



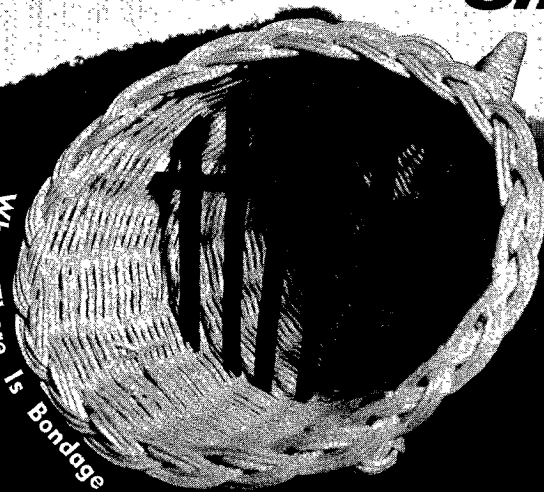
When There Is War

**"And
There
Shall Be
No More
Curse"**

Revelation 22:3



When There Is Hunger



When There Is Bondage

FOR WHAT DO WE GIVE THANKS?

and be ye thankful

By LORON T. WADE

ARE we truly thankful to God? Of course, we often thank Him, but do we really know the overflowing joy that comes from the daily practice of being thankful? Do we know what it means to live thankfully?

On the smoking mountaintop Moses was told to invite the people to give thank offerings. These were to be a burnt offering with wafers and cakes of fine flour mingled with oil, and leavened bread. In his time, David reminded the Levites that they were appointed "to stand every morning to thank and praise the Lord, and likewise at even" (1 Chron. 23:30). "Enter into his gates with thanksgiving, and into his courts with praise," sang the Temple choir, "be thankful unto him, and bless his name" (Ps. 100:4). The prophet Daniel knelt three times a day under the eyes of his enemies, not in sorrow or anxiety, but to give "thanks before his God, as he did aforetime" (Dan. 6:10).

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you," writes Paul (1 Thess. 5:18). According to the Bible ideal, even our conversation should center on "neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4).

The reasons for our gratitude are as many as the blessings of God. With the gift of Jesus, heaven gave its all. The story of redeeming love is to be the inexhaustible theme of the saved throughout all eternity. And never will it be fully understood or our gratitude adequately expressed.

And the gift which Christ Himself chose as the greatest blessing He could bestow upon His church was the Holy Spirit. Do we appreciate this gift enough? Do we think about it, pray about it, and thank God for the Spirit every day?

Through these two gifts, all the treasure house of heaven is placed at our command—comfort, strength, faith, victory over sin, the peace that passeth understanding, help in daily living, blessings on our loved ones, good health, and enough temptations and problems to keep us humble. Who can thank Him enough for all these blessings, and for so many more beside?



Our reasons for gratitude are as many as are the blessings of God

The living creatures around the throne of glory are represented as giving "glory and honour and thanks" to God (Rev. 4:8, 9). Do not we, who are His creatures on this earth, owe Him praise? If we will, we can make every moment of our lives an expression of gratitude to God.

The Practice of Thankfulness

The place to begin is in the mind. Every one of us in this life has enough heart burdens and problems to be completely bowed down if we let them have central place in our thoughts. But it is also just as true that we all have enough blessings and joys to more than fill our every thought, if we choose. So it is largely our own choice whether our minds will be filled with gloom or thankfulness. Thus the first principle of the practice of thankfulness is to fill the mind each morning with the blessings and the goodness of God.

Principle number two is to let the physical attitude reflect the gratitude felt in the heart. Of course, our state of mind affects our stride, our posture, and our whole being. But the reverse also is true. The physical attitude affects the spirit. So if you are truly thankful to God, lift your eyes, throw back your shoulders, breathe deeply, and when you walk, let it be with a joyous, forward-looking stride.

And let a melody of praise often be on our lips. That is what Paul tells us to do. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:19, 20).

Let us also make a reformation in the thanksgiving part of our prayers. Here is how it can be done: When you thank God, mention several things, and stop a moment as you mention them to let your heart thrill with thankfulness at the wonderful goodness of God in giving you these things. Each time you pray, thank Him for two or three new and different things that you have not mentioned before. Can you ever run out of things to thank Him for?

And at the table, next time before you pray, stop

for just a moment and notice each article of food that is before you, and think of the goodness of God in providing so many good things to eat. Think of His love in giving us instructions on how to choose healthful and appetizing food. Remember that it is His power, momentarily exercised, that causes the earth to bring forth her bounty year by year. It will take only a moment to let these thoughts pass through your mind, and if you do, it can make a difference in your prayer.

Let us bring back again to our public meetings those old-time seasons of blessing in which the members have a chance to testify and tell one another of how good the Lord has been to them. With a little guidance and encouragement God's people will call to mind His wonderful dealings toward them and give clear, short testimonies of courage and thanksgiving.

No doubt we all believe in thank offerings, but have you given one recently? The good derived will be far greater than just the value of the offerings.

If we truly put thankfulness into practice, it can affect our dealings with our fellow believers and with our families as well. For if we are thankful to God our Maker, it will be easier to appreciate the good in our fellow creatures. All too often, words of appreciation remain hidden in our hearts until it is too late for them to do any good. Had they been expressed, they might have lightened a heavy burden and given a tried soul fresh courage to press on. May God forgive us for some of the words we neglect to say. This is part of the practice of thankfulness too.

If we learn to live this way, how different our lives may be! Doubts cannot press in when the heart is praising God for His blessings. Sadness and worry are driven out by trust. Temptations lose their power, gladness comes to the heart and good health to the body.

So let us live thankful lives. "O give thanks unto the Lord; for he is good; for his mercy endureth for ever. . . . Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord" (1 Chron. 16:34, 36). ♦♦



A Work Others Will Not Do

By ARTHUR L. WHITE

PERHAPS the most significant principle emphasized by Ellen White in dealing with a disproportionate amount of welfare work for the masses was that this was a line of work others would do, but others would not herald to the world the special message committed to Seventh-day Adventists. To G. A. Irwin, president of the General Conference, she wrote on New Year's Day, 1900:

"Donations large and abundant have come into the hands of Dr. Kellogg. *These should not have been swallowed up in doing [that] which the world would do largely, but the world will not do the work which God has committed to His people.* He requires us to be wide awake in preparing the way for Christ's second coming."—Letter 3, 1900.† (See major excerpts from this letter on page 5.)

In March she emphasized the following fundamental principle to Dr. Kellogg:

"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.*"—Letter 45, 1900.

In June, in writing to Elder and Mrs. Haskell, who were beginning work for the disadvantaged in New York City, she stressed this point again:

"We do not advise our people to open up a work in our cities, to the extent of erecting buildings to which they can invite the most depraved class of people to come and receive food and beds and treatment without money and without price. None

are required to establish a work in any city which gives to an indiscriminate class an invitation to be supported by the charities of the Seventh-day Adventist people, whose *special work is to bear an unpopular message to the world.* The commission is given to bear the message to all nations."—Letter 90, 1900.

Referring specifically to the work of George Müller and of the Salvation Army, Ellen White counseled "not to imitate . . . [the] Salvation Army" and their methods, nor are we to discourage or condemn them. "Let them do that class of work by their own methods and in their own way. But the Lord has plainly pointed out the work that Seventh-day Adventists are to do. . . . The Lord has marked out our way of working."—*Testimonies*, vol. 8, pp. 184, 185.

In a similar vein she told Dr. Kellogg: "God does not now lay upon His people the same work which was laid upon Müller [George Müller of Bristol, England, who carried on work for orphans]. Müller did a noble work. *But God has given His people a work to do after a different plan.* To them He has given a message for the whole world."—Letter 33, 1900 (*Evangelism*, p. 547).

"*They are to enter territory after territory, and make aggressive warfare against soul-destroying sins.* God bids them, 'Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.'

"They are to engage in house-to-house labor, opening the Scriptures to those who are in darkness. Rich and poor alike are to be instructed."—Letter 33, 1900.

Neglected Higher Classes

Ellen White worked diligently to lift the sights of Seventh-day Adventists. It was the neglected higher classes that especially burdened her soul. To A. G. Daniells, church

leader of many years in Australia, she wrote:

"We are to present the truth to those *in the highways* . . . ; this work needs all our capabilities. While we are in no case to neglect the poor and destitute, we have neither men nor money for the work among the very lowest classes. We point our workers to a higher grade. All reasons for this I cannot explain now.

"The fields ripe for the harvest have been spread before me. We must work for the higher class of people. Then we shall have strength and ability with which to carry forward the work in the lines which God has pointed out."—Letter 164, 1901.

In this statement she spoke of "the very lowest classes," "the poor and destitute," and "the higher class." Although results among the lowest classes would be limited, some would feel the call to this line of work.

"If men feel that God has called them to devote all their missionary efforts to the worst part of the cities," she wrote, "no one should forbid them to work."—Letter 3, 1900.

As to financial resources, however, for this type of work, she counseled: "If there are men who will take up the work of laboring for the most degraded, men upon whom God has laid the burden to labor for the masses in a variety of ways, let these converted ones go forth and gather from the world the means required to do this work. *Let them not depend on the means which God intends shall sustain the work of His gospel.*"—Letter 205, 1899. (See also *Welfare Ministry*, pp. 259, 260.)

As this series of articles has frequently emphasized, there is no question as to the responsibility of any individual Seventh-day Adventist toward his needy neighbor and his local church toward his community. But does this mean that the resources of the church are to be poured into a work for the depressed masses?

"Constant work is to be done for the outcasts, but this work is not to be made all-absorbing. . . . No one should now visit our churches and in the present pressure obtain from them means to sustain the work of rescuing outcasts. The means to sustain that work should come, and will come, largely from those not of our faith."—*Welfare Ministry*, pp. 259, 260.

"If there are men who can take up the work for the most degraded, if God lays upon them a burden to labor for the masses in various ways, *let these go forth and gather from*

* 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," which appeared in the November 5 issue of the *Review*.—EDITORS.

† Italics used in this article are supplied by the author.

the world the means required for doing this work. Let them not depend on the means which God intends shall sustain the work of the third angel's message."—*Testimonies*, vol. 6, p. 246.

Not only is the work for the outcasts and degraded to be limited to those who feel especially called to this type of labor but warnings were sounded against drawing the youth of the church into this program. "It is not safe to give young men and young women this class of work to do. The experiment would be a dear one. Thus those who could work in the highways would be disqualified for work of any kind."—Manuscript 16, 1900 (*Welfare Ministry*, p. 29).

"Young men and young women should not be exposed, as many have been, in meeting the abandoned classes. Decided restraints are to be made, for there are positive dangers to be met. There is need of sacredly

guarding the work."—Manuscript 17, 1901 (*Welfare Ministry*, p. 255).

"Great care should be taken in working for the outcasts. Neither young men nor young women should be sent into the lowest places of our cities. The sight of the eyes and the hearing of the ears of young men and women should be kept from evil."

—Manuscript 33, 1901 (*Medical Ministry*, p. 312).

Church members who are in difficulty, especially because of Sabbath problems (the Lord's poor subjects) "are to be helped in every case where it will be for their benefit. They are to be placed where they can help themselves. We have no question in regard to the cases of this class of poor. The best methods of helping them are to be carefully and prayerfully considered.

"The Lord lays this responsibility upon every church. . . . God suffers His poor to be in the borders of

every church. . . . They are not to pass by the Lord's poor, but they are to deny themselves of luxuries. . . .

"After this they may reach still farther to help those who are not of the household of faith, if they are the proper subjects to be helped."—Manuscript 46, 1900. (See *Testimonies*, vol. 1, pp. 272-274.)

Less glamorous, perhaps, was the work for the middle and higher classes who also labored and lived in the large cities, people "who could have been reached with wise, well directed efforts," who would work to give the message of truth "to others of their own class."—Manuscript 46, 1900. "We should come close to this class," she urged, "for I know that many of them are soul burdened; they long for something, they know not what."—*Medical Ministry*, p. 243.

At the turn of the century, one of the more successful means of reach-

Appeal for a Balanced Work

A letter to the president of the General Conference (abridged)

Cooranbong, N.S.W., Australia
January 1, 1900

DEAR BROTHER AND SISTER IRWIN:

A happy new year to you. . . . I am so very much interested in the work that I have told you was presented before me. I saw large companies and small companies stretching out their hands and saying, "Come and help us. We want you to open to us the word of God." In all my experience I have not seen so general inquiring interest to be taught the truth. There have been some backsets, but the Lord has not left His people. . . .

I think that so far twelve have taken their stand at Maitland; but we must have more, and shall have many converts who believe. The best of house to house labor is being done. There is a wide extended circle to be worked. Such kindness and courtesy as we have received from the people makes us more urgent for their souls, and we will labor to the utmost of our ability. These people are not of the depraved class, but their souls are of just as much value as are the souls of the most abandoned characters.

If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. He desires us to use up in this way all the available means, so that there is nothing left to sustain foreign missions. But God wants His work to go in the very way He has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world.

