarian groups could do.

Early in 1900, Ellen White wrote to Dr. Kellogg:

"The means spent in Chicago

would have given to new fields advantages for doing the very work that God has designated should be done. Look at the destitution that exists in portions of the field in foreign countries, and in contrast see the investment made in one great city. It shows that there has been a misappropriation of means which is not yours to do with as you please."—Letter 33, 1900.

About the same time she declared: "*It is the plan and constant effort of Satan to entangle the work of God in a supposed beneficent and excellent work, so that doors cannot be opened to enter new fields.*"—Manuscript 46, 1900 (*Temperance*, p. 222).

In another letter written to Dr. Kellogg in May, 1900, she pleaded with him to reconsider:

"One part of the work is not to be made all-absorbing, to the detriment and hindrance of other parts. This has recently been so distinctly presented to me that I am compelled to speak. . . .

"*You have misappropriated God's money in doing a work you were not appointed to do, while missionary fields white for the harvest have been left without facilities.* They did not receive their portion of the Lord's entrusted capital. *The enemy has blinded your eyes, so that you have not seen the necessity of cooperating with the Lord's missionaries in fields which are ripe for the harvest. . . .*

"You are full of ambitious projects for a class that will not, with scarcely an exception, be capable of honoring and glorifying God. *You have sunk your interests deeply in a work that will not properly represent the refined, elevated character of the truth.*

"There should be no lessening of the zeal or fervor or energy shown in the work of saving souls ready to perish. But all the time and means are not to be consumed in one line of work, while the work for God's vineyard as a whole is neglected. *This disproportion is brought in, and the work is swayed in wrong lines.*"—Letter 85, 1900.

In July, Ellen White again stressed:

"I know that God would not have His money absorbed in Chicago as it now is. . . . A large amount of money has been used in a way which has accomplished very little. Much has been spent on a class of people who will never be fitted to receive and impart, unless the Holy Spirit shall make them entirely new, heart, mind, and body. The work done for this class has been disproportionately large in comparison with the work that has been done in fields that are waiting and longing for the truth.

How many more years will the ways of man counterwork that which God would have done?"—Letter 92, 1900.

There is no need to amplify again Ellen White's concern for the needy wherever they may be found. Her example and counsel to the church reflect the highest form of New Testament principles. She stressed often that each Christian and local church has the responsibility of sharing this burden. But caring for the downtrodden was not to be the major emphasis of the Seventh-day Adventist work. Always in balance, Ellen White wrote:

"In every city there should be missionaries, evangelists appointed to work for the lower classes who through abuse are ruining themselves. *But all the resources are not to be used in this work, or the work of bringing the truth to other cities and missionary fields afar off from America will not be accomplished.*"—Letter 86, 1900.

The question of balance and ad-

herence to the distinctive mission of the Adventist Church is the primary test of any church program. How the church can deploy its personnel and distribute financial resources in such a way that the whole world may speedily hear the judgment-hour message is the ultimate question:

Bring the Greatest Revenue

"Those who have been placed as stewards of the Lord's goods should see that everything is managed in such a way as to *bring the Lord the greatest revenue. A wise steward will not select a few portions of the vineyard and absorb in them the means which God has intended for the entire field.* . . .

"The vineyard must be cultivated, vines must be planted, that crops may be gathered. To every man is not committed the same task, and the work in the different lines must be done in unselfishness. The minds of the workers are first to be moulded by God through His appointed agen-

cies; the word of the Lord is to be communicated to men, to supply their minds with suggestions and methods for working the field in such a way as to *present to God the very best returns from all parts of His vineyard.*"—Manuscript 109, 1899 (Aug. 3).

The disproportionate emphasis reflected in the approach taken by the Chicago mission toward the underprivileged became a lesson for all who subsequently were to work in the inner cities. In proportion to the investment of personnel and funds, relatively few of the downtrodden and outcasts were won to the third angel's message.

The disappointing result so often seen in efforts to help lift the abandoned classes was emphasized in a letter written December 12, 1899:

"*The Lord has shown me that if the enemy can by any means divert the work into wrong channels, and thus hinder its advancement, he will do so.* . . . There are many of those

When You're YOUNG

By Miriam Wood

QUESTIONS AND ANSWERS

Q. I've started going with a girl I like a lot. I know she likes me too. But I'm having trouble with her father. The second time I came to her house he told me, politely but firmly, that I was not welcome unless I changed my hairstyle. I wear it long, nearly to my shoulders, and I'll admit it's pretty wild and curly, but I consider that my business. Now I have two questions: (1) Do you think he has a right to make an arbitrary decision like this regarding his daughter's friends, and (2) How can he call himself a Christian if he's that intolerant?

A. (1) He has every right to make this kind of decision while his daughter is living in his home, is supported by him, and is not of legal age. If you haven't yet heard the statement that "a man's home is his castle," it's way overdue for your consideration. The head of a household, by virtue of his leadership role, is not only entitled but obligated to formulate the general principles along which the home is run.

I agree that your hairstyle is your own business. If, however, you choose to adopt styles that are *avant-garde*, and are associated in the minds of many people with disrespect, rebellion, immorality—in other words with a general repudiation of values that have proved durable for quite some time, then you must not be so thin-skinned as to whimper when another person chooses not to like your style. You may not be identified with any of the negative qualities listed here, but your appearance is not reassuring. Pacesetters might profit from an occasional over-the-shoulder glance to see how far behind them the rest of the runners are loping along.

(2) How can you call *yourself* a Christian if *you're* that intolerant of *his* opinion? After all, you stated that he told you "politely," which rather speaks for itself. He could have ordered you off the property with a bellow, or thrown you down the steps, either of which action certainly would have come under the classification of non-Christian behavior.

Obviously, you'll have to decide which you "dig" the most—your hair or your girl friend.

Q. I'd like to write articles for our denominational publications, but I don't know how to get going. I've started lots of articles, but got bogged down. Can you give me any suggestions?

A. I can, but they may not help. Writing requires great self-discipline. You will need to accept the hard, cold fact that while your friends are out having fun, you'll be sitting staring at a blank sheet of paper, literally paralyzed. The words may not come, but the deadline will. While other people are "tiptoeing through the tulips," you'll be grinding away on grammar books and creative-writing courses. Because, you see, writing doesn't just happen. You might almost think of it as a kind of bondage. The other side of the picture is that it is the most satisfying thing in the world for the people who are willing to pay the price it demands.

Specifically then, take an idea. Outline the points you want to make. Start writing. Revise your first copy, then rewrite. If you're not a competent typist, you'll need to pay (or cajole) a friend or acquaintance into making your manuscript look professional. After making a firm resolution that you will not fly into a rage if your brainchild is rejected by the editor (notoriously a critical breed of men) or that you will cheerfully agree to whatever revisions may be suggested, submit the article for publication. If you really do want to write, you'll succeed, because the price tag won't seem exorbitant to you.

Q. Did you ever wonder how in the world all those animals could have been taken care of in Noah's ark?

A. Not seriously. Having accepted God as Creator of the universe, I'm not concerned with His methodology in specific problem areas. Theorizing about some topics is singularly unproductive—and with the limited powers of intellect that man possesses, he might not be qualified to understand all the ramifications, even if a full explanation were given him.

Q. What would you nominate as the greatest deterrent to vital Christian living?

A. Our pathetic inability to be starkly honest with ourselves.

who are supposed to be rescued from the pit into which they have fallen, who cannot be relied on as counselors, or trusted to engage in the work in these last days."—*Testimonies*, vol. 8, pp. 182-184.

She was to write further of this two days later:

"Means have been drawn from the Sanitarium to erect buildings for the care of people who can never be

relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character-building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable."—Letter 215b, 1899.

On this page below appears an excerpt from one of many letters written to Dr. Kellogg on this vital point.

Thus in the misguided efforts in the Chicago mission, we see Satan's diversionary strategy. A work, right in itself when properly conducted, was made to serve the interests of Satan. ♦♦

(Next week: "A Work Others Will Not Do")

"Before the World Clear and Distinct"

A Letter of Ellen G. White to Dr. J. H. Kellogg
(abridged)

Geelong, Victoria, Australia
March 12, 1900

DEAR BROTHER:

. . . I am more than surprised when you have had the warnings so long ago that you have not appropriated them and thus avoided coming into difficult situations. The Lord has sent you warnings, but you have not heeded them. . . .

Of the work you have taken up in Chicago the Lord inquires, "John, who hath required this at your hands?" You have establishments in America of your own ambitious creating. As you belong to the Seventh-day Adventist people, God has given you another work to do. You have not been called to do this work. Money and talent should not be diverted from the principal work for this time which is to prepare a people who shall be brought into working order in connection with the gospel ministry. The truth of the third angel's message . . . is to be proclaimed to warn the world of the conflict in which every individual will have a part.

The Lord is not pleased with your repressing the truth to carry another banner, and to work the works that do not bear the insignia of the work for this time. There is a people to be warned, and the very means you have used to encourage and feed and sustain a class of people who could not honor the truth or honor the commandments of God, has been depriving the cause of God of the means which the Lord has designed should help His work to advance in clear, straight, distinct lines. The means that were to prosper His own work for His chosen people you have thrown away in place of putting it into the work of God to carry the present truth amid the opposition and persecution of its enemies.

The deceptive power of the enemy has led you to leave God's banner trailing in the dust while Dr. Kellogg has committed himself as working "*undenominational*" [*sic*] in a work which has taken the money from a people who are decidedly a denominational people. God's signature they bear as the loyal commandment-keeping subjects of His kingdom, a peculiar people, zealous of good works. No man's name is to be exalted as creator. . . .

In the working of the cause of God for this time the benevolent work should give special help to those who, through the presentation of truth at our camp meetings, are convicted and converted. They become the loyal subjects of the kingdom of God and unite with those who keep the commandments of God and have the faith of Jesus. They are to be laborers together with God as is represented in Isaiah fifty-eight. That chapter does not sustain you in the kind of work you are doing and in expending God's revenue on that class of people found in the slums. There we obtain the least results for labor put forth in true conversions and additions to strengthen the forces of workers together with God.

We must engage in the work of caring especially for those who have the moral courage to accept the truth, lose their situations in consequence, and are refused work to earn means to support their families. There must be a fund to aid the worthy poor families who love God and keep His commandments.

They are not to be left without help and forced to work

on the Sabbath or starve because the means that God designed for His loyal people are diverted into channels that help the most unworthy and disobedient and the transgressors of His law. These are favored while the people who are beloved of God receive no favors from the popular churches. They have trampled on God's law themselves, made a breach in it, torn down His memorial, and what is left for the poor saints who are placed in most discouraging circumstances for conscientiously obeying the truth? God has not vindicated your course for years, and I do not want you to continue in it till the bitter end. Shall the poor among God's people be left without any provision being made for them? Shall it be made as hard as possible for them to obtain means to live? . . .

I am instructed to say to you that it is not the Lord's Spirit that has inspired you to take up the work which other churches will do, but who will not help the people loyal to God a jot or tittle. Who will need help as the commandment-keeping people of God will need it in the conscientious discharge of their duties in becoming loyal and true to God's commandments? Those who have thought and devised this work had their God-appointed work, but He never gave them the work of absorbing the funds that come in their hands that there should be no meat in the house-of-God's treasury to satisfy the hungry souls, hungry for temporal bread, and hungry for the bread of life.

Satan has been pleased to have means absorbed in the work that has been done, because it would hinder aggressive warfare in behalf of the truth in new territory, and leave him, with his power undisturbed. This money invested was not yours to invest. You were not placed as a steward of funds to use after your judgment. The fields calling for help cannot have it, for there is an empty treasury, and it will continue empty until those who ought to consider shall come to their senses.

The work has been hindered, the cause of God should have a different showing, far different, and who is to blame for this hindrance? You give heed to men not of our faith. You delight to show what you have done, and by a free use of money that was not yours to handle, in a way that God has not appointed, fields have been left barren of the very facilities that could have been furnished them. Where are your counsellors? They have not been true to advise you. God never set you to engage in gathering means, and in doing the work that the Salvation Army are doing. Let them work in that line, and you attend to your *appointed work* [*sic*], and not spend God's means in channels that are not doing the work of God for this time. . . .

Your voice is working against the success and triumph of the truth in these last days. Our God has a message for His people represented by an angel flying through heaven proclaiming the last message to a fallen world. What is the angel proclaiming? The commandments of God and the faith of Jesus. This represents that God's messengers are to hold this banner high, and with no feeble voice proclaim to a perishing world the commandments of God and the faith of Jesus. . . .

You are leading away from the very work to be done. You are presenting obstructions by diverting workers and means in a direction that God has never appointed. . . .

God has plainly revealed to me that our faith as Seventh-day Adventists is to stand before the world clear and distinct in all our institutions. The truth is losing its peculiar, holy character in the Sanitarium in America. It is changing.—Ellen G. White letter 45, 1900.

Mother Writes to Mike

★ ★ ★

DEAR MIKE,

The house feels empty since you left home and the jet transported you to the next phase of your young life. I was proud of myself that I didn't cry when you went, since you dislike emotional scenes. There were so many things I would have liked to say, but words didn't come.

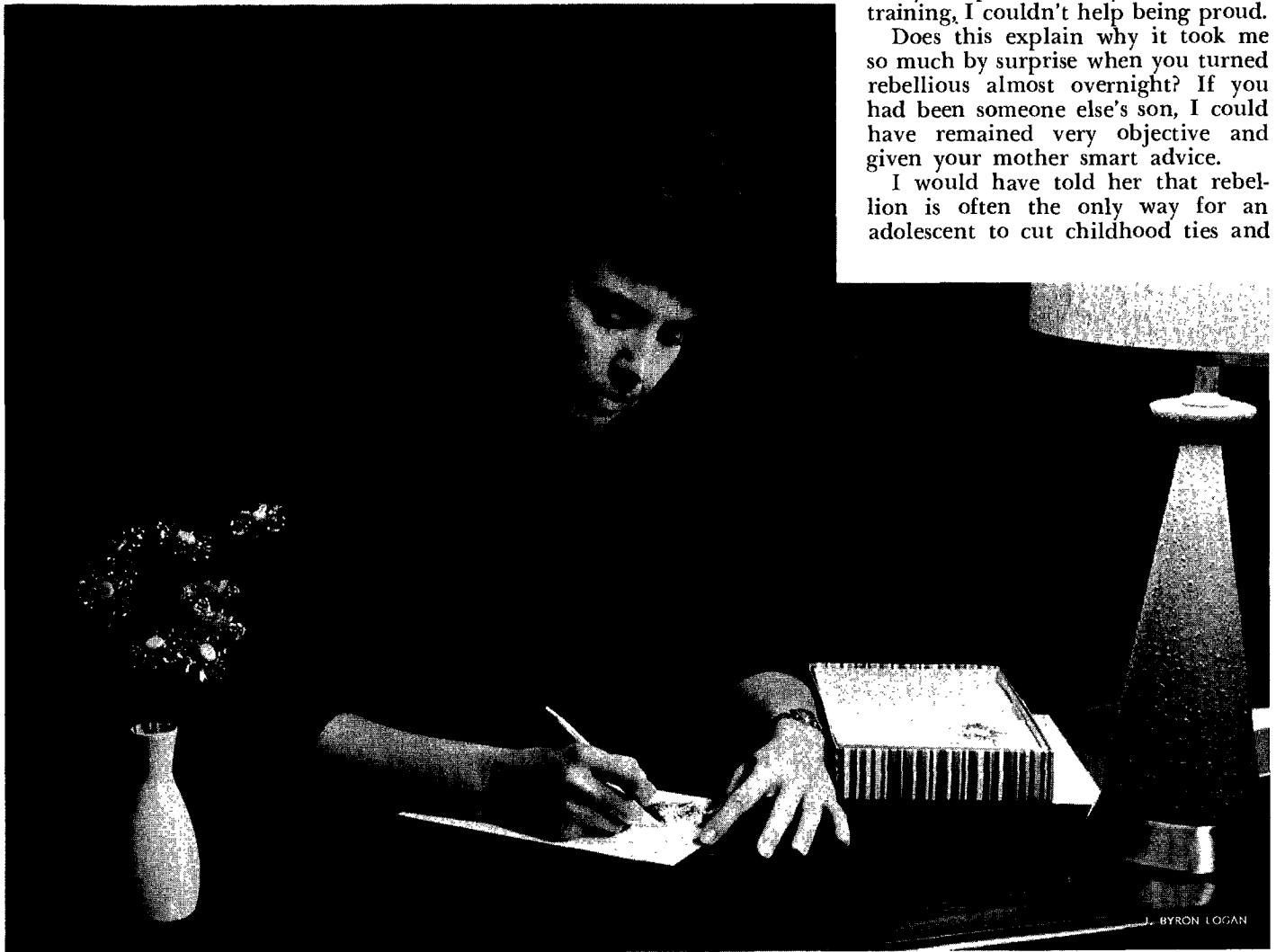
I wanted to thank you. (I smile as I picture your surprised face as you read this!) Yes, thank you. I know the past few years were stormy between us and we disagreed so often that communication was sensitive even at its best. The one point we agreed on always was that you were never the ideal teen-ager and I was never the ideal mother.

First I wanted to thank you for being my son. You can't realize how much it meant to your father and his family when you were born—the first boy to pass on the family name to a new generation. That made you something special to all of us.

What a good little chap you were, always polite and willing. I got so many compliments on your looks and training, I couldn't help being proud.

Does this explain why it took me so much by surprise when you turned rebellious almost overnight? If you had been someone else's son, I could have remained very objective and given your mother smart advice.

I would have told her that rebellion is often the only way for an adolescent to cut childhood ties and



J. BYRON LOGAN

establish his own values as he faces adulthood. Rebellious actions can be as painful to the teen-ager as to his parents. The important thing for parents is to keep a cool head.

I forgot all my good advice when it was our turn. But you taught me many new things the past four years, son, and I want to thank you for that too.

We both know, now, that I had certain stereotyped concepts and that I was a presumptuous mother. I was so sure that a good upbringing had to produce good children. I prided myself that ours was a good home. Your dad and I had taught you children religion since babyhood. We had daily family worship and a record of faithful church attendance. I felt confident we had done well. I am afraid I had very little understanding and a fast, harsh judgment for those parents whose youngsters didn't stay within the lines of conformity and traditional behavior. That is, I did until the day you challenged everything we had taught you so carefully.

Difficult Questions

Your questions, "How do you know there is a God?" and, "Maybe religion is only a crutch or escape for you," blew my little stereotyped concepts to pieces. After the first shock wore off, I readjusted my thinking. All at once I understood that even young people with a good upbringing could have doubts and problems. None can be pushed into God's kingdom by his parents' faith, but each has his right to make a choice; even you, my son.

The months that followed were rough! You challenged everything your home stood for. While you slept I was often awake, praying for wisdom to face your demands, and praying for you, the most restless and unhappy of us all.

Then came the day when you taught me something about God's love.

You went on Sabbath afternoon with your friend, Bill, to his aunt's cabin in the mountains. At least, that is what you asked permission to do. You were back on time for sunset worship, and I was so pleased that you had respected our request to be home for the closing of the Sabbath.

You walked in without a word and while father reached for the Book, I bent over and whispered into your ear, "That type of sunburn comes from surfing, Mike, not from cabin visiting."

"You can't prove it," you snapped under your breath.

The younger children pricked up their ears to get in on the conversation. Dad shook his head at me—it

was time now for sundown worship.

"I don't want to prove anything, Mike," I whispered quickly. "I just want you to know that I had an idea that you had gone to the beach."

You looked very surprised, but nothing more was said. We had different convictions on Sabbathkeeping than yours, didn't we?

It was weeks later that you told me all on your own what had happened on that Sabbath afternoon.

Yes, you had it planned very well; the surfboard was left by accident in Bill's car, and his aunt did have a cabin in the mountains. And you boys had a great time at the beach! Or did you?

Well, all at once you noticed that the car key was lost. After a frantic search in the shifting sand, you faced the unpleasant task of calling your father to pick you up.

I shall never forget what you said to me about it.

"I wasn't afraid to call dad; I just hated to think how hurt he would look, and I didn't want him to get all upset about it."

You decided to pray. No, it wasn't a prayer; you challenged God.

If there is a God, you thought, let me find that key in such a way that I can see a supernatural power!

And then you saw it! The tiny silver tip of the buried key sticking out about an eighth of an inch from the vast white stretch of sand. And you knew that God had answered.

As you told me about it, I didn't say much to you, but my heart was praying.

"God, forgive me for my thinking. On that Sabbath when I knew that Mike had gone to the beach without our permission, I prayed the whole afternoon that Your Spirit, O God, would follow and reproach him. I wondered if he would have to be half-drowned or dragged over the rocks to find You again.

"God, you didn't let any harm come to my boy and You revealed Yourself

to him in the tiny tip of his car key. Forgive me, Lord, that my expectations were so human and full of spite. But You win by love, Lord, not by force!"

You taught me about God that day, Mike. I found out that my God was too small and that your God is bigger! I want to thank you for sharing your secret with me.

Things were better between us from that time on. You helped me to evaluate young people more objectively. I thank you for that too. Having watched your desperate struggle for identity and your search for your own God, I have a new concept about the youth of today.

Older and Wiser

Nonconformity does not always mean godlessness, and conformity does not necessarily equal conversion. Isn't that what you tried to tell me so often in your own young way?

I am sorry that I am getting old so fast and wise so late. But you young people must have more patience with us older folks too. After all, we do try to learn with the new generation, but we need time, just as you do.

Last of all, I want to thank you for your letter. I am so pleased that you like your new school and the dean. One of your sentences I have memorized already. I cried reading it: "In the clean environment of this school, I hope to find a workable form of religion for my life."

Mike, that sentence of yours is the reason why we insisted that you go to a Christian school, in spite of the cost—so that you might find your own God.

As for the greater freedom that you have now, remember that freedom is a precious gift of life and God. Freedom makes good people better and bad people worse. I'm confident that you will do the good!

May God be close to you.

YOUR MOTHER

The Gift of Friendship

By ELIZABETH BISHAJ

We thank You, Lord, for loving friends
To share our joys and trials—
The friends we see from day to day
And friends across the miles.

'Mid all the busy cares of life
The greatest joy we find
Is reaching out and touching those
Of kindred heart and mind.

Yet all we know of friendship here
Is from our Friend above.
Oh, thank You, Lord, for Jesus Christ
And for the gift of love.

GOOD-BY TO THE PENNY MENTALITY

After holding the financial line on its subscription rate ever since 1883, the U.S. Congressional *Record* has finally lost the battle against inflation. In January the price will jump from \$1.50 a month to \$3.75.

The increase will raise few eyebrows. When the original price was established, during the Presidency of Chester A. Arthur, men's suits cost \$10. To keep pace with this rate of inflation, a subscription to the *Record* should now cost about \$15 a month. But unlike most journals, this publication does not have to make a profit to survive. It is designed to be a money loser. Of the \$4.5 million the *Record* costs each year, only about \$110,000 is raised through subscription income. The balance is made up from taxes.

The new subscription rate for the *Record* is not alone among contemporary evidences of inflation. Here are others. More than a year ago the last one-cent machine—a fortuneteller—in Coney Island's "penny" arcade was removed from service. It was replaced by a machine that operates for a nickel—a 500 per cent increase.

In Britain halfpenny stamps were withdrawn from sale on June 30 last year. First put into use on October 1, 1870, they survived, with various design changes, for 99 years. But small demand, due primarily to inflation, ended their life. During the last fiscal year of their existence, only 36,000 halfpenny stamps in sheet form were issued by the Royal post office.

Britain's halfpenny coins also fell before the onslaught of inflation. They ceased to be legal tender on August 1, 1969. The demise of this coin was preceded by that of the farthing nine years before. On January 1, 1961, the farthing—worth about one fourth of the United States penny—was laid to rest as legal tender.

These illustrations of eroded money values and reduced buying power could be multiplied many times over in every aspect of economic life. Prices of rooms in hotels and motels have almost doubled in recent years. Prices of automobiles have escalated dramatically—often several hundred dollars a year. Years ago when we lived in Fresno, California, we used to buy lettuce at a farmers' market for three cents a head. On a recent excursion to a Maryland grocery store we were stunned by a price tag of 49 cents—a 1600 per cent increase!

Have We Kept Pace?

Now to the point. Have our contributions to the cause of God kept pace with inflation? Where once we gave one dollar to missions, do we now give three or five? What do our children and young people understand about our attitude toward God's work when we spend large sums on material objects and entertainment, then give small sums to the church? What are we teaching by the song, "Hear the pennies dropping! Listen while they fall; Ev'ry one for Jesus, He will get them all"? Are we not saying that small sums are sufficient for the Master and His work? That we get the dollars but He gets the pennies?

We are not disparaging the small sums that self-sacrificing believers in all parts of the world contribute to God's cause. When small sums represent love and sacrifice—as did the widow's mite—they are of more value than larger amounts given from wrong motives and without need for self-denial. What we are saying is that many of us need to take a new look at our giving habits. If for many years we have routinely reached for a dollar to meet each offering appeal, perhaps now we should reach for \$5 or \$10. Or, in some cases, \$100.

Where our children and youth have given nickels, dimes or quarters for Sabbath school, perhaps now they should give one dollar or more.

This is important and urgent, for only if our giving exceeds the rate at which inflation is eroding buying power, do we make it possible for the cause of God to advance. If we increase our contributions merely enough to pay the higher plane fares necessary to send replacement missionaries overseas, we are not helping to buy a ticket to send an additional missionary. If we merely continue present levels of giving, we cannot even maintain the *status quo*, for the cost of operating mission stations, schools, evangelistic centers, and medical facilities keeps rising. If we are serious about finishing God's work, we should increase our contributions tremendously. We should revise upward sharply the amount of our income that we devote to God's cause.