I see that your difficulties are becoming more settled and pronounced because Dr. Kellogg refuses counsel and chooses to do the very things that God has told him not to do. But the Lord God omnipotent reigneth. If Dr. Kellogg refuses to change his methods of labor, then the sure result will come.

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It has absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world. . . .

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. It is the Lord's purpose that in every part of our world health institutions shall be established as a part of the gospel work. If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work. But the Lord has in His own wisdom established sanitariums as a special illustration of the gospel work to be done in magnifying the truth. But medical missionary work is not to be made a separate work, under a separate organization from the gospel ministry, after one man's mind and one man's judgment. The work in all its branches is to be one.

The medical missionary work God has set in operation as a practical illustration of the gospel, but there is not to be in any place a mammoth settlement to be supported, while in many other places there is the very same need of a representation of the gospel truth.

Plants must be made in all parts of the world. America is not all the world. The expenditure of means to set in operation the medical missionary work as it now stands has not been made under the divine theocracy. There needs to be a decided change. The money consumed in one line has brought a great dearth of means in other lines where it should be invested to make the medical missionary work the very thing God designed it should be.

Dr. Kellogg must understand that God is not best glorified by his all-absorbing interest in the past, the present, and the future of the medical missionary work after the same practice. The sanitarium needs all that there is of him to keep its healthful position and standing. This has been greatly neglected in carrying out a work that God has not ordered. The means coming into the sanitarium have been devoted to a work that was not after the Lord's order. This was why I was bidden to call upon the sanitarium for means to establish a health institution in this new world [Australia]. With this means we could be provided with facilities to do missionary work which would tell with great power in this country.

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing [that] which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."—Letter 3, 1900.

ing the higher classes was the "vegetarian restaurant." The objectives of this work were threefold: To supply good, wholesome food; to teach the people how to live better; to spread the third angel's message. Ellen White often commended these effective agencies, emphasizing that the third objective was the primary reason for the total effort. We were not called merely to perform a community service. To save souls must be the ultimate and motivating objective.

The Ultimate Objective

"If we fulfill the purpose of God in this work, the righteousness of Christ will go before us, and the glory of the Lord will be our reward. *But if there is no ingathering of souls, if the helpers themselves are not spiritually benefited, if they are not glorifying God in word and deed, why should we open and maintain such establishments?* If we cannot conduct our restaurants to God's glory, if we cannot exert through them a strong religious influence, it would be better for us to close them up and use the talents of our youth in other lines of work. But our restaurants can be so conducted that they will be the means of saving souls."—*Testimonies*, vol. 7, p. 120.

She was concerned that, in calling our youth into the cities, their work be a positive, soul-saving work, and that they be properly guarded lest their own souls be endangered.

"Behold the cities," Ellen White in 1909 cried out, "and their need of the gospel!" For more than 20 years, the dire "need of earnest laborers among the multitudes of the cities," was kept before her (*ibid.*, vol. 9, p. 97).

Speaking in detail of the kind of city work which would best serve the objective of the Seventh-day Adventist Church, she wrote:

"In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. . . .

"The Lord has given to some ministers the ability to gather and to hold large congregations. . . .

"Of equal importance with special public efforts is house-to-house work in the homes of the people. . . .

"A well-balanced work can be carried on best when a training school for Bible workers is in progress. . . .

"As a people we have been given the work of making known the principles of health reform. . . . Cooking schools are to be held. . . .

"The servants of Christ should la-

bor faithfully for the rich men in our cities, as well as for the poor and lowly. . . . Seek to save men of wealth."—*Ibid.*, pp. 109-115.

The city mission program that best served the church's goals was that developed by S. N. Haskell in New York City; the Chicago mission was a lesson in imbalance and shifted emphasis.

Adventist inner-city work, as every line of work of the church, will be characterized by an unmuted emphasis on God's law and love. Community service programs, such as free meals and housing for the destitute, and homes for orphans and unwed mothers have not been assigned to the Seventh-day Adventist Church. Others will do this work, and Adventists should be the first to commend and to support through personal funds such enterprises. A few of our members may be called to these lines of work, but only a relatively few. The needy and down-trodden are primarily the concern of the individual church member who through personal relationship can bring reason for hope to those in despair.

Principles Remain the Same

The economic strength of the church as well as the composition of the inner city have changed considerably since Ellen White laid down her pen. But the principles she set forth in her writings have not changed. Seventh-day Adventists doubtless should increase their efforts to meet the overwhelming needs of the disadvantaged in the cities, but the church must not exhaust its resources—both financial and human—in this undertaking.

It must carry forward its unique mission: To set forth truth in the context of Revelation 14.

How to carry forward a balanced program, and appropriate wisely, in harmony with divine counsel, the time, energy, and material resources available, is a challenge that faces church leaders. Agony there ever will be over the inability of the church to meet the world's heartbreaking physical need, but joy there also will be as multitudes embrace Christ, and thus lay hold on spiritual riches. Like the Galilean lad whose barley loaves fed the 5,000, we will offer our resources to the Master. In His hands our gifts may be multiplied to do a work far larger than human wisdom may envision, and in the great judgment day the melodious voice of the King of kings shall float over both givers and receivers, saying: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34). ♦♦

By ALWYN R. FRASER

IF IT is true that the blood of martyrs is the seed of the church, it is equally true that the church's Book, the Bible, has emerged from the ashes of human suffering and tragedy. As we trace the story of William Tyndale's attempt to put the printed Scriptures into the hands of his countrymen, let us also see the hand of God guiding events so that the precious words of life might become more widely known.

Tyndale (c. 1494-1536) lived during a time of great significance in the history of Western society. Vigorous new forces were emerging that were destined to exert a profound influence on man's thought and life and to usher in the modern world. During this awakening, known as the Renaissance, a number of far-reaching changes took place affecting the development of the Bible.

The first occurred in 1453 when the Turks captured Constantinople. From this city many scholars fled westward seeking sanctuary in European countries, bringing with them classical manuscripts and stimulating an interest in the Greek language—the language of the New Testament. The important discoveries of Christopher Columbus in 1492 tend to overshadow the expulsion of the entire Jewish community in Spain, followed by a similar disaster in Portugal five years later. Such events, though of the essence of human tragedy, proved to be of benefit since wandering Jewish scholars located in centers of learning, thereby creating a revived interest in the study of Hebrew—the language of the Old Testament.

The period was also one of amazing scientific as well as cultural advance. For the story of the Bible, perhaps the most significant was the invention of printing with which the name of Johann Gutenberg is associated. Gutenberg and his contemporar-



William Tyndale:

A MARTYR

FOR THE ENGLISH BIBLE

ies could not have foreseen the tremendous results, for good as well as evil, of this achievement. Until the present century there have been few inventions that have so revolutionized human thought and its communication. The first substantial book to be printed by Gutenberg was a Latin Bible in 1456 of which about 40 copies are still in existence. The rest of the century saw the steadily growing production of the Book that has revolutionized human lives.

The Protestant Reformation

Early in the sixteenth century a remarkable development was to benefit by the growth of interest in the ancient languages of the Bible and the emergence of the printed page. This was the Protestant Reformation, based on the discovery by Martin Luther and others that the way of salvation was not to be found in the directions of the institutionalized church and a mediating priesthood, but in the individual's acceptance, by faith, of the sacrifice of Christ on Calvary. The Christian who meditates on the relationship of these events sees it as no accident that the sixteenth century witnessed strong moves in England as well as in Continental countries, to make the Scriptures available to the common people so they could read and understand the message of salvation for themselves. God's Word was the cornerstone of the Protestant Reformation, and all Reformers, English and Continental, believed it was the court of final appeal in matters of Christian doctrine and life. Tyndale's statement, "I defy the pope and all his laws," was merely an echo of Luther's assertion at Worms in 1521 of the supreme authority of the Scriptures.

After completing his education at Oxford, where he achieved a reputation as a keen student of the Word,

Tyndale moved to Cambridge. Here he met with the White Horse Inn group of sincere Bible students, which included men such as Thomas Bilney, who were to give their lives in the struggle for religious reformation in England. These men were greatly influenced by a volume published in 1516 by Erasmus, the Dutch scholar, who had recently left Cambridge. Until this time Bible students had had to use the Latin Vulgate Bible. Erasmus' contribution was to provide for scholars the first printed New Testament in the original Greek, together with a new Latin translation supplemented by a list of mistakes in the Vulgate. Tyndale was to take Erasmus' work a stage further by making the New Testament available to nonscholarly Englishmen in a language they could understand. As he read, Tyndale came to know Christ as his personal Saviour; to see how unscriptural were the teachings and practices of the contemporary church; and to understand Erasmus' advice: "It is not from human reservoirs, fetid with stagnant waters, that we should draw the doctrines of salvation, but from the pure and abundant streams that flow from the heart of God."

Leaving Cambridge, Tyndale returned to his native Gloucestershire where at Old Sodbury he became a tutor and chaplain in the manor house of Sir John and Lady Walsh whose frequent entertainment of dignitaries in church and government provided Tyndale with ample scope for testing his knowledge of God's Word. But his enthusiasm for the Scriptures was not shared by the local church leaders who had been defeated in argument by the young scholar at the Old Sodbury dining hall. Nor did they appreciate his sincere and quite successful attempt to interest the laity of nearby Bristol in the pure truths of the Bible.

Shortly after, in a conversation with a learned divine who unwisely stated in argument that he would place the pope's pronouncements before God's laws, Tyndale made his famous vow that if God would spare his life, he would enable the humble plowboy to have a greater knowledge of the Scriptures than the cleric possessed. This was more than a pious hope or an insincere outburst in heated conversation for, like Wycliffe, Tyndale was fired with a genuine longing for the vernacular Scriptures—a longing which drove him into exile and finally to the stake. Convinced that such a task was impossible in the hostile atmosphere of Gloucestershire, Tyndale bade farewell to Old Sodbury and proceeded to London to seek an appointment with Bishop Tunstall, a patron of learning, whose support he hoped to secure for translating the Bible into English.

Providential Guidance

His disappointment was keen when the bishop turned him away; though, as he recognized later, it was in the providence of God that he was obliged to make other arrangements. Such a translation of the New Testament may well have turned out to be a mere academic exercise, for Tyndale could hardly have expected to receive the church's support for mass distribution of the finished product as he envisaged it. The laws against translating the Bible into the common tongue for the laity, passed in 1408, still preserved the church's monopoly in this sphere. However, the fire that burned in Tyndale's breast was not to be so easily extinguished. His subsequent effort to secure a patron to assist him in the project is, I believe, a clear example of the way history enables us to "study the workings of Providence in the great reformatory movements" (*The Ministry of Healing*, p. 442).

After the rebuff by Tunstall, Tyndale found a better friend and patron in Humphrey Monmouth. An alderman of London and a wealthy cloth merchant, Monmouth belonged to that class which had been raised to prosperity by the extension of English commerce. After the laws against reading the Wycliffite Scriptures, the stream of interest in the Bible flowed underground, to emerge again in a group of Bible-reading Christians who met regularly in London. Monmouth and his fellow traders were members of this group, the Christian Brethren, who pinned their faith on Scripture rather than on the church and who were destined to aid the Reformation in England. Commerce had brought these merchants into contact with the busy traders of the Netherlands and the German cities of the Baltic coast and the Rhine River. From their continental colleagues Englishmen learned of the new religious ideas currently sweeping Germany.

Tyndale's Move to the Continent

Tyndale's providential introduction to this world of commerce was to prove most helpful. Finding that it was virtually impossible to carry out his plans in London, he reluctantly decided to seek the less uncongenial religious climate of the Continent. With financial aid from Monmouth, Tyndale left England in 1524, never to return, and made his way to Hamburg, a large trading city and, more importantly, a Protestant city where he could study in safety. The next year saw him in Wittenberg where he met Luther, learned more of his theology, and probably finished the New Testament translation. With his precious manuscript ready for the press and with funds from Monmouth, Tyndale proceeded to Cologne. Work was proceeding well when the enemies of the Reformation struck. John Cochläus, a vigorous opponent of Luther, accidentally overheard printers boasting of the forthcoming success of the Reformation to be wrought by the Scriptures in English. The wily Cochläus persuaded these men to reveal that they were secretly printing copies of Tyndale's English New Testament. Armed with this information, Cochläus informed the Cologne magistrates. But the enemies of the Reformation were to be thwarted, for Tyndale, on hearing of the plan to bring his life's ambition to a sudden end, gathered up his work and fled up the Rhine to Worms. Here he was safe, for this city was well disposed to the gospel as a result of the seed sown at the time of Luther's trial before the Imperial Diet in 1521. The printer was the son of one of Gutenberg's assistants and was able to produce a

vastly superior octavo volume. Of this early work by Tyndale little survives. The visitor to the British Museum may see in the Grenville collection a fragment of the Cologne quarto volume which was completed at Worms. The only perfect copy of the original Worms octavo edition of 3,000 copies is now in the Bristol Baptist College, though there is an imperfect copy in the library of St. Paul's Cathedral.