The best plan, of course, is to give a fixed proportion of income. Many church members already do this. They take out their tithe first, then set aside an additional 10, 15, or 20 per cent for offerings. By following this plan their giving escalates with their tithe. When their tithe moves up and away from the "pennies" category, their freewill contributions move up too. Thus they establish a systematic plan that is vastly superior to the "hit-or-miss" kind of giving that is dependent on impulse or whatever money may be available in one's pocket or purse when the offering appeal is made. "If the rich and poor were to give a sum proportionate to their property in the Jewish economy, it is doubly essential now."—*Testimonies*, vol. 4, p. 474.

An Exciting Suggestion

On page 17 of this REVIEW is a letter that contains an exciting suggestion. Because of modesty the letter writers have asked to remain anonymous, but the suggestion they make should be given wide exposure and heavy promotion. They suggest that every Seventh-day Adventist give an annual Birthday-Thank Offering based on his age—one dollar for each year. Widespread adoption of this plan in North America alone would provide more than \$10 million annually! We think the plan has tremendous merit. To add one dollar to the total each year seems little enough for the privilege of living an additional year and of receiving and sharing God's blessings. Personally, we are adopting the plan at once.

Recently we were reviewing several inspired statements on financial stewardship. Here are three that struck us with special force:

"The very means that is now so sparingly invested in the cause of God, and that is selfishly retained, will, in a little while, be cast with all idols to the moles and to the bats. Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man."—*Welfare Ministry*, p. 266.

"Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is His mercy that multiplies the demands for their means. Objects that call benevolence into action must be placed before them, or they cannot pattern after the character of the great Exemplar."—*Testimonies*, vol. 9, pp. 254, 255.

"The work of God is to become more extensive, and if His people follow His counsel, there will not be much means in their possession to be consumed in the final conflagration. All will have laid up their treasure where moth and rust cannot corrupt; and the heart will not have a cord to bind it to earth."—*Ibid.*, vol. 1, p. 197.

"Where your treasure is, there will your heart be" (Matt. 6:21). To increase our interest in heavenly things, we should invest more heavily in the cause of Heaven. If our giving far outstrips the effects of inflation, excellent! This will hasten the day when the work will be finished; it also will help make certain that when Jesus comes our "heart will not have a cord to bind it to earth." So let us establish new patterns of giving to God's work. Percentage giving. Sacrificial giving. Now.

K. H. W.

How Near Is Near?—4

READINESS FOR THE ADVENT

Every Seventh-day Adventist is eschatologically oriented; that is, he is concerned primarily about the end of the world and being ready for the return of Jesus. He plans his life with one chief objective—to be considered fit for the kingdom of God when probation closes some time prior to the earth-shaking Advent.

"Who then," in the words of Jesus, "is the faithful and wise servant" whom He will find ready when He returns (Matt. 24:45, R.S.V.)? In addition to His brief answer to this question in Matthew 24 our Lord gave the three parables in Matthew 25 describing the kind of people who will compose the living saints in the last generation.

Readiness for the Advent is not a matter of crash preparation, although urgency is indispensable in the life of a committed Adventist. Readiness is more a matter of a life style than emergency activity. The "faithful and wise servant" has responded to the appeal of his master and has provided, day after day, food for the household "at the proper time." "Blessed is that servant whom his master when he comes will find so doing" (chap. 24:46, R.S.V.).

What kind of responsibility has the Lord of all people everywhere given to Seventh-day Adventists? What kind of nourishment are they, faithfully and wisely, to share during the time their Lord is away?

Jesus clearly stated that the time of His return will depend upon when the church (His faithful servants) will have effectively proclaimed "the gospel of the kingdom," for when a generation has had a fair opportunity to accept His last message of mercy, "then the end will come" (verse 14).

Demonstration Needed

The "gospel of the kingdom" is the good news of God's reign in the lives of men. This is not to be merely said; only a demonstration could ever convey properly the truth that more than human power is available, enabling men to forsake destructive habits and to live like Jesus. The "faithful and wise servant" not only proclaims this good news but encourages his fellow men with his example.

Wherever his daily duties lead him, the "faithful and wise servant" is feeding the needs of those around him. When probation closes, if local conditions permit, he will be in the field or at the mill fulfilling his earthly responsibilities (verses 40, 41). The X-ray technician will be in his lab, the teacher in his classroom, the plumber with his pipes, the physician at the bedside, the student with his books, the mother changing diapers. Discharging our earthly duties in a way that reflects the glory of the character of God is the "faithful and wise" servant's primary task. This is the sense of sanctification: "True . . . sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."—*Christ's Object Lessons*, p. 360.

Fulfilling our responsibilities as faithful fathers and mothers, as good neighbors, as responsive, trustworthy

children is the only possible base from which we can depart with literature, Bible studies, and sermons to tell the world about the good news of the kingdom way of life, if we expect our words to be effective.

Wicked Servants Wait for Advent

But what about the Adventists who are classed by Jesus as "wicked servants"? What a frightful end to those who had once committed themselves to the Lord of the Advent! What happened? The wicked servant says in his heart, "I still have time to get ready. I'll have my fling now, and by and by I'll work on some of those things I know I must take care of. The end is not yet. After all, the Sunday law hasn't been passed. Besides, Turkey is still a nation and its collapse doesn't appear likely soon. Besides there are still countries in the world without the Adventist message, and there are more than 2,000 groups yet without a Bible in their language."

Either in spirit or word, the wicked servant explains away the delay in the return of his lord by saying, "My master delayeth his coming." Could it be that the Adventists found unprepared will have lulled themselves into a false security by thinking that the delay in the Advent is caused by some yet unfulfilled prophecy and not the reluctance on the part of a significant number of the several generations since 1844 to receive into their lives the truths of the message of the three angels of Revelation 14? "For Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action."—*Evangelism*, p. 696.

Knowing that this brief description of the "faithful and wise servant" would not be sufficient, Jesus used three picture stories (Matt. 25) to amplify in more detail the nature and work of the Adventists ready for His return. No greater challenge, no happier thought could be presented to all men at this time than to live as a "faithful and wise servant" of the Lord of glory who will soon return for His people.

H. E. D.

(To be continued)

THE LONG ROAD TO PEACE

A replica of a Middle East peace treaty entered into in the year 1269 B.C. was presented recently to United Nations secretary-general U Thant by Ihsan Sabri Caglayan-gil, Turkish foreign minister.

The original treaty, which was in cuneiform script on a clay tablet, was made between Hittite King Hattusilis and Ramses II, an Egyptian Pharaoh. Its terms are familiar. It called for eternal friendship, lasting peace, territorial integrity, nonaggression, extradition, and mutual help.

The replica of the treaty has been hung outside the chamber of the Security Council of the United Nations, the body whose duty it is to seek to preserve peace.

In accepting the replica, U Thant said that it "should help us to accept the fact that the road to peace is long and arduous. It has been trod by man since the dawn of history."

According to some historians, there have been only some 300 warless years in the past 3,500 years. We are told that during those 3,500 years some 8,000 peace treaties were signed. It has been estimated that in each case peace lasted on an average only two years.

Man has indeed trod a long, arduous path in his quest for political peace. And, considering the nature of man, peace will never be any closer; it is still an infinite distance in the future. For the selfishness, pride, hostility, and vindictiveness at the very core of the human heart will never make peace possible as long as man is what he is.

While lasting peace among nations will not be achieved as long as time remains, nevertheless, peace is possible for each individual.

Christ came to bring peace; He will come again to bring peace. At His first coming He brought inward peace, peace to the heart; at His second coming He will complete His task and bring outward peace to the universe. Those who accept His peace in the heart now, will dwell forever in that great peace that will at last settle over the universe.

Christ's first coming brought peace only to some. At one time He said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. 10:34). And sadly, and paradoxically, peace in the heart sometimes brings discord into the life. For the Saviour went on to say, "I am come to set a man at variance against his father and the daughter against her mother, and the daughter in law against her mother in law" (verse 35). And often the acceptance of Jesus Christ by one member of the family has set other members against him. But that peace, so strange to the world, may still be in the heart of him whose love for Jesus outweighs all other earthly considerations.

The world continues to tread a road on which so often peace is glimpsed only as a mirage. The Christian treads a road on which he carries his peace with him, and at the end that peace will merge with the peace of heaven.

T. A. D.

WHAT CAUSED THE DARK DAY?

A reader sent us a clipping from the Action Line column of the *Dayton Journal Herald*, on which appeared a question asking for a sensible cause for the unusual darkness on May 19, 1780. This was followed by a meteorological explanation of the phenomenon. The reader says, "I would like to hear your comments on this as it does have a bearing on the teaching we have about the Dark Day."

We quote the answer given in the *Dayton Journal Herald*: "About May 1, settlers around Ticonderoga, Lake Champlain, and along the Canadian-New Hampshire border started large fires to clear farm land. Soot fell all over southern New England. One New Hampshire river had six inches of scum on it. What happened next was that smoke rose under a layer of clouds. Under the smoke, another level of vapor came in from the sea. Then, more smoke rose and still another level of ocean fog formed. Between 9 A.M. and 2 P.M. on May 19, 1780, middle and southern New England were in darkness—as if someone had turned off the Sun."

The author of this reply does not list the source or sources from which he got his information. But similar explanations were given by eyewitnesses of the unusual phenomenon. For example, in a letter dated May 22, which appeared in *The Boston Gazette and the Country Journal*, May 29, 1780, the following explanation was given:

Eyewitness' Account

"The Hemisphere for several days had been greatly obscured with smoak [*sic.*] and vapour, so that the Sun and Moon appeared unusually red. On Thursday afternoon and in the evening, a thick cloud lay along at the south and southwest, the wind small. Friday morning early the Sun appeared red, as it had done for several days before, the wind about south-west, a light breeze, and the clouds from the south-west came over between eight and nine o'clock, the Sun was quite shut in, and it began to shower, the clouds continuing to rise from the south-west and thicken from the thickness of the clouds,

and the confusion which attended their motions, we expected a violent gust of wind and rain; the wind however, near the earth, continued small, and it rained but little. About eleven o'clock the darkness was such as to demand our attention. . . . Between three or four o'clock we were out and perceived a strong sooty smell. . . . I found the people at the tavern near by very much agitated, among other things which gave them surprise, they mentioned the strange appearance and smell of the rain-water, which they had saved in tubs; upon examining the water I found a light scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves, the water gave the same strong sooty smell which we had observed in the air; and confirmed me in my opinion, that the smell mentioned above was occasioned by the smoak, or very small particles of burnt leaves, which had obscured the Hemisphere for several days past, and were now brought down by the rain: The appearance last mentioned served to corroborate the Hypothesis on which we had endeavoured to account for the unusual darkness. The vast body of smoak from the woods which had been burning for many days, mixing with the common exhalations from the earth and water, and condensed by the action of winds from opposite points, may perhaps be sufficient causes to produce the surprising darkness."

Perhaps our reader wonders whether a phenomenon for which natural causes can be found ceases to be a divine sign. This question was raised and answered shortly after the unusual darkness. For example, in a sermon preached May 28, 1780, in Enfield, Connecticut, Elam Potter said, "Perhaps some, by assigning a natural cause of this, ascribing it to the thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodig[i]es foretold in the text; designed for our admonition, and warning."—*Ibid.*, p. 317.

Adventists Answer Critics

Facing similar objections, some decades later Seventh-day Adventists gave similar explanations. Not only did critics challenge the Dark Day as a sign; they challenged the falling of the stars in 1833 also.

Referring to attempts to explain away the 1833 phenomenon, Uriah Smith wrote in 1861: "The attempt is made to dispose of the darkening of the sun in 1780 in a similar manner. That can constitute no sign of the end, it is said, because many such events have taken place, in different ages of the world. But the fact that that darkening was connected with particular events, takes it completely out of the hands of our opponents. 'Immediately after the tribulation of those days' (the 1260 years of Papal persecution), or as another Evangelist has it, 'In those days, after that tribulation,' the sun shall be darkened, &c. The tribulation was shortened by the rise of the Reformation, the time arrived for the accomplishment of that prediction and it was fulfilled. Now it matters not if the sun has been darkened a thousand times in past ages of the world, that darkening which was to constitute a sign of the end was to take place at that time, and there it did take place; and being expressly foretold as a sign of the end, no sophistry can explain it away."—*Review and Herald*, Jan. 29, 1861, p. 84.

Referring to darkness that occurred in Europe in 1783, D. E. Robinson wrote in 1913: "So long as these dark days occurred at the time specified by the prophecy, need we contend that they were supernatural?"—*Ibid.*, July 24, 1913, p. 701.

Summing up Seventh-day Adventist reaction to those who deny that a sign produced by natural causes is valid,

is the following from an editors' note in the *SDA Bible Students' Source Book*:

"Seventh-day Adventist writers have long held that any suggestion of a natural cause can in no wise militate against the significance of the event as a prophetic fulfillment. The time-honored explanation is that seventeen and a half centuries before it occurred, the Saviour had definitely foretold this twofold sign, saying, 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light' (Mark 13:24); and these signs occurred exactly as predicted and at the time indicated so long before their occurrence. It has long been pointed out that it is the *fact*, and not the *cause*, of the darkness that is significant in this connection; as also in the case of earthquakes, falling stars, and other events seen as signs of the times. When the Lord would open a path for his people through the sea, he did it by 'a strong east wind.' Ex. 14:21. Was it for this reason any less miraculous? In like manner, to account for the remarkable darkening of the sun and moon or of the falling of the stars as events in nature is not to discredit them as merciful signs of the approaching end of probationary time."—Page 317.