Tyndale's Bibles Reach England

Now that the Book had been printed, the more dangerous task of getting it to readers in England lay ahead. The works of men such as Tyndale and Luther were regarded as heresy and were not allowed to be imported into England. Tyndale's New Testament was included in this prohibition because he had, in the Cologne edition, added marginal comments, meant to assist readers in their understanding of the text, which were not complimentary to the beliefs and practices of the Roman Church. Some of his word changes, such as *repentance* for *penance* and *acknowledge* for *confess*, aroused the bishop's anger. Copies of Tyndale's work were shipped to England concealed in merchandise such as cloth and flour, in which traders such as Humphrey Monmouth dealt. Men used to traffic in commodities found little trouble in linking up with those who specialized in distributing important, though banned, books.

Tyndale's New Testament aroused great interest in England. Many of the people were eager to read the Scriptures in their own tongue in a translation superior to Wycliffe's. The church authorities were eager to destroy as many copies of the hated Book as they could discover. In 1526 at a huge bonfire in London, many of these volumes were burned in Tunstall's attempt to destroy what the authorities regarded as heresy. A century before, such destruction could have been a major disaster; now the printing press overcame this and the church, virtually defeated, had to buy up whole editions to achieve its aim. Edward Halle, a contemporary chronicler, tells how Tunstall arranged with a merchant, Packington, to purchase all the copies of Tyndale's New Testament he could find, and how Packington, a friend of Tyndale, was able to satisfy the bishop's request and at the same time provide Tyndale with money to continue printing. "And so forward went the bargain," Halle concludes, "the bishop had the books, Packington had the thanks, and Tyndale had the money."

Following the success of his New Testament, Tyndale set out to translate the Old Testament from the

Hebrew text. He did not live to complete the task, though he did translate the Pentateuch (1530), the historical books (printed posthumously) and the book of Jonah (1531). He was also engaged in writing theological and polemical works and with revising his New Testament. It is his 1534 revision which is his "noblest monument" and which, it is estimated, has provided about nine tenths of the New Testament in the 1611 King James Bible.

By 1534, however, England had broken with Rome and men such as Thomas Cromwell and Thomas Cranmer, who were impressed with Tyndale's work, urged Henry VIII to encourage the completion of an English Bible. Henry's new queen, Anne Boleyn, favored the project, for she had been given a copy of Tyndale's New Testament. This gilt-edged, leather-bound copy with her name on it is now in the British Museum.

Home Still Unsafe

Though the climate of opinion toward the vernacular Scriptures in England had changed (Henry VIII in 1530 promised to provide a translation of the Bible without the supposed errors of Tyndale), Tyndale could not safely return to his homeland. The translator therefore resided in the comparative safety of the "English House," established by English merchants in Antwerp. But the opposition could not forget his achievements. In May, 1535, through the treachery of Henry Phillips, an Englishman in the pay of the church, Tyndale was lured from his place of sanctuary by the one he had befriended, arrested by the troops of the Catholic emperor, Charles V, and imprisoned in Vilvorde Castle, in present-day Belgium. In the sixteenth century the punishment for heresy was burning, and Tyndale was, in the eyes of both the law and the church, a heretic.

On October 6, 1536, despite attempts from England to save him, the translator whose book had been burned by the church, was himself burned at the stake—a martyr for the Scriptures he loved so much. His final prayer, "Lord, open the King of England's eyes," was to be answered within a year of his death.

It should never be forgotten that Tyndale's energy and devotion produced a pioneering work of great significance in the making of the King James Bible. As Westcott rightly observes, "his influence decided that our Bible should be popular and not literary, speaking in a simple dialect, and that so by its simplicity it should be endowed with permanence."

(Next Week: The Task Completed)

He Spared No Effort

By VIRGINIA HANSEN

I THINK I'll hide out tomorrow," exclaimed Marvin, a husky academy senior, one Friday evening at the supper table. "I'm sure the kids are tired of seeing me up front leading the music so often."

"Son," said his mother, "we're proud of your reputation for dependability. The leaders tell us they can count on you to help out whenever they need you. They say you're always on time and they never need worry if you're on the program. A reputation for faithfulness, for dependability, is worth cherishing."

"Sure, Mom," Marvin laughed a bit unhappily. "'Good old Marv. He won't mind. He'll do it for me, I'm sure.' I'm tired of it! Oh, the kids sing well, and I don't have to sing a solo for long before they all come in, but . . ."

"There's nothing like experience, my boy," said father. "You never know when the Master will tap you on the shoulder for larger service for Him. If, all along the way you have said Yes to the little calls for service, you can see how easy it will be for you to go when the really big job is to be done. By experience you learn obedience. The rest is easy. After all, the big things in life are only a lot of little things put together with a little prestige attached. Right?"

"Guess you're right, Dad. You usually are," Marvin had to admit. Dad sat back in his chair. "Remember the other night when I was called out on an emergency at two A.M.? Remember I told you it was a drunk who had been in a fight and had had the breath knocked out of him?" Marvin nodded, eager for details. Dad didn't usually relive his emergency calls.

"What happened, Dad?"

"Well, Dr. Jones saved a life that night. He was able to act fast and efficiently because he had had much experience. Do you know how he got it? During his residency at the county hospital he posted this notice in the emergency station:

NOTICE

In case of *any* unusual emergencies, at any time, day or night, especially any heart massage or tracheotomy cases, call me stat [immediately].
Dr. Lloyd Jones

"And what's more, he meant it! There was *nothing* that doctor would not do to gain experience. Nothing! He spared no effort to learn. He wanted to be able to tackle any emergency and he was willing to pay the price.

"Many patients go through the county hospital mill. Death is common. Many drastic procedures are tried in a final attempt to save a life. Always Dr. Jones was on hand to help or observe in any unusual procedure. The other night it paid off. He was able and unafraid to do a job that many doctors hate to tackle. Not that they haven't been taught, but that the experience to perform such an emergency operation comes so seldom.

"When I saw the labored breathing

and cyanotic color of the big fellow on the X-ray table, I knew the artificial respiration that Dr. Jones was vainly trying to give had better work soon, or we'd have to call the morgue.

"Between puffs, Dr. Jones called over his shoulder, 'Have to do a tracheotomy . . . I think . . . hurry . . . get a nurse . . . and tray . . .' I hurried. That man's time had almost run out.

"'Nurse,'" I called, 'quick, a tracheotomy tray.' She scurried into central supply and came running with a tray.

"Faster than it takes to tell it, she draped the patient and uncovered the sterile instruments. Deftly the surgeon made the incision into the esophagus, slipped the tube in and watched as a quick intake of air provided the vital oxygen that drove the ghastly hue of death from the big man's face. With his regular breathing restored, he slowly regained consciousness. A life was saved.

"That ability to perform a delicate tracheotomy so efficiently came from experience gained by being willing to work above and beyond the regular round of duty." Father gave his son a friendly shove. "Sermon ended. Did I make my point clear?"

Marvin gave his dad an understanding nod. "All clear, Dad. Guess I won't mind leading the song service too much, after all." ♦♦

FOR THE YOUNGER SET

Special Babies

By INEZ BRASIER

MARGARET'S mother looked out of the living room window.

"The sun is shining now. Why don't you and Lorna put on your rubber boots and play outdoors," she suggested.

"Then we can talk out loud and Baby Anne won't wake up," said Margaret.

"I want to tell you 'bout the robin's nest on our porch," added Lorna who had come to play with Margaret.

"Robins don't make nests on porches. They'd have to fly away from cats all the time." Margaret was very sure of that.

"Our robins did. I saw them. I put some strings on the rosebush and Mrs. Robin put them in her nest. Now there are baby robins in the nest. I saw them too. Maybe your robins made a nest on your porch and you didn't find it."

Margaret and Lorna looked up in all the corners of the kitchen porch. They went around the house to look on the front porch. There were no robin nests anywhere.

"Our robins have all gone away," said

Margaret. "Let's swing. I'll push you first so you can swing high."

Lorna sat in the swing. Margaret pushed the swing higher and higher. "I see something," cried Lorna.

"Where?" asked Margaret.

"Up in that big tree. Stop pushing."

The swing went slower and slower. Then it stopped, and Lorna jumped off. "Now you swing high. Then you can see it too."

Margaret sat in the swing. Lorna pushed it higher and higher.

"Stop! Stop!" cried Margaret, "I see it. It's a robin's nest. And there are four babies in it!"

Lorna stopped pushing the swing. "I saw them too. And there's a baby in your house. That makes five babies."

"And our baby is Baby Anne. She's a very special baby. She's more special than the robin babies, 'cause she's my baby sister."

Lorna sat in the swing. "She's more special than all the baby robins in the whole world. I know she is."

Homemakers' Exchange



How does your family plan social events for your teen-agers and their friends, and what sort of events are planned?

► My teen-ager's friends know that our house is open to them on Saturday nights. And they have discovered that their favorite party is the unstructured "happening."

On Friday afternoons I check the cupboards to make sure we have an adequate supply of light, inexpensive refreshments. But the teens know that it is their job to fix the food. Pizza, popcorn, and grilled cheese sandwiches with punch or hot chocolate are asked for most frequently.

They entertain themselves with party games, table games, or TV. Some may choose to wander from the recreation room to the living room to listen to records or read. The evening usually ends with everyone singing around the guitarist.

My husband and I stay home on evenings that our young friends come, but we don't force ourselves or our ideas on their party. Usually my husband is asked to take on the loser at the ping-pong table; sometimes I get involved with the Scrabble game.

We think the situation is ideal—we know where our daughter is, we become acquainted with her friends, everybody has a good time for a small outlay of money.

Alta Montgomery

Los Angeles, California

► Confer with your teen-agers about what kind of party they want. All the members of the family must be present. Each one should suggest what he thinks is best and then when everyone has had his say, father and mother should finalize the plans.

Teen-agers are pleasure seekers, so the parents must lead them to the right recreations lest they go to the world. They will enjoy having their events at home even though they may be simple.

Parents should encourage their teen-agers to include everyone equally in the party. A party can begin with a program of music and readings in which the teen-agers themselves participate. Then end the occasion with games.

Birthdays, graduation, going-away, Christmas, New Year—these are all good times for a party.

Blandina L. Medina

Takoma Park, Maryland

► I don't have any teen-agers of my own yet, but I was one not long ago. And as for the planning of parties in our home, I will have to say that mom and dad left it pretty well up to my friends and me to decide what we wanted to do. However, the best thing about our parties was that our home was always available, and mom and dad were always willing to play host.

My friends and I planned the food and unless it was simple punch-and-popcorn refreshments, we often went potluck. It was amazing what good cooks we girls developed into when we thought that the fellows might

want to know who had made what. However, if it was just light refreshments, they were often bought out of my allowance—which I have always suspected mom and dad supplemented.

The activities were varied, depending on what we wanted to do. There were table games available, but sometimes everyone wanted to play group games. During the warm season we played outdoors. There were always records to play whenever anyone wanted to play them. And the evening usually ended with the group gathered for a sing around the piano.

For the most part, mom and dad stayed out of sight, but I have since learned that they didn't miss much that was going on, even though the planning and participation were almost entirely left to us teen-agers.

Betty Johnson

Riverdale, New York

► Our children have always felt free to have their friends to the house for parties—simple affairs with ping-pong, table games, et cetera. They plan with me for the refreshments, and do the big work if they want anything special. My husband usually makes a big bag of popcorn and then joins me in a room as far as possible from the family room and recreation room.

If the troops arrive early on Saturday night, we always have a short sundown worship.

We "drop by" a time or two in the evening and about 11:00 we ask if everyone has a way home. By midnight we expect things to be wound up.

Oh, yes—we let the kids wait until the next morning to clean things up.

Chris Wilson

Takoma Park, Maryland

► The teen-ager should be allowed to plan his or her own party, in cooperation with the family group. If the youth decides on the type of party and a few of the details, such as the place, time, and refreshments, then consults parents and discusses any revisions that need to be made, the teen-ager would feel more that it was his party.

There are several types of get-togethers that can be fun—some for one sex, some for mixed groups. In the first category, slumber parties always seem to be fun for the girls. Girls also like a pizza-and-root-beer-float feed where they prepare the food themselves. This can easily be turned into a mixed party if fellows are invited to share the girls' culinary attempts. An evening program-party could be interesting also, where each person must perform some short number.

Seasonal parties always fill the bill, and I can think of one especially that, with a little planning, would be the best of all. Teen-agers enjoy helping one another. Get a mixed group together and prepare Christmas for

an underprivileged family. Boys can repair many toys and girls can paint and decorate them.

One rule I'll always have: all such get-togethers will be chaperoned by my husband and me and one other set of parents.

Annita Davison

College Place, Washington

► Our family laughs about it now, but one of the worst fiascoes we ever had was when my husband and I planned a surprise party for our son's fifteenth birthday.

We knew exactly how much time we were going to spend on which games. We knew exactly when the party was to end, and how long it would take our son and his friends to eat the refreshments. My husband and I were so pleased with ourselves.

As we look back on it, we have to say that the only thing that was a success was the food. We had planned hearty hot sandwiches with plenty of chips and dip, an assortment of fresh relishes, and cake and ice cream.