We therefore feel that the reply in the *Dayton Journal Herald* poses no problems so far as its attempt at providing a natural cause for the phenomenon is concerned. We doubt the accuracy of some of the details, for

example that the smoke came from farmers clearing their land. The smoke could more likely have come from forest fires far to the west as demonstrated in the 1950 dark day. At that time forest fires in the provinces of Alberta and British Columbia in Canada covered the Great Lakes, Ohio Valley, and Middle Atlantic regions with an overcast of smoke. As reported in the *Washington Post*, "The sun was dimmed in the middle of the day over thousands of square miles of the United States and Canada.

"'Chickens and birds roosted in the afternoon. . . .'

"Weathermen said the smoke combined with unusual weather conditions to achieve the particular effect."—Sept. 25, pp. 1, 9.

The six inches of scum reported on a New Hampshire river sounds like an exaggeration, at least the implication that it resulted from the accumulation of falling soot. Whoever replied to the question in the column may have been limited in the time he had for research and probably consulted only one source. Naturally he would not be nearly as interested in the Dark Day as Seventh-day Adventists are.

We refer those interested in a further study of the Dark Day to the *SDA Bible Students' Source Book*, which on pages 313 to 320 contains a series of quotations on the topic, collected from various sources.

D. F. N.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

PROJECT LIFE

For a number of years, while living in a foreign country, we put aside a certain amount of money every month, and we would give the total once a year as a regular birthday offering. When we came to the United States, we thought about improving our offering system and decided to give one dollar for each year of our lives on the birthday of each member of our family. (Since we are still relatively young the sum is not especially large, but it is a special offering that is in addition to the regular offerings of the church.)

After practicing the new plan for a few years, we thought that we should share the blessing of this plan with others. Too often we give under the stress of emotion, and since human nature is such that it gets accustomed to almost anything, we are moved less and less by emotional appeals—urgent as they all are. If everyone followed this plan, the result would not only be financially phenomenal but also an occasion for reflection and thanksgiving. Little children do not have trouble in matching their age and would wait impatiently to have the privilege of giving more. And to what older folk would another birthday seem too expensive?

If the average age of churchgoers, including the small children, is 25 (and if everybody is faithful), the yearly total would surpass \$12 million for the North American Division alone. Different amounts could be sug-

gested for the other fields of the world. Besides, a more affluent person could decide to give \$2, \$5, \$10, or \$100 for each year.

Since we all would like to keep counting our birthdays until Jesus comes and since through these offerings, corresponding to the years of our lives, we give in order to make eternal life possible for many more, we suggest a permanent church program called "Project Life."

Funds for the gospel, yes! But blessings to the giver, unending!

A HOPEFUL FAMILY

Berrien Springs, Michigan

STRONG IN WEAKNESS

I cannot tell you how grateful I am for our church paper. I cannot hear the sermons, and very little of the Sabbath school lesson; but I study the lessons and read my church paper.

HELEN E. DAVIDSON

Hamilton, Ontario

HITS MARK

"Is the Message Getting Through?" [Sept. 3] beautifully expressed my longtime concern. I hope this message gets through to everyone in our church.

PAUL E. TALLANT

Boulder, Colorado

EXPERIENCE IS PERSONAL

Thank you for providing a section for letters to the editor in your excellent journal. This creates much interest I feel sure. How true the letter "Doctrines Not Enough" [July 23]. I too had been a member of the Seventh-day Adventist Church for many years with a rather uneven experience, but it was not until I spent three days, and most of the nights also, in prayer and fasting that I obtained an experience with the Lord

Jesus, that I shall never forget. God used *Steps to Christ*, pages 50-51, to give me a joyful experience in the Lord. Shortly after that I began to win souls to Christ. Although I have made many mistakes since that time, they were not made willingly.

E. K. CARLSEN

Norwood, South Australia

JERICO ROAD TODAY

I should like to make a report about my section of the "Jericho Road" [Sept. 10]. I, too, have noticed many who will not be involved. But I notice even more the faces of youth who are going on past Jericho to the kingdom. Many carry loads almost too heavy for their young, weak souls. However, I notice that many of these youth stop to help a lonely person who has fallen on the road, or to urge others, often the aged, to keep moving on to the kingdom.

These children have a Helper who comes along and lightens their burdens. They make wonderful progress when they keep their eyes on Him.

There is another group traveling on the same section of the road. They are so busy watching evils upon the road they don't even notice the Helper, and their burdens grow heavier as they walk. They are so busy correcting, reproving, and condemning that they trip right over people who have fallen in the road for want of love and sympathy.

One or two of these suddenly notice the Helper, and instead of becoming involved with "wedding rings, meat eating . . . mini-skirts, mascara," they begin urging people toward Him, that He may remove these loads that human beings find easy to condemn.

The youth rejoice and, with concerted effort, the weaker young ones and the stronger, wiser travelers take many more people to Jesus, their Helper.

MRS. DAN CAMPBELL

Wenatchee, Washington



From left: Reinhold R. Bietz, General Conference general vice-president, and Neal C. Wilson, North American Division president, discuss a point while General Conference associate secretaries Lowell L. Bock and Charles E. Bradford ponder their notes.

A Report of the Autumn Council 1970

By D. H. BAASCH

Associate Secretary, General Conference

AC-70" is the way we wrote it. And it meant "Autumn Council 1970." During the past year, especially the past few months, item after item was marked "AC-70" and sent to the General Conference secretary for the Autumn Council 1970 agenda. When the council opened Wednesday evening, October 7, in the Takoma Park, Maryland, Seventh-day Adventist church, I counted 130 items already listed on the agenda. And I knew more would be added.

An item tagged for consideration by an Autumn Council is one that by policy, or in the judgment of church leaders, requires study and discussion with wide representation in order for an effective decision to be reached.

How wide it is felt this representation must be is measured by the composition of the 1970 Autumn Council—144 members of the General Conference Committee resident in North America, 61 local conference presidents from the North American Division, and 25 special invitees in the

following categories: six college presidents, five hospital administrators, three union departmental secretaries, one union auditor, five young pastors, two special representatives from Faith for Today and the Voice of Prophecy, and three laymen in addition to those laymen who are regular members of the General Conference Committee. This was a total of 230.

This composition of the 1970 Autumn Council reflected the need of seeking counsel from men and women of varied experience, responsibility, and age who could study and evaluate the direction and the work of the church.

As I leafed through my green agenda folder the first evening of the council, my eye caught several items I felt sure would generate interesting discussions: *Insight* Agreement; Theological Seminary; General Conference 52d Session 1975; Midterm Autumn Council; Inner-City Program; New York City; North American Division Board of Higher Education; Youth

Participation; World Edition of the *Review and Herald*; Lay Evangelism 1971; and North American Evangelistic Crusade.

My feelings, I believe, were correct, for though it was longer than usual, "AC-70" was not dull. To me, it was really fascinating. The time allotted (October 7 to 15) and the organization of the council gave opportunity for full and unhurried study of important issues and plans. For example, the whole Monday morning session was assigned to far-reaching, comprehensive planning for North American Division-wide evangelism. Laymen and ministers all agreed it was the most complete and well-balanced plan of this type ever presented to the church. You will be hearing more about this in the next few months. Lay Evangelism Year 1971 will lay the groundwork for this major evangelistic thrust that is being scheduled for the spring of 1972.

One whole evening (exceptional because no other evening meetings were scheduled at this Autumn Council) was used to discuss the relationship of the church to its youth, especially as this affects our new youth magazine *Insight*. Delegates exchanged viewpoints on the magazine and made informal observations to the editorial staff, who were present for the discussion. The council unanimously pledged to continue support for *Insight* and to aim for a 65,000 subscription list next year.

Tuesday morning and part of the afternoon were spent in considering the Seventh-day Adventist Theological Seminary and its special role in the preparation of Seventh-day Adventist ministers. Several members of the Seminary faculty were present for the discussion. The council authorized the Seminary to proceed with plans for doctoral programs in theology, so that it might offer a full program of ministerial studies within our own educational framework.

The Challenge of the Cities

The great spiritual and material needs of the inner cities were discussed extensively. Especially were the challenge and needs of New York with its teeming cosmopolitan population presented forcefully by men directly involved in evangelizing that great metropolis. Definite plans to assist in meeting the needs of the cities were approved and outlined in considerable detail.

One of the most exciting prospects for world evangelism was highlighted on the last afternoon of the council. A unique opportunity is opening for our church to broadcast its message

from one of the world's most powerful (250,000 watts) radio stations. Based in Portugal, this station can reach vast areas encompassing most of Europe. It can reach far into Central Asia and the Middle East, and even touch India. We have been offered three hours of daily broadcast time on this station. The council voted unanimously to favor plans to take advantage of this new opportunity.

A fuller report of the actions referred to, and many others of general interest, will appear in a subsequent issue of the REVIEW.

Work of Committees

To save time and concentrate the related interests and special skills of the delegates, several hours each day were assigned to committee work. The main committees were: Plans, Finance, Nominating, Budget, and Audit. As we visited these committees, we found much attention being given to a more efficient use of Adventist resources, both material and human. Proposals for simplification of procedures, reduction of worker moves and expenditures, and the focusing of all resources on the fulfillment of our great objectives were being discussed.

Already we have seen one practical result from these discussions in an action of this Autumn Council suspending completely the large division-wide departmental councils for the current quinquennium and emphasizing instead smaller advisory committees of top departmental leadership which would function more frequently but with less expenditure of time and funds.

The General Conference Constitution states that the Autumn Council is "a meeting of the Executive Committee . . . held annually for the pur-

pose of considering budgets from the fields and making appropriations, and for the transaction of other business and the adoption of such policies as may be necessary in the operation of the worldwide work."—*General Conference Working Policy*, p. 16.

However, because of its special composition and the spirit in which it is conducted, an Autumn Council is really much more than this. Next to the General Conference session it is the primary working session of the church and constitutes a forum for the expression of varied viewpoints within the framework of our representative system of church government.

Autumn Council 1970, coming so soon after a General Conference (World) session, was dedicated largely to North American Division business. Even so, much of the work of this council will have its influence on the worldwide program of the church.

International Representation

But even essentially limited meetings such as these are noticeably international in composition and spirit. During the past few weeks new General Conference staff members, elected at the fifty-first session, have been arriving at headquarters: a vice-president from Brazil, South America; an associate secretary from Jamaica in Inter-America; another associate secretary from England in Northern Europe; and departmental secretaries from South America, Australasia, and Asia. Already on the General Conference staff is a general field secretary from the Far East.

Further evidence of the international scope of our church was noted when this Autumn Council voted to designate Mexico City as the site of the 1972 midterm council. For the sec-



J. J. Aitken (left), secretary, GC Radio-TV Department, holds a conference with H. M. S. Richards, Jr., VOP speaker.

ond time an Autumn Council will be held outside the United States. This will be the first time outside North American Division territory.

Even more significant, I believe, was the vote to choose Europe as the location for the next General Conference session, scheduled for 1975. Although the exact location is yet to be decided, this was an important decision for our world church.

And, of course, the budget voted was a worldwide budget, amounting to \$49,735,080.91 this year. This is only slightly larger than last year's budget, but it is still the largest ever approved by the Seventh-day Adventist Church. We are thankful to God for the financial means provided to carry on His work.

A Sense of Urgency

Throughout the council there was a sense of urgency and an awareness of the great unfinished task. We were cheered by encouraging statistics (world membership June 30, 1970, was 1,987,492) and the good news of record baptisms (5,537 youth baptisms in the South American Division on the weekend of September 26), but the devotional speakers and the discussions on the floor and in the committees all reflected a deep consciousness of the task still to be completed.

Robert H. Pierson, our world leader, set the tone for the council in his opening sermon, calling again for repentance, revival, reformation, and evangelism. While thanking God for the blessings and success of the past, he urged us not to be satisfied with that which has been accomplished. He set before us twelve goals that he believes under God we need to keep vitally before us during the next quinquennium. [The 12 objectives, together with his entire address, appear on pages 4 to 7 of this REVIEW.]

"AC-70" was, I believe, a long step toward reaching these goals involved in the finishing of the great work we have to do. ♦♦



Left: M. E. Kemmerer, GC undertreasurer, discusses finances as C. D. Forshee (left) holds roving mike transmission equipment. Right: E. Dorsey, Allegheny East Conference president, speaks as D. J. Davidson, M.D., Thief River Falls, Minnesota, looks on.

Adventists in Socialist Countries Active in Temperance Work

By ERNEST H. J. STEED
GC Temperance Department

Newspapers of the West have recently noted the puritan concepts of party leaders in Socialist countries toward such things as alcohol, tobacco, and gambling. During a recent one-month visit to Yugoslavia, Bulgaria, Romania, Hungary, Czechoslovakia, and Poland, I was impressed by the moral emphasis made in these countries and the strength of their efforts to fight the vices named.

Acting on the basis that these practices harm the individual and corrupt society, they quote Lenin, who said: "We shall not allow brandy and other narcotics. Even though they are very profitable for trade, they will bring us back to Capitalism and not forward to Communism."

"The proletariat is an up and going class. It doesn't need drugs, or anything to excite. It needs brightness, and brightness again."

Despite Lenin's appeal and warnings, habits of intemperance have made and are making their impact upon the people of Socialist countries. This has caused many to throw their support behind government sobriety committees such as are found in Bulgaria. In that country 4,000 regional temperance committees have been formed, a weekly temperance newspaper is published, and seminars and school programs are held to teach sobriety.

In discussions with officials and workers of government committees, I found a moral emphasis in the sense that morals are a part of culture, science, and community foundations. In the area of temperance we have a definite sympathy with their ideals and this gives us opportunity to present the correct picture of what God intended man to be, and the change that is possible to man through His divine power.



Z. Lyko (right) views posters with members of antitobacco committee in Warsaw.



A group of alcoholics attend a rehabilitation course at a center in Czechoslovakia.

Such an opportunity was mine as I talked with several committees and officials, pointing out that the role of Seventh-day Adventists is to prepare a people for eternal life through Christ, and that that preparation comes only through obedience to natural and divine law.

In Romania it was my privilege to speak to our people during three Sabbath services. I was informed that I was the first General Conference representative to speak in their churches since 1938.

My participation was possible because of rights recently granted our churches there. I found a devoted, dedicated leadership and membership, enthusiastic and encouraged by the freedom they have to advance God's message.

In Czechoslovakia a combined meeting of the Adventist churches was held in an Evangelical church lent for the occasion. We are lacking in church buildings and need new union and conference offices in this country. Membership and leadership are of good courage and rejoice in the opportunity to witness with a monthly *Signs of the Times* and other publications now being printed.

In Czechoslovakia I was told that Adventist ministers are serving as chairmen of local abstinence committees in some

areas and are giving strong support for temperance throughout the country.

In Poland an active state-directed committee on the prevention of alcoholism has had good support from Adventists, and cordial relations exist. Posters, magazines, and films aid prevention and rehabilitation efforts. Adventist union secretary Zachariasz Lyko serves as executive director of the antitobacco committee and is conducting a widespread educational program.

Yugoslavian Adventists have cooperated with prevention-of-alcoholism committees, served as lecturers, and have contributed significantly to the country's activities against alcohol and tobacco. Discussion in all these countries regarding the Five-Day Plan gave us hope that this service may begin in the near future.

Without doubt, through the channels of temperance, Seventh-day Adventists can effectively serve their fellow men in these socialist countries and thus give practical examples of true Christian principles.

Brief News

AUSTRALASIAN DIVISION

♦ The five volumes of the Conflict of the Ages Series were presented to King Taufa 'Ahou Tupou during the recent independence celebrations of the Kingdom of Tonga. The Tongan Mission received a letter of appreciation from His Majesty.

♦ Recently fighting broke out between rival groups among some 500 New Hebrideans living in French New Caledonia. The police turned for help to Japeth, pastor of the Seventh-day Adventist New Hebrides church in the city of Noumea. Pastor Japeth was successful in his efforts to restore order.

♦ F. T. Maberly, former secretary of the Australasian Division, has been appointed president of the Greater Sydney Conference.

♦ During recent division and union meetings the following were appointed to serve as union presidents for the next five-year period: G. A. Lee, Bismarck-Solomons Union Mission; O. D. F. McCutcheon, Coral Sea Union Mission; D. E. G. Mitchell, Central Pacific Union Mission; S. M. Uttley, Trans-Commonwealth Union Conference; C. D. Judd, Trans-Tasman Union Conference.

M. G. TOWNEND, Correspondent

JAPAN MISSIONARY COLLEGE

♦ The Japan Missionary College library has catalogued 2,576 donated and acquired books this summer. This brings the library accessions to 19,265. The main donors to our library this summer were Dr. Lawrence Mobley, Harvard University library, the State of Michigan, and Notre Dame University library.

R. E. KLIMES, President

School of Health for Children Conducted in Los Angeles

By RICHARD WEISMAYER

Public Information Officer, Loma Linda University

The Loma Linda University School of Health conducted a health education program for children in the Watts area of Los Angeles this past summer. A grant from the General Conference, the Southern California Conference, and additional funds raised by Lorenzo W. Paytee, health education secretary of the Southern California Conference, made the school possible.

The school, directed by Manzoor R. Massey, a graduate student in health education, was held in southeast Los Angeles for six weeks.

"The Watts community and the Adventist church members in the area really helped us," Mr. Massey said. "We rented a large warehouse and divided it into three sections—classrooms, recreation hall, and a gymnasium."

Plans were for only 40 children between the ages of six and 12, but more than 80 boys and girls showed up for the first day of "school."

Assisting were 17 college students from the La Sierra Campus of Loma Linda University and two students from Lynwood Academy, Lynwood.

"We divided the 80 children into four groups of 20 each," Mr. Massey stated. "We held three classes—health, Bible, and arts and crafts. The fourth group would go to the zoo, mountains, beach, or the museums in the Los Angeles area."

"Many people today are sort of 'allergic' to the teaching of religion and the Bible, but these children loved it."

Free transportation to and from the school was provided by the summer project workers. Volunteer mothers from the Watts community prepared free lunches for the students.

Problems at the school were few. The reception by the community was overwhelming, according to Mr. Massey. Shortly after the opening of the school one of the Watts physicians sent a large donation; industrial leaders, other phy-

sicians, and community members made donations to help the Adventist project.

Following the completion of the six-week summer session, a survey was taken among the parents of the children who attended the school. The response in favor of the school was nearly one hundred per cent, Mr. Massey says. "We also took a survey among the children. Sixty out of the 65 children questioned indicated that they would attend a similar program next summer."

Commenting on the survey made among the children, Mr. Massey said: "We would ask a question such as, What did the school do for you? Several said, 'Nothing.' But in response to questions concerning their diet, they would indicate that they now preferred whole-wheat bread to white bread, and that they brushed their teeth up and down instead of sideways. We knew that we were getting through to them."

"We stressed the importance of good breakfasts. One morning a student came to me and said that he hadn't had his breakfast. We gave him a quarter."

"After he came back, I asked him what he ate, and he said that he had brown toast and a bowl of cereal. He said that he had made a mistake on one thing because he had bought a Coke. But he knew the difference."

Marked changes could be seen in the children's attitudes toward their fellow students. "We ran a questionnaire and asked, What would happen if someone bumped into you by accident?" Mr. Massey said. "One fellow said, 'Kill him.' Another said, 'Get into a fight.' But all the rest said they would say, 'Excuse me, I'm sorry.' We were pleased to see this change, especially since many of the children learn early to fight back."

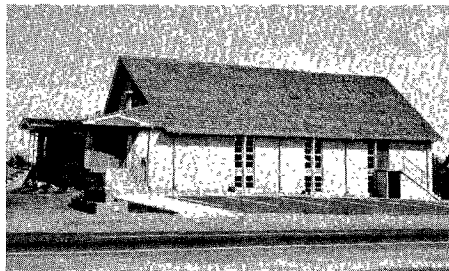
A national of India, Mr. Massey plans to conduct similar programs in his own country following his graduation from Loma Linda University next January.

churches of the Northeastern Conference, gathered at Victory Lake Camp recently for the 1970 laymen's congress. The seven federation district presidents reported 733 baptisms in the Northeastern Conference for the year ending September, 1970. It was voted to adopt the 1971 laymen's year plan, sponsored by the Atlantic Union Conference, which sets a goal of 1,000 baptisms through lay efforts, the conducting of 100 lay efforts, and the enrollment of 150,000 Bible correspondent students. C. E. Bradford, General Conference associate secretary, and G. R. Earle, Northeastern Conference president, were the principal speakers. E. A. Lockett, con-

ference lay activities secretary, was in charge of the weekend program. He was assisted by W. E. Peeke, Atlantic Union Conference lay activities secretary, and Byron Best, Northeastern Conference laymen's federation president.

EMMA KIRK, Correspondent

Central Union



The Denver West church opened recently.

New Church Dedicated at Denver, Colorado

The Denver West Seventh-day Adventist church (formerly the Denver Japanese church), which had its beginning in one of the war relocation centers during World War II, celebrated the opening of its new 200-seat church building recently. H. V. Reed, president of the Colorado Conference, was speaker for the occasion.

In 1942, 13 Pacific Union College students of Japanese ancestry were sent to the war relocation center near Lamar, Colorado. George Kiyabu, at that time a ministerial intern, was also sent to the center. Under his direction the 13 young men looked for interested people and gave them Bible studies. Thirteen were baptized, and a company was formed. A short time later a church was organized at the center.

After the close of the war the congregation moved to Denver and set up the Denver Japanese church, with a membership of 50.

Through the years the members met at several locations. In March of 1968 Elder Kiyabu was called to pastor the church he had helped to form 25 years before. Under his leadership plans were made for a new church building. Ground was broken in May of 1969.

Many of the 50 Japanese who were the original members of the church have moved away, and only 19 are left. Thus the name of the church has been changed to the Denver West church and now serves as a cosmopolitan church in the west part of Denver. The present membership is 70.

ARTHUR R. LICKY

PR Secretary, Colorado Conference

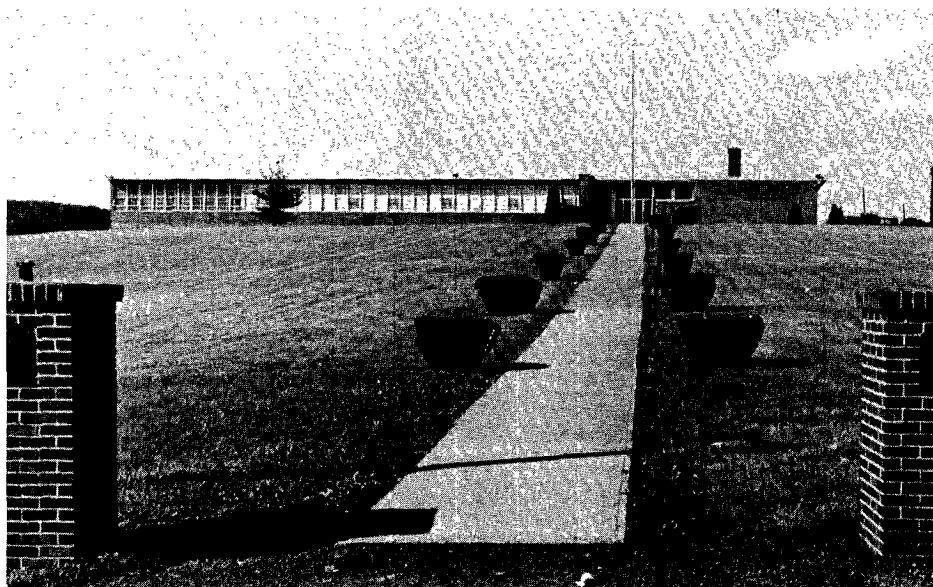
Central Union literature evangelists reported 37 baptisms during the month of August. Eight of these were contacted by Darlene Shumaker, student colporteur in Wyoming. Baptisms resulting from literature evangelistic contacts represented 25

Atlantic Union

✦ The New England Memorial Hospital, Stoneham, Massachusetts, recently received a building permit to proceed with construction of a 16-suite medical and dental office building.

✦ Enrollment in the elementary and intermediate schools in the Southern New England Conference stands at 1,000, compared to 930 last year.

✦ Nearly 500 laymen, representing the 44



Pine Forge Academy where the apple crop was preserved from the invasion of cicadas.

per cent of the total baptisms for the month in the Central Union Conference.

† One hundred and twenty-five students from Denver, Colorado's, Mile High Academy recently met for three and one-half days at Glacier View Camp for the annual Spiritual Emphasis Week. E. Romaine Chinnock, Nebraska Conference MV secretary, was the guest speaker. Randall Fox, academy principal, was director of the spiritual retreat.

† The Kansas Conference has acquired a 130-acre tract of land to be developed for a youth camp and other conference activities.

CLARA ANDERSON, *Correspondent*

Columbia Union

Crop Saved From Insects at Academy in Pennsylvania

Pine Forge Academy is situated on 575 fertile acres of land in the Manatawny River valley of Pennsylvania, 16 miles west of historic Valley Forge.

Some time ago academy faculty members, students, and interested persons in the community planted nearly 2,000 semi-dwarf and dwarf apple trees. This past spring the trees were covered with blossoms, and the academy family was looking forward to picking some ten varieties of apples from its own trees.

Then suddenly the countryside was invaded by an army of tent caterpillars. The orchard was sprayed, the tide of caterpillars eventually subsided, and only minor damage was sustained.

However, before the tent caterpillars were through, a new peril threatened disaster. This was the year for the 17-year locust, or cicada, to make its appearance. The woods surrounding the acad-

emy's orchards were alive with the insects. Soon they were attacking the orchard.