In spite of the fact that the young people obviously did not enjoy our well-planned party, they have been back many times—mostly, I suspect, because they know they are welcome. Our son and his friends know that they may eat whatever food is available, but they have to fix it themselves and clean up afterward. Their activities seem to be very unstructured—some talk and listen to records; some play ping-pong in the basement; some play table games.

Our son knows what time we usually like to have his friends go home, and so far they have respected our wishes without our having to say anything. And in spite of the fact that my husband and I don't do anything but provide the house and the food, they always thank us for the good time they have had.

Connie Herman

Richmond, California

NEXT QUESTION

My mother has lived in our home for many years, but her mind is failing now. We are finding it difficult to cope with her and our children at the same time. Whenever her mind is clear, she says that she never wants to be put in an institution "when she gets old," and it makes us feel terrible that we are often thinking along the lines of some kind of full-time professional care for her. What is the best way to solve the problem?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

THE CHURCH IS GOD'S

Every now and then we either get into a conversation with someone or receive a letter in which the subject of the spiritual condition of the church is discussed.

There is no doubt that the spiritual level of many in the church is not what it should be. The spiritual level of the church throughout the ages has seldom, if ever, been what it should be. We all recognize that from the days of Moses onward God's church has had connected with it those who were not recognized by Him as His own.

Ellen G. White had occasion many times to comment on the unhappy spiritual condition of certain ones in the church of her day. The influence of some of those of whom she wrote often did much damage to the church and caused some to become discouraged and stumble. There is not much reason to believe that the spiritual tone of some in the church today is higher than that of some in her time.

We recognize that this is not to be taken as meaning that because we can see indifference, laxity, and hypocrisy on the part of some in the church that we may condemn the church. We must not forget such familiar words as these: "The church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit."—*Selected Messages*, book 2, p. 396. "Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service."—*Testimonies*, vol. 6, p. 42.

Nevertheless, there are those in the church—and some not yet in the church—who sometimes become puzzled and discouraged as they view certain conditions among some church members.

"It Was a Mixed Multitude . . ."

We remember an experience related to us in our academy days by an old saint long since at rest. When this brother first became an Adventist he got a job in a certain denominational institution. In his zeal, his love for Christ, and his high regard for the church, he felt that every Seventh-day Adventist would be the acme of Christian integrity.

But as time went on he began to notice things in church members working at the institution: certain dishonest acts or words, self-seeking, faultfinding, pride, selfishness, uncharitableness, hypocrisy.

As he observed these things from time to time, they began to trouble him more and more. He recognized that no man is perfect. But how could a people who professed to love Christ and who said they were preparing for His coming be this way? he thought. And the more he observed, and the more he thought about it, the more disturbed he became. Finally, he began to question within himself whether he was really with God's people at all.

Because of this state of mind he was nearing a crisis in his experience when camp meeting came. Knowing that a respected General Conference leader would be attending, he determined to discuss his problem with him.

As the two sat together on the grass under a tree, our brother began to unburden himself to the visitor. He spent quite some time expressing his concern and disenchantment. He went into detail. He cited examples to show what he meant.

All the while he was talking his companion was listening, saying hardly a word.

Finally, when our brother had unburdened himself, there was a short silence.

Then the gray-haired General Conference brother looked at him kindly and said, "My brother, remember one thing. It was a mixed multitude that went out of Egypt."

That brief answer was of great help to our discouraged brother. He began to recognize that there were always those in the church who did not truly represent Christ. Most important of all, he learned to look more to Jesus and less to man. He became a man of great Christian influence in his community.

Faultless When Glorified

Moses had his Achans; he had his unfaithful ones among the 70; he had those who murmured for the fleshpots of Egypt; he had practically every type of sinner with him during the wilderness wanderings.

Jesus had His Judas among His little flock; Peter had his Ananias and Sapphira; Paul had his Demas, who no doubt had left him in spirit some time before he left him in body.

Because human beings are ever the same, and because the gospel net gathers all types of people, we do not expect to have a faultless church until it is a glorified church.

But the church is God's. And although many church members will fall by the wayside as the road grows rougher, the church will march triumphantly into the city of God.

Let us then resolve that by God's grace we shall enter those gates with it. Let us resolve that we shall not be a cause of stumbling to another. Let us determine that our influence will be always of the positive kind.

T. A. D.

THE UN'S TWENTY-FIFTH BIRTHDAY

Twenty-five years ago, on October 24, 1945, the United Nations Organization was born to a world exhausted by war and determined never again to be embroiled in global conflict. In January, 1946, leaders of the chief delegations, meeting in London for the first session of the General Assembly, proclaimed their confidence that the fledgling organization would achieve success.

Said Clement Attlee, Prime Minister of Great Britain: "I have intense faith that we will make the United Nations Organization a success." Added Wellington Koo, of Nationalist China: "It is the conviction of the Chinese people that with unfaltering faith in the principle of collective peace and with far-seeing wisdom in subordinating national interests to the common cause, the United Nations cannot and will not fail."

But that was long, long ago. Last month's twenty-fifth anniversary ceremonies were, according to Washington *Post* Foreign Service Correspondent Robert H. Estabrook, "the most extravagantly organized flop since the Edsel." Few of the top leaders of the world's major powers bothered to go to New York, and those who did "spoke to a near-empty hall."

The reasons are not hard to find. First, the UN has been a disappointment. On this point the Washington *Post* editorialized: "The world body has not filled very many of the aspirations which its various, and variously inclined, well-wishers held out for it." Instead of being a place where large, imaginative plans were laid,

the UN gradually became merely a forum where nations large and small expressed their divergent points of view and where men of international affairs engaged in diplomatic small talk.

Second, instead of being an effective peacekeeper, the UN has been almost impotent in the face of international tensions and explosive crises. Though this is more the fault of member nations than of the UN itself, the record remains, and it is a dismal one. Even when the UN has moved boldly to referee conflicts—such as it did in the Congo—various member nations have refused to underwrite their portion of the costs.

Third, the world's major powers too often have bypassed the UN and have endeavored to solve their disputes independently. The result, inevitably, has been a denigration of the world organization.

Fourth, a few member nations have pushed for such a drastic restructuring of the UN that, in spite of rhetoric to the contrary, the body would, under the proposed plans, lose whatever effectiveness it may have had as a peacekeeper and honest broker among nations. Perhaps this poses the most dangerous threat of all, for if an organization is undermined from within, even massive support from without cannot save it.

What of the Future?

What of the future? We are not prophets, so we cannot predict accurately how the UN will fare in the times ahead, but one political analyst has said: "One of the real fears for the future of the United Nations is that the organization may die from public boredom."

And not only from boredom, but from ridicule. Already it has become popular to sneer at the UN, and to make it the butt of jokes. This kind of attitude is difficult to reverse. It can only be changed by dramatically improved performance on the part of the UN, a kind of performance that will command worldwide respect.

Can this be accomplished? Yes.

Will it be? Not likely. To achieve it nations would need to give up some of their sovereign powers. National interests would have to be subordinated to the common good. Permanent procedures would have to be established for fact finding, mediation, arbitration, and conciliation. And the position and authority of the secretary-general would need to be strengthened both structurally and morally.

The prophecy of Daniel 2 suggests that in the last stages of human history ingenious and monumental efforts will be put forth to weld the nations of earth together. But the prophecy hardly envisions a successful UN. Instead it suggests that all efforts to achieve union will end in failure. "They [the nations] shall not cleave one to another" (Dan. 2:43).

The United Nations is not a world empire as were Babylon or Rome, yet the underlying cause of failure to achieve unity is the same. As long as men are "lovers of their own selves, covetous, boasters, proud, blasphemers, . . . trucebreakers, false accusers, incontinent, fierce, . . . traitors, heady, highminded" (2 Tim. 3:2-4), unity cannot be achieved, for unity is built on mutual trust and confidence, on unselfishness, on love. As long as mankind is committed to the principles of the prince of darkness, the nations will continue to hurl epithets at one another, impugn one another's motives, and indulge in saber rattling. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

We derive no satisfaction from the continued ineptness and discomfiture of the United Nations. We feel sad as we observe the pathetic efforts of statesmen to achieve international peace and understanding. We suf-

fer as we see their exercises in futility and their consequent frustration and disappointment. But we take heart as we realize that a better day is coming. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). Without an enabling action by the world's legislative bodies, without a joint statement by leaders of the major powers, without a designated signal transmitted over communications networks, Jesus will descend the flaming skies as King of kings and Lord of lords. In love and mercy He will put an end to the sin-produced misery of this world, and will establish His everlasting kingdom of peace and righteousness. "And it shall stand for ever" (verse 44).

The capital of the kingdom will be the New Jerusalem, the holy city. All who enter its radiant portals will seek to bring glory to God, not to self. "The kings of the earth do bring their glory and honour into it. . . . And they shall bring the glory and honour of the nations into it" (Rev. 21:24, 26).

As the world marks the twenty-fifth anniversary of the UN, let us focus our attention on the UN of the future. Let us look forward with hope to being among "the nations of them which are saved" (verse 24) when the kingdom of God celebrates not anniversary No. 25, but anniversary No. 25,000—or No. 25 million!

K. H. W.

How Near Is Near?—5

LAMPS EXIST FOR LIGHT

The parables of ten bridesmaids, the talents, and the judgment in Matthew 25 conclude Christ's answer to the question, "What shall be the sign of thy coming?" (Matt. 24:3). Describing the "faithful and wise servant" (verse 45), these three stories depict the kind of people who will make up the saints in the last generation.

The parable of the bridegroom employs the principle of the delayed Advent. The experience of the ten maids as they related to their responsibilities while the bridegroom was delayed illustrates "the experience of the church that shall live just before His second coming" (*Christ's Object Lessons*, p. 406).

The two groups of bridesmaids are two groups within Christianity generally and within the Adventist church specifically. Both groups "profess to be waiting for their Lord" (*ibid.*). Both groups bear their doctrinal lamps and are all church members in "good and regular standing." The difference between the two groups lies not in the doctrine they believe but in what the doctrine has done for them as persons.

But an oil lamp is not worth very much on a dark night without oil; a flashlight is not worth much without batteries. The lamp is made to be an instrument; the purpose of a lamp is to assist in the producing of light.

Light Is More Than the Lamp or Oil

But the light is neither the lamp nor the oil. The light is not Biblical doctrine, no matter how pure or how much is known; nor is the Holy Spirit the light. The light is the witness of the Christlike life, transformed by the power of the Holy Spirit, molded by Biblical principles. "Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. *The light of His glory—His character—is to shine forth in His followers.*"—*Ibid.*, p. 414. (Italics supplied.)

In other words, the five foolish bridesmaids were not shut out because their lamps were not as pretty, nor as big, as those of the five wise. They were unfit to be members of the wedding party, they could not participate in the work that had to be done, because their lamps were not producing any light.

For us the implication is clear: the Bible-quoting church member (and we need more) who has not been transformed by the Holy Spirit, that is, he who has not received into his life the intent of the messages of the three angels, is an unsuitable representation of Christ's way of life in those days when the gospel of the kingdom is to be preached in all the world. It would not be safe

to give him power on earth—it would be unsafe to allow him into heaven.

One of the primary purposes of the Seventh-day Adventist Church is to make known, not only in theory that the goal of Christianity is to restore in man the image of his Maker but in practice that God has not asked for too much. "By revealing in our own life the character of Christ we cooperate with Him in the work of saving souls. It is only by revealing in our life His character that we can cooperate with Him."—*Ibid.*, p. 340. For this last-day revelation, Heaven still waits.

H. E. D.

(To be continued)

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.]

THAT THE WORLD MAY KNOW

Re "Brotherhood Emphasized in Human Relations Council" [Aug. 20]: I thank God that there are those who are not afraid to show that they love their fellow man regardless of color.

May this experiment fostered by Andrews University spread like wildfire throughout our churches, not only in the United States but Canada and the whole world, so that we may show the world that we believe in the brotherhood of man, not just in word but in action.

A. E. HAYWARD

South River, Ontario

CHURCH UTILIZES YOUTH

The recognition granted our youth during the General Conference session was encouraging. "Let no man despise thy youth" might be spoken to us as a church. This past year has brought more hope to my heart than any year hitherto because I see better how the church is going to finish its God-given task under its God-given power through our youth.

We almost grab our REVIEW AND HERALD from the mailbox to see what has happened since last week, things are happening so rapidly.

ELSIE M. GERHART

Deer Lodge, Tennessee

ANOTHER MACEDONIA CALLS

The east-central Nevada town I live in, Ely, is 250 miles from the closest city. I love living here except for one thing, the lack of church school facilities. Our church group consists of five families, but none of the fathers are church members so there is little support for church school promotion. We have had two wonderful families move out because we have no church school.

It's a shame that some of these isolated areas in the United States can't be considered "mission fields." In the conference I live in, Nevada-Utah, there are fewer church members than are on the books of many of our large churches.

We haven't a regular pastor. We are very

grateful for the visiting, or even temporary, pastoral leadership—but how does a church really grow under these circumstances? None of us have training to hold Bible studies or do much of anything else in the way of missionary work.