Insecticide sprays and dusting powder were used, but were found to be ineffective in combating the invasion. At the suggestion of the young men who worked in the orchard, special prayers were offered that God would fulfill His promise and protect the trees, which were His property.

The next day flocks of starlings, blackbirds, and sparrows appeared over the orchard. They attacked the locusts on the trees and in mid-air. They did not leave the orchard until the insects were destroyed.

Thus the Lord fulfilled His word: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:11).

JAMES E. DYKES

PR Director, Pine Forge Academy

† A young widow, Lai Lai Han, and her two-year-old son, Jimmy Lai, both with severe heart defects, have arrived at Kettering Memorial Hospital from Hong Kong. Kettering specialists are studying possibilities of correcting the cardiac ailments. Transportation and attendant expenses of the trip are being shared by the Seventh-day Adventists, the Dayton district of the Fraternal Order of Eagles, and private contributions arranged in Hong Kong by Missionary Doctor Harry W. Miller.

† A year-round camp for the youth of the West Virginia Conference was dedicated recently. Tentative plans for the 166 acres near Huttonsville include a lodge, dining hall, craft shelter, parade field, picnic areas, and a swimming pool and cabins. West Virginia president Richard C. Fearing and Dr. Marion Brown, chairman of the lay advisory council participated in the dedicatory ceremony.

West Virginia has not had a youth camp prior to this time.

† James Albertson has been named Seventh-day Adventist chaplain to West Virginia University in Morgantown. The university program includes graduate schools and has an enrollment of more than 17,000. Adventists have served on the faculty from time to time, but now the denomination will have a representative on campus at all times. Elder Albertson will also pastor SDA churches in the Morgantown area.

† Thirty-five pastors from Eastern United States attended the fifteenth annual mental health institute held at Harding Hospital in Worthington, Ohio, recently.

† The Potomac Conference is holding Sabbath school workshops during November and December at the Shenandoah Valley Academy, the Petersburg and Galax, Virginia, churches, and the Sligo Elementary School, Takoma Park, Maryland.

† Maranatha Flights International sponsored two small planes to carry 2,000 textbooks to South Caicos Island in the West Indies for the only high school on the island. The school was operating with almost no textbooks. Though it is not a denominational school, it is completely staffed by Seventh-day Adventists.

† The first alumni association chapter of the Loma Linda University School of Occupational Therapy was organized recently at the Reading Institute of Rehabilitation, Reading, Pennsylvania.

MORTEN JUBERG, *Correspondent*

Lake Union

† Students from eight Lake Union academies attended the 1970 academy MV officers' weekend training course at Wisconsin Academy, Columbus, Wisconsin, from October 9 to 11.

† The Bible Story Hour sponsored by the Brookfield, Illinois, church, is a popular Saturday afternoon occasion for non-Adventist boys and girls of the Lyons, Illinois, area, as well as for Adventist children from Brookfield and other nearby churches. Free Bibles are given to children after they attend 12 times. Some 35 have received Bibles. The program has been in operation for some 18 months.

† Omer Leon Wagoner, of the Ferndale, Michigan, Adventist church has been granted \$13,000 in scholarships and fellowships by the University of Michigan while pursuing his doctoral degree. Mr. Wagoner is currently employed by the Niles, Michigan, public schools, where he works with children who have sustained brain damage.

† Indiana's Elnora and Bloomfield churches went over their Ingathering Vanguard objective in two weeks' time. There

North Pacific Union



Alaska Teachers Attend Convention

A convention for Seventh-day Adventist teachers was held in Anchorage, Alaska, in September. The instructional program was arranged by J. C. Hansen, president of the Alaska Mission (fourth from left, back), and Dr. T. W. Walters, secretary of education for the North Pacific Union Conference (front, third from left). Others who assisted were (from left, front row): Elaine Schander, North Pacific Union Conference curriculum coordinator; L. R. Rasmussen, Pacific Union Conference secretary of education; Dr. Walters (mentioned above); Mrs. Lorraine Miller, Oregon Conference elementary school supervisor; and the writer.

I. V. STONEBROOK

Associate Secretary, GC Department of Education

were five Vanguard churches in Indiana when this report was made.

✦ The Detroit SDA community services center opened officially on October 3. Officials present for the ceremony included a representative of the mayor's office and an assistant director of nursing service from the American Red Cross.

✦ The youth of the Peoria, Illinois, Knoxville Avenue church go from door to door in a housing project on Sabbath afternoons inviting the children to a Bible story hour held by the church.

✦ A new \$9,000 microscope now makes it possible for ophthalmologists at the Hinsdale Sanitarium to perform delicate eye surgery with greater facility and precision.

✦ The Saginaw, Michigan, church displayed a six-by-four-foot open Bible, backed by a globe and stained-glass windows lighted from behind, at their county fair. The church, pastored by Donald Donesky, has won two awards from the fair for outstanding displays.

GORDON ENGEN, *Correspondent*

Northern Union

✦ The International Falls, Minnesota, Dorcas Society recently held a "give-away day," during which 120 people in Fort Frances, Canada, just across the border, received 1,345 articles of clothing. The local Elks Club of Fort Frances donated their hall for this operation. International Falls is the only Adventist church within 200 miles of Fort Frances.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Pomona youth are working with Southern California Conference leader, Ray James, in a witnessing adventure at Pomona Junior Academy.

✦ R. A. Rentfro and his wife are directing a happiness and better-living clinic at Morro Bay. There is no Seventh-day Adventist church in this town.

SHIRLEY BURTON, *Correspondent*

Testimony Countdown Draws Large Numbers at Loma Linda

A Testimony Countdown series was conducted in the Southeastern California Conference recently. The meetings, sponsored by the University, Azure Hills, and Hill churches, were held in the worship hall of the University church, Loma Linda.

William Loveless, pastor of the University church, was the teacher of the group. Associated with him was a team of ministers and physicians. Attendance at the first Wednesday night session was more than 1,500. Special Friday night services were conducted for University students with scientists and educators discussing the Spirit of Prophecy from the viewpoint of their special fields.

The first Wednesday night 100 nine-volume sets of the *Testimonies* were sold. People waited in line to make the purchase. Between 300 and 400 sets were reported to have been purchased during the nine-week Countdown period.

What happened in Loma Linda is a matter of interest to other churches in that conference and North America.

The Testimony Countdown program is now operating throughout Australia, and it is planned to begin Testimony Countdown classes in Spanish and Portuguese in South America in January, 1971.

D. A. DELAFIELD
Associate Secretary
White Publications

Southern Union

✦ School enrollment in the Southern Union Conference totals 11,498. Elementary schools and junior academies have registered 7,767 students, which represents a gain of 745 over the previous year. Secondary school enrollment totals 1,830. Oakwood College and Southern Missionary College have a combined enrollment of 1,901.

✦ Southern Missionary College hosted the Chattanooga area of Home Economics Association with a dinner recently. Frank Knittel, academic dean of the college, was the speaker.

✦ During the third quarter of 1970, the eleven thousandth member was baptized into the South Atlantic Conference. The baptism was conducted in Atlanta, Georgia, by Joseph Hinson, conference lay activities secretary, who held evangelistic meetings sponsored by the Berean and Boulevard Drive churches of the Atlanta area.

✦ Southern Missionary College topped its previous record in its annual Ingathering field day with a total of \$16,319. More than 500 students participated.

✦ Rainey Hooper closed evangelistic meetings in Jacksonville, Florida, on October 16 with a baptism of 32 persons.

✦ The Associated Youth in Action for central Florida sponsored the Voice of Prophecy quartet in the Orlando area on October 10 and 11. The quartet presented two sacred concerts to a combined audience of 1,500 persons.

OSCAR L. HEINRICH, *Correspondent*

College and Academy Top Ingathering Records

Southern Missionary College and Collegedale Academy raised a total of \$16,250 during its annual one-day Missions Promotion (Ingathering) field day recently, thus breaking its own record according to Dr. W. M. Schneider, SMC president, and Ronald Barrow, academy principal.

Approximately 550 students and faculty members participated in solicitation, while some 300 others gave from their wages for the day. Thousands of Bible enrollment cards and WSMC-FM radio logs were distributed.

WILLIAM TAYLOR
PR Director
Southern Missionary College



Ray Davidson, pastor, Capital Memorial church, Washington, D.C. (Potomac), from Colorado.

William Haynor, associate pastor, Sligo church (Potomac), from (Southern New England).

Jack Henderson, assistant publishing secretary (Ohio), formerly literature evangelist (Chesapeake).

Jerry Higgs, associate publishing secretary (Missouri), from same position (Iowa).

Carl Ludwig, deferred-giving secretary (North Dakota), from retirement in Arizona.

S. L. McPherson, conference evangelist (Minnesota), formerly district pastor (Arizona).

Lonnie Melashenko, assistant pastor, Vallejo Drive, Glendale (Southern California), a recent graduate of Andrews University.

Mrs. Lilya Wagner, staff, Madison Academy, from staff, Pioneer Valley Academy.

Mrs. Jesse Walker, staff, Madison Academy.

Edward L. Wall, associate administrator, New England Memorial Hospital, formerly assistant administrator for patients' services, New England Memorial Hospital.

Lee Wion, College Furniture Manufacturers, Union College, from Harris Pine Mills, Auburn, Washington.

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Mrs. A. C. Thomson, to join Pastor Thomson, who is director of the Angoram District in the Sepik Mission, Wewak, New Guinea, and two children, left Sydney, August 2. Pastor Thomson returned a few weeks earlier, following furlough.

J. E. W. James, to join a team of builders working on construction of the Sonoma College in New Guinea, for a two-year term, left Sydney, August 10.

Miss V. E. Jones, returning to serve on the nursing staff of the Togoba Hansende Colony at Mount Hagen, New Guinea, left Sydney, August 31.

L. N. Lock, returning as president of the Central Papuan Mission, Port Moresby, Papua, New Guinea, left September 2. Mrs. Lock remained in the homeland for a further two weeks and joined her husband in Port Moresby on September 15.

D. B. Hills, to be Missionary Volunteer secretary for the Trans-Africa Division, Mrs. Hills, and their two children, sailed on the M.V. Orsova, from Sydney, September 15.

E. E. White, to be secretary of education for the Trans-Mediterranean Division, and Mrs. White, sailed on the M.V. Orsova, from Sydney, September 15.

I. W. Petrie, to be accountant for the Trans-Africa Division, Mrs. Petrie, and three children, sailed on the M.V. Orsova, from Melbourne, September 17.

K. J. Gray, to be president of the Cook Islands Mission, Raratonga, and Mrs. Gray, sailed from Sydney on the M.V. Southern Cross, September 26. Pastor Gray previously

served as secretary of education for the Central Pacific Union Mission, and has just completed a furlough.

North American Division

Fritz O. Martinsen, returning as teacher, Kamagambo Secondary and Training School, Kisii, Kenya, Mrs. Martinsen, nee Martha Jean Vail, and three children, having been on study leave from the Trans-Africa Division, left Chicago, Illinois, August 4.

Robert N. Smith, M.D. (attended AU '61-'62; UC '65; LLU '69), to be a physician in the Bangkok Sanitarium and Hospital, Thailand, and Mrs. Smith, nee Karen Louise Dybdahl (attended PUC '63-'64; LLU '67), left Los Angeles, California, August 16.

Jean Jacques Bouit (Seminaire Adventiste France '59; AUC '62; AU '70), to teach in the Adventist College, Ivory Coast, West Africa, Mrs. Bouit, nee Mildred Olang Jordal (attended University of Oslo, Norway, also University of Vienna, Austria; AU '63; graduate work), and son, of Berrien Springs, Michigan, left Chicago, August 21.

Ralph W. Royer, M.D. (LLU '40), to serve as a physician-surgeon in the Kwahu Hospital, Mpraeso, Ghana, and Mrs. Royer, nee Kathryn Louella Kelsey (LLU School of Nursing '34), of Vero Beach, Florida, left Washington, D.C., August 31.

A. A. Moores, M.D. (attended Canadian Union College '46-'47; LSC '47-'49; LLU '53), returning as physician and medical director Tsuen Wan Hospital, Hong Kong, Mrs. Moores, nee Verna Lavean Moores (Canadian Union College '48; LLU School of Nursing '51), and three children, left Vancouver, B.C., September 9.

Velyo R. Vinglas (AUC '60), returning as secretary-treasurer Mashonaland Field, Inyazura, Rhodesia, Mrs. Vinglas, nee Martha Edith Johnson (AUC '61), and son, left Boston, Massachusetts, September 13.

Edward B. Barton (attended UC '57; MC '64), to be pilot in the Tanzania Union, Busegwe Mission, Mrs. Barton, nee Lydia Bernice Zaft (Seminar Marienhoehe, Germany, '56; MC '62), and two children, of Tulsa, Oklahoma, left Washington, D.C., September 24.

J. H. Zachary (attended LSC '47-'48; UC '49; AU '52; '61; Northern Illinois University '60-'62), to be chairman of the Bible department at Mountain View College, College Heights, Malaybalay, Bukidnon, the Philippines, Mrs. Zachary, nee Norma Jeane Rowe (attended CUC summer '46, UC '47-'49), and two children, of Watsonville, California, left San Francisco, California, September 24.

C. O. FRANZ AND D. W. HUNTER

NOTICES

Literature Requests

[Weight limit for printed matter to the Philippines: 6 lbs. 9 oz. each parcel, tied, or open-ended; postage approximately \$2.00.]

Send *Guide*, *Primary Treasure*, and *Little Friend* to Station Isabel Adventist Rural School, c/o Violeta Bravo, Station Isabel, San Pablo City, P.I.

Nestor Gonzalos, San Jose Adventist Rural School, San Jose, Occidental Mindoro, Philippines, needs *Guide*, *Primary Treasure*, and *Little Friend*.

Severiano M. Tubia, Mayo, Mati, Davao Or., P.I., wishes *Signs*, slides, films, prophetic charts, *Bibles*, *Hymnal*, Latin Bible, accordion, *Worker*, *Review*, *Answers to Objections*, *Testimonies*, and materials for Vacation Bible Schools.

WANTED: *Worker*, *Review*, *Guide*, *Signs* by U Tun Maung, SDA Mission, 469 Bayintnaung Rd., Toungoo, Burma.

URGENTLY NEEDED by Dr. K. F. Mueller, P.O. Box 111, Port Harcourt, Nigeria: *Spirit of Prophecy* books, message and doctrinal books, commentaries, reference books, for ministers who lost their complete libraries during the Nigerian civil war.

T. F. Baiden, SDA Mission, Box 073, Takoradi, Ghana, W. Africa, needs *Signs*, *Review*, *These Times*, *Liberty*, *Life and Health*, *Spirit of Prophecy* books, *Worker*, children's supplies.

D. T. Liguin, Tandag, Surigao del Sur, P.I., desires *Signs*, *Bible Commentary*, *Concordance*, *The Great Controversy*, health books, geology books, songbooks, Christmas and greeting cards.

WANTED: A continuous supply of Christian Home Calendar, *Signs*, *Listen*, *Liberty*, *Life and Health*, *These Times*, *Message*, *Review*, *Good News for You*, *Your Bible and You*, and other denominational and Spirit of Prophecy books by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa.

WANTED: A continuous supply of old Bibles by Idamae Melendy, *Review* and *Herald*, Washington, D.C. 20012.

Send a continuous supply of *Modern Ways to Health*, *Behold the Man*, *Alone With God*, *God's Commandment-keeping Church Today*, *The Faith of Jesus*, *Hymnal*, *Counsels on Diet and Foods*, *The Ministry of Healing*, *I Became a Seventh-day Adventist*, *I'd Like to Ask Sister White*, *Reflections on Love and Marriage*, tracts, Bibles, to Pastor Peter Amoateng, SDA Mission, P.O. Box 22, Kintampo B/A, Ghana, W. Africa.

Send to Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras: German literature plus *Instructor*, *Guide*, *Signs*, *Little Friend*, *Primary Treasure*, picture cards, and tracts in English, German, and Arabic.

L. D. Duriquez, Western Mindanao Mission, P.O. Box 13, Ozamint City, P.I., desires back issues of *Review* in large quantities.

William T. Martinez, Southern Luzon Mission, Marquez & L. Rivera Sts., Legaspi City, P.I., wishes *Insight*, MV leaflets and books, *Guide*, *Little Friend*, Christian Home Calendar, *Signs*, *These Times*, quarterlies, *Listen*, *Liberty*, *Life and Health*, *Review*, Bibles, songbooks, records, *Spirit of Prophecy* books, accordion, melodica, and *MV Kit*.

Agatha McClatchie, Noel St., Couva, Trinidad, W.I., needs *Signs*, *These Times*, *Liberty*, *Review*, *Guide*, and books.

Angelita Federico, Odiongan, Romblon, Philippines D-808, needs *Life and Health*, *Review*, *Little Friend*, *Guide*, *Listen*, *Liberty*, *Primary Treasure*, Bibles, cutouts, and books.

Send a continuous supply of *Signs*, *These Times*, *Guide*, *Review*, *Listen*, tracts, Bibles, songbooks, picture cards, prophetic charts, slides, games, *Life and Health*, and books to Romar D. Sausa, Balasan, Iloilo, P.I. K-405.

T. J. Osorio, Bambang, Nueva Vizcaya, P.I. A-704, wishes a continuous supply of *Signs*, *Life and Health*, *Review*, *Good News for You*, *Your Bible and You*, *Spirit of Prophecy* books, *God and Evolution*, Bibles, *Smoke Signals*, songbooks, prophetic charts, filmstrips, cassettes, *Primary Treasure*, visual aids, flannelgraphs, *MV Kit*, *Guide*, and books.

Send missionary supplies to the following: Leila Durias, Cala-Agus, Mambusao, Capiz, P.I. K-309; Andrew Ongaki Okerio, Magwagwa SDA Church, Kisii, P.O. Sondu, Kenya, E. Africa; B. S. K. Amoako, SDA Mission, Techimantia, Ghana, W. Africa; Pastor Pedro S. Manatad, P.O. Box 68, Tacloban City, Philippines I-246.

WANTED: *Signs*, *Guide*, *Little Friend*, *Primary Treasure*, picture cards, Bibles, *Review*, and denominational books by Pastor C. C. Kurunathan, 18 Boundary Road, Batticaloa, Ceylon.

Church Calendar

| | |
|--|---------------------------------------|
| Ingathering Campaign | November 14, 1970- January 2, 1971 |
| Ingathering Crusade Program | December 5 |
| Church Lay Activities Offering | December 5 |
| Thirteenth Sabbath Offering (Inter-American Division) | December 19 |
| 1971 | |
| Soul-winning Commitment | January 2 |
| Church Lay Activities Offering | January 2 |
| <i>Liberty</i> Magazine Campaign | January 16-23 |
| Religious Liberty Offering | January 23 |
| GO Emphasis | January 30 |
| Gift Bible Evangelism | February 6 |
| Church Lay Activities Offering | February 6 |
| Faith for Today Offering | February 13 |
| Christian Home and Family Altar Day | February 20 |
| Christian Home Week | February 20-27 |
| <i>Listen</i> Campaign | February 27 |
| Tract Evangelism | March 6 |
| Church Lay Activities Offering | March 6 |
| Sabbath School Visitors' Day | March 13 |
| Spring Mission Offering | March 13 |
| Missionary Volunteer Day | March 20 |
| Missionary Volunteer Week | March 20-27 |
| Thirteenth Sabbath Offering (Australasian Division) | March 27 |
| One Million New Pupils | April 3 |
| Church Lay Activities Offering | April 3 |

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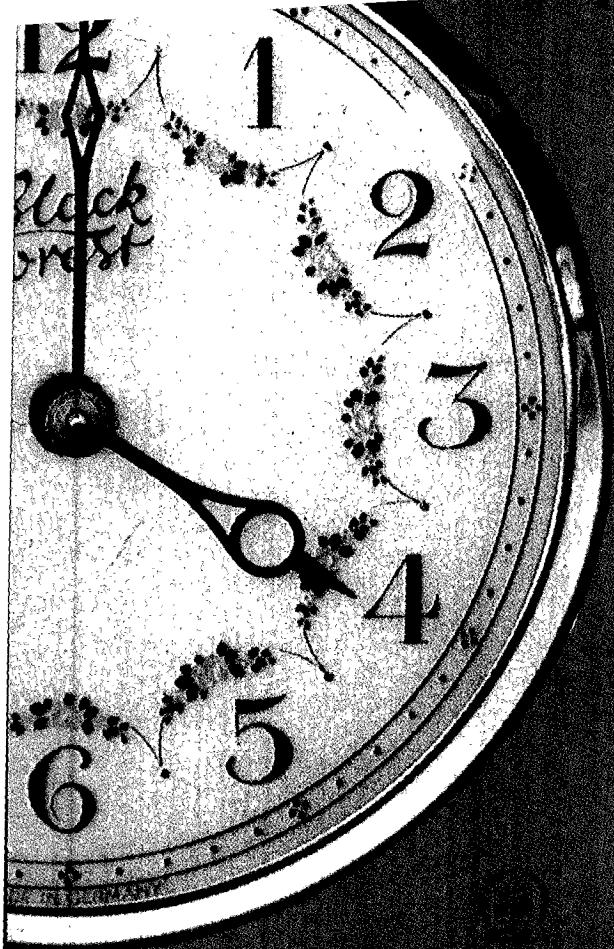
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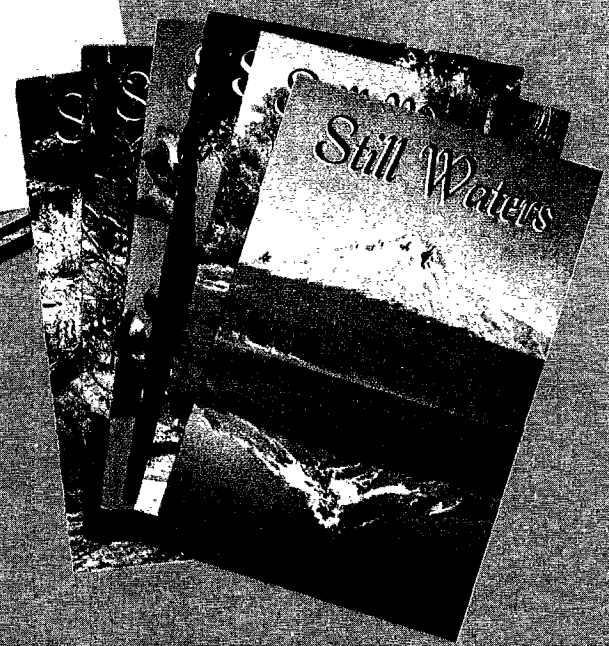


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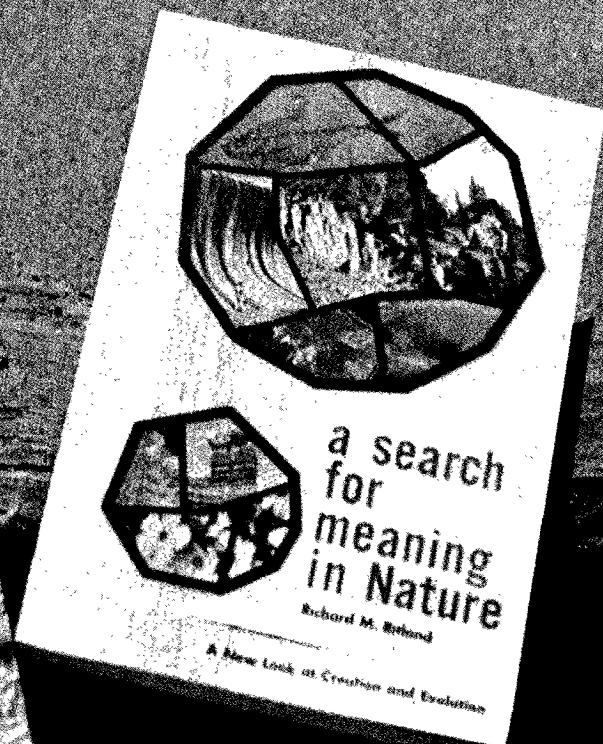
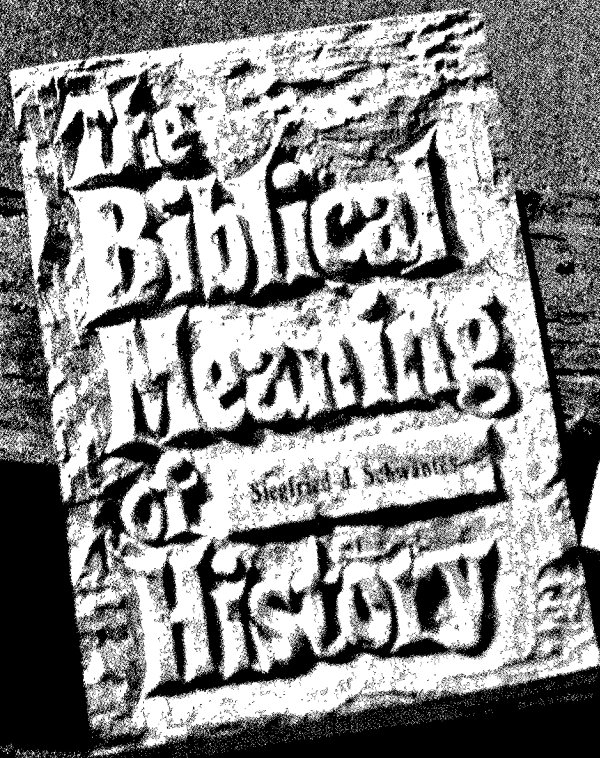
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This Week...

Next week (November 22-29) is National Bible Week in the United States, and the REVIEW honors the American Bible Society, one of the sponsoring organizations of the week, in this week's cover.

National Bible Week had its origin when a group of business and professional laymen—Protestants, Catholics, and Jews—formed what is now the Laymen's National Bible Committee. The week was launched December 7, 1941, the day Pearl Harbor was attacked and the United States entered World War II.