My plea is for anyone who is looking for country living to keep places such as Ely in mind—especially those who don't now have children of school age or who could help us (and others like us) establish a church school here.

CAROLYN BIRD DROLLINGER

Ely, Nevada

SABBATHKEEPING ON SUNDAY

I read with real concern "Tourists and Sabbathkeeping" [Sept. 24]. This brought to mind an experience in my childhood.

Our family were Baptists and on Sunday we children were not allowed to do such activities as fishing or swimming. At that time we knew nothing about Seventh-day Adventists or Sabbathkeeping, but Sundaykeeping was a serious matter. Surely we Seventh-day Adventists should do as well in Sabbathkeeping as some other denominations do in Sundaykeeping.

G. H. SIMPSON

Auburn, California

HEALTH SCIENCE EMPHASIS

In comparing the appropriate emphasis to be placed in ministerial training on language study and knowledge in health sciences, language study should not be abandoned. But far greater emphasis still needs to be placed on the health sciences in the training of an *Adventist* minister. The knowledge of physiology and hygiene and the ability to teach these principles clearly in our churches contributes to the *uniqueness* of our message. Who besides an Adventist minister is preaching the gospel of health as it relates to the plan of God in making man *whole*?

R. L. KLINGBEIL

Loma Linda, California

AVOIDS UNNECESSARY DIFFICULTY

"Certainty of the Creation Record" [June 16] did me a lot of good and I am taking the liberty of having it duplicated for distribution to my science survey class of embryo teachers and ministers at this college. I am convinced we would avoid a great deal of the difficulty if we insisted on the correct emphasis of Genesis, especially as used in the New Testament and echoed in this article. I am just in the process of sending off a

photocopy of it for a gentleman who fears that "science" is about to split the Adventist Church!

E. A. MAGNUSSON

Cooranbong, New South Wales

COVER WHETS APPETITE

The cover designs have been outstanding, but the Week of Prayer issue [Oct. 1] is exceptional, for never in its 45 years of consecutive publishing of these special Week of Prayer editions has such an inviting REVIEW been published. The design on the cover carried into the several subjects within, and with added color, has already whetted my appetite for reading them.

HENRY E. NEUFELD

Milwaukee, Wisconsin

COVER STRIKES MARK

Congratulations on the beautiful cover of October 8. This one has really struck the mark as far as I am concerned. It is beautiful, attractive, and the layout men are to be commended for the results of their efforts in this issue.

C. L. PADDOCK

Nashville, Tennessee

A TIP TO BRIDEGROOMS

Fifty years ago this month was the wedding. On our very first Sabbath my fine groom entered our subscription to the REVIEW AND HERALD.

Since then, we have never missed a copy and every single copy has been read. Not an article has been missed. It has been a half century of blessing.

Please, other grooms, consider the fine example set by mine fully 50 years ago.

FLORA DAWSON LACEY

Leesburg, Georgia

BEAUTIFUL

Thank you very, very much for your "No Argument Necessary" by Robert Londis [Sept. 17]. He explained the music controversy so *beautifully*.

ARLENE DEWEY

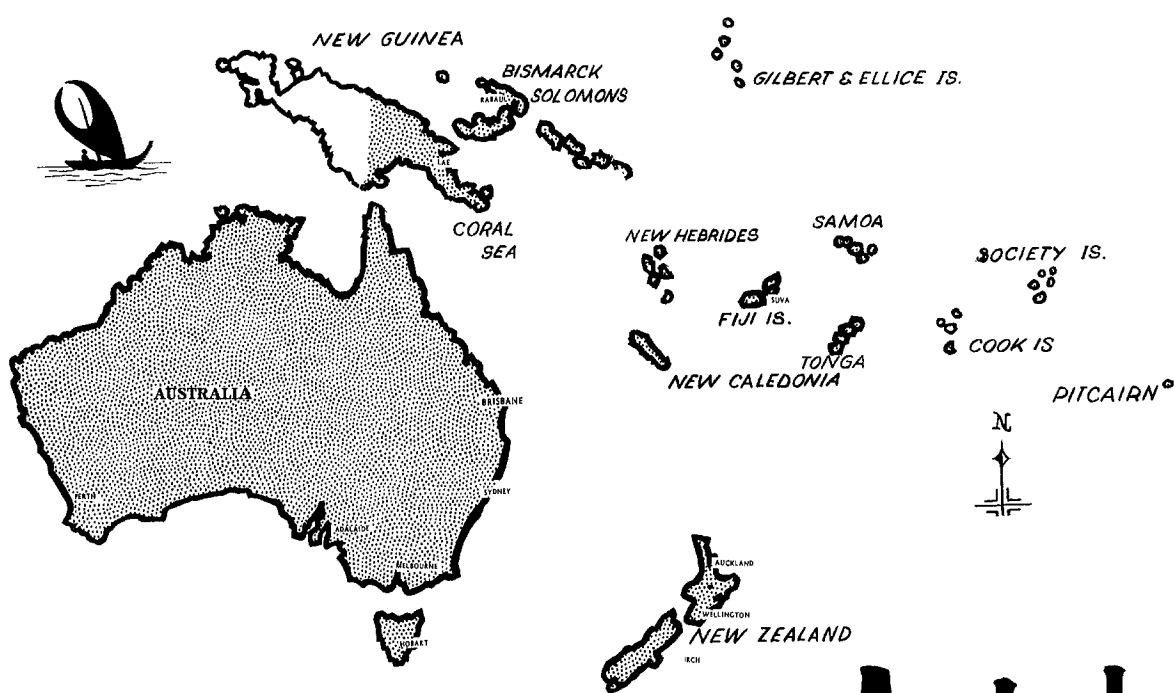
Tafton, Pennsylvania

CAN'T DECIDE

I cannot say I like one part of our REVIEW better than another, as I read it all. The reports from mission fields are very interesting.

MARY HILL

Campos, California



The author greets two Kukukuku tribesmen in New Guinea.

By R. R. BIETZ

Vice-President, General Conference

AFTER spending seven busy weeks in the Australasian Division, I now have time to reflect as our jet, headed for Los Angeles, speeds through the night over the vast Pacific Ocean. I have visited two union, and seven local, conferences, as well as two union, and seven local, missions. My experiences there were thrilling and rewarding.

The territories of the Australasian Division show many contrasts. Here one finds the humid air of the islands of the Pacific and the frigid air of the Southern Alps of New Zealand. The grass huts in the island villages are strikingly different from the homes of a city such as Sydney. The people living in the mountains of New Guinea are not as sophisticated as the people of the cities, but it seems they are more eager to hear the gospel.

To stand on the campus of Kambuba Academy in New Guinea on a night of a full moon and see the stately rows of coconut palms silhouetted against the glittering, moonlit waters of the Pacific is a never-to-be-forgotten experience. It is relaxing and altogether different from feeling the cold wind sweeping off the ice-covered and awe-inspiring Mount Cook in South New Zealand.

Winging in a small, one-motor plane over the high, rugged mountains of New Guinea, dodging huge banks of clouds, flying around and between yawning cloud chasms, is a more frightening experience—even with an able and careful pilot such as C. M. Winch—than flying in a jet between Brisbane and Melbourne.

“Evangelism and Live”

The Australasian Division has as its keynote “Evangelism and Live.” At every workers’ session the fervor of evangelism was evident in a marked manner. It is this spirit that produced a rate of growth during the past four

years equal to a church of 78 members every week, or a total net increase of 61,289. This is an all-time high. However, the 4,406 workers of the division are not satisfied. By means of lay, public, and radio and television evangelism they are reaching for the 100,000 mark by 1971. If the enthusiasm of the laymen and ministers is any indication of future success, they will go well over their goal.

There are thousands of unconverted people in the Pacific Islands searching for truth. The division secretary reported: “People have assembled in many places—beneath coconut palms, in quonset halls, picture theaters, and thatched churches—to hear national evangelists powerfully proclaiming the Advent message. This report will show that throughout the islands the waters have been continually and gently splashing as many thousands have been baptized.” Evangelism, however, is making progress not only in the islands. God’s message has been proclaimed in many cities and towns across Australia, New Zea-

Australasia: Division of Progress and Promise

land, and Tasmania. As a result of the combined efforts of evangelists, pastors, and laymen, the attendance on many occasions has reached as high as 7,000, and hundreds have been won to Christ.

One cannot travel far on the islands or the mainland in this division without becoming aware that Christian education is a major program. Christian education is preventive evangelism. It keeps our youth in the church and trains them to become workers for Christ. In the division's mission fields our elementary schools have a total enrollment of 14,000 children. In New Zealand, Tasmania, and Australia there are another 5,443, making a total of 19,443. This is an increase of 9.8 per cent over the preceding four-year term.

There are six colleges and 19 academies in the division. A new college has recently been built at Sanoma, New Guinea, to serve the youth of the Bismarck-Solomons and Coral Sea

begins to realize the size of the task of teaching and preaching when he is confronted with 575 languages. The Advent message is presently being proclaimed in 110 of these languages. There are 25 mission vessels and three aircraft in operation.

On a Sunday afternoon at a camp meeting in Australia in 1895, Ellen G. White delivered a powerful sermon calling for a widening of the work of the church to include other activities. Among these was the health food work. It seemed hopeless even to think about it. But in 1897 the health food committee made a small beginning using 20 cases of various foods that had been sent to Melbourne from Battle Creek and stored in the packing room of the Echo Publishing Company. This sale was the first trading operation in the health foods in Australia. Melbourne was the first place in the Australian field to manufacture health foods, in 1898 in a rented factory that was formerly a bakery.

000 bushels. The influence of the Sanitarium Health Food Company is felt throughout the division. The sizable contributions made by it to the division each year help to support the heavy overseas program. The Sanitarium Health Food Company is one of the greatest indirect soul-winning agencies in Australia.

A Growing Medical Work

The medical work in the Australasian Division is not being neglected. Medical secretaries are doing much to foster a program of healthful living in the churches and communities. Hospitals are also being built and upgraded. There are nine hospitals in the mission field and two on the mainland. A new one will soon be constructed in New Zealand at a cost of \$1.5 million.

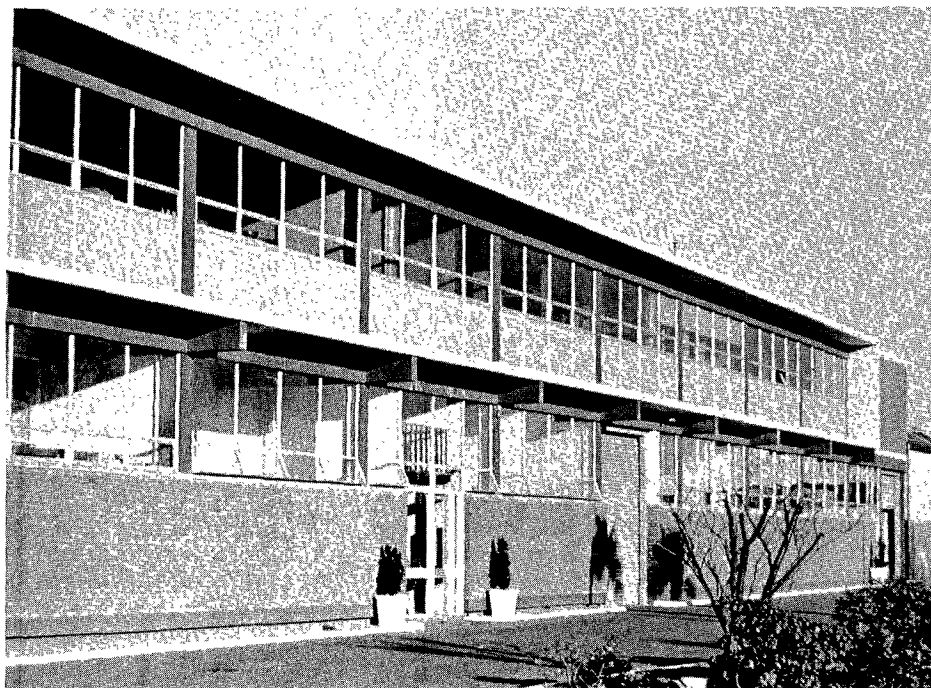
The Sydney Sanitarium has served the denomination and the community well for 67 years. A new medical clinic, and also a hospital to replace the old one, are being built. The new hospital will cost approximately \$5.5 million and will provide beds for 300 patients.

The sanitarium in Warburton is beautifully situated and is featuring a strong program of preventive medicine. Many patients come from the cities to rest and regain their health. Dedicated doctors, nurses, and physical therapists are giving earnest attention to the needs of patients. The beautiful surroundings of mountains, trees, and flowers are a boon to healthful living.

The Signs Publishing Company, formerly the Echo Publishing Company, has given 85 years of service to the denomination. The report of the management stated: "It is no idle claim that it is making a great contribution to the voice of Adventism in this division." During the quadrennium total sales from the publishing house amounted to \$3,208,630. This is a significant increase over the past quadrennium of \$368,061.

At the division and union sessions the laymen and conference workers were united in determination to make the immediate year ahead one of extraordinary success for the church, especially since it is laymen's year. This division has men and women of more than ordinary talent, and their dedication to the task augurs well for the church. Their aim is to let the 17 million people in this division know that there is a blessed and glorious hope for the children of God.

My itinerary convinced me that the Seventh-day Adventists in this division are a united body, eager to press the battle to the gates, full of courage and zeal, and humbly praying for a greater outpouring of the Holy Spirit to finish the work. ♦♦



PHOTOS BY THE AUTHOR

The Sanitarium Health Food Company's Christchurch, New Zealand, factory is one of the company's more than 50 branches producing and distributing "down under."

Union missions. It is encouraging to know that 6,000 young people in the schools of the division were baptized during the past four years.

Australia, New Zealand, and Tasmania are home bases for missionaries who work on the islands of the Pacific. During the past quadrennium 370 missionaries left home base for overseas service. To help care for the needs of this extensive mission program the division made appropriations during the past four-year period totaling \$4,874,731.

In the islands of the division one

Today, wherever one travels on the mainland, the products of the Sanitarium Health Food Company are in evidence. There are 13 factories producing a stream of foodstuffs that, during the quadrennium, totaled 88,633 tons. Hundreds of machines operate 16 hours or more a day, processing tons of wheat, maize, peanuts, yeast, and other raw materials. In the quadrennium 195,167,304 packages of health foods were processed in the factories. The four large factories, two in New Zealand and two in Australia, have a grain storage capacity of 436,-



Five ministers took part in the baptism of 29 persons at Tandjung Karang, Sumatra.

SUMATRA:

Evangelistic Crusade Closes With 29 Baptized

Twenty-nine were baptized at Tandjung Karang, Sumatra, recently, at the close of a three-week series of meetings conducted by the writer and R. I. Sarumpaet, radio-TV and public relations secretary of the West Indonesia Union. A second group is preparing for baptism, and more than 100 non-Adventists are being given Bible studies by local workers and laymen. The meetings were supported by C. G. Manurung, South Sumatra Mission president, and a number of workers.

A week of prayer and revival was conducted for the members of the Tandjung Karang Adventist church prior to the public meetings. Early morning, as well as evening, meetings were conducted. This special series concluded with a day of fasting and prayer. During the evangelistic crusade a prayer group met at the evening meetings were in progress.

An overflow audience attended, and we received good promotion on the part of radio and the press.

DAVID D. DENNIS
Treasurer, West Indonesia Union

NIGERIA:

Adventist Students Rank First in Nigeria

The Seventh-day Adventist school at Jengre, Benue-Plateau State, Nigeria, rated first when the results of the 1970 Nigerian National Common Entrance Examination were released recently.

Twenty-one candidates from our school successfully passed the examination. This figure is more than double

that of any other school in the Jos division of the state. This means that our school had the greatest number of passes and had the best result in the Benue-Plateau State of Nigeria. Our school is one of the smaller schools in the state, but the head teacher, John Gara, and his staff are dedicated Seventh-day Adventists, eager to prepare the students academically as well as spiritually.

ØIVIND GJERTSEN
*Departmental Secretary
West African Union Mission*

HAITI:

Student Nun Healed, Joins Adventist Church in Haiti

Luteps Jean-Pierre was born in an Adventist home but was placed in the care of Roman Catholic sisters when she was small. During her teen years Luteps decided to enter a convent to satisfy the need of her soul "to be like Mary."

Luteps entered a convent, and after completing a five-and-a-half-year novitiate to the satisfaction of her superiors, began preparations for her final consecration as a nun. Just at that time she fell ill with a seemingly incurable disease.

The combined efforts of several doctors, some of whom were highly qualified, who had been successful with similar cases, were of no avail. It seemed to be a hopeless case, so Luteps was given temporary leave of absence with the understanding that she was to return if she recovered.

As Luteps was passing through this health crisis, discouraged at the thought of failure to reach her life's goal, she had a dream. In it she saw a mysterious person who held out a Bible to her and advised her to go and listen to the Advent-

ist preacher in the Bible auditorium. "They will pray for you," the person in the dream said. "You will be baptized next December, and you will be healed of your illness."

Luteps did not resist this command and attended the meeting in the auditorium. She was amazed at the truths she heard that evening. Her heart was touched by the Holy Spirit, and her soul opened to the grace of God. When the preacher called for decisions that evening, Luteps went up onto the rostrum, with many others, to signify her unconditional surrender to Jesus.

While prayer was being offered the Holy Spirit rested upon Luteps and she was healed physically. Today Luteps is a zealous member of the Adventist Church in Haiti.

MAX CHARLES
Evangelist-Pastor, South Haiti Mission

CENTRAL AFRICA:

Ten Graduated From First French Ministerial Course

The first graduates from the French ministerial course at College Adventiste de Gitwe in Rwanda, Central African Union, received their certificates recently.

The two-year ministerial program was started in the fall of 1968 under the direction of A. M. Long. The course offered a fundamental study of the Bible and instruction in evangelism and pastoral work. During their course of study the ten students organized a branch Sabbath school at one of the nearby prisons, helped conduct a successful evangelistic campaign in the capital city of Kigali, and organized a house-to-house visitation program using the Voice of Prophecy lessons. A number were baptized as a result of these efforts.

During the course the ministerial students' wives enrolled in special classes conducted by Mrs. Myrna Long, R.N., and Mrs. George Johnston. These classes consisted of instructions in baby and child care, family planning, health, nutrition and food preparation, sewing, and studies from the books *Child Guidance* and *The Adventist Home*.

A second group of men from the Congo, Burundi, and Rwanda have now enrolled in the ministerial program.

MRS. A. M. LONG



A. M. Long (back to camera) gives diplomas to some of the ministerial graduates.

LIBERIA:

Polio Victim Receives Chair From U.S. Friends

William Sonkarlay was stricken with polio when he was five years old. As a result, the lower part of his body failed to develop. His only means of locomotion was crawling on hands and knees. However, he did not let this handicap turn him into a beggar as many others in similar circumstances have done.

With the help of government scholarships and his own determination to succeed, he has been able to go to school.

In January of this year William arrived at Konola Academy here at Monrovia, Liberia, to apply for admittance to the tenth grade. When I first heard that a cripple wanted to come to our school, my reaction was that we could not accommodate him; our facilities were not convenient. However, when I met William and saw his big smile, his twinkling eyes and determination, I could not turn him down.

The sympathies of the staff were aroused as William bravely crawled from one building to another. We wondered how we could help him.

Then one day a letter arrived from the students of Salt Lake Junior Academy in Salt Lake City, Utah, inquiring about making a gift to our academy. I wrote back asking if they would be interested in helping to get a wheel chair for William. Their donation was a start towards William's chair.

A few weeks later a letter came from Lynda Kostenko, a former student missionary to Konola Academy. She sent a check on behalf of the students of Union College to be used for any project seen fit by the principal. This also was earmarked for William's chair. My wife's mother, Mrs. Evelyn Christiansen, donated the remaining amount needed to pay for the chair.

Lynda Kostenko's father is the purchasing agent for Kettering Memorial Hospital, so we contacted him regarding the purchase of a wheel chair. He soon informed us that he had found a reasonably priced one that would fit William's need.

Recently, William's chair, which was shipped by air practically free of charge, was presented to him during a special chapel program. He may now be seen happily practicing with the wheel chair as he moves around the campus. William expresses his thanks to all who had a part in this labor of love.

FRED WEBB
Principal, Konola Academy



Two weeks after the crusade began, a capacity audience attended the Iloilo meetings.

The crusade was conducted by Dr. H. C. Lamp, Loma Linda University School of Health, and Bruce Johnston, Far Eastern Division evangelist. On several nights as many as 1,000 people attended, many of whom were professional people, including educators from the local universities.

In addition to giving health lectures at the crusade, Dr. Lamp spoke a num-

ber of times in high schools and universities. A strong interest was manifested in health topics by the young people at these institutions.

L. E. Montana, Central Philippine Union Mission ministerial secretary, is following up the health series with public meetings with good results.

BRUCE JOHNSTON
Far Eastern Division Evangelist



Adventist Author Meets Wife of Finnish President

During his recent visit to Finland, Author Arthur S. Maxwell visited with Mrs. Sylvi Kekkonen, wife of the President of the Republic. Mrs. Kekkonen is herself a well-known writer in her own country. Wiljam Aittala (right), president of the Finland Union, accompanied Elder Maxwell during the visit.

Elder Maxwell was interviewed on nationwide radio in Finland, also visited with the Lutheran Archbishop, Martti Simojoki, and the Minister of Education, Jaakko Itälä.

TAUNO A. LUUKKANEN
PR Director, Finland Union

PHILIPPINES:

Health Lectures Bring Baptisms in Philippines

A Crusade for Better Living conducted at Iloilo, Philippines, has resulted in more than 160 being baptized at this writing and a favorable attitude toward Adventists in the community.



Guests of the six-day course in health instruction conducted at the St. Helena Hospital and Health Center pose at Elmshaven, where Ellen G. White lived for 15 years.

Health Course Includes Visit to E.G. White Home

By J. R. FERREN

The St. Helena Hospital and Health Center offers a six-day course in health building that includes both help for those who wish to stop smoking and weight management. The program, which began in April, 1969, now has an enrollment of more than 40 a month.

The course, which is conducted by the chaplain, health instructors, physicians, and specialists in various fields, includes hikes, swimming, and short tours, in addition to the regular class periods. Among those who take the course are men and women in leadership positions in industry and various professional areas. Some come long distances to participate.

On one of the tours the enrollees are taken to Elmshaven, the last home of Ellen G. White.

Before going on the tour the entire group is given a review of the beginnings of health work by Adventists when the Battle Creek Sanitarium in Michigan was established in 1866. The concept of health education by Dr. J. H. Kellogg, founder of the institution, is featured. The work of Ellen G. White as an advocate of health and temperance and promoter of right principles of living is introduced. And the fact that she was a cofounder of the Battle Creek Sanitarium is made clear.

The physical conditions of the people

in those days, lack of medical standards, need for health education, and reformations in ways of living are interestingly brought out in the interview between Chaplain Dieter Hain and Ernest Lloyd. Elder Lloyd was an early employee at Battle Creek and is known today for his ability to keep early medical history alive and before the public.

It was my privilege to accompany one group in the capacity of a local reporter on a visit to Elmshaven and to observe and feel the interest expressed as Elder Lloyd told of the nine volumes on health, temperance, education, and Christian living Mrs. White wrote at her Elmshaven home after she was 72. We gathered in the room upstairs where her writing was done. Elder Lloyd pointed out the influence of such works as *The Ministry of Healing* and kindred volumes now recognized as being the best over-all guides in the matter of diet and nutrition by some scientific and nutrition research leaders.

Truly it was an inspiration to note the deep attention given by members of the group in the room where angels visited Mrs. White to guide her in her work. I was deeply impressed with the potential influence of this feature of the health program. Whispers were heard, "How can we get copies of these books?"

Atlantic Union

✦ The publishing and temperance departments of the Southern New England Conference sponsored a booth at the Eastern States Exposition in West Springfield, Massachusetts, this year. The theme of the booth, designed by Howard Peterson, was "Life Can Be Beautiful." More than 5,000 copies of *Listen* were distributed along with many brochures dealing with marijuana and LSD.

✦ A new literature evangelists' sales record was established this summer in the Atlantic Union Conference, when Masahiro Okubo, graduate student at the New England Conservatory of Music, made more than 700 exhibitions, worked 521 hours, and delivered \$7,260.70.

EMMA KIRK, Correspondent



New York Woman Celebrates 101st Birthday

Mary Wortham, of Ellenville, New York, celebrated her 101st birthday recently. Mrs. Wortham, who was born in 1869, at Weldon, North Carolina, became a member of the Seventh-day Adventist Church in 1927. For 23 years she served as a Sabbath school teacher and has been a member of the Health and Welfare Society for 40 years.

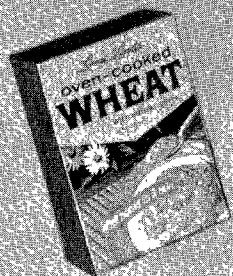
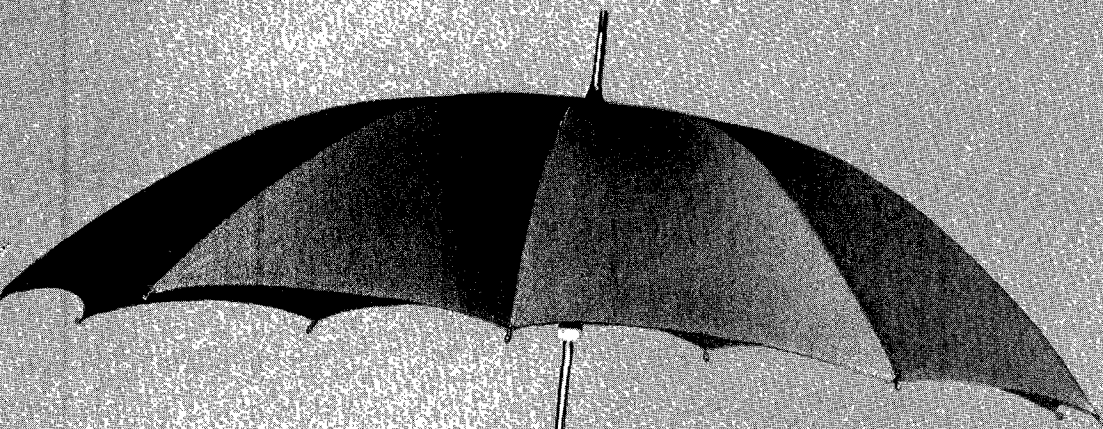
In spite of her advanced age, Mrs. Wortham has good sight, excellent hearing, and an alert mind.