The American Bible Society, organized in 1816, became a co-sponsor with the laymen's group of National Bible Week in 1967.

Two years later a third sponsor was added, the Catholic Biblical Association of America. A scholarly organization founded in 1936, the association has for a number of years cooperated with non-Catholic organizations in promoting efforts to make the Scriptures easily available to all and to increase their reading by all.

Since 1943 the American Bible Society has sponsored annually the month-long Worldwide Bible Reading program between Thanksgiving and Christmas, and they suggest appropriate texts.

In keeping with the emphasis on the

availability of the Holy Scriptures regardless of language, the REVIEW begins a series titled, "Making the King James Bible." The first article by Alwyn R. Fraser is "John Wycliffe and the First English Bible" (page 2).

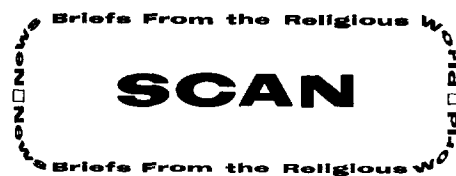
Mr. Fraser is presently completing work on his doctorate degree at Cambridge University in England. An Australian by birth, he received his B.A. from Sydney University in 1950, his B.Ec. in 1954, and his Master's degree with honors in history in 1967.

He has been a teacher—when not in school himself—in the Greater Sydney Conference and in the Sydney Grammar School where he was a history master. He worked from both sides of the desk when he was a commonwealth research student and a teaching fellow in the history department of Sydney University.

He indicates that his special interests lie in the area of history of English and continental reformations of the sixteenth century with particular interest in church-state relations.

He has also been published in the *Journal of the Royal Australian Historical Society*.

Some readers have wondered whether it is still possible to get the REVIEW at the campaign price even though the campaign has ended. It is, and it will be until the end of the year. At only \$7.95 a REVIEW subscription makes an ideal gift for almost anyone on your Christmas gift list. Order from your Book and Bible House.



CATHOLICS GAIN IN AFRICA AND ASIA

VATICAN CITY—Large-scale increases in Roman Catholic Church membership in Africa and Asia have been reported by the Vatican.

During the period 1949-1967, according to Vatican Radio, membership in Africa rose by approximately 280 per cent—from 11 million to about 30 million.

In roughly the same period, it said, the number of Catholics in Asian countries increased from 6 to 14 million.

CHURCH FIRES INCREASED DURING 1969

BOSTON—Large-loss church fires—those involving damage of at least \$250,000—resulted in losses totaling \$5,783,000 during 1969, according to the annual report of the National Fire Protection Association.

The ten largest fires caused damage that exceeded by \$2,130,000 the total in 1968, when only eight large-loss fires were reported.

LODGE'S AUDIENCE WITH POPE PAUL COVERED WIDE RANGE OF TOPICS

VATICAN CITY—In their first formal meeting, Pope Paul VI and Henry Cabot Lodge, President Nixon's personal envoy, touched on a wide range of subjects from the war in Vietnam to drug addiction among the world's youth. Italian Radio reported that the 40-minute private discussion, in French, took place July 4 in the Vatican's Apostolic Palace. Lodge's mission, according to the White House announcement, was to make two or three visits a year to the Vatican, staying in Rome two to four weeks each time. To make it clear that Mr. Lodge's mission to the Vatican is distinct from the U.S. diplomatic mission in Italy, he is maintaining his quarters and offices in the Grand Hotel, four blocks from the American embassy.

LUTHERANS RE-ELECT EDITOR OF CHURCH PAPER

MINNEAPOLIS—Dr. G. Elson Ruff, 66, "the most re-elected man in the Lutheran Church in America," was named to another two-year term as editor of *The Lutheran* by delegates to the LCA's biennial convention here. Dr. Ruff is completing his twenty-fifth year as editor of *The Lutheran*, the official semi-monthly magazine of the LCA.

UNITARIAN UNIVERSALISTS REJECT BID TO RESTORE \$1 MILLION FUND

SEATTLE—The Unitarian Universalist Association has chosen racial integration rather than black empowerment as its guiding principle for the next two years. This decision was made at the ninth annual General Assembly here when delegates voted not to restore a \$1 million fund for the Black Affairs Council (BAC) which had been cut from the budget by the board of trustees.

Review and Herald

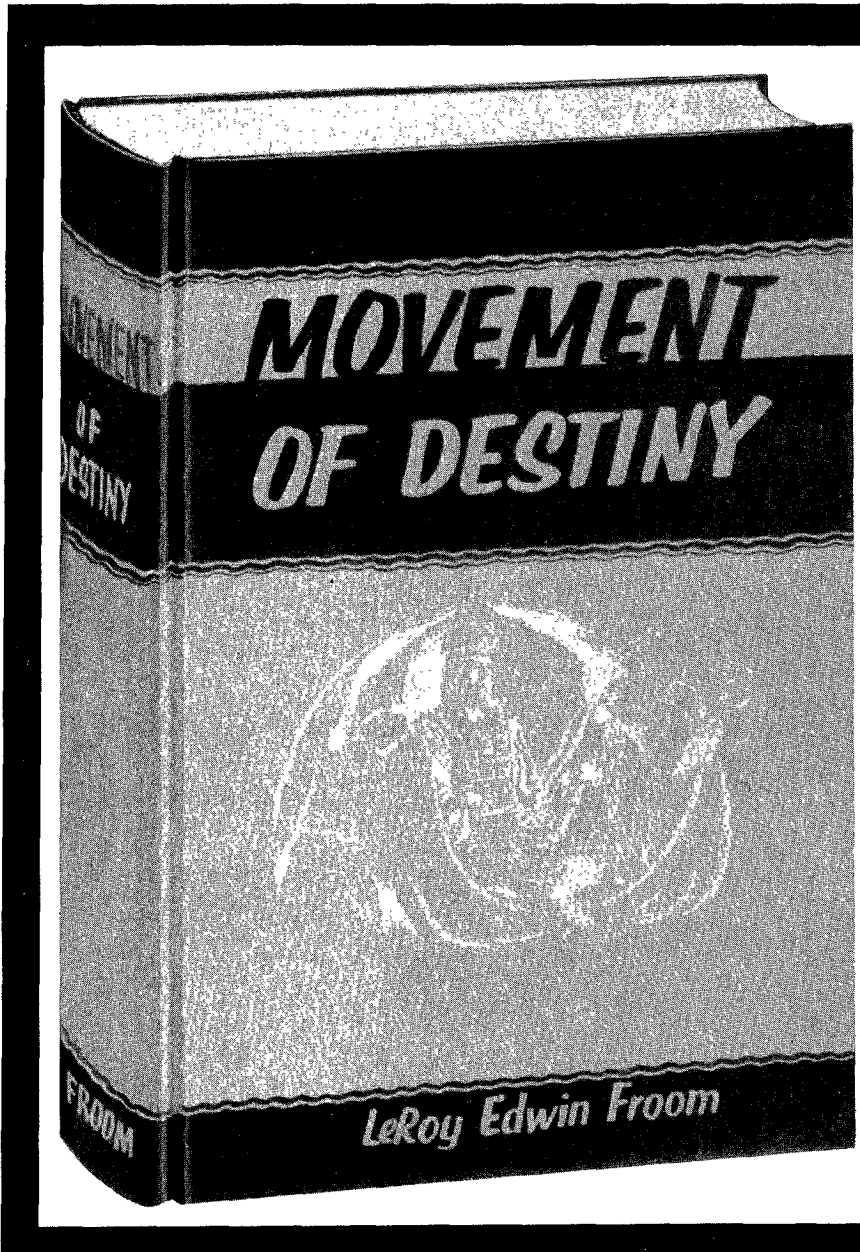
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW 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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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. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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MOVEMENT OF DESTINY

New Middle East Union Promotes Strong Evangelism

Evangelistic meetings are presently in progress in Cairo, Egypt; Beirut, Lebanon; and Baghdad, Iraq. In Cairo, Samaan Fangary, who is conducting meetings at our evangelistic center, has had some 200 in attendance. Hilal Dose, president of the Iraq Mission, is the speaker in Baghdad, with more than 200 attending the meetings. Jack Bohannon, speaker at our evangelistic center in Beirut, is just beginning his series. Please pray for these men as they labor in one of the most difficult areas of the world in which to preach the gospel.

R. W. TAYLOR

Jailed Korean Adventist Servicemen Released

Korean Adventist servicemen who had been imprisoned for refusing to bear arms have been released, according to a report just received by the General Conference. This is welcome news. Some of our Korean young men have spent many years in prison for their beliefs.

CLARK SMITH

Airlines Fly SAWS Supplies Free to Near East

American Airlines and Pan American Airlines joined with the Seventh-day Adventist Welfare Service organization to bring disaster relief to victims of the recent war in Jordan.

After SAWS bought 25 disaster tents from Sears Roebuck in Hannibal, Missouri, American Airlines flew them free of charge from St. Louis to New York. With blankets added from our New York Welfare Depot, Pan American Airlines flew the shipment without charge to Beirut, from which place they were shipped to Amman.

W. E. PHILLIPS

Afro-Mideast Division Plans for Aggressive Evangelism

Organization of the new Afro-Mideast Division was completed during the first meeting of the full division committee that convened in Beirut, Lebanon, November 1 to 9. During the meetings the new Middle East Union was formed, comprising areas of the former Middle East Division. R. C. Darnell was elected president; Manoug Nazirian, secretary; and Rafic Issa, treasurer. In addition to this newly organized union, the Afro-Mideast Division includes the Ethiopian Union, East African Union, and the Tanzania Union, with a total membership of 114,090 as of June 30, 1970. Goals were set to double this membership during the next five years.

Under the leadership of M. E. Lind, the division president, strong plans were laid for the advancement of the work in every area of the field. Evangelism in some of the non-Christian lands will spearhead a program called Forward Thrust. This pro-

gram envisions every agency of the church moving unitedly forward in soul-winning activity.

The committee voted that the Middle East College continue as a division institution, serving young people throughout the entire field. The 1971 division budget was adopted, and appreciation was expressed for the liberal support of our believers throughout the world field.

A. H. Brandt, the division lay activities secretary, who had just returned from a visit to Amman, Jordan, reported on conditions affecting our church there in the aftermath of recent fighting. Though damage in the city was extensive, none of our church properties were seriously involved. It was reported that one military group took a position on the roof of our office building while an opposing force was on the roof of the pastor's house a few blocks away. Firing began between the two groups. Just then a cease-fire was ordered, and hostilities ended before any real damage took place. No church members' lives were lost, and all are convinced that the Lord intervened to spare both lives and property.

One of our members lived in a street where heavy fighting was going on. Suddenly his door burst open, and some armed men came in, stating that they had seen guns firing from the house. They took the brother with them, and he was sure it meant death for him. As they were walking away with our brother in a line with the three armed men his wife came out and called to him, "Where are you going? What are they going to do to you?"

The brother turned around and dropped a little out of the straight line in order to answer his wife. At that moment some shots came from a sniper hidden on a rooftop. The bullets went right through the three armed men, but because our brother had turned a little aside he was not hit, and he escaped.

Representatives of the General Conference at the division committee meeting were Robert H. Pierson, president; R. F. Williams, associate secretary; and M. E. Kemmerer, undertreasurer.

M. E. KEMMERER

Six New Members Swell ASI Membership to 204

Six new members recently accepted into the Association of Privately Owned Adventist Services and Industries (ASI) are: Lebanon Convalescent Center, Lebanon, Oregon; Tillamook Convalescent Home, Tillamook, Oregon; Benson's Falls View Nursing Home, Oregon City, Oregon; Doctors Medical Group, Chehalis, Washington; Hart Tool Company, Omaha, Nebraska; and Prince George's National Secretarial School, Landover Hills, Maryland.

These join some 200 other ASI members who conduct their own industrial enterprises or medical or educational institutions.

An ASI convention is scheduled to be held in San Diego, California, November 24 to 28.

CARIS H. LAUDA

Health Personnel Needs Summary No. 8

Present openings for professional and technical help include the following:

North America

- 1 administrative officer
- 1 barber
- 3 clerk-typists
- 3 data-processing technicians
- 1 food-service director
- 66 R.N.'s—see special needs below
- 4 stationary engineers

Overseas Missions

- 7 dentists
- 1 dietitian
- 2 nurse/anesthetists
- 22 physicians—general practice (3 medical directors)
- 18 physicians—specialty
- 7 R.N.'s—service administration

R.N. needs include: 5 supervisors (general, night, O.R., 3-11), 1 assistant director inservice education, 2 clinicians, 1 ICU nurse. Other health workers are also needed. Opening and placement assistance information: Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

IN BRIEF:

Deaths: Richard D. Hayden, 38, and sons, Richard C., 12, and Rodney, 6, killed in the crash of a small plane near Angwin, California, November 4, missionaries on furlough from Nicaragua, where Pastor Hayden served as MV secretary and also chaplain of the Nicaragua Mission Hospital. Survivors are his wife, Iris; daughter, Carmen; and parents, Elder and Mrs. Richard A. Hayden.

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