ROBERT H. CARTER
Director of Communications
Northeastern Conference

Canadian Union

✦ A company of 21 members was organized recently in North Bay, Ontario.

✦ To commemorate the seventy-fifth anniversary of the Seventh-day Adventist academy in St. John's, Newfoundland, students and faculty are working on a project to brick-face the academy to match the attached conference office.



Look who's popping right out of the sky —
And what's in those boxes floating nearby —
Something delicious called Oven-cooked Wheat,
Loma Linda's nutritious breakfast treat!

QUALITY FOODS



SINCE 1906

✦ A new radio program, Evening Meditations, has been launched by W. M. Mercer, pastor of the Swift Current district in Saskatchewan. This five-minute program is aired over CKSW, Swift Current, and CJSN, Shaunavon, at 5:55 P.M., Monday through Friday.

✦ The Leduc, Alberta, church was the first church to gain and exceed its Ingathering goal in the Alberta Conference. Church members raised more than 12 per cent above the \$2,000 goal.

✦ The Windsor, Ontario, church school has reopened after being closed for several years owing to inadequate facilities. The enrollment at the beginning of the school year was 14, but has since increased to 21.

THEDA KUESTER, *Correspondent*



Thirty-two Baptized in Newfoundland

G. W. Davies (right), pastor of the St. John's, Newfoundland, church, talks with William Simmons, 83, one of the 32 people baptized during a recent three-week Faith for Today crusade conducted in that city. One other joined the church on profession of faith.

EVERETT E. DUNCAN
*Director of Evangelism
Faith for Today*

Central Union

✦ Evangelistic meetings have resulted in ten being baptized in the Pittsburg, Kansas, Adventist church. Others are being given Bible studies in further preparation for baptism. L. Carlton Dyer, Kansas Conference evangelist, and Delmer Cook, the church's pastor, conducted the meetings.

✦ Evangelistic meetings are being conducted in Hemingford, Nebraska, by Charles H. Buursma, Nebraska Conference evangelist, and R. E. Whitney, the Hemingford church's pastor.

✦ Members of the Hutchinson, Kansas, church, assisted by students from Enterprise Academy, held a temperance display at the State Fair recently. Smoking Sam, which was used at the display, was demonstrated on the local Joyce Livingston TV program by Beckie Jones, one of the academy's students.

CLARA ANDERSON, *Correspondent*

Lake Union

✦ Mid-American Nursing Homes, of Marshfield, Wisconsin, has recently broken ground for a new nursing home in Bessemer, Michigan. This new unit, plus additions to some of the six homes already in operation in Wisconsin by Mid-American, will bring the total patient capacity to approximately 750.

✦ One-time Olympic champion miler Glen Cunningham opened Temperance Week at Wisconsin Academy recently by speaking against harmful indulgences. During the week student body president Steve Hildebrand and academy temperance chapter faculty sponsor Grant Guth, led out in a program of lectures, films, and temperance demonstrations geared to students.

✦ More than 600 newly elected 1971 church officers from most of Wisconsin's 81 churches met at the Wisconsin campgrounds recently to study ways to improve the efficiency and spiritual impact of the local churches.

✦ A Catholic businessman who contributed a \$250 Ingathering donation to the Cedar Lake Academy mill later gave a second check for \$350 toward a local project—opportunity and blind camps. Hence this one contact netted a total of \$600.

✦ The Michigan Conference's public relations secretary, Ernest Wendth, was named alumnus of the year by Broadview Academy, Illinois, at a banquet held September 20. A member of the class of 1938, Wendth's service to the church includes a mission term in Southeast Asia, employment in the General Conference Bureau of Public Relations, director of public relations for Emmanuel Missionary College, and station-relations director for Faith for Today.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Melvin Adams, General Conference associate secretary of the Department of Public Affairs, was speaker for a Washington conference-wide workshop on the "Relationship of the Seventh-day Adventist Worker to the Labor Union in the Light of the Church's Teaching."

✦ J. Melvyn Clemons, associate professor of theology at Walla Walla College, was the keynote speaker at an educators' conference held recently involving 130 teachers from Idaho, Montana, and Upper Columbia conferences.

✦ Walla Walla College School of Nursing has enrolled approximately 300 nursing students. Nursing students are now spending seven quarters on the Walla Walla campus and five quarters at the Portland Adventist Hospital. Twenty-nine graduates of two- and three-year R.N. programs are working toward their Bachelor of Science degree.

✦ The annual workers' retreat for Washington Conference pastors featured Dr. Wilber Alexander, from Andrews University Seminary. He lectured on the subject of Biblical preaching.

✦ Twenty-nine students are enrolled in the school of licensed practical nursing at the Portland Adventist Hospital.

✦ An enzyme workshop at Portland Adventist Hospital drew people from as far away as Spokane, Seattle, and Vancouver to study the ultraviolet method of enzyme determination.

CECIL COFFEY, *Correspondent*

Pacific Union

✦ A church with 35 charter members has been organized as a result of a branch Sabbath school begun eight years ago in Pacifica, Central California.

✦ Dr. Ruth Temple, of Los Angeles, has received congratulations from President Richard Nixon for her leadership during the past 25 years in a Los Angeles County Health Week. Governor Ronald Reagan and Senator George Murphy introduced the idea to President Nixon, who wants to extend the health week nationwide.

✦ An inner-city rally was held by the White Memorial church November 14. Speakers at the rally included W. W. Fordham and William Loveless. The theme was "Christ in the Inner City."

✦ Sixteen were baptized as a result of a summer effort held by the Youth League crusade team, of Banning, Southeastern California. Robert Wieland, the Banning church pastor, and Dave Taylor, Southeastern California Conference associate youth leader, assisted.

✦ A young Adventist doctor, Marshall



Twenty Baptized During Joliet, Illinois, Campaign

Twenty people have been baptized in Joliet, Illinois, during evangelistic meetings held by the Illinois Conference evangelistic team, Roland Lehnhoff (front left) and David Peterson (front right). Another baptism is scheduled soon.

The Joliet church has grown from 30 members five years ago to nearly 140 at present. Thus far this year 33 have united with the church through baptism. Gunnar Sjoren is the pastor.

ROLAND LEHNHOFF
Illinois Conference Evangelist

Brewer, has been awarded the State of Alabama's first Conservation Achievement Award for his work in air-pollution control. Dr. Brewer, who graduated from Loma Linda University in 1968, became involved in air conservation during his internship and residency at the University of Alabama Medical Center. During that time he founded GASP (Greater Birmingham Alliance to Stop Pollution). Dr. Brewer is setting up his practice in Anaheim, California.

SHIRLEY BURTON, *Correspondent*



A camper shows others how far water has risen in the storage tank at the recreational retreat at the Pine Springs Ranch.

Prayer Supplies Water for California Recreation Camp

Pine Spring Ranch is the recreational retreat center of the Southeastern California Conference. This past summer the water supply at the camp was low. The springs that usually supplied water were reported dry, the pond was empty, and there had been no rain.

Unless water became available, the camp could not operate. One Thursday night the staff realized there was not enough water to keep the camp open. So they knelt together around the campfire and asked God to supply the need.

To demonstrate their faith, they dug ditches so that rain water could be channeled into the pond.

Less than an hour later they saw their faith justified. There had been no rain. The springs were as dry as before. But the tanks were full and running over.

The next week a rainstorm replenished the tanks, and there was enough water to last through the summer.

Thus did God give to those who believed He could and would.

DEANNA HOWARD
Summer Camp Staff Member

Southern Union

✦ A Bible conference for elementary school students was held at Camp Kulaqua, Florida, October 29 to November 1. The meetings were sponsored by the Florida Conference, and 143 students and 42 adults attended.

✦ Baptisms in the Florida Conference for the month of October totaled 153. This is the largest monthly total in the history of the conference. Total to date for the year is 674.

✦ A new SDA church was opened in Ozark, Alabama, on Sabbath, October 31. S. J. Jackson is the district pastor.

✦ Church school enrollment in the South Central Conference this year is 658, an increase of 110 over last term.

✦ A group of 135 delegates from six junior and senior academies met at Indian Creek Camp for the Kentucky-Tennessee Bible conference recently. They participated in discussion study groups headed

by Milo Sawvel, of the General Conference, and J. W. Newman. Study themes were "The Holy Spirit" and "Power for Spiritual Witness and Growth."

✦ One hundred and nine teachers attended the Florida teachers' convention, held October 18-21 at Camp Kulaqua. Dr. W. M. Schneider, president of Southern Missionary College, was the keynote speaker. The convention was directed by E. J. Barnes, Florida Conference educational secretary, and James Duke, conference elementary supervisor.

✦ The two-year Southern Missionary College Associate of Science degree nursing program, which has been affiliated with Madison Hospital in Nashville for three years, will now be offered entirely on the Collegedale campus.

✦ Southern Missionary College's fall Week of Spiritual Emphasis was conducted by C. Lloyd Wyman, pastor of the White Memorial church in Los Angeles, during the week of October 18.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Sandia View Academy students raised \$400 during their annual Ingathering field day recently.

✦ Administrative and departmental leaders of the Southwestern Union Conference met in Hot Springs, Arkansas, with local conference administrative and departmental leaders recently. Plans were discussed for the 1971 Laymen's Year and other departmental programs that will receive emphasis during 1971.

J. N. MORGAN, *Correspondent*

If you don't use
Zip Code,
you still don't care
enough.

Mail moves the country - ZIP CODE moves the mail!



advertising contributed for the public good

A Sabbath With the REVIEW

By ERNEST E. FARNSWORTH*

Brother J's boy stopped by on Friday afternoon with the message:

"Father says we won't be going to camp meeting tomorrow or to any church."

Now, I knew that H. M. S. Richards was to be the speaker at camp meeting, and I wanted to go. I tried to reconcile myself to spending the Sabbath alone. Perhaps home was the best place for a 98-year-old man. Still, I would miss the preaching.

As I was eating a late breakfast next morning, Dr. Twiss looked in at the door.

"Want to go to camp meeting?" he asked.

"Sorry," I replied. "It's late, and I'm not ready. I would have liked to go."

"Too bad," remarked the doctor. "I forgot to stop and tell you on my way to the hospital." How disappointing!

I settled down by the big window and looked over my Sabbath school lesson again. By that time the mailman had arrived, bringing the REVIEW AND HERALD for July 23, 1970.

I glanced at the front page. "The Gospel in Six Languages Simultaneously" was the first article. Well, I mused, six is far from covering the world. But it is more than they needed when I was a boy.

Next came "The Last 153 Days," a record of courage and trust to the end. In retrospect I think of Ellen White bearing testimonies to my grandfather and father on the ill effects of tobacco.

* Ernest E. Farnsworth, 98, of Chehalis, Washington, is the lone survivor of the 22 children of William Farnsworth (1807-1888) of Washington, New Hampshire, reputed to be the first Seventh-day Adventist.

What courage it took to meet those of older years.

Then came the poem, "And Israel Mourned," written at the time when the servant of the Lord was laid to rest.

Ellen G. White was laid to rest, but we still have good leadership. The truth goes marching on. And I find a call from our present world leader on page five, urging that we bend every effort to finish the work in the 70's. We've surely been here long enough.

Then our editors gave us thoughts from the General Conference session which were very helpful to this nonattendant.

Letters to the Editor always bring a response on some point. As I read the mission reports, I came across the "First Baptism Performed in Nepal." The thought came to me: That's a beginning and surely encouraging.

Then came the column listing the 38 workers changing location. Some names were familiar; men whom I have known. I noted that 17 of them were going overseas. I wish there were more. But when I was born not a Seventh-day Adventist missionary had left these shores.

Then the last page of the REVIEW—so full of items. There was one I had to read twice; it was almost unbelievable. It was a call for 150 workers for the medical work around the world.

The Sabbath was about past, and I had forgotten I wanted to go to camp meeting. The whole day with the REVIEW, and in retrospect I find I had had a most enjoyable Sabbath. Instead of one sermon, I had enjoyed six. What a blessing the REVIEW is to Adventists wherever they are, I thought to myself.

children, of Takoma Park, Maryland, left Washington, D.C., in September; Mrs. Barham left September 28, the children September 22, and Mr. Barham September 30. Mrs. Barham and the children stopped off in England.

Stanley L. Folkenberg (attended LSC '33-'34; PUC '38), to be treasurer Trans-Mediterranean Division, having previously served in the Inter-American Division, and Mrs. Folkenberg, nee Katherine Barbara Andross (attended Caribbean Union Training College '30-'31; HSI '31-'32; PUC '33-'38), left Washington, D.C., September 30.

Robert B. Grady, Jr. (attended PUC '50-'52; LSC '56; AU '61), to be Sabbath school secretary of the Southeast Asia Union Mission, Singapore, Mrs. Grady, nee Carol JoAnne McBroom (attended LSC '53-'55; LLU '55-'56), and three children, of Kailua, Hawaii, left San Francisco, California, October 1.

H. Lyndon Marter, M.D. (attended Helderberg College '53-'57; graduate of University of Capetown Medical School '63), to be physician-surgeon in the Ile-Ife Hospital,

Nigeria, West Africa, Mrs. Marter, nee Nancy Ann Eastman (CUC '60), and two sons, of Takoma Park, Maryland, left Washington, D.C., October 1.

John W. Ash III (WWC '65; AU '67), for Bible teaching and evangelism in the South China Island Union Mission, Taipei, Taiwan, Mrs. Ash, nee Connie Marthelle Hartzell (WWC '65; AU '67), and son, of Spangle, Washington, left Portland, Oregon, October 4.

Robert W. Taylor (AUC '57), to be ministerial secretary, Afro-Mideast Division, Mrs. Taylor, nee Fay Carrie Hawkes (AUC 1 year; NES&H School of Nursing '53), and two children, of Meridian, Mississippi, left Philadelphia, Pennsylvania, October 5.

Arthur E. Anderson (PUC '51; AU '61), returning as president of the South Ethiopian Mission, Addis Ababa, Ethiopia, Mrs. Anderson, nee Lois Lenora Dillon (attended PUC '36-40), and two children, left Gander, Newfoundland, October 7.

Harry Dean Ridgley, D.D.S. (attended WWC '54-'57; LLU '61; Tulane University '69), to be secretary departments of health and temperance, Trans-Mediterranean Division, Mrs. Ridgley, nee Betty Lou Chavis (Auburn Academy '50), and four children, of Little Rock, Arkansas, sailed on the S.S. France from New York City, October 8.

Adventist Student Volunteer Corps and Other Workers

Joyce A. Johnson, to serve as a nurse in the Bandung Mission Hospital, Bandung, Indonesia, of Portland, Oregon, left Seattle, Washington, August 31.

Ray Merle Knapp, to teach English in Lebanon Section, Beirut, Lebanon, student missionary (WWC), of Walla Walla, Washington, left Portland, Oregon, September 1.

Wolfgang D. J. Struntz, to be teacher in Osaka Evangelistic Center, Osaka, Japan, student missionary (AU), of Detroit, Michigan, left Los Angeles, California, September 4.

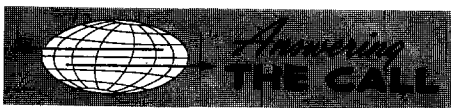
Thomas Larry Juarros, to be English teacher, Bolivia Training School, Cochabamba, Bolivia, of Mount Vernon, Ohio, left Los Angeles, California, September 9.

Dale Evonne Long, to be construction worker, Inca Union College, Lima, Peru, student missionary (WWC), of Seattle, Washington, left Seattle, September 16.

C. O. FRANZ

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
Liberty 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
Listen Campaign	February 27
Tract Evangelism	March 6
Church Lay Activities Offering	March 6
Sabbath School Visitors' Day	March 13



R. G. Miller, district pastor (North Dakota), from same position, Cleveland, Georgia.

Marion Mohr, district pastor (Minnesota), from same position (Montana).

Gary Waterhouse, ministerial intern (Minnesota), from Andrews University.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Herbert Barham (attended Newbold College '27-'34; London University '64; Royal Society of Health '69), to be food-factory manager National True Foods, Johannesburg, South Africa, Mrs. Barham, nee Eileene May Read (attended Newbold College), and two

This Week...

At the recent Autumn Council foundation plans were laid for the establishment of a new REVIEW—a monthly magazine with a world circulation to English-speaking church members. This magazine, which, of course, will be published in addition to the weekly REVIEW, will be edited by the present editorial staff in Washington, but published in England by the Stanborough Press, which recently merged with the Review and Herald Publishing Association.

By the time readers receive this issue, Editor Kenneth H. Wood, accompanied by his wife, Miriam, will have been away from the office for two weeks on behalf of the new magazine. He will not be back until after the new year has begun.

His itinerary includes parts of three world divisions—Australasian, Far Eastern, and Southern Asia—as well as Northern European, which, of course, is the home territory for Stanborough Press. While most of his trip is to explore the territory and market for the monthly international edition of the REVIEW, his work at Stanborough will be primarily that of meshing gears between the Washington editorial staff and the Stanborough production staff.

The establishment of this new REVIEW is the result of the revival of the philosophy stated by Ellen White: "This paper should be in every family of our people,

not only in America, but in every country. It is our church paper for the world."—*Counsels to Writers and Editors*, p. 135.

The proposed date for the first issue is June, 1971.

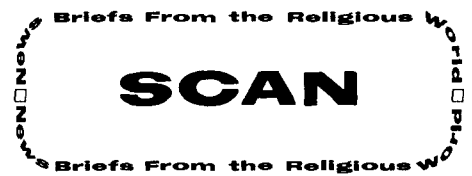
The date of this issue falls on Thanksgiving Day in the United States, a time when many perfunctorily give thanks before overindulging. This week's cover reminds us again that there is really only one lasting thing for which we can give thanks—the plan of salvation so freely offered.

Two men get photo credits for the cover. Ewing Galloway took the sunburst picture, and J. Byron Logan, the cornucopias.

If the story "He Spared No Effort" (page 9), by Virginia Hansen, is true—and we have no reason to doubt its authenticity—she has given us more reason to accept storytelling as a good method of changing behavior. And certainly there was precedent set by Christ Himself when He told stories to get His points across.

Virginia Hansen, who tells of the father who employed this method with his teenage son, is a nurse who prefers to call herself wife, mother, and grandmother. She received her education at Pacific Union College and the St. Helena Sanitarium and Hospital Training School. She has also taken correspondence courses in writing and oil painting.

A professional member of the National Writers Club, Mrs. Hansen has been published in several newspapers and magazines, including *RN Magazine*.



LAYMEN ON WHAT CHURCH SHOULD BE DOING

NEW YORK—For the first time in its history the National Council of Churches is making an organized attempt to find out what lay people think the church should be doing.

The study has revealed that the concept of laymen functioning as the church's ministers in the world, a commonplace in theological writing of the past generation, has not gotten through to the ordinary layman in the parish.

"In their minds the church is the minister and the activity in the local church building, and anything beyond that is pretty dim," says Dr. James Kuhn, chairman of the 25-member lay committee making the study.

The committee's study has also confirmed the general impression of many observers that little rapport exists between the average layman and national church structures.

CHRISTIANITY AND "SPIRITUALISM" INCOMPATIBLE

ATHENS—Christianity and "spiritualism" are incompatible, according to a decision of the Holy Synod of the Orthodox Church in Greece.

A resolution on the topic cited 1 Corinthians 10:21, "You cannot partake of the Lord's table and the table of demons," and said the latter part of the verse can easily be read to say "spiritualists."

The action, therefore, seemed directed against modern occult expressions.

"Spiritualism" was a topic of study for some time by a Permanent Synodical Committee on the subjects of ethics, doctrines, and canon law order.

MERGER OF NEW/World OUTLOOK

NEW YORK—*World Outlook*, a United Methodist magazine focusing on mission, and *new*, a multimedia communications product of the United Presbyterian Church, have merged. The new publication will be called *new/World Outlook*.

DECLINE IN ANGLICAN BAPTISMS

LONDON—The Church of England has reported sharp declines in the number of baptisms and confirmations, with lowest rates in the London area. Officials said the church is failing to keep up with the growth of the population.

Anglican statistics reveal that 511 babies of every 1,000 born in England are now baptized into the Anglican Church. Only 312 of 1,000 are baptized in the Diocese of London.

Anglican confirmations in England dropped from 199,000 in 1920 to 125,900 in 1968. The national population figures were 35 million in 1920 and 44.5 million in 1968. The number of Easter communicants, usually regarded as a test of Anglican membership, was poor—throughout Britain only 59 of every 1,000 of the population 15 years old and over took Communion.

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.

Editor: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD, HERBERT E. DOUGLASS
THOMAS A. DAVIS

Secretary to the Editor: CORINNE WILKINSON

Editorial Secretaries: ROSEMARY BRADLEY, RUBY L. JONES
IDAMAE MELENDY

Layout Artist: RAYMOND C. HILL

Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ
F. L. BLAND, THEODORE CARCICH, W. J. HACKETT
M. S. NIGRI, NEAL C. WILSON

Special Contributors: C. O. FRANZ, K. H. EMMERSON
R. R. FIGUHR, W. R. BEACH, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: GEORGE H. TAGGART

Field Representatives: CLIFFORD K. OKUNO

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.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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



The Walter-Paulson meetings drew capacity weekend audiences at Stockton, California.

California Evangelistic Thrust Wins 250

Voice of Prophecy evangelistic meetings, with Fordyce Detamore as speaker, are being conducted at Napa, California. One hundred and thirty-five have been baptized, according to last reports. Some lectures had as many as 1,300 people in attendance.

Previous to the Napa meetings Elder Detamore conducted a campaign at Eureka, California. It is reported there were 60 baptismal candidates.

At Stockton, California, 53 have been baptized as a result of meetings conducted by the Walter-Paulson evangelistic team. The meetings, held in the 1,000-seat Scottish Rite Temple, were well attended throughout the series.

N. R. DOWER

Death of Arthur S. Maxwell

Arthur S. Maxwell, editor of the *Signs of the Times* for 34 years, from 1936 to 1970, died Friday afternoon, November 13, at Mountain View, California. He was 74 years old.

Elder Maxwell spent 16 years as editor at the Stanborough Press, England, before joining the Pacific Press in 1936. He had written more than 110 books. The funeral was held at the Mountain View Seventh-day Adventist church, November 16.

Survivors are his children: Maureen, A. Graham, Mervyn, Lawrence, Malcolm, Deirdre Woosley. A life sketch will follow.

Congress on Smoking Planned for Europe

The first European Congress on Smoking and Health is to be held at Bad Homburg near Frankfurt, Germany, September 6-10, 1971. The congress, which will be directed by the General Confer-

ence Temperance Department, will be supported by three divisions—Northern European, Central European, and Trans-Mediterranean. It is anticipated that a good representation of Adventist educators, medical and social workers, ministers, and temperance workers will attend, as well as many from the general public.

Dr. Luther Terry, former United States Surgeon General, will be honorary president of the congress. European top authorities in the area of smoking and health will participate.

ERNEST H. J. STEED

Increased Enrollment in N.A. Educational Institutions

A total of 14,189 students enrolled in Seventh-day Adventist colleges and universities in the North American Division at the opening of the school year, 1970-1971. This indicates a small increase over last year's figures. The distribution is as follows:

Andrews University	2,061
Atlantic Union College	704
Canadian Union College	89
Columbia Union College	912
Kettering College of Medical Arts	246
Kingsway College	165
Loma Linda University (including graduate studies)	3,207
Oakwood College	567
Pacific Union College	1,841
Southern Missionary College	1,332
Southwestern Union College	415
Union College	892
Walla Walla College	1,758

Total Student Enrollment 14,189

Six schools showed an increased enrollment, and six showed a decrease. One remained the same as compared with the statistics of the previous year.

CHARLES B. HIRSCH

1975 GC Session to Be Held in Europe

The 1975 General Conference session will be held in Europe, according to a recommendation voted by the delegates at the Autumn Council, held October 7-15. The responsibility for choosing the location and other details were delegated to the General Conference officers and available committee members.

Delegates also voted that the Autumn Council, which was formerly designated as the biennial in that it convened in the middle of the regular quadrennium, now be called the midterm Autumn Council. This is because of a five-year period between General Conference sessions. A midterm council will be held in Mexico City, Mexico, in the fall of 1972.

C. O. FRANZ

VOP Christmas Card Project Procured Numerous Enrollees

Many hundreds of people enrolled in The Light of the World Bible course as a result of receiving a Voice of Prophecy Christmas card in 1969, according to H. M. S. Richards, Jr., director-speaker of the Voice of Prophecy. Some of these students have graduated and have gone on to other Bible courses.

The cards, offered free by the Voice of Prophecy last year, invited receivers to take the Bible course and were provided free to anyone wishing to send them to friends or relatives. More than 300,000 were ordered.

The success of the 1969 program led the directors of VOP to repeat their offer in 1970.

HERBERT FORD

IN BRIEF

★ *Insight* magazine: The October circulation report for *Insight* is 52,339. This is more than 2,000 copies higher than the August report.

CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name _____

New Address _____

City _____ State _____ Zip Code _____

Always enclose your address label when writing on any matter concerning your subscription or when renewing.